



# **Islamic Answer**

**Author**

Sayyid Muhammad  
Hussein Jalali

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## Freedom in Islam



freedom in islam is considered one of the most important elements taught and exemplified by the life of prophet muhammad (p.) in his manners and teachings.

from the beginning of the civilization, freedom has been sought and studied by philosophers and religious thinkers. history has proven that freedom has been used and abused by the rulers of the world when they reached the peak of their power at the expense of the weak and oppressed people, regardless of the nature of the government (monarchy, democratic, socialist, etc.). all have used the principle of divide and conquer.

on the contrary, islam has promised and fulfilled the true freedom . god almighty says, "there is no compulsion in the religion [of islam] when the right has been distinguished from the wrong. (the qur'an, 2:256)".

also, prophet muhammad (p.) says that the best of you in the sight of god is the most righteous person.

the goal is to distinguish right from wrong. if a person realizes the righteousness and elects this path, then, he is in the sight of god the most righteous person.

people of different origin such as turks, persians, and indians accepted islam, and today when they have the freedom to choose, but they do not go back to worship idols. when arabs rulers left these people and their countries, people have chosen islam as their only religion.

this is mainly because islam is the practical way of life for people of different nationalities and

races.

freedom in islam, basically has two facids: freedom of thought and freedom of action. tawhid, the unity of god, is an example of former. chapter 109 kaferoon of the holy qur'an explains this principle:

". . . you have your religion, and [ i have ] my religion." the qur'an 109:6.

further, throughout the qur'an one finds many verses that encourage freedom of thought. thus qur'an reads:

" i preach you only one thing, that is to rise up for the sake of god, jointly and singly, then think". the qur'an 34 : 46 the second facid of freedom in islam is the purification of self. the life of the prophet muhammad (p. ) explains this second principle. this principle applies to all regardless of race, gender or age. his life is an example for all nationalities with all different background such as black, white, young, old, short, tall, male or female because islam knows no discrimination.

human reaps what he sows. righteousness in islam means doing good deed as a muslim for the sake of god. islam opens its wide door for every person from all walks of life because, as prophet (p.) says, "all of you are from adam and adam is from dust. " thus we all are equal in the sight of god. islam shows no discrimination against any one.

we were taught by prophet muhammad (p. ), who declared freedom, equality, and liberty for all mankind. with this principle of islam, the faith has become the perfect solution to the spiritual needsof human being. the prophet (p.) recited in the last sermon of his life the verse of the holy qur'an: 5:3 "today, i have completed your faith for you and bestowed upon you my blessings and chose islam as the religion". the qur'an, 5:3.  
wa assalam alaykum.

### **A brief history of qur'an**

the month of ramadan marks the revelation anniversary of the holy qur'an. qur'an is the revelation of the god almighty to the holy prophet muhammad (p.), which took place from the year 609 to 633 c.e. annually, during each month of ramadan, the ninth month of the islamic calendar, all of the revelation that prophet (p.) had received in the past years was revealed again during the laylat al-qadr, a special month of ramadan, in 609 c.e.

the qur'an was revealed within two periods, the meccian from 609 to 622 c.e.,

when prophet muhammad (p . ) was in mecca and the median, from 622 to 633 c.e., when he migrated to madina. in general, the first session deals with the islamic doctrines and faith, and the second period mainly is concerned with the islamic practical law.

there are 114 chapters in the qur'an, each deals with a variety of subjects. the qur'an was written down under prophet's (p.) supervision by the companions.

### **the qur'an's message**

one of the main qur'anic goal is to establish equality and justice among all mankind. the qur'an says:

" we have sent you (muhammad (p.) for all mankind " (34:28).

the qur'an liberate the human mind from ignorance and prejudice, and encourage to observe the greatness of god's creation.

the qur'an also encourages to obtain knowledge for the sake of betterment of humanity and be active throughout the life.

therefore, imam ali (a.) states that those who read qur'an would increase their knowledge and decrease their ignorance.

the qur'an reads:

o mankind, worship your lord, who has created you and those before you, so that you may ward off evil". qur'an 2:21 the qur'an reads:

"surely, in the creation of the heavens and the earth, and the difference of the night and day, and the ships which run on the sea with that which is of use to men, and the water which god sends down from the heaven reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of winds, and the clouds obedient between heaven and earth, are signs for the people who reason" (2 :164).

the qur'an says :

and when it is said to them, " follow that which god has revealed, they say, we follow that wherein we found our fathers. [what!] even though if their fathers were unintelligent and were not guided ! (2 : 170).

the qur'an says :

"he is who appointed the sun a splendor and the moon a light, and measured her stages, that you might know the number of the years, and the reckoning. god created not (all) that save in truth. he details the revelation for the people who have knowledge." (10:5)

### **translation of qur'an**

the first and the oldest translation of the qur'an into another language was reported by al sarkhshi in his work titled "al mabsoot ".v.1:37. al sarkhshi mentions that the persians wrote to salman ( the companion of prophet muhammad (p.)), asking him to translate the first chapter of the qur'an. this chapter is called the " fatiha ", the opening. today the qur'an has been translated into many languages including english.

among the english translation available in the market are:

1. ahmed ali, mir s.v. the qur'an. karachi: sterling printing and publishing, 1964.
2. ali, ahmed. the qur'an. karachi: akrash publishing,1948.
3. amir ali, hashim. the qur'an. tokyo: charles e. tuttle co.inc,1974.
4. arberry, arthur j. the qur'an. oxford: oxford university press., 1964.
5. asad, muhammad. the qur'an. gibraltar: daral andalus ltd., 1980.
6. bell, richard. the qur'an. great britain: morrison gibb ltd., 1960.
7. dawood,n.j. the qur'an. middlesex: penguin books, 1972.
8. irving, t.b. the qur'an. battlebaro:amano books,1985.
9. khalifa, rashad. the qur'an. tuscon: islamic productions, 1981.
10. muhammad ali maulana. the qur'an. chicago: spaciality promotes co. inc, 1973.
11. maududi, abdul s.a. the qur'an. lahore: islamic publication, 1978.
12. pickthall, muhammad m. the qur'an. new york: muslim world league, 1977.

13. rizvi, m. sayyed. the qur'an. richmond : 1985.
14. rodwell, m.j. the qur'an. london: j. m. dent and sons ltd,1974
15. sale, george . the qur'an . england : federick warner publishers, ltd.
16. shakir, m.h. the qur'an. new york : mihrab publishers and book distributors, 1986.
17. sher ali, maulwi. the qur'an. rabwah : qur'an publications, 1974
18. yousuf ali, a. the qur'an. new york : tahrike tarsile qur'an, inc,1987.
19. zafrulla khan, muhammad. the qur'an. chichester : r.j. acford ltd, 1985.

one of the most recent translation is the noble reading, by dr. thomas ballantine irving, whose muslim name is tasleem ali. it took dr. irving, as he told me, 23 years to accomplish his translations, while working in baghdad, iraq.

however, none of the translations present the linguistic meaning of the original qur'an. therefore muslim scholars insist on writing the original arabic script side by side with any translation.

#### **qur'anic manuscripts :**

the early muslims were very concerned towards reciting, writing and preserving the qur'an in fine caligraph. some oldest copies that i was able to see are the following : at the radawi museum, in iran; the british museum, in london; the mosque of al hussain, in cairo; and the holy najaf, in iraq.

in the united states at the toledo museum of art, the following are preserved:

1. kufic manuscripts: a page of the ninth century from persia, written in kufic, a style of writing which was used from the sixth century c.e. to the eleventh century. the name of kufic comes from kufa, a town in iraq. (this is been kept in the george w. stevens gallery #4).
2. a leaf of manuscripts written on paper dating to the tenth or eleventh century. the manuscripts is from persia and it is decorated in the red and gold. (the george w. stevens gallery #7)
3. a page in the kufic manuscript from the ninth century c.e. excol (anthen's uphom pope, greek roman art # 41,41).

i hope that qualified scholars research more for the manuscripts available in their areas.

may god's mercy and peace be upon all.

wa assalam alaykum.

### **Ramadan : The historical background**

muslim all over the world annually commemorate this month by worship and rituals even though customs may differ from one country to another. in some islamic countries, the governments signify to the people the approaching of ramadan by firing guns . this custom continues twice everyday of ramadan to indicate the 'suhur' the meal before fasting and the 'fujur' the time of breaking the fast.

during ramadan, community members visit each other almost every night to have religious discussion and recite special invocations of ramadan.

### **Ramadan throughout history**

ramadan is the ninth month in the muslim lunar calendar. the lunar calendar has 29 days in some months and 30 days in others. the word 'ramadan', and its linguistic meaning goes back to the arab naming of months for the conditions in which they occurred. for instance, the month of 'muharram' was called as such because it was sanctified as a month when no one may enter into war. at that period of time, fighting was common among arabs as their means of survival except in month such as muharram.

another month, 'safar', meaning empty, indicates that the arabs used to leave their dwellings, consecutively, their homes were empty, therefore the month was named accordingly. 'jamada', a colder month means 'freezing', which was common during this time.

the arabic word 'ramada', means 'severe heat', which describes the weather during this time. therefore the month was named 'ramadan' or the month of severe h. during the month of ramadan, a person prevents himself from any evil acts in order to purify self from accumulated sins in the past years.

### **revelation of the qur'an**

in 609 c.e., when prophet muhammad (p. ) reached forty years of his age, he was in the practice of going to the cave of hira to contemplate on the way of life of the people who were lost in their own lust and ignorance. during one period of meditation in the month of ramadan, the angel



gabriel came to prophet muhammad and gave him a revelation of the events to come. then, the prophet (p.) continuously received revelation on different occasions. however, every year in the month of ramadan, until the prophet's death in 633 c.e., prophet muhammad (p.) received revelations from god for the whole past year. these revelations constitute the qur'an which was revealed in two periods called the macceian and the madinian.

the macceian revelations generally were before the prophet's migration to madina (609-622 c.e.), and the madinian verses were revealed after his migration to madina in 622 c.e. the macceian mostly speak on islamic faith, while madinian mostly concern with the details of the islamic law, emphasizing the practical aspect of the qur'an and god's plan for mankind.

the total number of chapters in the qur'an is 114, beginning with 'al-fatiha' the opening chapter. the name of this chapter proves that the holy qur'an was written and divided into chapters during the time of prophet muhammad (p.). ever since muslims have maintained the same text in its original arabic language, stressing the importance of leaving the qur'an unaltered.

numerous qur'anic manuscripts are preserved at: the radawi museum in iran; the british museum in london, england; the mosque of al hussain in cairo, egypt; and the holy najaf in iraq. some copies are dating back to the second and third islamic century.

### **islam and fasting**

in the second year of the 'hijrah', migration to madina in 623 c.e., god had commanded the muslims to fast.

the qur'an says :

"o you who believe! fasting is prescribed to you as it was prescribed to those who were before you. so that you may become cautious (2 :183) these verses indicate three facts :

first, that the fasting has been established in all religions.

second, that fasting in islam differs in the intensity of its goals from other religions. third, that in fasting, muslims accomplish 'taqwa', which leads to a complete dedication to god.

many religions encourage fasting because through it, god's grace becomes apparent and a person's faith becomes more meaningful. fasting is a direct aid to strengthen humans faith and train oneself to control his wimps. fasting is a way to teach one how to keep his body and soul in

balance.

### **The events of ramadan**

to abstain from food, drink, and any foul language or action is the main practice of fasting. there are several ways fasting can be broken such as by eating or drinking during the day of ramadan.

first, ramadan begins with 'suhar', that is to eat and drink before dawn, enabling a muslim to sustain his fast throughout the day, as it was the prophet's (p.) practice.

second, reciting the qur'an, the word of god during the days of ramadan. this helps a person to dedicate some time of his to worship, to give charity, and after each prayer recite the following invocation:

oh god almighty, let those who have preceded us in this life have your grace and mercy.

oh lord, help every poor person and make every hungry person full, and clothe those who are naked.

oh god, help every indebted person pay his debts, and let every traveler be united with his loved ones.

oh god, let every prisoner of war be liberated, and help dishonest one become pure in heart, by your grace.

oh lord, cure every illness and fill our poverty with your fullness. help us to change our faults and give us the beauty of your perfection.

third, 'iftar' which means breaking the fast after sunset. the prophet (p.) says: "whoever of you feeds a hungry person, or a fasting person in this month, shall receive his reward from god and will have his sins forgiven, and shall be rewarded in the hereafter."

muslims, at the time of breaking fast, recite the following short invocation: " oh lord almighty, only for you we fast, by your bounty we break our fast, and only upon you we rely."

fourth, the 'lailat-ul-qadr' " the night of planning, during this night, god has planned the course of humanity. it is recommended for muslims to worship and be especially close to god during this night. the qur'an devotes to this night the whole chapter number 97. among the nights of

ramadan. the 19th, 21st and 23rd, are considered the most holy nights. therefore, many invocations and rituals are described in the books of worship.

### **id-ul-fitr breaking the fast**

on the first day after the month of ramadan, muslims throughout the world celebrate after breaking the fast. it is an international muslim celebration. members of each family gather to praise god almighty and visit each other, exchanging gifts. this day gives muslims a chance to plan their future and review their obligations. imam ali (a) says, " it is a celebration for those who have obeyed god through fasting; and any day that a person obeys god, is a day of celebration."

### **zakat ul-fitr**

to fully understand the needs of the poor, every muslim, whether he or she fasts or not, is obligated to give approximately six pounds of food to a needy person. in this way, muslims share god's blessing with others who are in need.

in short, fasting and the rituals of ramadan are the ways of purification. through self denial, charity and self control, a person would be able to come closer to perfection.

## Jerusalem and three main religion

### **Islam, Christianity, and Judaism**

jerusalem is considered one of the sacred holy land in the history of the mankind and respected by the three main religions.

#### **judaism**

the jewish consider jerusalem an old historical city. since babylonian captivity upto the destruction of the temple, the events of the sinai, spending forty years after their deliberation from the pharaoh are examples of jewish history.

#### **christianity**

jesus was and is the focal point of the christians nation because jesus and his disciples brought the message of god to that part of the world from ramallah, town of khalil, and bethlehem. jesus and his followers lived up to their principles in jerusalem. christianity regards jerusalem as the center of their faith.

## **Islam**

islamic faith and history have strong ties to jerusalem. first, it was the direction of prayers of muslims for a period of time as commonly believed and it was the ascension point when prophet muhammad (p. ) ascended to heaven. this event is known as mi'raj.

god says, " glory to god who did took his servant muhammad for a journey during night from sacred house mecca to the farthest mosque (jerusalem) whose precincts we did bless, in order that we might show him (muhammad) some of ours signs for he is the one who hears and sees. " the qur'an 17:1.

also, the prophet (p.) said, " pilgrimage should not be made except to three mosques : mecca, mesjid of aksa, (jerusalem), and mosque of (madina)."

## **History of Government**

most of the government that ruled jerusalem, build their rules on the distraction of previous cultures without any respect for the other religions. during the islamic rule in jerusalem, however, all three religions in jerusalem were respected. throughout the islamic period, philosophers, doctors of medicine, and poets (non arabs) enjoyed the protection provided for them by islamic rulers. in short, islam considers jerusalem as the cradle of all prophets.

## **muharram.... what is it?**

"do you not see that righteousness has been abandoned and evil goes unforbidden. in such condition, the true believeraspire to hasten into the presence of god.

" indeed i do not see death in such a condition but happiness, and life under shadow of tyrants but grief "

imam husayn (a.) (625-680 c.e.)

the memory of muharram is alive in the hearts of every muslim. it is a source of inspiration, and courage to stand against evil. muharram is the first month of the islamic calendar during which shi'ite muslims commemorate the martyrdom of imam husayn (a.), the grandson of prophet muhammad(p.) from his daughter fatima al zahra (a.)

imam husayn (a.)

imam husayn (a.) was born on 3rd of sha'ban in the 4th year of the islamic calendar, 625 c.e. in the holy city of madina, arabia. his grandfather named him husayn, a diminutive word indicating his physical attraction and suggesting his beautiful character. the holy qur'an refers to him and some other members of prophet's family, saying:

" indeed god desires to purify you; oh! the people of the house" the qur'an 33:33 thus, on many occasions, the prophet (p.) indicated that his grandson al husayn is the most qualified imam. once he said of him and his brother al hasan " these two are my sons; they are two imams".

### **Imam and Caliphate**

on the other hand, contrary to the teachings of the prophet (p.), for the first time in the islamic history, mu'awiyah, the governor of damascus claimed the caliphate and changed it to a monarchy and hereditary kingship, opposing the previous system of ruling which was in practice. he thereby appointed his son yazid as his successor, who was not fit for this position according to principle of shura.

at this point, most muslims scholars of the time refused to accept the legitimacy of the shift to monarchy. among them were abdul rahman, son of the first caliph, and abduallah, son of zubayr, but no one stood against yazid as imam husayn (a.) did.

imam husayn(a.) declared the false foundation of such a change. consequently, after the death of mu'awiyah in 60/679 c.e., most of the muslims looked toward imam husayn (a.) as their true religious leader. thus, creating resentment on the part of yazid, who demanded relinquishment of imam husayn's (a.) leadership.

### **Imam Husayn's mission**

further, imam husayn (a.) declared that, " we are family of the prophet (p.), and have the true message of god. yazid is a corrupt person, and i cannot support him ".

meanwhile, most of residents of the city of kufa, iraq, sent over 10,000 letters of support to imam

inviting him to their city which was one of the largest city of that time. therefore, imam sent his cousin muslim, son of aqeel to review the circumstances concerning the invitation. at first, the people overwhelmingly welcomed him, but the propaganda of omayyads was able to crush the mission.

furthermore, imam husayn (a.) said, " i was not born an evil nor a cruel man. i am not a corrupt person. my mission is to lead the muslims nation to the right path and to correct that which is wrong. i must follow god's order to commend kindness and stop evil"

### **The just cause**

however, imam was fully aware that yazid would never allow him to live because the life of imam husayn (a.) was a threat to yazid's throne, which had foundation of cruelty, injustice and hypocrisy. in contrast to the true muslim leadership which was established to protect muslim nation. imam carried his mission as the holy qur'an says, " fight for the cause of god, those who fight against you, but do not exceed the limit. " the qur'an 2:190.

accordingly, as imam had predicted, the army of yazid attacked imam husayn's (a.) small party totaled 72 persons, fighting against the yazid's army of 10,000 men as it is documented. finally, imam and his companions courageously gave their lives to very just cause and his martyrdom became the symbol of courage and bravery in the islamic history.

### **The catastrophe**

the martyrdom of imam unveiled the true picture of yazid and awakened the muslim nation. most muslim historians consider it a catastrophe in islamic history. after the martyrdom, there were 33 strokes of lance and 34 blows of swords on the body of imam husayn (a.) moreover, the head of yazid's army, 'umar son of sa'd ordered his horsemen to run over the bodies, and trample them underneath the horses hoofs. afterwards, imam's head and others martyr's heads were carried to yazid to damascus, syria. however, later the places where the head was temporarily placed, became the holy shrine. they are honored by all muslims in order to honor the mission of imam husayn (a.).

### **The holy shrine**

after three days, the bodies of imam husayn (a.) and his companions were buried by the loyal followers. today, it stands in the center of the holy city of karbala, iraq.

the 27 meter high golden dome is centered on the actual grave of imam husayn (a.). in the interior part, one can view the precious box placed on the actual grave and covered by gold and precious

stones. this box is with six angels to signify the grave of imam and his son ali al akbar. other places of inside the tomb are covered by thousands of small mirrors, mosaic, precious stones, silver and gold.

## The Spirit of Karbala

annually, on ashura, the tenth of muharram, the first month of islamic calendar, shi'ite muslims commemorate this martyrdom. beginning with the first until the tenth of muharram, majlis, memorial gatherings are held in almost every residence to recite the events which had taken place during these ten days in the desert of karbala, iraq. furthermore, on this anniversary, shi'ites from all over the world go to karbala to hold or attend these gatherings in the holy city of karbala where the actual events had happened.

in short, the catastrophe of karbala cannot be described adequately with words. it changed the islamic history, and whatever course history may take, the spirit of karbala remains as a symbol of absolute loyalty to truth. wa assalam alaykum.

### **The islamic will**

in the name of god, the compassionate, the merciful

" will is prescribed for you when death approaches one of you. . . " the qur'an, 2:180 every soul shall taste death. the qur'an, 3:184

whoever dies without will, he would die as non muslim. the prophet (p. ) declaration of faith:

it is recommended to recite the following invocation before any will:

o, lord! the creator of heaven and earth, who knows the invisible and the visible, the compassionate, the merciful.

o, lord! i declare my faith in this world and bear witness that there is no god but you alone, without any associate.

that muhammad ( peace be upon him and his house ) is your servant and your messenger.

that the paradise is a verity, the hell is a verity, the resurrection is a verity, the questioning is a verity, the divine decree is a verity, the justice is a verity, the qur'an is the same as you have revealed, and that indeed you are the self evident truth.

may almighty reward muhammad ( peace be upon him and his house ) the best reward, and may he keep in peace muhammad and his house.

o, lord! the helper at the time of trouble, the sympathizer at the time of difficulty, the supporter at the time of comfort, my lord and the lord of my ancestors, do not leave me to my self, even for a moment.

indeed, if you leave me to myself, i will be near to evil and far from virtue. put at ease my loneliness in grave, keep for me a promise when i meet you when i am resurrected at the day of judgment.

### **The first muslim refugees**

one of the important problems that prophet muhammad (p.) and the first muslim community had faced was opposition of powerful people in mecca. the opposition produced many difficulties. one of which was the persecution of the early muslims. this persecution led muslims to choose a new life as refugees.

in the fifth year of the prophet's call ( 615 c.e.), when his followers were persecuted by the quraish, the prophet (p.) suggested to them to go abyssinia, ethiopia, in order to protect themselves. according to ibn hisham, who mentions them all by names, 83 men took up the prophet's(p.) suggestion and left for abyssina. a number of them accompanied by their wives and children. this event is known in the islamic history as the first hijrah. the first muslim group which reached abyssinia was led by jaffer ibn abi talib (the prophet's(p.) cousin).

after they had reached abyssinia, the leaders of quraish realized that the large proportion of prophet muhammad's (p.) followers have their freedom in abyssinia, they sent some deputies to the negus, the king of abyssina, to ask for their extradition. the two delegates sent were men of outstanding capability and intelligence,

they were abdullah ibn rabia and amr ibn al 'aasi, who later became one of the most famous muslim conquerors. they were instructed on their arrival in the court to bribe the abyssinian leaders in order to persuade them to use their influence with the negus on their behalf. the delegation met with the king and accused the muslims saying, " they have forsaken our religion and not accepted yours but have introduced a new religion which they have invented. they



begged negus to send them back to mecca.

the negus, however, refused to expel them until they would have an opportunity to state their case. the king summoned the muslims to the royal presence, the refugees chose jaffar ibn abi talib as their spokesman.

he commenced the difference by saying, " o king! we were a barbarous nation, worshipping idols, eating carrion, commshameful acts, killing our blood related kins, forgetting our duty towards our neighbors, the strong amongst us devouring the weak.

such was our state until god sent to us an apostle from ourselves, with lineage, integrity, trustworthiness and purity of life we were acquainted. he called us to god, to believe in his unity, to worship him and abandon the stones and idols which we and our fathers used to worship instead. he commanded us to speak the truth, to be faithful in our trusts, to observe our duties to our kinsfolk and neighbors, to refrain from forbidden things and bloodshed,

from committing immoralities and deceits, from consuming the property of orphans and from slandering virtuous women. he ordered prayers, give alms and fast. so we trusted in his word and followed the teachings he brought us from god. wherefore our countrymen turned against us and persecuted us and tried to seduce us from our faith, that we might abandon the worship of god and return to the worship of idols". when negus asked about jesus, jaffer, quoted appropriate verses from the holy qur'an to support his claim. the qur'an says,

" mention in the book about mary when she placed a screen from them then we sent to her our angel and he appeared before her as a man in all respects. she said, " i seek refuge from you to god, most gracious if you do fear god " the qur'an 19: 16,17 & 18.

finally, negus refused to hand over the refugees to the delegation of quraysh.

in short, the period during which the refugees remained in abyssinia extended from about 615 to 628 c.e.. the most logical explanation of the sequence of events which occurred during those years might be that there refugees status probably represented a threat to quraysh and meccans. rather, the fear of the growing political activities of muslims against quraysh from a safe base in abyssinia was the main course for such a delegation. after muslims had been establish themselves in abyssinia, the attempt to extradite the refugees make no sense unless that the fear of their growing political activity caused the meccan's to desire some control over the muslim refugees.

**Are capsules forbidden?**

it seems the question concerns the hard gelatin, which is technically referred to as the dry filled capsule (dfc). these capsules consist of two sections, one slipping over the other, thus completely surrounding the formulation, filled with powdered material or globules into the longer end of the capsules and then slipping on the cap. these capsules are available in different sizes. the reason for prohibition is based on the fact that, in our time, capsules are made of unlawful substances.

according to pharmacists, it is made of "gelatin." "there are two types of gelatin. type a, derived mainly from pork skin by processing, and type b, obtained from bone and animal skin by alkaline processing..." (see Remington's Pharmaceutical Sciences, p 1576, chapter 89, 16th edition (1980), Mack Publishing Co., Easton, Pennsylvania. editor and chairman, Arthur Osol.)

on the basis of this information, one cannot eat capsules unless science invents gelatin made of a different substance. one can also empty the capsule and use the drug only or ask the doctor for tablets instead of capsules of the prescribed drugs.

### **Doctrine of "Mahdi"**

the doctrine of mahdi is commonly held by muslim scholars. basically there is not much difference between sunni and shia faith about this doctrine. both sects believe that there is a hadith from the holy prophet muhammad (p.) that the "mahdi," who is the descendant of fatima al-zahra (a.), will appear to spread justice throughout the world. the only difference is whether he is already born or will be born. the denial of this doctrine is based on the fact that it is an unusual event.

but one thing is grossly misunderstood. one cannot deny the religious belief on this basis. there are other unusual doctrines held commonly by muslims, such as the belief that prophet jesus is alive. he was not killed nor was he crucified, and even though he has been alive all this time, we do not see him. as khadr and elyas are also alive for a longer period of time than jesus. the fact about prophet noah, as the holy qur'an says, he lived for 950 years, which sounds unusual. god says: "we have sent noah to his nation. he lived amongst them one thousand minus fifty years." 29:14.

in regard to people of the cave, the holy qur'an says: "they lived in their cave three hundred and nine years". the qur'an 18:25. these are some of the unusual doctrines which muslims believe because the islamic sources mention them.

the doctrine of mahdi did not appear in the qur'an but it is mentioned in the hadith of the holy prophet. all muslims basically consider the saying of god or his messenger as the second islamic source.

the reason is that the holy qur'an says:

" the messenger does not speak from himself, but the things revealed to him. the qur'an 53:3. on this basis the doctrine of mahdi is held by majority of muslims.

on this subject, many hadiths are narrated from the prophet, and many books have been written by muslim scholars. ibn hajar says," hadiths regarding mahdi are numerously reported and many eminent scholars, like abu nuaim and suyuti, have written on the subject. see al sawaiq, page 160, cairo ed. 1375 h.

### **The beautiful names of god**

the holy qur'an says: " to god belongs the most beautiful names, so call on him

thereby," 7:180.

since god is the creator of the universe, the lord of the worlds, therefore, his attributes, and names are unique as he is.

the fact that god is not limited by anything leads us to the fact that his names and attributes are unlimited. but according to our understanding , as humans, we can use some of his attributes of god. this explains what has been narrated that prophet muhammad(p.) said, " god has four thousand names " (see bihar,v.4 p.211 ). that is to say that the human mind could not reach more than four thousand attributes of god.

there are many hadith that numbers are up to 90 attributes of god, even though they differ on the naming. but they do not reach beyond 99. it is said that since god is unique in his existence, therefore, his name should be odd number and not in even number. the most likely reason is that these 99 names or similar in meaning appeared in the holy qur'an. the comparison between these names and the text of the holy qur'an makes this point clear.

in the islamic tradition, the names are studied and memorized. imam al- rida(a.) narrates via his father from prophet muhammad(p.) that he said: " almighty god has 99 names, whomever calls upon him by them, he will answer his prayer. and whomever counts them, he will enter the paradise."

shaikh al-suduq in his commentary of the hadith says that the prophet (p.) means by counting the 99 names is to comprehend the names and understand their meaning. it does not mean simply

counting them.

imam al-sadiq (a.) narrates via his father the prophet muhammad(p.) all of these 99 names. in addition, he mentions the first name ( allah ) because it is the only proper name of almighty god ( be exalted ).

the names in arabic and their meaning according to the mentioned hadith are as follows:

names: meaning:

1. allah the only one who deserves to be worshipped.
2. al-wahid the one
3. al-ahad the unique
4. al-samad the perfect
5. al-awwal the first
6. al-akhir the last
7. al-sami the all hearing
8. al-basir the all seeing
9. al-qadir the powerful
10. al-qahir the subduer
11. al-'ali the high
12. al-a'ala the victor
13. al-baqi the one who remains
14. al-badi the wonderful
15. al-bari the producer

16. al-akram the most generous
17. al-dhahir the apparent
18. al-batin the hidden
19. al-hayy the alive
20. al-hakim the wise
21. al-alim the all knowing
22. al-halim the patient
23. al-hafidh the guardian
24. al-haqq the truth
25. al-hasib the reckoner
26. al-hamid the praised one
27. al-haff the kind
- 28 ar-rab the lord
29. ar-rahman the merciful
30. ar-rahim the compassionate
31. al-dhar the increaser
32. al-raziq the provider
33. al-raqib the watchful
34. al-raufq the benevolent
35. al-ra'i the seeker

36. al-salam the peace
37. al-mumin the faithful
38. al-muhaimin the protector
39. al-aziz the mighty
40. al-jabbar the almighty
41. al-mutakabbir the high handed
42. al-sayyid the master
43. al-subbuha the glorified
44. al-shahid the witness
45. al-sadiqrid the truthful
46. al-sani the builder
47. al-tahir the clean
48. al-adl the just
49. al-afuw the pardoner
50. al-ghafur the forgiver
51. al-ghani the rich
52. al-ghayath the aid
53. al-fatir the broker
54. al-faridd the single
55. al-fattah the opener

56. al-faliq the divider
57. al-qadim the eternal
58. al-malik the authority
59. al-quddus the holy
60. al-qawi the strong
61. al-qarib the near
62. al-qayyum the everlasting
63. al-qabidh the holder
64. al-basit the giver
65. al-qadi al-hajjat the one who fulfills the needs
66. al-majid the glorious
67. al-mawla the patron
68. al-mannan the gracious
69. al-muhit the surrounder
70. al-mubin the evident
71. al-muqith the saver
72. al-mussawir the designer
73. al-karim the generous
74. al-kabir the magnificent
75. al-kafi the sufficient

76. al-kashif al-dhur the one who removes harm

77. al-witr the odd in number

78. al-nur the light

79. al-wahhab the grantor

80. al-nasir the helper

81. al-wasi the extent

82. al-wadu the devoted

83. al-hadi the guide

84. al-waffi the one who fulfills his promise

85. al-wakil the entrust

86. al-warith the inheriting

87. al-barr the charitable

88. al-ba'ith the resurrector

89. al-tawwab the one who accepts repentance

90. al-jalil the significant

91. al-jawwad the open handed

92. al-khabir the chief

93. al-khaliq the creator

94. al-khayru nasirin the best helper

95. al-dayyan the one who gives judgement



96. al-shakur the thankful

97. al-adhim the great

98. al-latif the graceful

99. al-shafi the healer

### **The meaning of " ummi"**

the term ummi and its derivation occur six times in the qur'an; four times as plural and twice as singular. the english translations of the holy qur'an vary.

the commentators of the qur'an hold different views on the actual meaning of the term in each verse. in order to find the basic meaning to this word as used in the qur'an, one must look at the context of each verse. briefly, i shall examine each of them.

1. " and there are among them ummiyyun who understand the book only as they desire. the qur'an 2:78

various english translators give the meaning as "illiterate", "common folk", or "unlettered folk". the context of the verse shows that if it refers to the people of moses. their names was mentioned in the previous verse no. 67. it seems most likely that the verse therefore means:

"among the jews are ummiyyun jews who do not understand their book except what they desire to know." i.e., they do not recall the appropriate sense of the context. in other words the most likely meaning here of ummiyyun is one who does not follow the holy book.

2. " so if they dispute with you, say, " i have submitted my self to god and so have done those who follow me. " and say to the people of the book and those who are ummiyyun, are you [ willing] to submit yourselves [to god ]. [ if they do, then,] they are rightly guided." the qur'an, 3:19.

the first pronoun ( they ) refers to ( people of the book ) which was mentioned in the previous verse, no.19. therefore, it is most likely that the term in this verse means "one who has no book" because of the contrast with the previous verse which refers to the people of the book.

3. " among the people of the book are some who if entrusted with a heart of gold will pay it back, and others who are entrusted with a single coin will not repay it unless you constantly stand demanding because they say, " there is no obligation on us [ to keep faith] with those ummiyyun.

but they tell a lie against god while they know. " the qur'an, 3:74.

in this verse, the contrast between the people of the book and ummiyyun are those who have no book. thus, all of meaning mentioned in arabic lexicons are applicable.

4. "it is he who has sent among the ummiyyun an apostle from among themselves to rehearse to them his sign to sanctify them and to instruct them in scripture and wisdom for they had been before, in manifest error." the qur'an, 62:2.

this verse obviously refers to prophet muhammad (p.) and his people. the description and responsibilities of prophet muhammad (p.) are mentioned. the people were in need of an instructor who would give them wisdom and understanding in scripture. prophet muhammad (p.) was chosen from his folk to take responsibility for teaching and instructing them in scripture. therefore, the ummiyyun in this context obviously refers to those who have no book for guidance. singular usage of the term ummi occurs twice in the following verses. in both verses it refers to prophet muhammad (p.) and describes him as an ummi prophet.

first: " my mercy extends to all things. that i shall ordain for those who do right thing, and practice regular charity, and those who believe in our signs. those who follow the apostle, the ummi prophet whom they find mentioned in their scriptures, the torah and gospel. " the qur'an, 7:157.

the relative pronouns " those who " in this verse refers to the people of the book even though their name is not mentioned here. at the end of the verse, we find that their books are the torah and the gospel.

maintaining these two books, the only popular holy book in arabia during that time, show that the word ummi is used in reference to the jews and the christians. therefore, the verse seems most likely to mean a prophet among those who have no book.

second: " say, o, mankind! i am sent to you all as an apostle of god to whom belongs the dominion of the heavens and the earth. therefore, there is no god but he. it is he who gives both life and death. so believe in god and his apostle, the ummi prophet. " the qur'an, 7:158.

the context in this verse does not help to determine any specific meaning. all meanings mentioned in the arabic lexicons could apply here including the meaning of illiteracy. though most likely, it would mean the same as other verses, the one who has no book.

### **The commentators**

the commentators of the qur'an hold various views regarding these verses, usually based on the

hadith and their own personal opinions. they usually give the meaning of the term at its first occurrence the qur'an, surah 2:78.

the following are the commentators views, chronologically arranged based on the available sources :

1. ibn abbas. people who do not believe in messengers, nor in any books

(d.68/690)

2. ibrahim nakhai: one who does not write well.

(d. 96/718) ( tabari 2/259 )

3. al mujahid: some people among the jews.

(d. 104/726) ( tabari 2/257 )

4. al outadah al basri: the arabs.

(d. 117/739 ) ( tabari 6/522)

5. al sudday: the arabs.

(d 127/749) ( tabari 6/525)

6. ibn jareeh; some muslims during jahiliyya

(d.150/772) pre islamic period ( tabari6/525)

7. al qummi ali: \* jews. ( tafsir 1/106)

(d. 3rd/9th c. ) one who has no book

(tafsir 1/106)

8. al maturidi: one who does not write or read from a book.

(d. 232/854)

9. al tabari: those who do not write nor read

(d. 311/933) ( 2/257 )

10. al tabarsi: \* one who does not write well.

" majmaal bayan " (6th/12th century.)

11. al razi: one who does not write or read well.

(d. 606/1228)

12. al qurtubi: one who does not write or read well.

(d. 671/1293)

13. al kashani fayd: \* one who does not write.

(d. 1090/1712)

14. al qasimi: those who do write well

(d.1292/1914)

15. al shubbar: \* those who do not write or read.

16. abdu muhammad: one who does not read

(d. 1283/1905)

\* it refers to sh'iah tafsirs

### **The miracle of ummi**

in islamic culture, the term ummi , in the sense of " illiterate " is one of the favorite epithets for prophet muhammad (p.). it is commonly held views of many muslims that this was a miraculous sign, an illiterate prophet coming to mankind.

muslims scholars emphasize that his status as an illiterate validates his claim to be a true prophet.

that is it would be impossible for an illiterate man to bring a book like the qur'an unless he truly is a prophet.

in all likelihood, the first one who held this interpretation was al mawardi, abu al hasan ali b. muhammad al shofi (d. 450/1072). he say that the illiteracy of prophet muhammad (p.) is one of his explicit miracles and the most important one.

al-baydawi (d.685/1307) says that prophet muhammad's (p.) perfect knowledge coupled with his illiteracy was one of his miracles.

al-busyri, muhammad b. suid (d. 685/1307 ) in his poem about prophet muhammad (p) says: it is sufficient for you to have knowledge in your state of ummi miracle. ibn mandur (d.711/1337) says that this characteristics [ i.e. illiteracy] is one of the miraculous signs of prophet muhammad (p.)

during the 14th/19th century almost all muslims scholars agreed on the illiteracy of prophet muhammad (p.). shaik abdu says that the illiteracy is one of the most important signs of his prophecy since he had brought after his prophecy the most valuable knowledge, and this is the common belief among muslims today.

#### Al-Afghani's Nationality

the nationality of sayyid-jamal al-din al-husaini al- afghani ( 1838-1897) is a matter of debate among scholars, whether he was actually an iranian or an afghani. as one scholar says, "this disagreement over al-afghani's connection to afghan is one of the strangest things, inspite of the fact that he lived in our era and in our areas and his works are before eyes."

none of these scholars, muslims or non-muslims, discuss the question of afghani's nationality in relation to his ideology (the pan islamic policy ) which he spent all of his life for as once he said: " i have no aim except to grant every assistance to reform muslim's life. i hope that my blood, like the blood of any other martyr, will serve in this way." that is why he related himself to different regions. his signature appeared in connection of his documents more often as ( jamal al-din al-hussaini ) indicating his lineage to imam al-hussain , the grandson of prophet muhammad (p.). also his signature appears as follows " al-istanbuli, al-asad , al-afghani , al-kabuli, al-rummi, and al-tusi ". ( see : asnad sayyid jamal al-din by afshar, tehran).

in order to answer the question about al-afghani's nationality affiliation, we must first answer the following questions:

1. why did he present himself with nicknames relating himself to different nations?

2. why he did not present himself as an iranian at all?

3. why did he more often present himself as al-afghani when referred to nationality?

i. there are several factors which show that al-afghani's intentionally related himself to several nations. this fact was not an accident. it was most likely that he wanted to display his ideology of muslim's unity and pan islamic policy. therefore he claimed nationality in several islamic countries but not, at all, to any non islamic lands.

inspite of the fact that he lived in europe for a long time, he did not claim to be a citizen of any european country such as england or france, the two european countries in which he lived for a long time.

2. inspite of the fact that he had a great effect on iranian policy, he did not present himself as an iranian. it is legitimate to believe that because of his political activities, he wanted to avoid any authorities of the iranian government which could have lead to his extradition as an iranian citizen through the local government wherever al-afghani went.

3. al-afghani presented himself as an afghani. there is no doubt that he was satisfied with the title of al-afghani, perhaps because he lived in afghanistan for a long time and because he admired the afghan type of life as his book tarikh of al-afghan shows.

## **The Caliphate**

the title " caliphah" is an islamic title for the universal muslim authority. the term "caliphah" and "caliphate" are derived from the word ( khalifah) which means successor, even though it is a subject of debate whether it is used in the sense of a successor of prophet muhammad (p.) or the high authority who represents god on earth. in other words, there is no sure answer to the question whether the title is given by god as uthman, the third caliphah, claimed or it is given by the people as the majority of muslims scholars believe. the title "caliph" used to imply both religious and political authority in the beginning of islamic history but later, it applied only to the political authority.

however, the caliphate played a great role on unifying the muslim nation. it was the symbol of

unity especially during the serious crisis of islamic history, such as the civil war between imam ali ( a. ) and governor mu'awiyyaah and the other crisis which followed it. the common belief was that the title "caliphah" was suitable only for one person as the universal authority. therefore, two persons cannot assume the same title at the same time.

the origin of the ideal caliphate goes back to the shari'ah institute which is totally based on the islamic thought. perhaps, the first one who gave more details on the subject was al- mawardi ( d.1058 ). he outlines the ideal caliphate, paying particular attention to the authority who it should be regulated. he illustrates ten duties incumbent on caliphah in the interest of the islamic community:

1. to preserve islam.
2. to enforce judgments between disputants.
3. to protect the lands.
4. to apply penalties keeping god's prohibition from violation.
5. to defend the frontiers against enemy attack.
6. to carry out the holy war.
7. to collect the community's portion of war booty, tribute and alms tax.
8. to assess what is due the treasury and make disbursements on time.
9. to choose competent advisors for appointments and financial matters.
10. to carry out for himself the supervision of affairs.

the qualification of calipha for the caliphate always, was a matter of debate throughout islamic history and its eventual failure.

the emphasis outlining the duties of the authority by al- mawardi shows the weakness of the calipha during his term.

the title "caliph" gradually changed its original sense signifying the dual religious and political power. there was then a subsequent significant loss of the actual political power of the caliph when he no longer ruled all of the regions under the caliphate name. many regions, locally,

established power or raised their local ameer as independents not following the central government of the caliphate. the caliphate became so weak that its power was usurped by other tribes such as saljuqi turks.

as a result of lack of islamic practice among the authority, the abbassid caliphate began to break down. many independent governments emerged mostly the shi'a independent governments as buyids in iraq and iran, and the fatimids in egypt.

## **Islamic Faith**

"islam" is the name of the religion of god revealed to prophet muhammad(p.). the word "islam" is derived from "salam" which literally means peace. it is called islam because it teaches everyone to think, act and live peacefully. furthermore, it has chosen the phrase "assalam alaikum" (peace be upon you) as the regular greeting for muslims to signify this goal.

when islam is properly understood and implemented, one will live in a peaceful mind, a happy family and in harmonious community. a community that looks upon all human as equal. the only difference among them would be their deeds and behavior. the qur'an says,

" . . . in the sight of god, the most righteous is the one who is the best in conduct." the qur'an, 49:13

faith in islam is not a blind obedience rather, it is based on reasoning and thinking. the qur'an says,

" i preach you one thing that you rise up for the sake of god jointly and singly, then think." the qur'an, 34:46

therefore, in islam there is no force to accept the islamic faith without understanding. the qur'an says,

" there is no compulsion in religion." the qur'an, 2: 256

## **Unity of god**

the first doctrine in islam is the unity of god, and it is the source of other doctrines. the qur'an says, "there is none worthy of worship but one only one almighty god, the creator of the earth



and heaven. he is free from all defects, i.e., holy . he is all mercy and all power. he has no partner. he neither begets nor is he begotten and none is like him. the qur'an 112:1-4

## Prophethood

the second doctrine is the continuity of prophethood upto prophet muhammad (p.). as human mind had developed since the creation, god taught humanity various religions. he sent prophets at different times such as ismael, issac, mooses, john, jesus, and finally muhammad (p.).

the qur'an says,

". . . we believe in god, and the revelation given to us and to abraham, ismael, issac, jacob and the tribes, and that given to mooses and jesus, and given to prophets from their lord. we make no difference between any of them....". the qur'an, 3:83.

all religions have their origin in truth. with the passing of time the truth was either forgotten or became overlapped with the interest of human interventions.

when the world reached that stage of understanding, when it was ready for final lesson, god has sent the last prophet muhammad (p.) with the holy qur'an to correct the errors which had found their way into various religions.

these two doctrines, the unity of god and prophethood of muhammad (p.) are the first step for any one who wants to become a member of islamic community.

## Time of Prayers

in the name of god, the merciful, the compassionate

".... indeed prayer is a timed duty for believers." the qur'an, 4:103 as general principle of prayer's time, qur'an says, " perform prayers at sunset until the darkness of night and recital of dawn. indeed , the recital of dawn is witnessed. the qur'an, 17:78

the exact time of daily prayer was explained by the prophet (p.)

1. morning prayer at dawn.
2. noon prayer.

3. afternoon prayer.

4. sunset prayer, immediately after sunset.

5. evening prayer.

teaching of islam insists to pray on time. qur'an reads: " observe prayers and the middle prayer and stand obedient to god." the qur'an 2-238 this middle prayer, according to the teaching of ahl-ul-bayt is the noon prayer. the emphasis on this prayer at noon time indicates the balance between the nutritional need and spiritual need of body.

every individual muslim should be sure of prayer's time before starting prayer. the times of five daily prayers are as follows:

#### **first : morning prayer ( fajr )**

morning prayer ( subh-fajr ) consists of two units offered in audible voice. the time of this prayer begins from dawn and ends before sunrise. to determine its time one should distinguish between " twilight " ( subh- kadhif ) and " dawn" (subh-sadiq ).

twilight is the faint darkish light in the sky during the time when night is about to become a day. this appears when sun is 18 degrees below the horizon. since each degree is four minutes, the twilight appears approximately 72 minutes before sunrise. immediately after twilight another light occurs and extends with the sunrise. the later is called dawn.

#### **second : noon prayer ( zuhr )**

it consists of four units offered silently. the time of noon prayer starts after the sun reaches its highest point in the sky. this is also known as "zawal".

to determine this, one can consider the time of the sunrise and sunset and divide them into two; the middle is the midway which is called noon or zuhr.

#### **third: afternoon prayer ('asr)**

it consist of four parts offered silently. its time is when the shadow of an object becomes equal to its own length. its time extends to sunset. ( note: these two prayers -- noon and afternoon prayers-- may be performed together, that is , when the zuhr prayer is finished, one may start the 'asr prayer, or delay the 'asr prayers to its proper time, this is according to the practice of the

prophet (p.), as it is reported by ahl-ul-bayt (a.).

#### **fourth: sunset prayers ( maghrib )**

it consists of three units. the time of this prayers is immediately after sunset until the end of twilight-- the redness which remains on the horizon after sunset.

#### **fifth: evening prayers ( isha )**

it consists of four units. the time of this prayers begins after the sun fully sets, and extends until midnight. ( note: these two prayers--sunset prayers and evening prayers--may be joined together, that is when maghrib is finished, one may start the isha prayer or delay it to its proper time . this is according to practice of the prophet (p.), as it is reported by the ahl ul-bayt.)

#### **joining prayers**

it is recommended to perform each prayer on its time. one, however may join two of them together. that is to pray, for instance, noon and afternoon prayers at one time or to delay the noon prayer and pray both later. according to the teachings of ahl ul-bayt, it is allowed during travel as well as at residence. also, there are hadith, narrated from the prophet, which allows to do so. bukhari narrates that the prophet prayed in madina seven and eight , zuhr and asr, and maghrib and isha prayers together. see bukhari, v.1,p.136, cairo. likewise muslim narrates that " the prophet prayed zuhr and asr together in madina without any (reason) . the narrator asked the reason of combining two prayers and ibn abbas replied that " [prophet (p.)] did not want to make it difficult for his followers." ( see muslim, v.2.p.151,cario ).

#### **postponed prayer**

when one misses any of the five daily prayer at anytime, he or she has to perform it later as soon as possible.

when we pray

when you determine the time of sunrise and sunset, you can determine the time of all prayers.

1. approximately 72 minutes before sunrise is dawn prayer.
2. the point which divides sunrise and sunset equally is the time for noon praye.
3. subsequent to noon prayers is the time of afternoon prayer until sunset.

4. sunset is the time for sunset prayer.

5 . after sunset is the time for isha prayer until midnight.

### **Direction of Prayers Qibla**

in the name of god, the compassionate, the merciful

". . . . turn your face [ in prayer ] toward sacred mosque." the qur'an 2:144 "ka'ba", the cubical house is mecca , is honored since it was built by prophet abraham and his son ismael as the house of worship of god. qur'an describes ka'ba as al-bayt ( the house[of worship]),3-97; al bayt al atique (the ancient house), 22:29; al- bayt-haram ( the sacred house ),5-97; and as the first house of worship ever dedicated to almighty god.

the qur'an reads:

" indeed, the first house [of worship] ever set up for mankind was that which is at bakka [ mecca ] blessed and [source of] guidance for all the worlds. it has the clear signs, the place whereupon abraham stood up and whoever enters it is in peace. the qur'an, 3:96 & 97 this verse clearly indicates the reason that islam considers ka'ba ( in mecca) the symbol of abraham's message; the oneness of god and continuation of this symbol of islam.

the qur'an reads :

" we made the house [ of worship ] the destination of people and sanctuary. treat the place abraham stood upon as place of prayer." the qur'an, 2-125

### **declaration of qibla**

jews and christians used pray toward jerusalem some reports state that prophet muhammad (p.) used to pray toward the ka'ba as qibla-as direction of prayer ( see tafsir-al-tabari,d.310, vol 2.p.4,ed. cairo, 1323). the prophet, however, announced the ka'ba, instead of jerusalem, as qibla on 17th rajab, second year of hijra.

most mosques in islamic countries have niche or recess, inner place to indicate the direction of qibla called "mihrab". muslims ever since are united by one direction of prayer-qibla.

## **finding qibla**

at distance places from mecca, qibla can be determined in many ways. probably the easiest is to use a compass. in using the compass, however, it is important to distinguish between the true north pole and magnet pole. " the distance between the two is more than 1,000 miles south of geographical north pole, i.e., 73 degrees latitude and 100 degrees longitude of greenwich." ( see qibla nama by h . razmara, p.5, tehran, 1332 sh=1953 ).

likewise, it is important to avoid using the flat maps to determine the qibla. one should consider the global earth. the oval shape of the earth and the flatness of the map makes a difference in degrees.

in 1372h=1952, mr. h. razmara invented a new compass to determine the qibla and ever since it has been accepted by religious scholars of the different islamic thoughts and countries. though it disregards the annual change of magnetic compass which is not more than a few seconds a year. this compass, however , shows the qibla as most accurate as possible.

## **the qibla in north america**

in north america, compasses differ on the direction of qibla; the difference are due to the following:

1. the global earth should be considered and not a flat map.
2. the calculation of any compass should be based on the true north pole and not on the magnetic pole. the deviation between the two varies in degrees.

considering the above- mentioned facts, the qibla in north america would be northeast ( or in some places, the north ). however, if these two points are neglected, the compass would show the southeast as the direction of qibla. in 1952, mr. hossein ali razmara invented a compass based on the mentioned facts. since the hadith says " ta'ammad al qibla jahdak," which means try hard to find the qibla as much as possible, the razmara compass offers this service and should be followed unless it proves wrong. for details see : ghebleg nama by hossein ali razmara, tehran : dar al- kutub al islamiyyah, 1344, pp.3-5.

direction of prayer ( qibla ) :

1. find the north pole on any map ( the top side usually pointed as north);
2. adjust the compass with the arrow pointing to the north;

3. the line parallel to the name of the city on this compass points the qibla ( the center of the compass).

### The Islamic Tax ( Khums )

in the name of allah, the merciful, the compassionate

" and know that of whatever you acquire, one-fifth of it belongs to god, his messenger, the near of kin, the orphans, the needy and the wayfarer." the qur'an, 8:41

" khums ", literally means in arabic, one fifth is an islamic tax revenue for certain income in order to fulfil the needs of islamic community. prophet muhammad (p.) placed khums in the third place of islamic beliefs. bukhari reports that prophet muhammad (p.) said, " i command you four things- first to belief in god, bear witness that there is no god but allah; second to perform prayers; third to pay zakat; and fourth to pay khums of whatever you gain. ( bukhari, v. 4. p.99. cairo)

ahl-ul-bayt hadith says : khums is an obligation on whoever benefits-in small or large amounts. the reason for the emphasis of qur'an and hadith on khums obviously lies behind the need of the community for an assured tax revenue. basically, all muslims jurists agree that khums is an obligatory islamic tax, but they differ in conditions of this tax.

the different views are based on the meaning of "ghanama" in the mentioned qur'anic verse. the arabic lexicons gave the meaning of the word " ghanama" as to gain booty of the war, to obtain something, to gain something, to bestow, to grant, and to seize. the word "ghanama" was used in all these meanings. it is even used in abstract meaning, such as proverbs, e.g., ightunimu al -furas (take opportunities, do not loose them)

on these basis , ahl-ul-bayt school of thoughts believes that " ghanama" means whatever an individual gains, whether as booty of war or as source of income, it applies to this islamic tax.

therefore khums applies to any of the following categories: booty of war, mineral, khol, oil, treasure hidden in earth or net income, these all would be considered as " gained profit".

## Net Income

among these categories the most common is the net income gained by the lawful means, such as trade, professional incomes, or any other work related incomes. after deducting expenses, the net income is subject to khums. all of the expenses are tax-exempted from khums tax. the khums applies only if the net income remained one year without any use. thus if it is used within a year after the date of profit or income, the khums does not apply.

also if the khums of the particular object has been paid, the object would be tax exempted as long as it remains. but if it is used in business and some profits are made in it, then the khums tax applies only on the profit. one can pay the khums tax immediately after gaining the profit. it does not become obligatory before passing one year without use. on the basis, one is always on safe side to record the daily income and expenses.

this could be managed by an annual schedule showing the capital, the expenses, the net income, the khums paid and the khums due, etc.

## Distribution for Khums

the khums is divided as follows: the first 10 percent of khums is called ( sahm-al- imam ) used to serve the needs of islamic faith which fulfills the need of the islamic community worldwide. since imam recognizes this need more than any one else, it should be given to him or his representative, the highest authority-mujtahid or ask his view in this regard.

the second 10 percent should be given to a poor sayyid who can not earn his living for a year, but he should not use it in any unlawful ways.

example-khums tax schedule

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month capital net income khums paid

---

sayyid / sahm-i-imam

---

1 1,000 15.00 2.50

---

2 100.00 10.00

---

3 50.00

---

4

---

5 100.00 10.00

---

6

---

7 50.00 15.00

---

8 100.00

---

9 50.00 10.00

---

10 50.00 10.00

---

11 2.50



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12

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total 1,000 500.00 37.50 37.50

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### **The Islamic Calendar**

in the name of god, most gracious, most merciful

" indeed god desires to put away from you people of the house[of prophet(p.). [all] filth and purify you..." the qur'an, 33 :33

rabi 'al awwal:

1st ( hijra \*) the migration of the prophet (p.) from mecca to madina.

12th(260 a.h.): martyrdom of imam hassan al-askari (a.)

17th (52 b.h.) : birthday of prophet muhammad (p.)

17th (83 a.h.) : birthday of imam jaf'ar al-sidaq (a.)

rabi 'al-thani:

8th (232 a.h.) : birthday of imam hassan al-askari (a.)

jamada al-ula:

5th ( 5 a.h.) : birthday of zainab al-kubra (a.)

13th (11th a.h.) : martyrdom of fatima al-zahra (a.)

jamada al-thaniyyha:

20th (8 b.h.) : birthday of fatima al zahra (a.)

rajab:

1st (57 a.h.): birthday of imam muhammad al-baqir (a.)

3rd (254 a.h.) : martyrdom of imam ali al-hadi al-naqi (a.)

10th (195 a.h.): birthday of imam muhammad al-jawad (a.)

13th (23 b.h.): birthday of imam ali ibn ali talib (a.)

14th (62 a.h.): death of zainab al kubra (a.)

27th (62 a.h.): mi'raj, the midnight ascension of prophet muhammad (p.) to heaven.

shaban:

3rd (4 a.h.) : birthday of imam al-hussain (a.)

5th (38 a.h.): birthday of imam zayn al-abidin (a.)

15th (225 a.h.): birthday of imam al-medhi (a.)

ramadan:

15th(3 a.h.): birthday of imam hassan al-mujtaba (a.)

21st ( 40 a.h.): martyrdom of imam ali (a.)

19, 21 & 23 : the nights of qadr

shawwal:

id al-fitr, celebration of the first day after ramadan 25th (148 a.h.) :death of imam jafar al-sadiq (a.)

dhul qidah :

11th (148 a.h.): birthday of imam al-rida (a.)

29(216a.h.): martyrdom of imam muhammadal-jawad(a.)

dhul-hijjah:

7th (114 a.h.): martyrdom of imam mohammad al-baqir(a.)

10th: id al-adah, the day of sacrifice on the occasion of haj (pilgrimage)

15th: ( 212 a.h.): birthday of imam al-hadi al-naqi(a.)

18th: id gahdir khum, celebration of imam ali (a.) succession day.

muharram:

9th : tasu'a, ninth of muharram.

10th ( 61 a.h.): ashura-martyrdom of imam al hussain (a.)

25th (94 a.h.) : martyrdom of imam zayn al-abidin al-sajjad (a.)

safar:

7th (128 a.h.): birthday of imam musa al-kadim(a.)

20th : day arba'in, 40th day after imam husayn's (a.) martyrdom at kerbala, iraq.

28th ( 11 a.h.): death of the prophet muhammad(p.)

29th : martyrdom of imam al-rida (a.)

### **Funeral Regulations**

in the name of god, most gracious, most merciful

" every soul shall taste death ". the qur'an, 3:184 islam as a way of life, has legislated many rules in order to honor humans from birth to death. among these rules are funeral regulations. the holy qur'an reads:

" every soul shall taste death, at the end, to us shall be you be returned back. but those who believe and work deeds of righteousness, to them shall we give chambers of paradise underneath which, rivers flow, therein dwelling forever. an excellent is the wage of those who ( do goods deeds)". the qur'an 29:57&58.

these regulations start from death bed until burial. the three main obligatory (wajib) regulations are as follows:

1. washing ( ghusl). to wash the body of the deceased.
2. shrouded ( kafan). the deceased should be wrapped in three simple sheets of cloth.
3. special prayer (salat-al-mayyit). this prayer is part of funeral service. then the deceased is buried in a grave which is dug parallel to face kaa'ba, mecca. in addition, there are many recommendations (mustahab), which are recommended but are not obligatory. this, in brief, presents the main obligatory ( wajib) rules of islamic funeral regulations.

at death bed: when it becomes obvious to whomever is present at the death bed of a muslim, it is obligatory to turn him/her towards qiblah (mecca).this can be done by being laid down on back while the feet stretched towards qiblah. it is recommend to recite the holy qur'an at his/her presence, especially chapter 2, verse 254; chapter 33,36 and 37. the recitation should not be done in a loud voice in order to avoid disturbance to person on the death bed. however , he/she should not be left unattended. after death: it is recommended to bury the deceased person as soon as possible. prophet muhammad (p.) said, "honor the deceased person by hurrying the burial procedure".

it is forbidden to embalm the body. note: there is no legal requirement to embalm if the body is buried within 24 hours.

#### **i. washing ( ghusl-al-mayyit)**

it is obligatory to wash the deceased after the cloth have been removed. the private parts of the body of the deceased shall never be viewed. before washing ( ghusl), the body should be clean from impure objects, such as blood etc. the washing ( ghusl-al-mayyit) begins with intention (niyat), then you may begin washing. first, wash the head and neck. second, wash the right side of body ( shoulder to toes ). third, wash the left side of the body ( shoulder to toes ). this ghusl-al-mayyit should be performed on the deceased three times.

first, with water mixed some powder of lotus leaves.

second, with water mixed with some camphor.

third, with pure clean water only. if lotus leaves or camphor are not available, then pure water can be used as substitution, and in addition it is also necessary to perform tayammum on the deceased.

**note:**

1. anyone who washes the deceased must do ghusl-al-mass for himself; that is to take shower for touching the corpse. this ghusl-al-mass is obligatory for touching the dead body after the body becoming cold and before being washed.

2. if the deceased is less than three years old, either man or woman can wash the body.

3. hunut is obligatory, that is, to rub with camphor seven parts of the body which are placed on the ground during daily prayers. (1-forehead, 2-3 palms, 4-5 knees, and 6-7 toes.)

ii. the shroud ( kafan )

after washing ( ghusl) has been completed it is obligatory to shroud the deceased in three separate sheets.

the first sheet should, atleast, cover the area navel to the knees.

the second sheet should cover, atleast, part of upper body from shoulder to the upper body, from shoulders to the upper half of legs. the third sheet should cover the whole body. the deceased should be completely wrapped in it.

please note, it is forbidden to use unclean sheets or anything made of silk. it is recommended that, (1) the garment be made of cotton and be white; (2) to have turban for men and hair cover for a women; (3) covering the private parts areas with cotton; and (4) to write some especial prayer ( du'a ) on the shroud.

**iii. the prayer**

the prayer of funeral service differs from the regular daily prayers. this prayer should be offered for any deceased muslim who is six years of age and older. during the time of prayer, the deceased must be laid on his/her back, and the head should be to the right of the person(s) who is offering the prayers. the person(s) offering this prayer must face qibla ( mecca).

how to pray? this prayer should be offered in a standing position close enough to the deceased body. the person(s) who is offering this prayer must face qibla (mecca), raises his hands to ears saying "allah-u-akber" ( god is great) and recite the following prayers in between:

(allah-u-akber. ashhad-un-la ilaha illallah wahdhu la shrika lah. wa ashhaddu anna muhammadan abduhu wa rasuluh. arsallahu bil haqqi bashir an wa nadiran bayn-a-yaday assa'a.)

1. translation: god is great - i bear witness that there is no god but god. he has no associate, and that muhammad is his servant and messenger. he sent him with true warning and good news until the day of judgement.

( allah-u-akber. allahummal! salle ala' muhammad. warham muhammadan wa ale muhammad. ka afdale ma salliya wa barkata wa tarahhamta ala ibrahim wa ale ibrahim. innaka hamidun majid. wa salle ala jamie ibadallah al salehin ).

2. translation : god is great.- oh lord, bless muhammad and the house of muhammad and grant your blessings for muhammad and the house of muhammad, just as you granted your blessing for abraham and the house of abraham. you are the praised, the glorious bless all prophets, messengers, martyrs, righteous and all good servants of you.

( allah-u-akber. allahumma! ighfirlil mumineena wal muminat, wal muslimina wal muslimat, al ahyae. munhum wal amwat. tabi allahumma baynana wa bayanahum bil khayrat. innaka mujib ul daawat. innaka ala kulle shain qadir).

3. translation: god is great - oh lord! forgive all believers, male and female, all muslims male and female. those who are among us and those who passed away. oh lord ! continue your blessings on them and us. surely, you respond to prayers and you have power over everything.

( allah-u-akber. allahumma! ina hada al mussajja qadamna abduka wa ibnu abdika wabna amatik. nazala bik wa anta khairu manzulen beh. allahumma inna laa naalamu minhu illa khaira, wa anta aalamu behi minna. allahumma ! in kana muhsinan fazid fi-ihsanah, wa in kana maseyan fa tajawaz an saiyatih. wa aghfirlah allahumma ! ijalhu indaka fi aala 'illyyin wa akhlaf ala ahlihi fi alghabirin wa arhamhu bermateka ya arham ar rahim).

4. translation: god is great- oh lord! this deceased in front of us is your servant and son of your servant and your maid. he comes to you and you are the best host. oh lord! we dont know about him but good, and you know him better than us. oh lord! if he was a good doer increase his deeds and if was a bad doer forgive him. oh lord! place him among the good doers and bless his soul and grant patience to his family. you are the most beneficent, the merciful.

5. allah-u-akber. translation : god is great.

( this is the end of the prayer. note: one who offers this prayer however, should change the pronouns for female deceased.)

one can recite ' fateha' for the deceased or any part of the qur'an if he/she wishes.

#### **iv. burial procedure**

the deceased must be buried in an islamic graveyard arranged for muslims only. in the grave, the deceased must be placed laying on his right side of the body facing qibla (mecca).

it is recommended for those who participates in the burial procession to pour some sand on the grave and say : " we are from god and to him shall return."

note: since the local law does not permit to bury deceased without a case or cement liner ( infant is an exception), the same procedure must be used. that is to pour some sand inside the cement case. sand must be poured inside the case as well as on the dead body itself; making sure the body is laid on its right side facing mecca.

#### **v. final call ( talqin )**

it is reported that after deceased is buried, he/she is visited by two angels, who ask certain questions about faith. therefore, it is recommended to pronounce talqin at the last moment of the burial. the text of talqin address the soul of the deceased and reads in part :

oh servant of almighty god ! when the two angels come to you and ask questions regarding your faith, say in reply, that. i have accepted god as my lord, and islam as my religion, and prophet muhammad as my prophet and the qur'an as my book of guidance, and ka'aba as the direction of my worship, and the following imams as my leaders :

1. ali, the imam (leader of the faithfuls);
2. hasan ( son of imam ali, whose nickname is mujtaba );
3. husayn ( the martyr of karbala, iraq );
4. ali, son of hussain ( al-sajjad, zainul abidin, the worshipper);

5. mohammad, son of ali ( al- baqir, who splits knowledge);
6. ja'far, son of mohammad (al-sadiq, the truthful);
7. musa, son of ja'far (al-kadim, who keeps silence);
8. ali, son of musa (al-ridha, on whom all islamic communities agreed upon );
9. muhammad, son of ali ( al-jawad, the generous and al-taqi, the pious);
10. ali, son of mohammad ( al-hadi, the guide and al-naqi, the pure);
11. hassan, son of ali (al-askari, who was forced to lived in the military camp );
12. muhammad, son of hassan ( al-medhi, the rightly guided, the hope of unjustly treated people).

i believe in paradise as verity, that hell is a verity, the question in grave is a verity, that the day of judgment is a verity, and no doubt that god will resurrect people from their graves.

may almighty god : keep you firm in these trails. the holy qur'an says : " god confirms those who believe by a firm saying in the life of this world and in the hereafter." the qur'an 14:27. also almighty god says : " oh soul at peace ! return to you lord, pleasing, pleased; so, enter among my servant and enter my paradise"; the qur'an 89:28-31; oh god ! make his/her affairs light and render what he/she is going to face. bless him/her with your vision. " fateha.

The open school of Islamic studies

**The islamic community**  
**p.o. box 53398**  
**chicago, il 60653 u.s.a.**

in the name of god, most gracious, most merciful

dear reader :

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>



assalamu-alaikum.

the open school of islamic studies will provide islamic education opportunities to those who cannot attend the school as full-time students. the main objective of the the open school is to enrich individuals interested in pursuing islamic studies intellectually, promote their careers, and also fulfill their commitments and contributions toward society.

this program and syllabus of the the open school of islamic studies has been formulated in such a way that it will meet a person's individual needs as well as allow him the flexibility to pursue the program without disturbing his routine schedule.

admission:

all interested students request an application form from the application should be filled out and returned to the the open school. the students will receive the first lesson with a question sheet to be returned after completion.

### **procedures and regulations**

1. the students must meet the same academic standards and are subject to the same regulations regarding honesty in their work on assignments and examinations.
2. all subjects in every level consist of 52 units; will be managed as time of student permits. if an hour is scheduled every week for any subject, then the course will finish in one year. if more time is given every week then the course will finish earlier than a year.
3. every unit has a question sheet to be completed by the student in order to receive the next lesson. when 52 such question sheets are completed then a certificate for that subject will be issued.

### **grading system**

the following grading system will be used by the open school to denote the instructor's assessment of the student's academic achievement

a -superior

b -good

c -fair

d -passing

f -failure

i -incomplete

w -withdrawal

ng -no grades given

examination

1. each lesson has a question card which should be completed by the student in order to receive the next lesson.

2. when student completes 52 units of studied subject, a written examination is required. also an essay is required on the topic agreed upon by the advisor. the essay should be atleast 750 words (approximately three pages ) with grade b average.

3. all assignments must b received in the open school before the students will be eligible to take the final examination.

cost and fees:

### **registration fees**

there is no registration fee. your application is accepted without any obligation.

texts :

students are responsible for the textbooks and special instructional materials. textbooks could be obtained from any bookstore or through the open school. the prices of books are subject to change without notice.

postage :

in the u.s.a., and canada each lesson will be mailed by first class mail; books will be mailed by 4th class. overseas mail will be sent by surface mail unless requested otherwise.

subjects and texts:

the following is the list of the main subjects and texts suggested by the open school. the teacher, however, has to determine the use of any specific text or selection of text in order to fulfill the need of individual students.

i. basic islamic faith

ii. islamic history

iii. arabic language

iv islamic creed

v qur'an

vi hadith

vii ethics

viii islamic law

ix usul al-fiqah

x arabic logic

xi islamic philosophy

details of subjects

1. basic islamic faith :

fundamentals of faith\* (usul al-din)

b 101 - introduction to islamic faith\*

b 102 - unity of god ( tawhid)

b 103 - justice of god ('adl)

b 104 - prophethood ( nabbawwat)

b 105 - leadership ( immamat)

b 106 - resurrection ( qiyamat)

b 107 - islamic duties ( furu al-din)

1. daily prayers (salat)

2. fasting ( saum )

3. islamic tax ( zakat )

4. islamic tax ( khums )

5. piligrimage ( haj )

6. holy war ( jihad )

7. exhortation ( amr bil-ma'roof)

8. forbidding the evil ( nahiy anal-munkar)

9. friendship with believers ( tawalla )

10. rejection of unbelievers ( tabarra )

ii. islamic history :

introduction to islamic history \*

h 201- the biography of prophet mohammad (p.)

h 202- divan abu talib ( uncle of the prophet ) ed. sadiq. bahr al-ulum, najaf, 1356- 1937

h 203- massar al-shi'ah by m.m. al-shaikh al-mufid (d.413/1022) (manuscript)

h 204- ahl al-bayt.\*

h 205- al-mazarat.\*

h 206- al-irshad by shaikh al-mufid

h 207- al-sirah by ibn ishaq ( d.151/768)

( manuscript)

iii. arabic language :

introduction to / arabic language \*

a 301- arabic alphabets.\*

a 302- pattern of arabic verbs.\*

a 303- jamia al-muqaddimat ( four books) tehran,1365-194

a 304- al-bidah by shahid m.t. jalali (d- 1402/1982) najaf, 1392-1972

a 305- al-bahjah al-mardiyyah by jalal al-din al-suyuti (d.910/1504).

a 306- al-mkhtasar, istanbul, turkey, 1307/1889 and al-muttau by sad al-din al-taftazani (d.792/1389)

a 307- mughni al-labib bu ibn hisham al-ansari (d.761/1350) iran, 1292/18754

iv. islamic creed :

introduction to islamic creed \*

c 401- wajib al-iitiqad by al-allamah al-hilli (d.726/1228)

c 402- al-itiqad by al-shaikh al-saduq (d.381/1993)

c 403- aqaid al-imamiyyah by m. rida mudaffar (d.1384/ 1964) najaf, 1374-1954

c 404- asl al-shaih wa usuliha by m. hussain kashif al-ghita (d.1374/1954) cario

c 405- al-murajjat by s.a.h. sharaf al-din (d.1378/1958) najaf, 1383/1963

c 406- awail al-maqalat by m.m. al-shaikh al-mufid (d.413/1022) tabriz, iran

c 407- kahhf al-murad by h.v. al-allaamah al-hili (d.726/1228) saida, lebanon, 1353/1934

v. qur'an :

introduction to qur'anic studies \*

q 501-- ma al-qur'an by shaikh mahmud al-husari. cairo

q 502- awadah al byaan.\*

q 503- tafsir shabbur by al-sayyid abd-al-allah. cario, dar al-najah

q 504- tafsir al-bayan by sayyid al-khui ( the preface), najaf, 1386/1966

q 505- al-itqan by al-suyyuti (d. 910/1504)

q 506- al-nashr-fi-al qirat al-ashr by al-jazari, cario.

q 507- al-mizan by al-tabatabbai or al-tibyan, by al-tusi, najaf, 1371/1383.

vi. hadith :

introduction to hadith \*

ha 601- al-mutalaf wal mukhtalaf.\*

ha 602- al-wajizah by al baha al-din al amali ( d.1-3-/1620)

ha 603- sharh al-arbain al-nabawiyyah, qum, 1395 -1975 \*

ha 604- dhiya al-dirayyah ay allama fani

ha 605- mujam rijal al-hadith by sayyid abu al-qassim al-khui ( preface), najaf, 1390/ 1970

ha 606- dirayyat al-shahid al-thani (d. 1351/ 1932)

ha 607- miqbas al-hidayyah by mamaqani ( d. 1351/ 1932) najaf, 1345 - 1926.

vii. ethics :

introduction to islamic ethic \*

e 701- adab al-mutallim by m.m. al. tusi ( d. 671 /1274)

e 702- awasaf al-ashraf by al-tusi, najaf, ( 1376 -1956

e 703- nur al haqiqa by h.abd al-samad al-harithi (d.985/ 1577) (manuscript ).

e 704- jami al-sa'adat by m.m. al-naraqi (d. 1209/ 1794), najaf, 1368/ 1977

e 705- al-sahifa al-sajjadiyyah ( sayings of imam zayn al-abidin (a.)),

e 706- najh al-balagha ( saings of imam ali ibn abi talib), beirut, 1382 - 1964

vii. islamic law :

introduction to islamic law ( fiqha)\*

f 801- risalah alahkam al shariyyah

f 802- tabsirah al-mutallim by al-allamah hilli (d. 726/1325)

f 803- al-mukhtasar al-nafi by al-muhaqiq al-hilli (d.676/1277)

f 804- shari al islam or sharh al luma

f 805- al-makasib al-muharmah by sayyid al-khumayni, qum, 1381 - 1961

f 806- al-matajir by al-shaikh al-ansari (d. 1281/ 1864)

f 807- al-urwah alwuthqa y tabatabai yazdi (d. 1337/ 1919)

ix. usul al-fiqha ( islamic jurisprudence):

introduction to islamic jurisprudence \*

u 901- al-ma'alim by shaikh h. al-amili ( d. 1009/1600)

u 902- usul al fiqha by al-mudaffar ( d. 1364/ 1964)

u 903- al-rasail al-jadidah by mishkini, qum, iran, (1390/1971)

u 904- al-qawanin al-muhkamah by al-qummi (d, 1231/ 1815)

u 905- montha al-usul by al-bunjnirdi ( d. 1395/1975)

u 906- al-rasail by al-ansari ( d. 1281/ 1964)

u 907- al-kifayyah by al-khurasani (d. 1329/ 1911)

x. arabic logic :

introduction to arabic logic

l 1001- al dirka si tarib al kubra by mir sharif (d. 816/1413)\*

l 1002- raqrib al-mantiq by shahid jalali, najaf, 1397/1977

l 1003- al-mantiq by m.r. al-mudaffar (d. 1364/1964), baghdad, 11377-1957

l 1004- al-hashiiyyah by abd al-allah yazdi (d. 981/1573)

l 1005- sharh al-mandummah by sabzawari (d. 1289/1872)

l 1006- sharh al-shamsiyyah al-tahrir by qutb al-razi(d. 766/1461), cario, 1323/1905

l 1007- al-shifa by a.h. sina (d. 428/1037)

xi. islamic philosophy :

introduction to islamic philosophy \*

ph 1101- durus al-falsafa by a.k. al-zanjani (d. 1388/1968), najaf, 1382-1962

ph 1102- falsafatuna by m,baqr al-shahid al-sadr, beirut, lebanon, 1390/1970



ph 1103- usul al-falsafah by m.h. tabatabai

ph 1104- sharh al-manzumah by sabzaqari (d. 1289/1872)

ph 1105- nihayat al-hikamah by tabatabai

ph 1106- al-asfar al-arbah by mulla sadra (d. 1050/ 1640). tehran, 1378/1958

ph 1107- al-ishrat wil tanby ibn sina (d.428/1037), cario, 1380/1960

\* this mark indicates subjects by sayyid muhammad husayn jalali

texts editing

this course requires personal attendance, at least one month ( 20 hours) of workshop. the main text book for this class is :

amali mustafa jawad drasat wa tahqiqat by m. ali al hussaini, beirut, lebanon, 1972.

the main goal of this course is to teach how to use different sources of the literature and edit an islamic text for publishing.

"who are the ahl-ul-bayt according to the holy qur'an and hadith?"

(a. aziz dukuly. monrovia, liberia)

the word "ahl-ul-bayt" refers to the verses of the holy qur'an, "we purify you, the people of the house".(33.33). though commentators differ on the interpretation of this verse, they all agree on hadith interpretation of the holy qur'an, that explicitly mentions the "ahl-ul-bayt", referring to the family of the prophet(a.). according to shi'a and many other scholars, it refers only to family of the prophet(p.). it is probably sufficient to mention the hadith in sahih muslim in vol: 7 p.121. muslim reports from abi vaqas the following, "the prophet(p.) called ali(a.), fatima(a.), hasan(a.), and husayn(a.), then he said, "allahumma ha ula ahly", which means, "o lord! these are my family". this is sufficient to show what is meant by the word "ahl-ul-bayt" in the holy qur'an.

unity of muslim

sayyid muhammad husayn jalali

the main objective of every muslim: "unity of the community". how can it be obtained?. please suggest a way to resolve differences?. (osman baig, chicago, il.)

muslims should be united because they worship one god, believe in the same last prophet(p.), read the same holy qur'an, and pray towards one direction (qibla), even though they have different interpretations, and belong to different nationalities. in fact, muslims follow the prophet(p.) who established a muslim community, in which all muslims were treated equally, the black bilal, the persian salman, the arab ammar, all were preferred by the prophet(p.) over the arab idol worshippers. unfortunately, occasionally enemies of islam try by any means to divide muslims who believe in one book, though they differ in its interpretations. intellectual differences have always existed within other communities as well as the four madhabs in muslim community. different opinions and interpretations would not bring any harm as long as one truly seeks truth. most likely, the first is to attain sound and accurate knowledge of islamic history. secondly, to apply the basic principle of shura(consensus) in our daily life. then, pray to almighty god to guide us to the straight path. **shi'a school of thought**

provide me with historical information on shi'aism and perhaps some literature on some of the leading jurists and thinkers from shi'a school. (a. keith thompson, angola, la 70712).

since the question requires a detailed answer to several questions, the following shall answer some which are commonly asked such as meaning of the prophet muhammad (p.), qualification of leadership, infallibility, number of leaders and imam mehdi. (a.) these principles are adhered to by shi'a muslims who served islam with their blood and according to the teachings of the holy qur'an since the beginning of the islamic history. we hope the following would answer the question asked on this regard.

shi'a, a school of thought in islam, consists in different regions of the world since the beginning of the islamic history. historians differ in the actual date on which this school appeared. some say it was on 15th shaban 41st a.h. when the grandson of the prophet (p.), imam hasan (a.) had a treaty with mu'awiya, some say it was after the tragedy of karbala 10th muharram 61st a.h. and other say it was on 18th zul hijjah 10 a.h. the day called "ghadir". this opinion, in fact, presents the shi'a point of view. it is most likely that shi'a school, like any other schools, went through different stages from purely intellectual to social and political stages.

therefore, during the time of the prophet (p.), it seemed natural that whoever had relatives killed by imam ali (a.) before accepting islam did not like him because imam ali (a.) killed their ancestors during the time of the prophet (p.). thus, shi'aism was born intellectually during the time of the prophet muhammad(p.) as well as anti-shi'aisms and hypocrites who without a doubt existed as the holy qur'an has a chapter on hypocrites during that time. then, the political stage came when imam ali (a.) stated his opinion on the leadership and the system which should only follow the

teaching of the holy qur'an and the traditions of the prophet (p.) and no one else. finally, the political stage reached its climax at the time of imam hasan (a.) who had to agree on treaty and consequently when the treaty was broken, the political stage ended in the martyrdom of imam husayn (a.) at karbala iraq, which is annually commemorated on ashura \* as the sign of muslim struggle for the teachings of the holy qur'an.

### Meaning of Shi'a?

the word "shia" in arabic means "follower". therefore, the followers of imam ali (a.), as an imam after the prophet (p.), were called "shia". shi'a consider the life of imam ali (a.) in total accordance with islamic teachings; he implemented the holy qur'an in his life. he was very close to the prophet (p.). he was fully aware of the holy qur'an and the teachings of the prophet (p.). on one occasion he said, "i used to follow the prophet (p.) as a child who follows the parents".

therefore, all muslims historians report that he was the most knowledgeable person on the holy qur'an and the prophet (p.). when ata, a companion of the prophet (p.) was asked who was the most knowledgeable person beside ali (a.) among the companions, he said, "i swear by god, i do not know anybody beside ali". see isabe vol :3 p 1104. for these and other reasons, shi'a took imam ali (a.) as their leader for interpretation of the holy qur'an and prophet muhammad's (p.) tradition.

wa assalam alaykum

#### **shi'a basic beliefs**

shi'a believe in five principles :

1) tawheed (unity of god): the holy qur'an says,

"indeed your lord is one. the lord of heaven and earth and what is in between ". (37:4-5)

2) nabuwwa (prophethood) : the god has sent prophets to guide humans to the right path. first of them was adam (a.) and the last one is muhammad (p.). the holy qur'an says, "o' prophet ! we have sent you as a witness who brings good news and warn evil and calls to allah's order". (33 :45)

3) qiyamma (resurrection): the god resurrects people after death and rewards good people and punishes the bad doers. the holy qur'an says, " he is the one who created people and he will resurrect them. it is easier for him ". ( 30 : 27)

whoever denies one of these principles would not be considered a member of muslim community. however, the following two principles distinguish the shi'a. whoever denies them would not be a shi'a, though he is a muslim.

4)' adl ( justice): the god is not in need of anything. so he does not treat anybody unjustly. only a needy person can be unjust. the holy qur'an says, "god does not treat people unjustly, but people treat themselves unjustly". (10:44)

5) imama (leadership) : the prophet (p.) always looked after the interest of islam and muslims. he could not leave his people without an appointed successor for leadership of the islamic society. the leader cannot be unjust. the holy qur'an says to prophet ibrahim (a.), " i appoint you a leader", ibrahim said, " what about my descendants"? god said, " an unjust people cannot reach my promise". (2 :124)

these five principles are called usul-ud-din which means articles of faith.

### **Succession to the prophet Muhammad (p.)**

shi'a believe that someone should have been appointed by the prophet muhammad (p.) to lead the muslims to the right path. therefore, the prophet (p.) did not leave this world without such an appointment. no wise leader would do so; every leader has someone to carry his message after him. therefore, in the case of the prophet (p.), according to shi'a, he appointed imam ali (a.) as his successor. it is impossible to say that the prophet (p.) ignored this important matter. in addition, it was not possible for muslims to ask the prophet (p.) about minor things but forget such an important matter while they used to read holy qur'an addressing the prophet muhammad (p.) explained this. among them are the following reports.

1. hadith-ul-manzila : when the prophet (p.) went to tabuk in the 9th year a.h., he left imam ali (a.) in madina and said " wouldn't you like to be to me as haroon (a.) was to moses (a.)?" sahih bukhari vol :5 p. 24, cairo. sahih muslim adds to this report the following phrase, " but there would be no prophet after me ". sahih muslim vol : 7 p. 120, cairo. the prophet muhammad (p.), in this report, appointed imam ali (a.) as moses (a.) appointed haroon (a.). the holy qur'an defines the relationship between haroon (a.) and moses (a.) as follows :

a). succession : the holy qur'an says,

" moses says to his brother haroon, succeed me among my people and righteous and do not follow the way of mischievous people". (7 :142).

b). help : the holy qur'an says,

" amid appoint for me a helper from my family, haroon my brother ". (20 :29-30).

c). consultant : the holy qur'an says, " and consult him in my affairs ". ( 20-32).

therefore, all of the mentioned in the holy qur'an should be for imam ali (a.) as it was for haroon.

2. hadith-ul-thaqalain : the prophet (p.) said, " o, people ! i am a human being, i am going to die and i leave two valuable things among you, one is the book of allah, in it you find guidance and light ". then said, " and my family (ahl-ul-bayt), i remind you, the ahl-ul-bayt three times". see sahih muslim vol :7 p. 121.

3. hadith-ul-ghadir : it is a place between mecca and madina in which the prophet (p.) gave a ceremony on 18th dhul hijjah 10th a.h. zaid ibn arqam says that we went with the prophet (p.) to the valley called vadi khum \*. he asked us to pray, then he gave a speech in which he said, " don't you know, don't you witness that i am the leader of every believer "? they replied, "yes". then he said, " whomever i am the leader of , ali (a.) would be his leader. o' lord ! be enemy of his enemy and be helper of his followers ". see musnad ahmed bin hanbal vol : 4 p. 372.

### **Qualification of leadership**

qualification for leadership are as follows :

1.) the leadership in islam during the prophet muhammad (p) was both for religion and daily matters. most important qualifications were knowledge and justice. there is no value for blood relationship nor age in islam. therefore, we see prophet muhammad (p.) appointed osama bin zaid who was 20 years old as a leader for the islamic army. the prophet (p.) ordered all his older companions to follow osama because prophet muhammad (p.) found in him the qualification of knowledge and justice. the prophet muhammad (p.) did not care about the age. therefore, shi'a believe that the question of age which was brought against imam ali (a.) was not valid at all. further, during the islamic history until 1339 a.h. most of a leader as a required qualification for leadership.

2.) infallibility : the other qualification is justice. according to shi'a principle, the leader should be just. the holy qur'an says to ibrahim (a.), " unjust people cannot reach my promise ". (2 : 124) the holy qur'an says " who does not repent is unjust " . therefore, every wrong doer is unjust. the

prophet muhammad (p.) brought the message of islam completely during his life. the holy qur'an says, " today we have completed your religion " ( 5: 3).

therefore, no one has the right to add anything to islamic principle. rather everyone should apply qur'anic teachings to his life. infallibility of an imam is nothing but to adhere to his duty as leader. imam ali (a.) says, " how can i be called a commander of faithfuls and not share with them their difficulties of life". the ahl-ul-bayt followed the prophet (p.) who said, " i am not but a human being like you ". in short, infallibility is adhere to the principle of leadership as it is explained by the islamic teachings.

Meaning of Shi'a?

the qualification of a leader can be fully understood but by the previous leader. therefore, the prophet muhammad (p.) appointed imam ali (a.) and each imam appointed the imam after him. the first imam is imam ali (a.) and the last imam medhi (a.). the prophet (p.) mentioned twelve leaders to come after him. bukhari reports that jabir bin samra said, " i heard the prophet (p.) saying there will be twelve leaders all are from quraish ". sahih bukhari vol : 9 p 101, sahih muslim vol : 6 p 3 and this number agrees with the twelve imams (a.). it is obvious that political leadership cannot be justified in numbers because as long as there is life, there would be leadership. therefore, the number should be explained in the spiritual leadership. the islamic history does not show anyone qualified better then the twelve imams (a.) who implemented islam in their life.

**Imam Mahdi (a.)**

many reports are reported by scholars that a person from the family of the prophet (p.) will appear to bring justice to the world. the word " al-mahdi" means a true guided person. ibn hajar says, " mahdi is the descendent of fatima (a.)". sawaiq p. 165. all muslims agree upon this hadith. shi'a say these hadiths refer to the 12th imam who is alive by the will of god and the only reason that other people deny him is his long life. but by will of god, that is possible. the holy qur'an says,

" for noah (a.), he lived with them for 1000 but 50 years " (29 : 14). that is not natural to live that long but the will of god made that happen. also, the holy qur'an says, " regarding the people of cave, they lived in their caves for 309 years " . ( 18: 25) also regarding jesus (a.) the holy qur'an says," they did not kill him nor did crucify him " (4 : 157). therefore, the 12th imam is alive by the will of god as jesus (a.) is alive, all of these have been proven by hadith which confirms the will of god almighty.

32, 33, 34, & 34 i would like to have you reply regarding the following questions?. ( zamir mohamed. bombay, 400 003 india )

1. is interest forbidden ?.
2. which is the greatest ayat (verse) of the holy qur'an ? is it sura fateha, or ayatul kursi, or any other verse ?.
3. what is the substitution for interest ?.
4. are mujtehids liable and why do they differ on friday prayer ? **Interest in Islam**

interest is totally forbidden in the holy qur'an. there are seven verses in the holy qur'an against interest. in fact, there is no such severe punishment for any other actions which are forbidden by the holy qur'an as it is against interest. the holy qur'an says, " whomever deals with interest let him fight against god". the main reason probably is that muslims should invest their money instead of giving it to someone else to invest. however, according to shari'ah, any earning which does not fluctuate is forbidden. thus, if the deal earns dividends, which fluctuate, it is not forbidden. one can use this guideline for any particular transaction.

greatest verse of the holy qur'an which is the greatest ayat ( verse of the holy qur'an ) ? is it sura fateha or ayat-ul-kursi or any other verse?

the verses of the holy qur'an are unique at their level of impor. therefore, each verse of the holy qur'an is important on different subjects. ayat-ul-kursi explains the most important a tribute of god, while the surat-ul-hamd explains the relations of man to his lord. if we are to look at the arrangement of the holy qur'an in the way it is written and read by all muslims since the time of the prophet (p.), one should consider surat-ul-hamd, the greatest one as it is the opening of the holy qur'an. in addition, it is obligatory to recite it in the daily prayers. no prayer is accepted without surat-ul-hamd. while one can recite other suras in the place of surat-ul-tawhid, this emphasizes the importance of surat-ul-hamd which has to be recited in the five daily prayers. the content of fateha \* clearly indicates the importance of the spiritual guidance which one repeats everyday to his lord.

### **substitution for interest**

what is substitution for interest as interest is prohibited in islam?

interest is forbidden in the islamic law, while dividend is not. the main objective of this legislation seems to be that any profits should be earned justly by working for it. on the basis of the islamic law, if someone uses interest, he earns money and benefits without helping the society. the interest multiples as a result of time period and not any actual work of an individual in the society. but if one uses that capital in business, that capital would help others who are employed in the

society because people would work with that capital for more products. on the contrary, by keeping money in a bank for interest, mainly banks would benefit from that money and people of the society have to bear difficulties. in the dividend system, money would be used in business which helps the society directly or indirectly. thus, the substitution of interest can be in mutual funds and dividends of a lawful transaction not dealing in alcohol or gambling or likewise transactions.

are mujtahids \* liable ? why do they differ on friday prayers ?

this question has two dimensions :

a.) any decision from anyone either mujtahid or not, that contradicts the holy qur'an or reliable hadith, should be totally rejected, but it is equally important to understand that mujtahid is in position to know the most likely interpretation of the holy qur'an and the hadiths. therefore, for a mujtahid, it is impossible to contradict the holy qur'an.

b.) on the friday prayer, in principle, there is no difference between shi'a and sunni, mujtahids and non mujtahids, that the friday prayer is obligatory. the only difference between them is on the conditions on which this prayer would become obligatory. both schools of thought, shi'a and sunni, believe that friday prayer cannot be performed with wudu \*. in addition, both agree on some conditions e.g. that friday prayer should be performed in congregation (jamat) \*. also they basically agree on the condition of minimum numbers participating in the congregation; there should be at least five of three according to different schools of thought. distance between the two places where friday prayer is performed is also important. the most important difference between the two is that shi'a and some hanfi believe, among the conditions for friday prayers to be the establishment of an islamic government, which practices islam in its totality. since this condition is absent from many muslim communities in which there are muslim rulers by names but not by practice. some shi'a mujtahids believe this condition is not obligatory because the conditions are not met exactly as wudu\* or congregation. however, there are some mujtahids who do not consider this as a condition for friday prayer on the basis of different hadiths.

### **al-sahifa al-kamilah**

write to you concerning the sources of the al-sahifa al-sajjadiyya. in a few months i will be ready to begin writing the introduction to the text which will include a section on the life of the imams (a.), an analysis of text's importance for islamic spirituality and ethics, and also, i hope a well founded argument for the text's authenticity. for the first part it is not difficult to find sources, and for the second part can rely on the text itself. but for the third part i am lost at where to turn, since i have no experience in tracking down the isnad of such work. dr. modaressi suggested that you may be able to give me information concerning books or articles that have written about



authenticity of al-sahifa. naturally, any help you can give will be fully acknowledged in the introduction.

thanking you in advance for any assistance you can give, i remain,

william c. chittick port jefferson ny 11777

in response to your question you will find a list of books concerning al-sahifa al-kamilah. in the introduction of some of these books, authors have discussed in details on the "isnad", namely, in riyadh al-salihin by ibn masum d. 1120 a.h., al-sahifa al-sajjadiyyah al-thaltha by al-afandi d. 1130 a.h., al-sahifa al-khamisa by al-amin d. 1371 a.h.. the oldest manuscript of the book is copied by yaqut al-mustasinum in 694 a.h. as it is described in fihrist-e-kutub-e-din kitakhan-e-saltanati by atabi, tehran, 1352 sh.p.787. unfortunately, i was not able to examine this manuscript, which is interesting is copied in 1079 a.h. with some chain of "isnad".

it is preserved at the tehran university central library no. 73. mishkat's collections. some pages of this are attached for your consideration. the following is the list of various sources concerning al-sahifa al-kamilah, which are in my possession.

note: in this list the following abbreviation are used:

1 : comment = commentary.

2 : photo = photography or xerox.

3 : script = manuscript.

4 : trans. = translation.

1. ad`iyyat-ul-ayyam al-sab`a li ahl-il-bayt (a.). copyist ; yaqut a;-musta`sami d.682 a.h. - photo).

2. shaifa sajjadiyyah, imam zayn al-abidin d.95 a.h. ( copyist : ala al-din muhammad hafiz tabrizi in 981 a.h. tehran, husayinyah irahad 1329 a.h.

3. ibid, with introduction, by m. baqir al-sadr dar al-taruf. lebanon. n.d.

4.dua' al -sahifa al-kamila. copyist : ghulam ali m.amin in 1079 a.h.-photo).

5. aharh al-sahifa ( comment.) by mir m.baqir al-damad d. 1040 a.h. copyist : m. zaman nafi ' phote-library of mar'shi qum no. 2616.

6. al-sahifa al-thaniyyah. by m.b. al-hasan al-hur al-amil d. 1104 a.h.
7. riyadh al-salikin (comment). by sayyid ali khan b. ahmed madani (ibn ma'sum) d. 1120 a.h. lithograph 1137 a.h. iran.
8. al-sahifa al-thaniyyah, al-durdar al manthura by mirza abdullah afandi d. 1130 a.h. (photo) mar'shi qum no. 1960. 9. sahifa kamila ( trans) urdu by sayyid ali qibla. pakistan ( 1128 a.h.).
- 10 sahifa kamila ( trans. urdu ) by sayyid m. huran qibla, delhi.1333 a.h.
- 11 al-sahifa al-rabi'a by mirza husayn al-nuri s. 1320 a.h. ( photo ) mar'shi no. 167.
12. al-sahifa al-kamila with introduction by sayyid m. mishkat and sayyid mar'shi copyist : tahir khunshniwis in 1321 sh. tehran 1321 sh. )
13. sharh b'ad ad'yyah al-sahifa ( trans farsi ), by wuthuq al-hukama mirza ibrahim sabziwari in 1342 a.h. copyist : ahmed b. m.hizarjiriby lethograph tehran 1349 ).
- 14 tarju'ma sahifa ( trans farsi ) by husayn imad zadeh isfahani, tehran, 1374 a.h.
15. al-sahifa al-khamisa, by muhsin al-amin al-amili d. 1371 a.h. damascus 1330 a.h.
16. tarjumai sahifah ( trans farsi ) by sayyid ali naqi fayd al-islam copyist : tahir khushniwis in 1376 a.h. tehran 1376.
- 17.tarjumai sahifah ( trans : farsi ) by jawadi-fazil copyist : tahir khushniwis in 1376 a.h. tehran 2536 sh.
18. sharh al -sahifa ( comment). by sayyid muhammad shirazi. najaf 1387 a.h.
19. tuhfat al-talibin fi talkhis riyadh al-salikin. by aby al-fadi al-husayni in 1381 a.h. tehran 1381 a.h.
20. tarjumai al-sahifa ( trans farsi ). by muhi al-din ilahi qumshi, tehran 1378 a.h.
- 21 al-sahifa al-sajjadiyah by dr. husayn ali mah, an excerpt from al-balagh, baghdad 1967=1387.
22. al-mu'jam al-mufahras lil sahifa by ali akbar al-qurashi. dar al-tabligh, qum, 1391 a.h.

23. tarjumat ul-sahifa ( trans farsi ) by abu al-hasan sha'rani tehran 1378 a.h.
24. fi zilal al-sahifa ( comment ) by muhammad jawad mughniyyah, dar ul taaruf lebanon 1399 a.h. =1979.
25. sharh al-sahifa ( comment ) by iz al-din al-jaza'ri lebanon 1398 a.h.=1978.
26. al-sahifa al-sajjadiyyah copyist : abbas misbah zadeh in 1403 a.h. london.
27. al-dalil ila mawzu'at al-sahifa by muhammad hussayin al-muzaffar, qum, 1403 a.h.
28. saheefa-e-kamelah ( trans english ) (the book of perfection). by ahmed ali mohani b.a. 2nd edition 1968. peer muhammad ebrahim trust pakistan, 1968.
29. tarjuma sahifa ( trans urdu ) by qasim raza nasin amr dahwi . copyist : m.abbas siqqiqi karachi.
30. al-sahifa al-sajjadiyyah with introduction by sh. ahmad wa'ili ahl-ul-bayt society cario.

i hope most of the sources mentioned above are available at the libraries such as princeton or harvard. however, if you find that inconvenient, please do not hesitate to specify the pages of any book in this list in order to copy them for you.

## Temporary Marriage, Mutah

### **a. cheltdown, toledo, oh 43064**

mutah or temporary marriage is one of the controversial issues among muslims scholars though this concept was generally attributed to shi'a. therefore, many think that it is a shi'i concept. in fact. it is not only a shi'a concept rather it exists in quranic commentaries and many reliable books in which are generally held by sunnis next to the holy quran ( i.e. bukhari : muslim). the holy quran says, " for what you receive (mutah) from them ( women ) give them their pay as the religious duty ". ( 4:24)

many commentators mention that this verse was revealed in regard of temporary marriage ( mutah ) such as ibn hurairah, mujahid and ubay ibn kab ( see fadhul qadir, vol. 1 by al-shawakani ).

some commentators believe that this verse is related only to the permanent marriage. however those who believe in mutah, consider it a marriage, but a temporary one having many points in common with permanent marriage. thus, it is another kind of marriage, which is allowed in islam.

hadith :

there are three groups of hadiths regarding mutah :

1. that allows mutah ( without any condition ).
2. that forbids mutah ( without any condition).
3. that allows and forbid ( this group indicated that it was allowed by the prophet ( p.) then forbidden by the prophet himself (p.).

the second and third group are well known, so we will mention only the first group, which generally ignored.

bukhari reports vol: 7 p.16 cairo edition.

a) hadith reported from ibn abbas that he was about mutah-ul-nisa and he said it was allowed.

b) jabir ibn abdullah and salama ibn akwa said we were in the army when the messenger of allah (p.) came to us and allowed us to perform mutah.

sahih muslim vol : 2 p 705. english ( lahore edition ):

a.) abdullah ( b masud ) reported : we were on an expedition with the messenger of allah (p.) and we had no women with us. we said, should we not have ourselves castrated ? the prophet (p.) forbid us to do so. he, then granted us permission to contract temporary marriages for a stipulated period giving her a garment. abdullah, then recited this verse : o! those who believe, do not forbid what god had made lawful for you and not exceed the limit. indeed god does not like those who exceed the limit ". (5:87)

b.) jabir ibn abdullah and salama ibn akwa said, " there came to us the proclaimer of allah's messenger (p.) and said, " allah's messenger (p.) has granted us the permission to benefit ourselves:i.e. to contract temporary marriage with women"

c.) salama ibn akwa and jabir ibn abdullah reported, " the prophet (p.) came to us and permitted

us to contract temporary marriage".

d.) ibn juraih says that : " ata' reported that jubair ibn abdullah came to perform ' umra and we came to his abode and then people asked him about different things. they mentioned temporary marriage during the lifetime of the holy prophet (p.) and during time of abu bakr and ' umar ".

e.) jabir ibn abdullah reported : we contracted temporary marriage giving a handful of dates and flour for some days during the lifetime of prophet (p.) and during the time of abu bakr, until 'umar forbade it in case of 'amr ibn huraiith ".

note : the original arabic publication of muslim reads ( al ayyam ) i.e. for some, but the translation gives the meaning wrongly as "dower".

f.) abu nadr reported : while i was in the company of jabir ibn abdullah; a person came to him and said that ibn abbas and ibn zubair differed on the two types of mutah (tamatu' of hajj and tamatu' of woman ) whereupon the lifetime of allah's messenger (p.) ' umar then forbade us. so we did not revert to them.

this group of hadiths clearly allowed mutah, that was practiced by the companions during the time of the prophet (p.) and abu bakr and umar. the other two groups of hadiths contradicts the first group. however, we have to consider the following points :

1). if mutah was forbidden by the holy prophet (p.), there would have been no need for anybody to forbid it again.

2). the group which forbids, differs on the date on which the holy prophet (p.) forbade it. some say it was forbidden in umrat-ul-qada, others say in fath khaiber, hunnain, awatas, tabuk, thanyatul wada and hajjatul wada. therefore, it was said that mutah was abrogated many times. (see al ahinqiti mohammed habib allah, zaid al muslim, vol 5 p 528 ). this leads to the question that if it was abrogated by the holy prophet (p.) once, there would have been no need for another abrogation. no muslim would dare to go against the order of the prophet muhammad (p.).

3). there is evidence in the islamic history that mutah was practiced by some muslim jurists after 'umar's reign e.g. abdul malik juriah ( jurist of mecca). he died in 149 a.h. he had married 70 women of mutah ( see zahabe in his book mizan vol: 6 p 147)

these two points show that there was not ijma\* of sunni muslim communities to forbid mutah until the third century of the islamic history because it was a controversial issue until the time of mamoon. ( the abbaside caliph, in the 3rd century a.h.)

from this one can conclude that :

- 1). the hadith that forbids mutah contradicts itself in date. therefore, they are not certain.
- 2). there would have been no need for 'umar to forbade it after prophet (p.).
- 3). there would have been no room for controversial discussion until the third century if it was forbidden before.

therefore, it is best to say that 'umar's prohibition was his own personal view and that mutah was not forbidden until his own reign.

this represents the validity of mutah according to sunni sources, however the sources of shi'a have different reports.

### **witnesses in marriage**

most sunni schools of law consider two witnesses at the time of marriage why is there a need for witnesses for validity for marriages? (l. neeley, palatka, fl 32077)

as a required condition for validity of marriage, they believe that marriage is not valid without witnesses. the reasons given are as follows:

1. husband would not be able to deny the marriage if two witnesses go against him.
2. hadith from the prophet muhammad (p.) which orders to announce marriages.

the shi'a point of view is contradictory. shi'a believe it is recommend to have witnesses, but it is not obligatory. they indicate neither of the above mentioned reasons are valid. in the first case, it is possible that a marriage be contracted with two witnesses; then the witnesses be asked to keep it secret. in this, case we see the presence of witnesses without any reason; the presence of two witnesses is not going to change the situation. the only important fact is the agreement between husband and wife.

as to the second reason, the hadith only encourages to announce tmarriage at the time of marriage contract, so everybody shall know that the couple are married. thus, shi'a strongly recommend to have witnesses, though it is not obligatory.

### **on prophethood**

what is the status of one who denies the prophethood of the prophet (p.) and believes in imam ali (a.)? imam abu bakr, kalamazoo, mi 49007 it is obvious that that anyone who denies the prophethood of the prophet muhammad (p.) is not muslim, i.e.; kafir \*. also, anyone who believes that imam ali (a.) was a prophet is also kafir.

we believe that the best answer to this question is to give some passages from nahjul balagha: (sermons, letters and saying of imam ali(a.)). in sermon no. 2, imam ali(a.) says: through the prophet muhammad(p.), god made these people check their ways of thought and worship. he wanted to bring them out of ignorance. god decided to call back the prophet muhammad(p.) to the sublime vicinity of his glory and selected him to receive his highest favor and blessings".

in sermon no. 89, imam ali (a.) says, "god has revealed his book for you which explains and describes everything for you. he has allowed the holy prophet(p.) to live among you long enough to explain completely his words and deeds, the religion which was revealed to him until he received his teaching and instruction completed and until such a perfection of his chosen religion was achieved by him that satisfied and pleased him".

in sermon no. 92, imam ali (a.) says, "the almighty god has sent our holy prophet (p.) with his mission at a time when the world was left for long without any prophet or any guide, when nations have passed years without realizing

the duty of man towards man and god. when man had gone through ages of disturbances and discord; when long spells of wars had ravaged human society; and when the world was passing through utter darkness and delusions. he sent the holy prophet(p.) among human beings when humanity had a very evil past".

from the above passages of nahjul balagha, one can conclude that any attribution which contradicts these passages is of true. imam ali (a.) said in his well known words, "i am a true follower of prophet (p.). i had followed him since my childhood, and i shall fight for his religion until my death".

we would like to remind you that this kind of accusation is usually spread by the enemies of islam to divide muslims and divert them from unity. the main objective of imam ali (a.) during his life time is shown in the history. he was a true follower of the prophet muhammad (p.). he has done whatever islam required him to do whether fighting against enemies in a battle field or being silent from his own right for the sake of the islamic unity. we hope this would explain the true concept of prophethood and leadership in islam according to imam ali's (a.) view.

### **death in islam**

explanation of death in the holy qur'an and what is the reason for death? (g. dobson, socorr, nm 87801)

the holy qur'an says, "every soul shall taste death". (3:185) and it also says, "wherever you will be, death shall reach you even if you are in high castles" (4:78).

the holy qur'an also says, "god is the one who has created the death and life in order to see who is the best in his deeds". (67:2). death according to the islamic faith is the continuation of life. in another words, there are two phases of life, the life which a person experiences in this world and the life which shall come after this world. a human being accordingly is composed of two components, his physical body and his spirit. when the physical body and his spirit together are active, it is referred to as life. but when the spirit is separated from the physical body, it is referred to as death. to this fact, the verses of the holy qur'an points out, "god has created death and life". (67:2)

in other words, the separation between these two components is death. the soul will remain eternally forever, and the body will be disintegrated like any other material. that is what imam ali(a.) refers saying, "with death, there is the end of the world". nahjul balagha part 1:154. and imam zain-ul-abedin (a.) says, "we have to prepare, for death". sahifa sajjadiyyah prayer no. 4 p.43. imam baqir (a.) says, "death is like sleep which one experiences daily at night in his life except that death has longer duration". since islam sees death as reality of life, it never ignores it in daily life. imam sadiq (a.) says, " death is like perfume for a believer". furthermore, islam recommends every muslim to prepare for death and write his will as being prepared for reality. there are many hadiths which indicate the moment of separation between soul and body as a great moment for a believer because the soul would be able to see everything in its true nature. the privilege which was not granted before the separation of the spirit and the body; in fact, the spirit was imprisoned within the body. so, it is reported that at the time of death, the spirit of the believer would be happy looking at the relatives around the body who are unhappy but he is unable to communicate his feeling with the relatives. in short, death according to islamic faith , is but a new phase of life.

### **Islamic names**

how to choose islamic names for children? (l. neeley, palatka fl 32077)

islam has laid down the basic principle of self-esteem for children by choosing a good name for them in an honest faithful manner. in particular, many hadiths are reported to educate them on these principles during their childhood. the prophet says, "every child is born naturally as a muslim (the one who submits to god), but parents change his religion either to christianity, judaism or zoroastrian." also the prophet (p.) said, " among the rights of children on parents are



to choose a good name , educate him and prepare him for a good life". he also said, "parents have to choose a good name for the child, teach him, how to write and also prepare for his marriage'. therefore, prophet (p.) changed the names of some companions after they became muslim, for example, the name "harb" which means "war", was changed to "silm" which means "peace", to indicate the principle of peace. imam baqir (a.) said, "the best name is the one which indicates the worship of allah". imam sadiq (a.) says, "we name every child born in our family "muhammad" for seven days. afterwards, we may change it". imam kadim (a.) says, "the first thing which a father has to do is to choose a good name for his child".

there are three ways to choose an islamic name:

1. one is to choose one of the 99 names of god, adding to it the word 'abd' which means "servant". for instance, 'karim' to 'abdu karim', 'allah' to 'abdullah', and so on.(for detail see "beautiful names of god" q# 11)
2. also, one may choose an islamic name by considering the occasions of the birth, if it coincides with the birthday or the death of any prophet (a.), companion, imam or important historical names, of those who have a great significant contribution to the islamic history. for example, one might select either their proper names or their nick names.

the following list highlights the important islamic occasions :

rabi 'al-awwal: 1st of hijra: the migration of the prophet (p.) from mecca to madina

12th: martyrdom of imam hassan al-askari

17th: (52 b.h.): birthday of prophet mohammad (p.)

17th: (83 a.h.): birthday of imam ja'far al-sadiq(a.)

rabi 'al thani:

8th: (232 a.h.): birthday of imam hassan al-askari(a.)

jamada i:

5th (5 a.h.): birthday of zainab al-kubra (a.)

13th (11 a.h.) martyrdom of fatima al-zahra(a.)

jamada ii:

20th (8 b.h.): birthday of fatima al-zahra(a.)

rajab:

1st (57 a.h.): birthday of imam muhammad al-baqir (a.)

3rd (254 a.h.): martyrdom of imam ali al-hadi al-naqi(a.)

10th (195 a.h.): birthday of imam muhammad al-jawad(a..)

14th (62 a.h.): death of zaal-kubra(a.)

13th (23 b.h.): birthday of imam ali abn abi talib (a.)

27th (11 b.h.): mi'raj, the journey of the prophet(p.) to heaven.

shaban:

3rd (4 a.h.): birthday of imam al-hussain (a.)

5th (38 a.h.): birthday of imam al-mehdi

ramadan:

15th(3 a.h.): birthday of imam hassan al-mujtaba, al-zaki, al-sibt

21st (40 a.h.): martyrdom of imam ali (a.)

19th, 21st, and 23rd: the nights of qadr

shawwal:

1st: idl al-fitr

25th (148 a.h.): death of imam ja'afar al-sadiq(a.)

dhul qidah:

11th (148 a.h.): birthday of imam ali al-rida(a.):

29th (216 a.h.): martyrdom of imam muhammad al-jawad(a.)

dhul hijjah:

7th (114 a.h.): martyrdom of imam muhammad al-baqir(a.)

10th: id-al-adha

15th (212 a.h.): birthday of imam al-hadi al-naqi (a.)

18th: id ghadir khum

muharram:

9th: tasu'a

10th (61 a.h.): ashura-martyrdom of imam al-hussain(a.)

25th (94 a.h.): martyrdom of imam zain al-abidin al-sajjad (a.)

safar:

7th (128 a.h.): birthday of imam musa al-kadim(a.)

20th: 40th day of arba'in 28th (11 a.h.): death of the prophet muhammad (p.) 29th: martyrdom of imam al-rida(a.)

3. the third way to choose an islamic name is to select any common name used by muslims. the following list of names may be helpful . these are arranged in three columns: the arabic name of male, female, and each followed by an english meaning and romanization.

male female meaning

1. abid worshipper

2. amin peaceful, trustworthy

3. asim masuma protector protected

4. amir prosperous
5. ali aliyyah
6. azeez azeezah respected, powerful, rare
7. abbas gloomy
8. aadeeb aadeebah educated
9. afeef afeefah virtuous
10. ahmed praised
11. ameer ameerah commander, chief, prince
12. amjad majeeda glorious
13. asad lion, the nick name of imam ali (a.)
14. aqeel aqeelah intelligent
15. askari nick name of 11th imam who was forced to live in 'askar' i.e., a military camp.
16. asma wife of the prophet (p.)
17. ata atiyah gift
18. ayyub prophet job
19. azhar azharf bright, flower
20. baqir one who splits and spreader of knowledge. nick name of 5th. imam(a.).
21. basi basil brave
22. bahir bahirah dazzling
23. badr badriyyah full moon

24. baheej baheejah happy
25. bahy bahiyyah brilliant
26. bilal companion of the prophet (p.)
27. basim basmahµ smile
28. bishr bushra joy, glad
29. fadhil fadhilah virtuous
30. faheem faheemah intelligent
31. fakhry fakhriyya honorable
32. fareed fareedah precious
33. fatimah daughter of the prophet (p.)
34. fatin charming
35. fawzy fawziyyah victorious
36. faudd heart
38. ghalib victorious
- 39.ghadah graceful
40. haydar nick name of imam ali (a.)
41. hany hana pleasant
42. hameed hameedah gentle
43. haleem haleemah gentle
44. hady huda guide to the right path.

45. hijr companion of the prophet (a.)
46. hammam energetic
47. hashim grandfather of the prophet (p.)
48. hasan the 2nd. imam(a.)
49. husayn the 3rd. imam(a.)
50. hakeem hakeemah wise
51. hamza uncle of the prophet (p.)
52. habeeb habeebah beloved
53. haroon successor of prophet mooses(a.)
54. ibrahim the prophet ibrahim(a.)
55. isa the prophet jesus(a.)
56. ismael the prophet ishmael(a.)
57. isam noble
58. ishaq the prophet issac(a.)
59. imadd pillar, important
60. ilyas the prophet elija(a.)
61. iman faith
62. islah peace
63. jalal great
64. jamal graceful

65. jameel jameelah handsome, beautiful
66. jawad generous
67. ja'far name of the 6th imam (a.)
68. jubayr companion of the prophet(p.)
69. jawahir jawharah jewel, gem
70. kamal perfection
71. kamil kamilah perfect
72. kareem kareemah noble
73. khadijah wife of the prophet(a.)
74. kumayl perfection
75. kadim kadimah patient
76. khaleel khaleelah friend
77. luqman name of prophet
78. lutfi lutfiyah of kindness
79. labeeb labeebah intelligent
80. mahdi mahdiyyah rightly guided
81. maryam mary, mother of prophet jesus(a.)
82. musa the prophet mooses(a.)
83. mustafa saffiyah nick name of the prophet(p.)
84. mufeed mufeedah useful

85. majeed majeedah praise worthy
86. muna wish
87. miqdadd companion of the prophet(p.)
88. mujtaba chosen one
89. murtudha nick name of imam ali(a.)
90. muneer muneerah shining
91. muhsin mohsinah generous
92. masud masudah happy
93. misbah light
- 94.nafi beneficent
95. nabeeh nabeegah outstanding
96. nasir nusrah helper
97. noor noriyyah brightness, light
98. naqi naqiyyah pure
99. naji najiyyah saved
100. najeeb najeebah excellent
- 101.nazeeh nazeeha pure
102. najm najmah star
103. qassim divider
104. qa'id qa'idah chief, leader



105. qani qani'ah content
106. qays companion of the prophet(a.)
107. rasool messenger
108. rasheed rasheedah rational
109. ridha radiyyah pleasant, content
110. raqey ruqeeyah superior
111. rafi rafi'ah sublime
112. sabir sabirah patient
113. sarah 1st. wife of the prophet ibrahim. (a.)
114. sabih sahibah friend
115. salam peace
116. saleem saleemah safe, free
117. sukaynah daughter of imam husayn(a.)
118. salih salihah good, pious
119. sibt grandson
120. sajjad sajjadah worshipping
121. sa'eed sa'eedah happy
122. sadiq sadiqah truthful
123. salman companion of the prophet(p.)
124. siddiqah the nick name of fatima zahra(a.)

125. shakir shakirah graceful
126. shareef shareefah noble, honored
127. shahid shahidah witness
128. taqi taqiyyah pious
129. tawfeeq prosperity
130. tayyib tayyibah pleasant
131. tali rising
132. tahir tahirah pure
133. talib talibah pursuer
134. waheed waheedah matchless
135. waly waliyyah protector
136. wafy wafiyyah faithful
137. wajeeh wajeegah leader
138. wid widad friend
139. waseem waseemah graceful
140. yasir companion of the prophet(p.)
141. yahyah the prophet john(a.)
142. yusuf the prophet joseph(a.)
143. ya'qub the prophet jacob(a.)
144. yaseen nick name of the prophet(p.)

145. zayd historical name

146. zafar zafirah victorious

147. zaynab daughter of imam ali(a.)

148. zaky zakiiyah pure

149. zahra bright, nick name of fatima(a.), the daughter of the prophet(p.)

150. zayn zaynah short of zayn ul-abidin(a.) i.e., who adores worship

### Free Will

path is determined by god alone, disregarding environmental influences. if this is unquestionably the truth, then basis for contradiction lies within the holy qur'an itself. the following passage is taken from the holy qur'an indicates that man's freedom, "the truth is from your lord, so let whoever believe, and whoever disbelieve".

what is the basis of evidence used to support these conclusions? a. al massih, canton, mi 48187

the question, whether man is free in his will or not, has occupied the minds of the scholars for centuries. in islam, two groups in particular have held an opposite view. one is called "mutazal" and the other "asha'irah". to explain two points of view, one has to consider the age of a person and the stage which he is going through. everyone since his/her birth goes through different experiences. some of them are under control and some are not. in this regard there are four technical terms to be considered:

1. jabr: that is the action which is not in our control.
2. ikhtiar: the action which is in our control.
3. qadah: the action which is predestined by god.

4. qadar: the action which is the result of some cause.

the verses of the holy qur'an differs in their reference to these four categories. asha'irah hold the view of jabr which means that we do not do anything by our own will, rather almighty god alone does. on the contrary, mutazalh say that we have total control of our action and god has no interference with our will. the shi'a point of view is that we have some control and almighty god's will can interfere in our will. for this purpose we have to study the verses of the holy qur'an and see to which of these categories they refer .

the holy qur'an says, " indeed god guides whoever he pleases and does not so whoever he pleases". (35:8)

also god says, " you do not wish, but god wishes for you".(81:29)

also god says, "whoever wishes to become a believer let him do so and whoever wishes to reject faith do likewise". (18:29)

also god says, "whoever does good it is for himself, and whoever harms he harm himself. your lord never treats people unjustly". (41:46)

and god says, " we have guided mankind the right way, it is upto him to be thankful or not". (76:3)

from these verses, we see that almighty god indicates the power of mankind to choose whatever he wishes and act accordingly. but the power of almighty overcomes the power of mankind. therefore, he can intervene and change the will of mankind, exactly as different seasons and environments effects on individual's will. therefore, we see man is able to enforce his will in particular environment and season while he is not able to do so in another environment or season.

the word guidance, in arabic "hidayah", has two meanings: one is to show the right path exactly as the sign does on the streets for a driver to locate and reach his destination. another meaning is to take a person to the actual final destination exactly like a guide of a tour and or a journey, who takes the visitors to different locations explaining the significance of each. the word guide in arabic has been used in both meanings in the holy qur'an.

therefore, there is no contradiction between the two verses: "god guides whoever he wishes and leaves whoever he does not". the qur'an 35:8

and the verse, "we have guided mankind to the right path". the qur'an 76:3

the first verse adopts the first meaning of guidance which means to take one to the final destination and the second verse adopts the second meaning which means to indicate and show the right direction.

Adoption: the islamic view

adoption means to claim blood relationship with one who has no blood relationship and consequently shall be subject to the rules and regulations based on blood relationship such as marriage and inheritance rights. in islam, this kind of pseudo relationship is not allowed because it is a mere lie. while islam encourages to help others and have someone be raised and grow with the family, i.e., it does not allow to call a person as father or son when he is not. the holy qur'an says, "the adopted children cannot be called children(of your own) as you say. god says the truth. call them children of their (own) parents. this is the just way to call them. if you do not know their parents, then call them brothers in your religion". (the qur'an 33:5).

in other words, almighty god says this is pseudo adoption. the child is not yours. therefore, you cannot lie either in speaking nor in claiming him your son. one has to call him brother without claiming any blood relationship. consequently, the rules and regulation for marriage and inheritance do not apply to this adopted child as a blood child.

### **How to repent**

repenting in islam does not need any particular place, any person can repent at any time he thinks he should. sins are of three kinds, each has its own way of repentance:

1. what belongs to people: such as stealing from other's property, whether small or large. its repentance is to return that to the person, if the owner is known or give it to the poor if the owner is unknown.
2. what belongs to god: such as prayers and fasting. if they were missed, the repentance is to make up that prayer and fasting. in the case of fasting, it may apply some kaffara i.e., if one missed intentionally, he has to fast sixty days for each missed day or to feed 60 persons for each missed day of fasting.
3. for forbidden actions and the grave sins: it differs from one to another such as to lie, drinking, etc. in general the repentance is to decide firmly not to go back to these actions.

certainly almighty god has laid down the rules as he says in the holy qur'an, "he accepts repentance from his servants and forgives their faults". the qur'an 42:25

### **can one join two prayers?**

it is highly recommended to pray exactly on time. however, it is permitted to join two prayers at one time. for example, to perform the asr prayer immediately after the noon . or to delay the noon prayer to the later time before sunset. this also applies to the sunset and evening prayers.

the validity of such an opinion is based on many hadiths. among them is what is reported by al-bukhari that ibn abbas said ; "indeed the prophet did pray in madina seven and eight . the ( prayers of) noon, afternoon, sunset, and evening ." see bukhari, v 1, page 136, cairo.

muslim, in his work, reports that ibn abbas said that the messenger of allah joined (prayers) in madina without having any fear or being on a journey. when ibn abbas was asked about the reason, he said; "[the prophet] did not want to make it difficult for his nation ." see muslim, v. 2, page 151. cairo. should we prostrate on earth?

it is an obligatory to prostrate (do sajdah) on a pure surface of the ground or on whatever grows from the earth which is used neither for food nor for clothing . the prophet says ;

"the earth has been created to be used as place for prostration and as detergent, "i.e., for both sajdah and tayammum. see al-bukhari, v. 1 page 112, cairo.

nowadays, since the grounds of most of the mosques and residences are covered by carpets, it is necessary to have some pure soils or a pure rock to use it for sajdah. it behooves to have it from places which carry a religious memory such as soil of karbala which keeps alive the struggle against evil, injustice, and tyranny. for this reason, it is honored as for the similar reason muslims consider zamzam, a holy water because it carries the message of prophet ibrahim, the journey of his wife hager, and the struggle of their son ismail in their search for truth and justice.

### **can we join hands during prayer?**

any additional element to the islamic prayer, if it is added by full intention to change the sunna, would invalidate the prayer. among them is considered "takfir." that is to put one hand on another because this was not reported in the teaching of the prophet when he taught an arab how he should pray; muslim reports via abu hurayra that the prophet said; "when you stand for prayer say "allahu akber" then recite whatever you can recite from the qur'an then perform "ruku" until you become calm, then continue in the same manner all of your prayers. see muslim, v. 2, p. 11, cairo. also, ibn maja, v.1, p. 326, cairo 1312. neither of this hadith nor the hadiths of ahlal byat have any indication to join hands during prayer.

## **how to perform ablution?**

the holly qur'an reads:

"o you who believe, when you stand up for prayer, wash your faces and your hands to the elbows and wipe your heads and your feet to the ankles," surah maida, v.6,ch. 5.

according to the school of ahl al-bayt, the verse refers to the area which should be washed. when one says wash your hands up to the wrists before eating, certainly he does not mean to start washing from the top of fingers and end up with wrists. rather he means to clean up all the area of palm, however it could be. the word "yad" in arabic usually means palm as it is used in the qur'an, chapter 5, v. 28. however, when the word "yad" is used to mean other than palm, it should accompany a clear evidence for the new meaning. this applies to the verses of ablution.

the preposition "to" is used to indicate the limit in which one should wash his hands. for example, if one says "wash the room to the door" he certainly means to wash the area without any difference between starting from door to the wall or vice versa. hadith of ahl al-bayt school of thought indicates that one should start with elbow and end up with fingers and it is the normal way of washing arms. see wassa'il by amili, v. 1, page 1271, beirut 1391. in addition, the arabic grammar requires that the conjunction particulars such as "wa," i.e., "and" should connect a word to the nearest word. no doubt, in the ablution verse, the latter immediately in the qur'an.

fakhr al-razi says; "ibn kathir, hamza, abu amr, and asim (as abu bakr reports) all have recited the word "feet" in genitive case. but, nafi ibn amir, and asim (as hafis reports) have recited it in accusative case. thus, we say that the in genitive case requires that the word "feet" should be related to the word "head." therefore, as it is obligatory to wipe the head, it would be the case for feet." see al-tafsir by razi, v. 11, page 161, cairo.

shaikh al-tusi explains that on the basis of both recitations, the verse would means to wipe instead of wash. see al-tibyan by al-tusi, v. 3, page 452, najaf 1376.

## **when adhan was announced?**

"adhan" in islam is an announcement and call for prayer by reciting certain sentences which indicate the crucial points of the islamic creed and shariah law. therefore, many hadiths emphasize on the importance of adhan, the prophet (p) said: "reward of a mu'idhin (one who announces the prayer's time) is equal to the reward of a martyr who is far as away (from his family) in his blood for the sake of allah."

in another hadith, the prophet said:

"the mu'idhin will be forgiven as far as his voice and his sight reaches; everything will agree with him. for any prayer by which people pray because of the adhan, he will have a reward. obviously, this emphasis is based on the fact that the main goal of mu'idhin is the same. that is to carry the message of islam. there are two reports about the history of adhan:

(first) that it was introduced in madina in the first year of hijra. the reason, according to this report, was that abdul alah ibn zaid ibn abd rabbah had a dream of a man holding a church bell. abdul allah wanted to buy the bell in order to announce prayer's time. then the man taught him in the dream how to perform adhan. when abdul allah woke up, he went to the prophet and the prophet agreed with what was ordered by the unknown man. see sharh al-mughni by ibn quddamma, d. 682, v. 1, p. 389, cairo 1347.

this report, however, indicates that the prophet used to pray before that dream without adhan. (second) report is that adhan and iqamah, cannot be based on a dream, rather that the messenger of allah had received it by revelation during the mi'raj (the ascension) from jerusalem after the prophet's journey from mecca which took place in mecca, 27th of rajab, after the third year of his prophethood, i.e., 613 c.e. this is the common report of ahl al-bayt. see wasil al-shi'a by al-hurr al-amili, v. 4, page 679. al shaikh al-tusi said:

"adhan is based on revelation to the prophet not on a dream." see al-mabsut, v. 1, page 95. for details also see tafsir al-ayyashi, v. 1, page 157.

### **what is tathweeb?**

all four islamic schools of thought agree that "tathweeb" is recommended in adhan. that is to add to adhan the following sentences: "prayer is better than sleep." ibn quddama says: "then say in the morning prayer two times "prayer is better than sleep." this is recommended in the morning prayer only after saying "come to success." this is called tathweeb. it is agreed upon by ibn umar, malik, thawri, ishaq and shafi. ishaq said that this has been added by people. al-tarmidhi said "this is the tathweeb that knowledgeable people dislike." see sarh al-mughni by ibn quddama, cairo 1347. al shawkani d. 1255 says:

"itrat ahl al-bayt and al-shaffi in one of his view say that tathweeb is an innovation in islam. it is reported that when imam' ali heard it, he said: "do not add to adhan what does not belong to it." see nayl ul awtar, v.2, page 18, beirut 1973.

### **what is the "best deed"?**



al shawkani says: "in al-ahkam that it is the fact that the sentence "haya ala khayr il amal", i.e., come to the best deed, is used to be pronounced during the life of the prophet. it was occasionally used until the time of umar. al-bahaqqi in his sunan reports by another chain that abdallah ibn umar occasionally used to say in his prayer the following sentence "come to the best deed." see nayl ul awair, beirut 1973, v.2, p. 19. ibn majah says in his work that the prophet said: "be strong and know that prayer is the best of your deeds and no one can keep up ablution but a believer." see al-sunan by ibn majah, v. 1, page 1001, cairo 1372.

zaid ibn ali reports that his father used to say in his adhan "come to the best deed." see musnad zaid, page 93, beirut.

### **Is the third testimony as obligatory?**

to say "i bear witness that ali is the commander of faithfuls," is like other invocations during adhan such as blessing the prophet whenever his name is mentioned.

shiites adhere to this in the adhan on the basis of hadith of imam al-sadiq that whoever says there is no god but god and muhammad is the messenger of god, he should also say: "ali is the commander of the faithfuls." this hadith covers every situation including adhan. however, the shi'ite jurists agree that this is not part of adhan rather it is a recommended one. thus one can omit it from adhan." al sayyid in al-urwah said: "the testimony of leadership for imam ali as the commander of the faithfuls is not part of adhan." al sayyid al-hakim in mustamsak says: "nowadays this testimony is considered a sign of faith and a motto of shi'ism. thus, it is acceptable even it might be an obligatory but not as part of adhan.

in short, shi'ah look to this testimony as sunnis look to the sentence "prayer is better than sleep" which was added to adhan after the prophet's life. thus both shi's and sunni agree that both sentences are not obligatory, rather they are recommended for the followers of each school.

furthermore, one can describe imam ali by whatever phrases he was described in hadith such as leader, commander of faithfuls, the authority. the prophet says on ali "he is the leader of every believer after me." see tarmadhi, v. 2, page 297. bulaq 1290, musnad ibn hanbal, v. 4, 37, cairo 1313, tayalisi, v. 3, page 111. hayder abad 1321.

the prophet also described ali as commander of faithfuls and last successor. see hilyatul awliya, v. 1, page 63, cairo 1351. and as the authority: "i and this [ali] are the authority." see tarikh al-khatib, v. 2, page 88, cairo 1349.

in conclusion, the report of both schools of shi'a and sunni indicates that ali was the commander of faithfuls, the authority and the leader. therefore, one can consider the third testimony a

recommended one according to teachings of ahl al-bayt as it is the case of sentence "prayer is better than sleep" which is added to adhan and considered recommended according to the teachings of four sunni schools.

### **what are the conditions of the friday prayer?**

it is an obligatory prayer, when all its condition meets. the holy qur'an says: "o those who believe when there is a call to prayer at friday, move toward remembrance of god leave your business. that is better for you if you realize." ch. jum'a, v.9. muslim jurists have different opinions about the terms and conditions on which friday prayer becomes obligatory. hanafids necessary to perform this prayer. see al-figha ala al-madhahip, v.1, page 379.

ibn rushd says: "some jurists believe that this prayer is an obligatory only on some people not on all. malik believes, according to an old report that it is recommended-not obligatory. the reason for this difference lies behind the saying of the prophet: "this day [friday] is the day which has been made an "id." abu hanifa considers both residency and ruler, two conditions on which this prayer becomes "an obligatory." see bidayat al-mujtahid, v. 1, page 159, 162, cairo 1389.

in addition to both conditions that hanafi holds, shi's add that the leader of the prayer should be a just person. therefore, anyone cannot lead prayer. however, at the absence of the muslim ruler who rules all muslims, jum'a prayer is not obligatory according to hanafi's and majority of shi'a, though some shi'a jurists hold that it is an obligatory because there is no restriction on independent opinion in shi's school.

### **performance of the prayer**

jum'a prayer is performed similarly to the morning prayer, however, it is recommended to recite in the first unit chapter 62 of the holy qur'an, and in the second unit chapter 63. it is an imam's duty to deliver two sermons before the prayer in which, he must offer a praise to almighty god, bless the prophet, and his house, and preach according to the need of the islamic community in particular the need of the group which follows him. the most important conditions of the friday prayer are:

1. consent of the just ruler.
2. the congregation prayer.
3. the number of the group should not be less than five.
4. the distance between two jum'a prayer should not be less than five kms.

5. the time starts exactly at noon until the shade of everything becomes as itself.

when one of these conditions is not met, noon prayer should be performed instead. **An incomplete blessing ?**

one of the obligatory rites in the daily prayers is to bless the prophet and his house at the final sit in the prayer. to this fact al-shaf'i refers in his poem:

"o the people of the house of the messenger to admire you is an obligatory duty from god in the revealed qur'an. it is sufficient of your great pride that whoever does not bless you in his prayer, his prayer will not be accepted." see al-diwan by imam al-shafi'i, page 723, beirut 1392. ibn hajar in al-sawa'iq reports that the prophet said: "do not bless me with an incomplete blessing."

then, the companions said: "what is the incomplete blessing ?" the prophet said: "it is to say 'god bless muhammad then you stop. rather, you should say: o god bless muhammad and his house '" see al-sawa'iq by ibn hajar, page 146, egypt 1375. finally, we ask almighty that he help us all to perform this islamic duty which is the pillar of religion and the symbol of muslim unity.

### **glossary**

(a.) = greeting to him or her.

ashura = 10th of muharram (1st month of islamic calendar.)

fatiha = the opening chapter of the holy qur'an. also known as sura al hamd.

hijr = the migration of prophet from mecca to madina. islam dates its calendar from this event.

jam'at = congregational prayer.

kafir = infidel.

(p.) = peace be upon him and his family.

qibla = direction of the muslim prayer towards holy ka'aba, mecca, arabia.

wadu = ablution required for ritual prayer.

