



**Islamic Question
&
Answer**

Author

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Question 1: Which is the correct phrase according to the Hadith, "wa etrati" or "wa sunnati"?



The narrations of the very well known "Thaqalain" have been recorded in the books of tradition in two ways that we shall now illuminate so as to find out which the correct one is.

Question 2. What is meant by the term 'Shia'?

ANSWER:

'Shia', in the Arabic language means 'follower'. The Holy Quran says:

"And most surely Ibrahim was one of His Shia" (followed His way),

Meaning that Ibrahim (as) was one of the followers of prophet Noah. However, in the Muslim terminology 'Shia' is used for a group who believe that the prophet (saw) before his death, appointed the successor and a caliph for the Muslims. He did so in many occasions among which

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one of them happened to be on the eighteenth of Zilhajj which is known as the day of 'Ghadeer'. This was a gathering consisting of thousands of people where the prophet himself specified Imam Ali appointing him as the political, religious and judicial authority.

Explanation:

After the demise of the honorable prophet, the Muhajir and Ansar divided into two groups:

A group believing that God's messenger attended to the matter of appointing a caliph making Ali to be his successor, who was the first believer after him.

This group constituted from a group of Muhajir and Ansar headed by the all the dignitaries of Bani-Hashim including a group of close companions such as Salman, Abu dhar, Miqdad, Khabab bin Arr among others. This group remained steadfast on the prophet's belief and were named as "Shia of Ali (as)." Of course, this title was given by the Holy prophet himself during his lifetime to the followers of the leader of the faithful. This was when he pointed to Ali Ibn Abi Talib and said:

"I swear by the one who possesses my soul that surely, he and his followers are the winners on the day of Judgment."

Therefore, the Shia are a group of Muslims during the early period of Islam, who because of their belief in the appointment (by a specific text) of the position of guardianship and leadership, were known by this name, and this very group is still on the line of executorships and following the prophet's household.

Thus, the position of Shia is determined in this way. With the above explanation, the baselessness of the speech of some of the ignorant or among the private motives of forgery based on the formation of Shia creed to have come in the later Islamic era, becomes evident of it's falsification. For further knowledge of the Shia's history, refer to the books of 'Asl-Al-Shia wa Usuluha', 'Al-Murajia'at' and 'Aayan Al-Shia.'

Another group believed that the position of caliphate is an elected one; therefore, swore allegiance to Abu bakr. This group were later known as 'Ahl sunnah' or 'Sunnis'. Thus, this finally resulted in the difference between two Islamic sects. However these two sects seem to have many common features between them. The difference in opinion arose regarding the matter of caliphate, and the fact that who is to succeed the Holy prophet. The initial source of conflict was however due to the two very groups of Ansar and Muhajir.

(saffat, 83)

Jalal Al-Deen Al-Seuti, Dur Al-Manthur, vol.6, in interpretation of the seventh verse of sura

Bayyinah (as for) those who believe and do good, surely they are the best of men.)

Question 3. Why is Ali bin Abi Talib the guardian and successor of the Holy prophet?

ANSWER:

As we previously mentioned, the Shia have firm belief that the position of caliphate is appointed by God (according to a text) and that Imamate after the honored prophet is similar to prophet hood in some aspects; the guardian has to be appointed by God as was the appointing of the prophets.

The history of the prophet's life certifies this principle; because he had appointed Ali (as) as his successor in several occasions of which we shall mention three instances:

During the early period of the prophet hood of the prophet:

When the Prophet was commanded as the mission from God to call his relatives in order to create unity according to the verse "and warn your nearest relations."

So he addressed the gathering saying that whosoever supported him in this way, as dictated by Allah, will become the guardian, vizier, and successor to him. His holiness said the following words:

"Who is ready amongst you to support me in this matter so that he be my brother, vizier, guardian and successor?"

The only one to give a positive response to this heavenly call was Ali bin Abi Talib (p). It was then that the prophet turned to his relatives and said:

"He (Ali) is my brother, guardian and successor (caliph) among you, so listen to him and obey him."

In the battle of 'Tabuk': The prophet (p) said to Ali (p):

"Aren't you pleased to be considered by me as Aaroon (was) for Moses, except that after me there is no prophet."

That is, Aaroon was the immediate successor of Moses, you too are my successor in the same

manner.

In the tenth year of Hijrat:

God's messenger (p), when returning from Hajjat-ul-wida (last pilgrimage of the prophet), stopped in an area known as 'Ghadeer Khum' and introduced Ali (p) to a unanimous gathering as the guardian of the Muslims and believers.

He said:

"Whosoever (until now) I was his guardian, (from now on) Ali is his guardian."

The point worth mentioning and of paramount importance is that the prophet (p) at the beginning of his speech said:

"Am I not more superior to you than yourselves?"

All the Muslims stood up in approval to his statement. Therefore, it should be clearly noted that what the prophet (p) meant by the term 'Mawla' in his tradition is the position of superiority over them; this result can be used as a deduction that his holiness approved for Ali (p) the same position of superiority that he possessed.

The narration of Ghadeer is one of the most widely transmitted Islamic narrations which in addition to the Shia scholars, about a number of three hundred and sixty Sunni scholars have also narrated it; its narration reaches up to a hundred and ten companions, twenty six of the great scholars have also written an independent book regarding its chain of transmitters.

Abu-Jaffer Tabari, the renowned Muslim historian, has collected the chains of transmitters of this tradition in two thick volumes. For more information, refer to the book of 'Al-Ghadeer'

1. Shura: 214.

Tarikh Al-Tabari vol.2 p. 62-63; Al-Tarikh Al-Kamil, vol.2 p. 40-41,

2. Masnad Ahmad vol.1 p. 111, and Shar e Nahjul Balagha (Ibn Abi Al-Hadid) vol. 13 p. 210-212

3. Seerat Ibn Hisham vol.2 p.520 and 'Al-Sawa-eq Al- mohrigha (Ibn Hajar) 2nd print, Egypt section 9, chapt. 2, p. 121.

For example, 'Al-sawa-eq Al-mohregaha' (Ibn Hajar) 2nd print, Egypt, section 9, p. 122.

Question 4 : Who are the 'Imams'?

ANSWER:

The honorable prophet during his lifetime, had already declared that after him, twelve noble persons will reach leadership and all of them will be from the Quraish, and that Islam's dignity and honor will be achieved during their time.

Jabir bin Samarah said:

"I heard the messenger of Allah (p) saying, Islam will continue to flourish until the time of twelve caliphs, then said something that I didn't hear, so I asked my father as to what he had continued to say, to which he replied,
"All are from Quraish."

In the history of Islam, the caliph is he who is the protector of Islam's dignity and can be no one other than the twelve Imams whom the Shia believe in, because the twelve caliphs whom the prophet introduced were immediately after his holiness, known as his successors and caliphs.

Now let us find out who exactly who these twelve caliphs are?

If we bypass the four caliphs whom the Sunni's refer to as 'Al-Khulfa Al-Rashideen', then does it mean that the rest of the caliphs did not bring any dignity? The life history of the Umayyid's and abbasides, and the caliphs who were present as that time, attest to this. However, the Shias twelve Imams who were all the manifestation of piety during their lifetime, were preservers of the tradition of the messenger of God. The companions, their disciples, the later generations and the historians attested to their knowledge and authority, and these revered twelve Imams are known to be the following:

Ali Ibn Abi Talib

Hasan bin Ali (Al- Mujtaba)

Hussein bin Ali.

Ali ibn Al- Hussein (Zainul-Abideen)

Muhammed bin Ali (Al-Baqir).

Ja'afer bin Muhammed (Al-Sadiq)

Musa bin Ja'afer (Al-Kazim)

Ali ibn Musa (Al-Reza).

Muhammed bin Ali (Al-Taqi).

Ali ibn Muhammed (Al-Naqi).

Hassan bin Ali (Al-Askari).

Imam Mehdi (Al-Qaem).

Widely transmitted narrations are recorded about him as being the awaited Mehdi whose descendance is from our honorable prophet, by many Muslim narrators.

For further acquaintance with the life of these great leaders whose names were mentioned by God's messenger (p), refer to the following books:

Tadhkira Al-Khawas (Al-Ummah)

Kaifiyyat Al- Athar.

Wafeyat Al-Aayan.

Aayan Al-Shia (written by seyyid Muhsin Al-Ameen Al-Amili) which is more comprehensive than the above mentioned books Sahih Muslim, vol.6 p.2 print: Egypt.

Question 5 . Why is it so that when we send benedictions upon the Holy Prophet, we follow it with mentioning blessings on his household and recite, "Allahumma swale Ala Muhammed wa Ale Muhammed."?

ANSWER:

It is quite certain that the prophet (p) himself taught the Muslims the way of sending benedictions upon him. When the holy verse,

"Surely Allah and His angels bless the prophet, O you who believe, call for divine blessings on him and salute him with a (becoming) salutation."

Was revealed, the Muslims asked the prophet as to how they can do so, to which the Prophet replied,

"Don't make the incomplete benediction,"

They asked again,

"How can we do that?"

He then replied by mentioning,

"Allahumma swale Ala Muhammed wa Ale Muhammed."

The position of the household of the prophet is so high and lofty that Shafe'e says in his well-known poem:

O family of the prophet, Your love is an obligation from God, that was revealed in the Quran.

Of your lofty position, it is enough that whosoever didn't send benedictions upon you, his prayer is not accepted.

Ahzab: 56.

Al-Sawaeq Al-Muhriqa. (Ibn Hajar) 2nd print: 'Maqtabatel Qahera', Egypt, chap. 11 sect. 1, p.146; and repeated in 'Al-Dur Al-Manthoor', vol.5, interpretation of (Ahzab: 56) narrating from narrators and authors of 'Sahahs' and 'Masnads' such as Abdul-Razaq Ibn Abi-Shaibah, Ahmad, Bukhari, Muslim, Abi-Dawud, Tirmidhi, Nessai, Ibn Majah and Ibn- Mardawaih from Kaab Ibn Ajrah from the honorable Prophet (p).

Al-Sawaeq Al-Muhriqah, sect.11 p.148, from 1st chapter, book of Ethaf (Shabrawee), p.29 and 'Mashreq Al-Anwar' (Hamzawee Maliki) p. 88, Al-Mawahib (Zarqani) and Al-esaaf (sabban) p. 119.

Question 6 : How do you claim that your Imams are infallible?

ANSWER:

There are several proofs that state the infallibility of the Shia Imams; and we will only mention one of them:

According to the Sunni and Shia scholars, the prophet (p), in the last days of his life said,

"I am leaving amongst you two weighty things, God's book and my household and these two will never be separated from each other till they join me at the pool (k)."

The point noteworthy here is:

Quran is undoubtedly secure from any deviation and error. It is virtually impossible for the divine revelation to be tinted by mistakes while it's reveler is the Glorious Lord Himself, and its revelation is sent through the angel Gabriel and the receiver being the honorable Prophet (p)! Due to the fact that the infallibility of the three is crystal clear, and Muslims all over the world believe the infallibility of the Holy Prophet and the fact that he is immune from any mistake whatsoever, in form of receiving, protecting it and propagating its message. Therefore, if it is clear that God's book has such pure and firm infallibility, the prophet's household is also immune from any mistake or error.

This is so because in this narration, the prophet's household were mentioned as the those who are accompanying the Holy Quran in guiding and leading the nation, and due to this 'accompanying', both tend to have the same infallibility.

In other words, it doesn't make sense to consider fallible individuals as being the ones accompanying the holy Quran that is in the purest form.

The most evident witness to the infallibility of the imams (p) is mentioned by the prophet (p) himself that:

"They will not separate in (guidance and leadership) till they join me at the pool (of Kawthar)."

If it was so that the prophet's household are not immune from mistakes and in some instances might have been liable to make them, then they have already separated from the Quran which is free from all mistakes, and they have gone astray, whilst the holy prophet himself strongly emphasized to their infallibility, by negating them from any mistake whatsoever.

Of course, what the holy prophet meant by his household were not all his relatives, because all of them were not free from mistakes. It is only a special group of his family (etrat) who possessed

this honor, and this position applies to only a few of them. These are the ahl-bait who all along history, were the illuminators of the path of the nation, the protectors of the prophet's tradition and the guardians of the Islamic laws 'Sharia'.

Mustadrak Al-Hakim, 3rd volume, p.148. Al-Sawaeq Al-Muhregha, sect. 11, chapt.1, p. 149. Similar to this context in 'Kanz Al-Amal', 1st volume, section of Al-etesam bil Kitab wal sunnah' p.44 and in Masnad Ahmad 5th volume, p. 182-189 among others.

Question 7 : Why do you recite "Ash hadu anna Aliyyan waliyyu Allah" in the call of prayer, thereby witnessing the guardianship of Ali (p)?

ANSWER:

Whilst answering this question, it is befitting to consider the following points:

All Shia scholars in their different books of jurisprudence, either argue, or some go on to emphasize that testifying the guardianship of Ali (p) is not part of the Adhan (call of prayer) or Eqamah, and nobody has the right to include it in part of these two.

According to the Holy Quran, Ali (p) is mentioned as one of God's chosen friends.

And likewise in the same verse, it declares his guardianship to the believers where it says:

"Only Allah is your wali and his apostle and those who believe, those who keep up prayers and pay the poor-rate whilst they bow (performing Ruku).

Both narrations from Sahih and Masaneed of the Sunnis have also mentioned that the holy verse was revealed regarding Ali (p).

Hassan bin Thabit said the following poem:

You are the one who helped the poor whilst bowing, may all the souls be ransomed for you, O best of the bowers.

Therefore God revealed the best guardianship to you and explained it in the clearly defined religious laws.

The honorable prophet said:

"Surely deeds are according to the intentions."

i.e, the criteria and acceptance of any deed is related to one's intention.

Thus, it is due to this, that the guardianship of Ali (p) is one of the fundamentals of which the Quran has also clearly testified, however the previous verse of the Holy Quran does not state it to be part of the Adhan although there is no prohibition to mention it, and is regarded in the same manner as bearing witness to the honorable prophet (p) and his messenger ship.

What is significant to mention here is the fact that if at all, adding a sentence in the Adhan is not recommended, and the Shia are criticized for this matter, then how can the following instances be justified:

Question 8 : Who is 'the Mahdi' from the family of the Holy prophet, and why to you await for his re-appearance?

ANSWER:

One of the principles to which all the heavenly religious adhere to, is agreeing on the matter concerning a "Universal reformer", who will appear at the end of the time. Not only will He reform the Islamic world, but also the Jews and Christians will eagerly await this universal reformer of justice.

When referring to both the old and new testaments, the reality of this matter is clarified.

At this juncture, the honorable prophet (p) in one of his traditions that was narrated by the Islamic narrators, stated:

"When nothing remains of life except for one day, God will send a man from my household who will fill the earth with justice after it having being filled with oppression."

Therefore, just as we had said earlier, people of the heavenly religions fully agree on the belief of such a reformer, and in addition to this, there are also many traditions mentioned in the authentic books of the Sunnis. Moreover, the narrators and Islamic researchers of both the sects (Sunni and Shia) have written many books regarding the awaited Mahdi.

These traditions specify his characteristics tracing right down to his descendents, reaching directly

to being the son of Imam Hassan Al-Askari (as), the eleventh leader of the Shias. According to these narrations also, our awaited Imam has the same name as the honorable prophet (p), and he is the twelfth leader and the grandson of Hussein bin Ali bin Abi-Talib (p).

The awaited Mahdi was born by the will of the divine commandment in the year 255 of Hijrat (from the time the prophet migrated to Madina) and even today, he is still living, of course without being identified, though we perceive not.

A point noteworthy mentioning here, is that such a long life is not in disagreement according to science and general knowledge or even with logic and revelation. According to the current research, the world of knowledge is trying to increase the natural life-span of human beings and firmly believe that humans do have the potential to live a longer life than the expected one. The possibility of which would be increased if some of the plagues and normal ailments strictly prevented. History has recorded the names of some of the individuals who have even naturally had a lengthy life span.

The Holy Quran states the following regarding Prophet Noah:

"And certainly we sent Nuh to his people, so he remained amongst them a thousand years save fifty .."

As for Jonah, the Quran states the following about him:

"He would certainly have tarried in its belly to the day when they are raised."

Furthermore, both prophet Khizr as well as Jesus (peace be on them) happen to be alive even today, and to which all the Muslims agree as mentioned in the holy book of Allah.

Old Testament: Psalms of David, chapt. 96,97 and the book of prophet Daniel, chapt. 12.

New Testament: Mathew chapt. 24, Mark, chapt. 13, Luke chapt.21 (quoted from 'An awaited whom the world is still awaiting')

Sahih Abi-Dawud, printed in Egypt, Al-Taziyah printing house, vol.2 p. 207; Yanabi Al-mawadda, p.432; and Noor Al-absar, chapt. 2 p. 154.

Other books such as Al-Bayan fi Akhabar Sahib Al-zaman, written by Muhammed bin Yusuf bin Al-Kanji Al-Shafe'e, and the book of Al-Burhan fi Alamate Mahdi Aakhir Al-zaman, written by Ali bin Hasim Al-deen known as Al-muttaqi Al-hindi and the book of Al-Mahdi was Al-Mahdawayah

written by Ahmad Amin from Egypt.

As for the Shia scholars, they have written many such books which to enumerate is not an easy task, such as: Al-Malahim wal Fitan, ..

Yanabi Al-mawaddah, chapt.76, Al-Manaqib narrated from Jabir bin Abdullah Al-Ansari.

Sahih Tirmidhi, printed in Delhi, year:1342, vol.2 p.26; and Masnad Ahmad, printed in Egypt, year: 1313 vol.1 p. 376.

Yanabi Al-Muwaddah, p.443

Yanabi Al-Muwaddah, p.432

(Ankabut:14)

(Saffat : 144)

Question 9 : If the Shia religion is the true one, then why is it that only a minority have accepted it, and majority of the Muslims all around the world have still not acknowledged it?

ANSWER:

The recognition of truth and falsehood is not based on the fewness or greatness of its followers. In today's world, unfortunately the Muslims happen to be only a fifth or one sixth compared to the non-Muslims. Most of the inhabitants of the far-east are idol-worshippers, cattle-worshippers and others who deny the true faith with their belief being attached to some baseless religion or a belief of some weird kind that we don't even know of and which only happens to be unassuming!

China, which consists of a population over one billion, is part of the atheist communist community, and most of the people in India (consisting a population close to a billion) are cattle and idol-worshippers.

On the other hand, being the majority is not a sign used to be counted as the true religion. The Holy Quran often reproaches the majority and praises some of the minorities. Let us refer to some of the examples related to this subject:

.., and thou shalt not find most of them thankful."

".., its guardians are only those who guard (against evil), but most of them do not know."

"., and very few of my servants are grateful."

After looking at all these examples, it becomes clear that a practical human being never ought to fear the number of followers, even though they be few, or even become haughty if it was the other way round. This calls for one to use his intellect when deciding between wrong and right, and derive the benefit from its light.

A man came to the commander of the faithful and said:

"How can it be that the people who were not on your side in the battle of the camel, who happen to be constituted among the majority, be wrong?" Imam Ali (p) replied:

"Truth and deception is not known by the number of followers; Get enlightened so that you can know who are the truthful ones and likewise, be aware of falsehood so that you can easily catch hold of the liars."

It is necessary for a Muslim to analyze this matter in a logical and scientific manner by applying the verse that follows,

"And follow not that of which you have no knowledge of" This serves a torchlight to pave their way.

Furthermore, even though the Shia population is lesser than the Sunnis, an exact census proves that one fourth of the Muslims in the world happen to be Shia, living in Muslim inhabited countries;

Along the annals of history, there have been scholars and famous writers and authors counted amongst the Shias. It is worthy to mention that the founders of Islamic sciences mostly happened to be Shias, such as: Abu Al-Aswad Al- doali who was the founder of the knowledge of 'Nahw' (Arabic grammar), Khalil bin Ahmad, the founder of 'Orud' (prosody), Ma'ath bin Muslim bi Abi Sarah Al-Kufi who was the founder of the knowledge of 'Sarf' (morphology) and Abu Abdullah Muhammed bin Orman Katib Khurasani (Marzbani) one of the pioneers in the science of 'Balaghat' (rhetoric's).

For further information of the vast writings of the different Shia scholars whose enumeration is almost impossible, one can refer to the book of 'Al-Thareekh Al-Tasaneef Al-Shia', the book of 'Aayan Al-Shia', and for acquaintance of the great Shia scholars and their biographies, as well as acquisition of information about the Shia history, one can refer to the 'Tareekh Al-Shia'

(A'araf :17)

(Anfal : 34)

(Saba : 13)

(Isra : 36)

For more details refer to 'Aayan Al-Shia', vol.1, subject 12, p.194

If you desire further details, one can refer to the book of 'Ta'sees Al-Shia' written by Sayyid Hassan Sadr.

Question 10 : What is 'Al-Rajah' and why do you believe in it?

ANSWER:

'Al-Rajah' in the Arabic language means 'return' and referring it technically, it means: 'return of a group of people after death and before resurrection.' This is known to take place concurrently with the appraisal of the awaited Mahdi (p). This is one of the realities with no disagreement regarding reason or revelation.

According to the Islamic point of view, and other divine religions, the essence of a human being is constituted by his incorporeal soul which is also expressed as 'self', and this remains intact even after the death of his body, continuing it's eternal life.

The Almighty Lord, who is the absolute omnipotent with no impediment limiting His ability, mentions in His divine book concerning the reality to this matter.

With this brief introduction, it is quite clear that 'Rajah' is possible a matter from the logical point of view; because when considering it, it becomes clear that the return of this group of people is much easier than their creation in the first place.

Thus the Lord who created them at the beginning, is undoubtedly able to bring them back to life

again.

According to the revelation, examples of 'Rajah' can be clearly observed in the previous nations:

As the Holy Quran says:

"And when you said: O Musa, we will not believe in you until we see Allah manifestly, so the punishment overtook you whilst you turned your backs over them. Then we raised you up after your death that you might give thanks."

And in yet another instance, regarding prophet Jesus (p) states:

.., and bring the dead to life with Allah's permission"

The Holy Quran not only approves the possibility of 'Rajaah', but also confirms to the mass return of all the humans after their death. The Holy Quran in the following two verses points to the return of a group of people after death and before resurrection:

"And when the word shall come to pass against them, We shall bring forth to them a creature from the earth that shall warn them and show them of their disbelief, because people did not believe in our communications. And on that day when we will gather from every nation a party from among those who rejected our communications, thereafter they shall be formed into groups."

In order to prepare a back-ground of reasoning for these two verses regarding the matter of 'Rajaah' before resurrection, let us consider the following points:

The commentators of the Holy Quran believe that these two verses describe about the day of judgment, the first verse talks about one of the signs before resurrection. Jalal Al-deen Al-Soyuti, in the interpretation of 'Al-dor Al-manthoor', narrated from Ibn Abi Shaibah from Hudhaifah says that 'emergence of the reptile of earth' is one of the incidents before the day of resurrection.

There is no doubt that on the day of resurrection, all the human beings will be mustered together, and not a single group will be left out from any nation. Quran, regarding the inclusiveness of the return of the human, says the following:

" this a day on which the people shall be gathered, and in another verse says: "And together the day on which we will cause the mountains to pass away and you will see the earth a leveled plain and we will gather them and leave not any one of them behind."

Therefore, on the day of resurrection, all the individuals in the earth will be brought back to life and this is not specific for only a special group.

The second verse declares the resurrection of a special group and a specific gathering of nations, not all humans. This verse states, "And on the day when we will gather from every nation a party from among those who rejected our communications."

This verse clearly testifies the fact that not all humans will be resurrected Result:

According to these three brief introductions, it is quite clear that the resurrection of a special group of humans, who deny the divine signs, which can be understood from the second verse is an accident, which will occur before the set up of the day of judgment. Therefore, the resurrection of the humans on that day includes all the individuals and is not specified to one group.

With this explanation, the clarity of our points that are based on the return of a group of humans after death and before the day of resurrection is proven: and this is the phenomenon of 'Rajaah'.

Thus, the prophet's household, who are the companions of the Quran and the interpreters of the divine revelation, have given guidance in this field, and in order to be precise, we shall limit ourselves to point out two of their traditions: Imam Sadiq (p) says:

"There are three considerable days kept for God, a day for the up raiser (p), a day for the return, and a day for the judgment."

And in another instance says:

"He is not considered one of us who doesn't believe in our return."

It is worth mentioning to two points here:

Philosophy of 'Rajaah'

By contemplating the aims of the return, one can observe two of the sublime goals to this phenomenon, one is demonstrating the real majesty, and greatness of Islam, and the disgrace of infidelity; the other is rewarding the faithful and good-doers, and retribution of the infidels and oppressors.

Apparent distinction between "Rajaah" and reincarnation.

It is necessary to mention that "Rajaah" according to the Shia, does not mean to imply to the

belief in reincarnation, because the theory of reincarnation is based on denying the resurrection and considering the universe as having a continuous circulation, where each circle repeats the previous circle.

According to this theory, the soul of any human after death, will again return to this world and move into another body. So if the soul in the past was of the good doers, it will settle in the body where it shall have a blissful life, and if it was of the evildoers, it will move into the body where in the next stage it will have a difficult life. This return is considered his first resurrection! Whilst believers of 'Rajaah' follow the Islamic religion correctly by believing in the resurrection and judgment; on the other hand, consider the transfer of a separate soul from one body to another as being virtually impossible. They believe that only a group of people will return to this world before the day of judgment, and after attaining the wisdom and imbibing the interest concerned with this return, will once again come to the eternal world so that on the day of resurrection, they shall once again be resurrected along with the others; This is a state when not a single soul shall be separated from its original body and joined to another.

(Baqara : 55, 56.)

(Ale-Imran : 49)

(Naml :82-83)

Al-Dor Al-Manthor, vol.5 p. 177 in the interpretation of the verse 82 sure Naml.

(Hud : 103)

Al-Dor Al-Manthoor, vol.3 p. 349 has interpreted this day to being the Day of Judgment.

(Kahf : 47)

Sadr Al-Mutaliheen in the book of Asfar vol.9. sect. 8 chapt. 1, p. 3 regarding the annulling of reincarnation states: ".. if a departing soul becomes attached to the another body either during childhood or other than that, this necessitates that one of the being is in potency and the other in actuality and this is impossible due to the fact that the constitution between the two is a natural union, and a natural union in itself is not possible between two matters that is, one in actuality and the other in potency!"

Question 11 : What do you mean by your belief in intercession?

ANSWER:

Intercession is one of the fundamentals of Islam that is quite certain, to which all the Islamic sects accept with the aid of both Quranic verses and the traditions even though they might have a difference in their opinion regarding the result of intercession. The reality of intercession is that

the human who is created with sublime qualities and bestowed with a special proximity and position before Allah, asks God for recompense of sins or the elevation of degree from the chosen servants of Allah.

The honorable prophet (p) said:

"I was graced with five things. One of which being graced with intercession, so I limited this for my nation." Limitation of Intercession:

From the Quranic point of view, the absolute and the unconditional intercession is only effective if the interceder is permitted by God to intercede in the first place. The only group who have this privilege are those having spiritual proximity to God, and thus permitted to intercede others. The Holy Quran states in this regard:

"They shall not control intercession save he who has made a covenant with the beneficent God."

Yet in another verse, it says: "On that day shall no intercession avail, except for him whom the Beneficent God allows and whose word He is pleased with."

Secondly:

The person that is worthy of receiving the intercession ought to have the merit to receive the divine grace through the interceder. i.e., his faith toward God and his spiritual bond toward the interceders creating a connection thereby. Therefore, the non-believers who don't have faith in Allah and among the sinners such as those who don't pray and commit other atrocities, like the murderers who lack the spiritual bond to their interceder, will definitely not be worthy of any intercession.

Quran, regarding those who don't pray and those who deny the existence of the day of resurrection states:

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

And regarding the oppressor, says:

", the unjust shall not have any compassionate friend nor any intercessor who should be obeyed."

Philosophy of Intercession:

Intercession as a way towards repentance, is a ray of hope for the one who in the midst of being

misguided and disobedience, can get rid of their sins and spend the rest of their lives in God's obedience; because when the sinful human feels that within certain limited conditions, he can attain the interceder's intercession, will strive to observe this limit and not step further to commit sins.

Result of Intercession:

The Interpreters of Quran have difference in opinion regarding the result of intercession, be it forgiveness of sins or elevation of degree, however, when we regard the tradition of the Holy Prophet (p) the first point is more than obvious:

"My intercession on the day of judgment is even for those who commit great sins in my 'Ummah' (nation)"

Masnad ahmad, vol.1 p.301, sahih Bukhari, vol.1 p.91 print in Egypt.

(Maryam:87)

(Taha:109)

(Mudathir:47)

(Mu'min:18)

Sunnan Ibn Majah, vol.2 p.583, sunnan Abi-Dawud, vol.2, p.537; Sunnan Al-Tirmidhi, vol.4 p.45.

Question 12 : Is the asking of intercession from those worthy to intercede, considered as polytheism?

In clarifying this question, it is said that intercession is the exclusive right of God, as the HQuran mentions in this regard:

"Say, With Allah's is the intercession altogether."

Therefore, asking intercession from other than God, is asking God's absolute right from his slave, and such a request in reality, is worshipping other than God and is in disagreement with monotheism in worship.

ANSWER:

What is meant by 'polytheism' here, is not attributing partners to God in essence or creation, however it is polytheism in prudence and guardianship.

It is clear that explaining this matter needs accurate interpretation of worship and we all know that not any kind of submission or request from a slave is to be considered as worship. According to the clear statement of the Holy Quran, the angles prostrated to Adam:

"So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him. And the angles did obeisance, all of them."

Moreover, the sons of prophet Jacob (p), and even he himself, prostrated toward Joseph (p):

"And he raised his parents upon the throne and they fell down in prostration before him.."

If such a submission was regarded as a form of worship to Prophet Jacob (p), the infallible, he wouldn't perform such an action and would not be pleased with his son's act of prostration, thus, this is only done because of considering prostration as being the highest sign of submission.

Therefore, we should separate the concept of submission or requesting from others, from the actual meaning of worship. The reality of worship is that the human considers any being as God and thereby performing worship in submission toward him; or considers a being as God's creature assigning Godly works to him in the manner that the management of the universe and the forgiveness of sins is allocated to him.

However, if our submission towards a certain person, would be such that we neither tend to consider him as God nor thinking that Godly works were assigned to him, such a submission is none other than merely respecting him; just as the angle's respect before Adam (p) and Jacob's sons respect towards Joseph (p).

When we regard the question carefully, it should also be noted that when thinking about the intercession entrusted only to the true interceders, who help intercede through the forgiveness of sins, such a belief can result in polytheism; because this is infact requisiting the work of God to other than Him. However, if the thought takes a turn, such that a group of God's pure slaves, without them being the actual possessors of the position of intercession, and in a specified framework, are merely granted the permission to cause intercession for the sinners, their belief in the unity of God remains intact.

We should not be heedless of the fact that the most important condition of all is God's permission and pleasure lying in the intercession. Thus it becomes clear that request for the intercession from a pious servant of God is not accompanied with regarding him to be God, nor necessitating the

assignment of divine affairs to him, rather, the requesting of a favor from someone whose work is assigned by God to offer his intercession.

During the lifetime of the Prophet (p), we see that sinners would often come requesting for repentance to which the prophet never accused them of polytheism.

It is narrated in 'Sunnan Ibn-Majah' that the honorable Prophet said:

"Are you aware of the choice that the Lord has bestowed me tonight with?"

We said:

"Allah and His messenger possess the greatest knowledge."

He said:

"He gave me to choose between the half of my nation to enter paradise or 'intercession' and I chose the latter."

We said:

"O messenger of Allah, pray to the lord to make us of those people (the people who are worth receiving the intercession)."

He said:

"Intercession is for every Muslim."

In the above-mentioned tradition, the companions of the Prophet undoubtedly requested intercession from him; by saying:

'Pray to Allah.'

The Holy Quran also mentions:

"And had they, when they were unjust to themselves, come to you and asked for forgiveness from Allah and His apostle who in turn had asked forgiveness to Allah for them, they would have found Allah to be oft-returning, Merciful."

In yet another instance, Quran speaks of the sons of Jacob (p) saying:

"They said: O our father, We ask for forgiveness for the faults we have committed, surely we were the sinners."

To which Jacob (p) promised them forgiveness and never accused them of polytheism. He said:

"I shall ask the forgiveness for you from my Lord; surely He is the All-Forgiving, the All-Merciful."

(Zumar: 44)

(Sa'd : 72-73)

(Yusuf: 100)

Sunnan Ibn Majah, vol.2 chapt, Dhikr Al-Shafa'ah, p.586

(Nisa: 64)

(Yusuf: 97)

(Yusuf: 98)

Question 13 : Is the asking help from other than God, regarded as Polytheism?

ANSWER:

From the intellectual point of view, and also that of revelation, all the human beings, and all the creatures for that matter that exist in the universe, are in need of God for their continuation of existence just as they were in need of Him for them coming into existence.

The Holy Quran, in this regard, says:

"O mankind, you are from those who stand in need of Allah, and Allah is He who is the self-sufficient, the praised one."

In another instance, the Holy Quran mentions the fact that all the victories are exclusive to the Lord of universe saying that:

".., and victory is only from Allah, the mighty, the wise."

According to the indisputable principle of Islam, we, as Muslims, recite in each of our daily prayers the following verse of the Holy Quran:

"Thee alone we worship and Thee alone we beseech for help."

Therefore, we shall clarify to the answer by saying that:

Seeking help from other than God can be imagined in two ways:

1. The first one being that, we seek help from an individual whom we consider as being independent and needless towards God.

There is no doubt that such help-seeking would be absolute polytheism to which the Holy Quran highly disregards, expressing it to be as unsubstantiated:

"Say, who is it that can withhold you from Allah if he intends evil for you rather than showing mercy towards you? And they will not find for themselves besides Allah any guardian or colleague."

The second way being that, when seeking help from another entity, we ought to keep in mind the fact that he is a creature of the Lord who is constant need of Him for his existence, and is not independent of himself. It is a gift bestowed to him by the Lord to intercede others and solve their problems.

According to this way of thinking, the person whom we seek help from is only an intermediate between himself and God, whom the glorious Lord has appointed to fulfill his desires. This way of seeking help is in reality only attained through God, because it is He who gave existence to these means and causes in the first place and granted power to them for the performance of the needs of others.

It is due to the presence of such intermediaries that the life of human is eased when he sought help through them or else he would he would face constant turmoil in life. At this point, when we observe them with this view, that is, them being the elements of achievements of God's help, and that both their existence and affectivity is from God, then this seeking of assistance does not contradict with monotheism and unification.

If a monotheist and God-knowing farmer receives help from elements such as earth, water, air and sunlight for the growth of his plants, he is in reality seeking help from none other than God,

because it is solely He, who gives the elements the means, power and ability to grow.

It thus becomes clear that the seeking of help is in complete agreement with the spirit of unification and monotheism. Furthermore, the Holy Quran commands us to seek help from phenomenon (such as perseverance and prayers), where it clearly says:

"And seek assistance through patience and prayer, and most surely it is a hard task except for the humble ones."

It is therefore obvious that patience and persistence are works and we are demanded to seek help from them; Meanwhile, such help-seeking is not in disagreement with restricting aid to God in the verse,

". And thee do we beseech help."

(Fatir:15)

(Ale-Imran : 126)

(Fateha :5)

(Ahzab :17)

(Baqarah :45)

Question 14 : Does calling others imply worship to them or is it considered to be polytheism?

Actually, what motivates such a question is the appearance of some of the Quranic verses which apparently order us to prevent calling other than God:

"And that the mosque's are Allah's, therefore call not upon anyone with Allah."

"And do not call besides Allah on that which can neither benefit you nor harm you."

By using the above-mentioned verses, they are some who have considered the calling of the pious friends of Allah and others after their death, as worshipping them and therefore, polytheism.

ANSWER:

In an effort to clarify the answer to this question, it is appropriate to explain the meaning of the Phrases 'supplication' and 'worship'.

There is no doubt to the fact that the word, 'dua supplication' means calling and the phrase, 'Ibadaat worship' meaning devotion and reverence to God, and these two phrases can never be synonyms, ie, we cannot say that every call and request is worship and viceversa due to the fact that:

Firstly, in the Holy Quran the word, 'Calling' is used in instances which can certainly not mean 'worship', such as:

"He said, 'O my Lord! Surely I have called my people by night and by day!'"

Considering this ayah, can we imply that p. Noah meant that he worshipped his people day and night?!

Thus, one cannot deduce that calling and worship are synonyms, because it would end up meaning that if somebody called help from the H. prophet (p) or a devout person of God, he has worshipped them since calling is more general than worshipping.

Secondly, what is meant by calling in all of these verses, is not just any calling, rather, a special call which can be accompanied with worship; because the aggregate of these verses talk about the idol-worshippers who worshipped their idols and accepted them as their small Gods.

Indisputably, the acquiescence of the idol-worshippers and their supplication and help-seeking before their idols, was because they attributed them the power of intercession and forgiveness, and also because of the fact they considered them to be self-sufficient in matters related to both the worlds.

Thus it is but obvious that in such conditions, any type of 'calling' and request of these beings, is worshipping them. The most evident witness of this calling, is because it is accompanied with the belief in their divinity and lordship, as in the following verse, it states clearly that:

"so their God's whom they called upon besides Allah did not avail them."

Therefore, the previously discussed verses are not relevant to our subject, which is the request of a slave from another without considering him as God or the Lord who has the full choice and possession in the affairs related to this world and the hereafter. However, he is considered as a beloved slave of Allah who was chosen by Him, and given the leadership and imamate and the position of messengership; and such are the persons who have been promised that their prayers

for the servants of God shall be accepted.

The Holy Quran recounts as this stage that:

" and had they, when they were unjust to themselves, come to you and asked for forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah to be oft-returning (to mercy), Merciful."

Thirdly, the previously mentioned verses are a clear evidence of what is meant by 'calling' i.e., not all kinds of requesting and seeking of needs. Calling can be considered as worship as in the following verse, but it should be noted that immediately after mentioning the word, 'calling', the similar meaning is mentioned in the phrase, 'worship'

"And your Lord says: call upon me, I will answer you; surely, those who are too proud for my service shall soon enter hell abased."

At the beginning of this verse, the phrase, 'odoo'ni call upon me' and after that the phrase 'IBadaat-service' is used, which shows that which is meant by call is a special request and a seeking of assistance before a being believed to have divine attributes.

Result:

Of the three mentioned introductions, a result can be drawn out that the main goal of the Quran in these verses is preventing the supplication of the idol-worshippers who considered their idols as partners to God and possessors of intercession.

Therefore, any other kind of submission, humiliation, help seeking or the seeking of intercession is prohibited; because they believed them being their small Gods that undertook their Godly works. Furthermore, these idol-worshippers believe that God has assigned part of the works related to this world and the hereafter to them. Thus, what is actually meant by these verses that raise controversies is that, seeking help from a pure soul who, according to the supplicator, is a true slave of Allah who not only never disobeyed the commandments of the Lord, but is also beloved and dear to Him, can be regarded acceptable.

When the Quran says:

"And that the mosques are Allah's, therefore call not upon anyone with Allah."

It means the ignorant Arab pagans who worshipped their idols, angles, jinn and other cosmic bodies and supplicated to them. Thus, this and other verses similar to this verse are actually

related to calling others besides God, or things accompanied to God. It is indubitable that the requesting before these beings and the attachment to these false beliefs is worshipping them in reality. The question arising here is that what relation do these verses have with those supplicating from a chosen servant of the Lord without allocating a divine position or Godhead in his mind, but rather, only making him to be the interceder because he happens to be the beloved and competent slave of Allah.

One may also imagine that supplicating to these chosen servants of Allah is only permissible during their lifetimes and after their death, it becomes null and void rendering to polytheism.

In response to this, we say:

Firstly, we only seek aid from the purified spirits of the pious slaves of God such as the Prophets and Imams, who according to the Quranic verses, are still alive receiving their sustenance! They continue to live in 'Barzakh' (the world between this life and the hereafter). We usually make such requests for their intercession for us besides their sacred shrines, so as to attain a connection with their sanctified spirits. These shrines are also considered places for the speedy acceptance of prayers.

Secondly: Their life and death cannot be the criterion for polytheism or unification, whereas our discussion is based on the criteria of polytheism and monotheism rather than the benefit and uselessness of these prayers, ofcourse this calls for a lengthy discussion that should be talked about a its proper place.

(Jinn :18)

(Yunus :106)

(Naoh :5)

(Hud :101)

(Nisa :64)

(Mo'min :60)

(Jinn :18)

Question 15 : What is Badaa', and why do the Shi'ahs believe in it?

ANSWER:

The Arabic word 'Badaa' means "appearance and disclosure"; and in the terminology of the Shia scholars, it is used for change in the natural course of the destiny of a human being due to his

good behavior. The subject of "Badaa" represents one of the sublime teachings of the sh'iah school of thought, whose origin stems from the logic of revelation and intellectual research.

From the Quranic point of view, the human being is not always helpless vis--vis his own destiny; rather, by returning to the path of Truth and practicing good moral behavior, he can change the end of the course of his life.

That is why the Holy Quran expresses this truth in the form of an all-inclusive and abiding principle, as follows:

Question 16 : Do the Shia believe in the distortion of the Quran?

ANSWER:

It is clearly known among the Shia scholars that no alteration has affected the Holy Quran; and the Quran that is in our hands today, is that same divine book revealed to the Holy Prophet (p), and no addition or subtraction whatsoever has taken place in the order of its verses. In order to clarify this, we shall point to a few of the clear evidences on the matter:

The Lord of the worlds has guaranteed the protection of the Muslim's heavenly book by stating:

"Surely we have revealed the reminder unto you and We will most surely be its guardian."

It thus becomes quite evident that the Shia around the world pay special respect to this holy verse, and firmly believe in the message of protecting God's book, for it is the epitome of their thoughts and behavior among any other thing in their lives.

The great leader of the Shia: Ali (p), who was always in the company of the honorable Prophet (p) and of those who wrote down the revelation that had been sent down, had in various occasions invited the people towards this unaltered text of Allah. Some of his sayings are as follows:

"Know that this Quran is an admonisher which never deceives, and is a guide that never deviates from the truth."

"Allah Glory be to Him- never admonished the people with anything like He did with the Holy Quran, it is the firm rope (bond) of God and the clear means."

"Then we revealed to him the book which is a light that never subsides, a lamp which is never put

off, a path which never misleads those who tread it, and the criterion for distinguishing truth from falsehood, in which the evidence that lies in it is never abated."

From the eminent speech of this great Shia leader, it is clearly evident that the Holy Quran is like a bright lamp which illuminates the way for its followers; it will remain intact, and without any alteration that could ever cause its light to be extinguished, or even prevent the human's deviation to get hold of their devilish ways in an effort to alter it.

The Shia scholars all agree that the honorable prophet (p) has said:

"I am leaving amongst you two heavy and valuable things, one is the book of Allah (Quran) and the other is my household, as long as you hold fast to these two, you will never be misguided."

This tradition is one of the widely transmitted traditions by both the Sunni and the Shia scholars. God's book (the Quran) will never encounter any change because if the Quran were to be distorted, holding fast to it will neither be a means for guidance, nor will remove misguidance, and this is in total disagreement with this widely transmitted narration.

In the narration of the Shia Imams, to which our scholars and Jurisprudents transmitted- this reality is stated that Quran is the criterion for distinguishing the truth from falsehood, and causes the separation of the right from wrong, such that if any transmitted speech and even narration has to be compared with the Quran, if it is in agreement with its verses, then only will it be correct, or else it is rendered as false and rejected.

There are many narrations in this regard quoted in the Shia books of jurisprudence and narrations, that we shall point to one of them:

Imam Sadiq (as) said; "Any speech that disagrees with the Holy Quran is regarded worthless."

It becomes clearly evident from these traditions that alteration and change cannot get in the way of the Quran, therefore, this holy book will everlastingly remain the criterion for distinguishing truth from falsehood.

The great Shia scholars who have always been the pioneers of the Islamic and Shia culture, admit to this reality, that the Holy Quran will never be altered. Although enumerating all of them is a difficult task, however as examples, we shall point to some of them:

Abu-Jaffer Muhammed bin Ali bin Hussein Babawaih Qummi, known as 'Sadooq' (died in 381 hijra) said:

"Our belief regarding the Quran is that it is God's speech and revelation. A book that is not tainted with falsehood and incorrectness, revealed by the All-Wise and All-Knowing Lord, who is the revealer and sole protector of it."

Seyyid Murtaza Ali bin Hussein Musawi Alawi, known as 'Alam al-Huda' (died 436 Hijra) had said:

"A group of the companions of the Prophet (p) such as Abdulla bin Masood, Ubay bin Ka'ab among others, read the Holy Quran from the beginning to the end several times in front of the Holy Prophet. This proves to be a clear witness to the fact that Quran was accumulated, arranged and compiled in its intact form without any decrease or dispersion."

Abu-Jaffer Muhammed bin Hasan Toosi known as 'Sheikh Al-Taefah' (died 460 Hijra) said:

"As for the matter of the increase or reduction in the Holy Quran, it is a subject that is quite obvious and raises no objections before all the Muslims, who agree to the fact concerning the addition or subtraction of the Quran, and the apparent belief they have is that the Holy Quran can never be altered. Our belief clearly suggests that there can never be any additions to the Holy Quran and this fact was also approved by Seyyid Murtaza, and all the traditions clearly approve of this reality when considering their apparent meaning."

There are some who have raised controversies, pointing out to certain traditions relating to the obliteration of particular verses and others transferred from their original positions; these traditions happen to be transmitted by both Sunni and Shia; however, such narrations are merely single chain-of-transmitter traditions (Al-Khabar Al-Wahid) which we ought not to pay any regard to, and better still, turn away from them altogether by simply disregarding their authenticity.

Abu Ali Tabarsi, writer of 'Majma Al-Bayan' (interpretation of the Holy Quran) has said:

"The thought regarding any addition made to the Holy Quran, is but baseless to which all the Islamic nations fully agree upon. As for the subtraction in some of its verses, only a few persons, and a group of 'Hashaweyah' of Ahl-Sunna have mentioned some traditions which are incorrect, and we all believe in its disagreement."

Ali Ibn Tawoos Hilli known as 'Seyyid Tawoos' (died 664 Hijra) said: "The opinion of the Shia's is that there can be no alteration whatsoever in the Holy Quran."

Shaikh Zainul-Deen Amil (died 877 Hijra) in the commentary of the verse:

"Surely we have revealed the reminder and We will most surely be its guardian, explains that,

i.e., we shall safeguard the text of this Holy book from any sort of change, addition or alteration."

Qazi Seyyid Nur Al-Deen Tustari, writer of the book 'Ehqaq Al-Haq' (died 1019 Hijra) said:

"The wrong accusation made to the imami Shia, that they believe in the alteration of the Holy Quran is only an insinuation, and not all the Shia accept to this, except a small group who are disregarded by the Shias themselves for their wrong belief."

Muhammed bin Hussein, known as 'Baha Al-deen Amili' (died 1030 Hijra) said:

"The most precise thing known, is that the great Quran is perfectly immune to any addition or deletion and these vibes that are wrongly spread about, that the name of the commander of the faithful (Ali (p)) was omitted from the Holy Quran and therefore, not accepted by our scholars is utter nonsense! Therefore whosoever makes an attempt to undertake a thorough research in the History, and all the traditions and their chain of transmitters relating to their authenticity, together with all the narrations of thousands of the prophet's companions, will find out that the Quran is indeed permanent and never-changing; and all the verses of the Holy Quran were compiled during the time of the Holy Prophet."

Faiz Kashani writer of the book 'Al-Wafi' (died 1091 Hijri) explains after mentioning verses such as:

"Surely We have revealed the reminder and We will surely be its guardian."

This statement already proves to the fact that the Quran can never be altered. He says that:

"At this point (after reading this verse) how can alteration and change prevail over the Quran? Furthermore, the traditions of alteration are in itself opposing God's book, thus we must consider such traditions to be baseless!"

Sheikh Hur Amili (died 1104 Hijra) said:

"One who specializes in the field of research in History and traditions, will get clear insight to the fact that the Holy Quran, according to the widest transmission of narrations and by thousands of companions, is fixed and permanent; and it was compiled and arranged during the time of the Holy Prophet,"

The great investigator, 'Kashif Al-Gheta' in his well-known book of 'Kashf Al-Gheta' said:

"Indisputably. The Quran, due to the divine protection of God- remained safe of any decrease (and alteration), just as the Holy Quran itself states to this fact, and several of the great scholars

during all the ages witness to that, thus the disagreement of only a few is not worth considering."

The leader of the Islamic revolution, His holiness Ayatullah Al-Uzama Imam Khomeini (may his spirit be sanctified) has also said something in this regard, which we shall mention as another one of our clear evidences:

"Whosoever works sincerely and wholeheartedly in an effort to make known that Quran will remain intact, studies it to improve himself, recites it thought provokingly such that he can get the true light of it's knowledge, and will witness to the baselessness of the thought of 'alteration of the Quran' and will find it impossible to believe the narrations mentioned in this regard are weak, and so we cannot use them for reasoning. These verses are unidentified and disclose signs forgery; or are narrations with their content being the esoteric interpretation of the Quran, or other sections.

All of this would require a comprehensive book for it's detailed explanation, and if at all it was not for the fear of being carried away, we would have gone along to explain the History of the Holy Quran and all the instances that transpired alongside, and would clarify the Holy Quran is the same heavenly book that is now in our hands, unchanged and unaltered. The difference in opinion among the Quran reciters is something that has no relation to what was actually revealed by the honest archangel Gabriel to the pure soul of the honorable Prophet."

Result:

All the Muslims, whether Sunni or Shia agree that this divine Book is exactly the same Quran which was revealed to the Holy Prophet (p), and is safe from any kind of alteration, change, addition or subtraction.

Thus the baselessness to this false accusation put on the Shia can be determined; and if the narrations of the weak chain of transmitters is the cause of this accusation, then the transmission is not only restricted to a few individuals among the Shia, but also to a group of interpreters of Ahl sunnah who are also known to have transmitted these weak narrations that we shall point out a few examples:

Abu Abdallah Muhammed bin Ahmad Ansari Kurtubi in his commentary of the Holy Quran, narrates from Abu Bakr Ansari from Uba'y bin Ka'ab that the chapter of 'Ahzab' (seventy three verses), during the Holy Prophet's time was as big a sura as 'Baqara' (286 verses); and the verse of 'Rajm- stoning to death' also existed in this sura. (There is no trace of such a verse in sura Ahzab presently)

Yet in the same book, it is also narrated from Ayesha' that:

"The sura of Ahzab had two hundred verses at the time of the Holy Prophet, after the writing of this book, I couldn't find more than what is present."

The Writer of the book, 'Al-Elan' narrates that the number of the chapters in the Quran of 'Uba'y' was one hundred and sixteen, because two other verses, namely 'Hafd' and 'Khal-a' existed in it."

Whilst it is an undoubted fact that the holy Quran has one hundred and fourteen chapters and there is no sign of the suras, 'Hafd' and 'Khal-a' in this divine book of God.

Hibat-Allah bin Salamah in the book of 'Al-Nasikh wal Mansookh' narrates from Anas bin Malik that he said:

"At the time of the Prophet, we used to recite a sura equal to that of 'Tawba' and I have memorized only one verse of it:

"If the one of Adam of two valleys of gold he would have wanted a third of it, and if he had three, he would want a fourth one and nothing fills the inside of Ibn-Adam except for the sand, and God accepts the repentance of one who repented."

Whilst we know that such a verse cannot be traced in the holy Quran and is fundamentally in disagreement with the style and eloquence of the Quran.

Jalal Al-Deen Al-Soyuti in the commentary of 'Al-dor Al-Manthur' narrates from Umar bin Khattab that the sura of 'Ahzab' had equal verses to that of 'Baqara' and in it contained a verse of 'Rajm-stoning' Therefore, a small group of both the Sunni and Shia sects transmitted weak narrations regarding the 'occurrence of alteration in the Quran'. These additional verses are rejected by almost all the Muslims either Sunni or Shia. Further more, the Quranic verses, authentic narrations, conformity of thousands of the companions of the Prophet and Muslims all over the world is based on not having any sort of distortion, change, addition or subtraction in the divine book, Quran.

(Hijr:9)

Nahjul Balagha (Subhi Saleh) speech no. 176

" " " " 176

" " " " 198

Usool Al-Kafi vol.1 Kitab Fazl Al-ilm, bab Al-Akhth bil Sunnah wa shawahid al-Kitab, narration 4 Al-e'teqadat, p.93

Majmaul Bayan, vol.1 p.10, quoted from the answer of 'Al-Masnad Al-tarabul siyat' Seyyid Murdadha. Tibyan, vol. 1 p.3

Majmaul Bayan, vol. 1 p.10. Sad Al-Su'd p.144

Ezhar Al-Haq, vol.2 p.130. Ala a Al-rahman, p.25.

Ala-a Al-Rahman, p.25 Tafseer Al-Safi vol.1 p. 51

Ala-a Al-Rahman p.25 Tahzeeb Al-Usool, Taqreerat Duroos Al-imam Al- Khumeinivol.2 p.96 (written by Ustad Jaffer Subhani)

Tafseer Al-Qurtubi, vol.14, p.113 at the beginning of the interpretation of sura Ahzab. same as above.

Eltekan, vol.1 p.67 Al-Dor Al-Manthur, vol.5 p.180 at the beginning of the interpretation of sura Ahzab.

Question 17 : What is the opinion of the Shia regarding the companions?

ANSWER:

From the Shia point of view, the ones who had the honor to meet and accompany the honorable Prophet (p) are divided into several groups, before illustrating this, it is suitable to define the word, 'Companion' in general.

There are different descriptions for each companion, and we shall point to some of them:

Saeed bin Mosayeb said:

"The companion of the prophet can be regarded as the one who spent his life meeting him for two years or fought alongside in one or two of his battles."

Waqidi said:

"The scholars believe that whosoever saw the prophet and accepted Islam, contemplated in the matter of Religion and was pleased with it as his creed, is considered the companion of the prophet even it had been for only an hour or a single day."

Muhammed bin Ismael Bukhari had mentioned:

"Whoever of the Muslims accompanied the Holy Prophet or even saw him, happens to be one of his companions.

Ahmad bin Hanbal said:

"Whoever had accompanied the prophet for one month, one day, one hour or had only seen the Holy Prophet once, is regarded as one of his companions." Among the scholars of Ahl Sunnah, 'Adalat Al-Sahabah Justification of the companions, is accepted as one of their firm principles such that whosoever only accompanied the prophet is regarded 'unbiased' in his character.

Let us now review what the Quran has to say about this concept regarding the opinion of the Shia's who derive it from the logic of revelation.

History has recorded both names and characteristics of more than twelve thousand persons as being the companion's of the Holy Prophet (p) out of which various figures are still present. It is indubitable that those who happened to be the companions of the Holy Prophet were considered greatly privileged, and held with high esteem, and Muslims throughout have always regarded them with due respect because they happened to be the pioneers of the Islamic religion who for the first time hoisted the flag of power and dignity in the religion of Islam.

The Holy Quran also praises these pioneers and says on regard of them:

". Not alike amongst you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards.."

Meanwhile, one should also be unprejudiced enough to admit to the fact that all the companions of the Prophet (p) were not the alchemy to change the humans essence, ensure them till the end of their life-time and be placed amongst the righteous and just.

For the clarification of this matter, it is ideal to refer to the holy Quran, which is accepted universally by all the Muslims. Let us seek help from this heavenly book of guidance in solving this matter:

The Companions According To The Holy Quran:

According to the logic of revelation, the people who attained the special honor to have met the prophet and accompany him can be divided into two groups:

The first group:

These are the ones whom the eternal verses of the Quran, extolls, by mentioning them as the founders of the stronghold of Islam's power and prestige. Let us refer to some of these verses of the divine book regarding this group of companions:

The first pioneers:

"And (as for) the foremost, the first of the Muhajirs and the Ansars and those who followed them in goodness, Allah is well pleased with them and He has prepared for them gardens beneath which rivers flow, to abide in them forever; that is the mighty achievement."

Those who took the oath of allegiance under the tree:

"Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He send down upon them tranquility and rewarded them with a near victory."

The migrates:

"It is for the poor who fled, those who were driven from their homes and their possessions, seeking the grace of Allah and His pleasure, and assisting Allah and His Apostle; these are the ones who are truthful."

The companions of the victory:

"Muhammed is the Apostle of Allah and those with him are firm in their hearts against the unbelievers, compassionate among themselves, seeking grace from Allah and His pleasure; there are marks in their foreheads because of the effect of prostration."

Second Group:

One other group of the people who also happened to be the companions of the Prophet were those who were double-faced hypocrites and ill-hearted tricksters, The Holy Quran has clearly exposed their reality and warned the prophet (p) of their presence. Let us refer to some of the

verses that talk about these so-called companions:

Examples:

Identified Hypocrites:

"When the hypocrites come to you, they say: We bear witness that you are most certainly Allah's Apostle; and Allah knows that you are most surely His Apostle, and Allah bears witness that the hypocrites are certainly the liars.'

Unidentified Hypocrites:

"And from among those who are around you of the dwellers of the desert they are hypocrites, and from among the people of Madina, (also); they are stubborn in hypocrisy; surely you are unaware of them; and We know them, "

The ill-Hearted:

"And when the hypocrites and those in whose hearts contained a disease began to say: Allah and His Apostle did not promise us victory but only deception."

The sinners:

"And others have confessed their faults, they have mingled a good deed with an evil one, Allah may turn to them (mercifully); Surely Allah is The Forgiving, The Merciful."

In addition to these holy verses, there are many traditions transmitted from the holy Prophet in reproach to some of his companions, for example, let us mention two of such:

Abu Hazim narrated from Sahl bin Sa'ad that the honorable Prophet (p) had said:

"I will send you to 'Kawthar' (the heavenly pool), whoever gets there will surely drink and whoever does so, will never get thirsty again, while some groups will come to me (whom I know of) and they know me, then we shall be estranged from one another."

Abu Hazim also said that whilst he was mentioning this tradition, Noman bin Abi Ayash heard him and asked him whether he had heard Sahl narrating it in the same manner or not. Abu Hazim replied:

"Yes," adding that,

"I witnessed that Abu Saeed Al-Khidri also added the following, that the Prophet had said:

"They are of me, and it will be said that you won't be aware of what they did after you and then I shall say: May Allah's mercy be kept away from those who distorted the regulations of my religion after me."

Regarding to the sentence,

"I know them and they know me" and also "changed after me"

it can be easily realized that the Prophet's companions who were there with him for a period of time, as to who their identities were. (this is a narration also quoted by Bukhari and Muslim.)

2. Bukhari and Muslim have narrated from the Prophet that:

"On the day of judgment, a group of my companions or my nation will come to me but will be prevented from coming close to the pool of 'Kawthar', then I shall say,

"O God, these are my companions," He will reply,

"You are now aware of what they had committed after you, they returned to their previous state (time of ignorance)" Result:

Regarding the Quranic verses and the traditions of the prophet, it is discernible that not all the individuals and companions who accompanied the Prophet, were at the same rank; However, some of them were definitely sincere and competent Muslims who shared their efforts for the betterment of the Islamic society, whereas another group were always double-faced in their actions, and were ill-hearted hypocrites. Thus the Shia's view regarding the companions of the Prophet is in accordance with the divine book of Quran and the tradition and therefore, explicitly clear.

Usdul Ghabah vol.1 p.11 and 12, print in Egypt.

Usdul Ghabah, vol.1 p. 11 and 12

same as the above,

same as the above.

Al-Estee'a'b fi Asma-a Al-Ashab, vol.1 p.2, the margin of 'Al-ashabah', Usdul ghabah vol.1 p.3

quoted from Ibn Atheer.

(Hadeed: 10)

(Tawbah:100)

(Fath:18)

(Hashr:8)

(Fath: 29)

Munafiqun : from the first to the last verse.

(Tawbah :101)

(Ahzab: 12)

(Tawbah:102)

Jamea Al-Usool (Ibn Atheer) vol. 11, kitab Al-Howd fi Wurood Al-Nas Alaihi, p. 120, Hadith 7972.

Jamea Al-Usool, vol. 11 p.12. Hadith 7973

For further explanation, refer to the commentary of the holy Quran , Sura Munafiqun.

Question 18 : What is meant by temporary marriage? (Muta'a) and why do the Shia believe in it's permissibility?

ANSWER: Marriage is contract of union between the husband and wife; sometimes this relation is done in the permanent manner without any limits or boundaries mentioned in the marriage contract, and other times the same relation is formed in essence, but only during a limited span of time with a specified duration. Both these marriages are considered legal and the only difference between them being that one is temporary, while the other one is permanent with a few similarities between them.

The following conditions are as creditable in the temporary marriage as is with the permanent one.

Both the man and woman should not be legally prevented with kinship, among other legal formalities or else the marriage contract can be nullified.

The dowry accepted by both sides should be compromised in the marriage contract.

The period of marriage ought to be specified.

The legal contract should be formalized.

The child born out of this marriage is their legal child and should be named after the parents.

The child is dependent on his father and the procedure of inheritance is also valid for him and is considered his legal right. When the period of this marriage terminates, and if it happened that the woman has not reached the stage of menopause, she should consider the waiting period 'Eddah' before entering into another marriage contract, and likewise if she is pregnant, she should also refrain from getting married until she gives birth.

Other rules that regard the permanent marriage should also be regarded in the temporary marriage. The only difference being that since the temporary marriage is legislated to overcome the necessities, the wife's maintenance is not upon the husband and if the woman does not stipulate the right to inherit her husband's property in the marriage contract, she will not be able to inherit it in the long run. Thus it is quite obvious that these two differences have no such effect regarding the essence of Marriage itself.

We all believe that the Islamic religion is of the universal kind that fulfills all the needs of mankind. Now let us consider the case of a young man who needs to stay in a foreign country in order to continue his studies and because of the restricted facilities, he is unable to have a permanent marriage thus, he is in a traumatic state and there lie three possibilities before him that are;

To remain single.

To fall in the pollution of corruption, To marry a woman legally for a temporary period in the framework of the above-mentioned conditions for the temporary marriage contract. Let us ponder over these three conditions:

Regarding the first case, one can say that it usually proves to be unsuccessful because even though some can endure not having sexual inter-course, but it can be rather difficult for everyone to refrain themselves due to the cause of mental disturbance.

As for the second case, it's end is nothing but doom and wretchedness and according to Islam, regarded as prohibited! And considering it to be ideal for allowing it because of its necessity, is but a deviation of thought, when there could be a better and purer way, which leaves us with the best choice to opt for, that is the third way.

Therefore, it is only the third method left to be chosen, which Islam suggests, and this was also practiced during the Prophet's lifetime, then later on, dispute arose in the matter and was nullified by the caliph's of the time.

Let us remind ourselves at his point, of the following:

The ones who fear getting involved in the temporary marriage considering it as illegal, should realize that all the Islamic scholars and researchers have accepted something that is similar to it in the permanent marriage contract; and that is the couple who are involved in permanent marriage, their contract is valid even if it be on the grounds of them having an intention of divorce in more or less than an year.

It is obvious that such a marriage is apparently permanent though in reality it is temporary what with their intention. This type of permanent marriage differs from that of the temporary one in that the latter is limited for a certain period of time both apparently and in reality, whilst the former is apparently permanent but in reality, temporary.

Thus how could it be so that the ones who are all for the permanent marriage that is widely accepted by the scholars, fear the permissibility of the temporary one?

Now that we have gotten acquainted to the essence of the temporary marriage, let us prove of its legality,

The legality of the temporary marriage at the beginning of Islam.

The non-abrogation of this religious command during the time of the Messenger of God.

Then again, the obvious clue to its being legal, is stated in the verse of the Holy Quran such as:

". Then as those whom you profit by, give them their wages as appointed.."

This verse gives witness to the validity of temporary marriage because Firstly, the phrase, 'estimation- profit by, and enjoy' is used here, which is apparently regarded for the temporary marriage; if at all this meant the permanent marriage, then there was no indication needed.

Secondly, the phrase, 'ujoorahunna' is used in order to portray the meaning 'wage' which is a clear evidence in itself for 'muta', because in the case of permanent marriage, words such as 'dowry' and 'sadaqa-nupital gift' is used to substantiate it.

Thirdly, Both the Sunni and Shia interpreters agree that the above-mentioned verse was revealed for the temporary marriage.

Jalal Al-deen Al-Soyuti in his book of commentary 'Al-dor Al-Manthoor' narrates from Ibn-Jareer and Soddi that the above verse was regarding 'muta' Abu-Ja'afer Muhammed bin Jareer Tabari in his commentary narrates from Soddi, Mujahid and Ibn Abbas that this verse regards the temporary Marriage. Fourthly, The owners of Sahah, Masaneed and other comprehensive books of narration accept to this fact; for instance Muslim bin Hajjaj in his 'Sahih' narrates from Jabir bin Abdulla and Salamah bin Akwa who said: "The Prophets call has reached to us saying: God's messenger has given the permission to 'enjoy', meaning temporary marriage."

The authentic narrations for this topic are innumerable. Consequently, the principle of legislating 'muta' in the early Islam and at the time of the Holy Prophet, is accepted by the Muslim scholars and interpreters.

The question arises as to, 'was the verse of 'muta' abrogated?

It was quite occasional to find anyone still doubting the permissibility of 'muta' during the time of the messenger of Allah; The point of discussion lies in the continuation or the abrogation of this command after the time of the Prophet.

Both the tradition and the history of Islam, mention to the fact that the practice of this divine commandment was common among the Muslims until the time of the second caliph who, because of public interests, made a stop to the practice.

Muslim bin hajjaj in his 'sahih' (book of valid narrations) narrates that Ibn-Abbas and Ibn-Zubair had a disagreement regarding 'muta' and the 'muta of pilgrimage'.

Jabir bin Abdullah said:

"We practiced both during the time of God's messenger, then Omar prevented us from this practice such that we did not resume to the practice."

Jalal Al-deen Al-Soyuti in his commentary narrates from Abdul-Razaq and Ibn-Jareer, both of them narrating from Hakim, asked him, "Was this verse of muta' abrogated?"

He replied, "No",

and Ali (p) had said:

"If it was not for Omar prohibiting the practice of muta, no one except for the wretched would commit adultery." Ali bin Muhammed Qushchi also said, "Omar bin Al-Khattab ascended the pulpit and said:

"O people, there are three things that existed during the time of the Prophet that I now forbid it's practice, and I punish the one who practices them, these are, 'Muta of women', 'Muta of pilgrimage' and 'Haya ala Khairil amal'

It is imperative to mention that the narrations similar to these kind are more than can be mentioned.

It is important to point out the fact that 'muta' is one of the divisions of marriage, because marriage is divided into temporary and permanent, thus the woman in the temporary marriage contract is the wife of that person and her spouse is considered to be called her 'husband' so naturally, such a marriage is definitely included in the verses that state about the rules concerning marriage, and if the Quran states that,

"And who guard their private parts except before their mates and whom their right hands possess, for they surely are not blamable."

The wife in the temporary marriage is as the example states, ".except for their mates" according to the framework of the previously mentioned conditions. So it is matter-of-fact that the wife in this marriage is included in the phrase of "their mates." Therefore, if the above verse of sura Mominun permits the sexual relation for two groups of women being the wife and the slave girl, then the woman in the temporary marriage is obviously of the first group. (i.e. wives.)

It is quite surprising to hear that the mentioned verse in Sura Mominun abrogated the verse in sura Nisa, whilst we all know that the verse abrogated, ought to be revealed before the abrogated one, however, it is the opposite in this case where sura Mominun is considered as the abrogated verse revealed in Mecca before the migration of the Prophet to Madina and the sura Nisa having the verse regarding muta was revealed in Madina, and so how can a 'Macci' sura abrogate a verse in a 'Madani sura'?

Another evidence that testifies the non-abrogation of the verse of 'muta' during the time of the Prophet are the enormous traditions denying to the annulment of this practice at the time of the messenger, such as the previously mentioned narration by Jalal Al-deen Soyuti in 'Al-dor Al-Manthoor' Last but not least, let us remind ourselves of this point, and that is the fact that the family of the household, our revered Imams themselves, who according to the narration of 'Thaqalain', caused the nation's guidance, and will never separate from the holy Quran, have out rightly declared to the permissibility and authorization of temporary marriage.

Thus Islam is ready and able to solve all the problems of the human society at large, and so approves the authorization of such a marriage by regarding the previously mentioned conditions due to the fact that one of the methods of rescuing the youths from falling in the pit of corruption is only solved by the purest method, which is temporary marriage in the frame work of its special conditions of course.

(Nisa: 24)

Al-dor Al-Manthoor vil.2 p.140 following the mentioned verse.

Jame Al-Bayan fi Tafseer Al-Quran, vol.5 p.9

Sahih Muslim, vol4 p.130, printed in Egypt.

For example, some of the references are the following:

Sahih Bukhari Bab Al-Tamatto.

Masnad Ahmad, vol4 p.436 and vol. 3 p.356

Al-Muwata (Malik) vol. 2 p. 30

Sunan Al-Bihaqi vol. 7 p. 306

Tafseer Al-Tabari vol.5 p. 9

Nehayat Ibn-Atheer, vol. 2 p. 249

Tafseer Al-Razi, vol. 3 p. 201.

Tareekh Ibn-Khalakan, vol.1 p. 359

Ahkam Al-Quran (Jasas) vol.2 p. 178

Muhazirat Raqib, vol. 2 p. 94

Al-Jame Al-Kabeer (Soyuti) vol. 8 p. 293

Fath Al-Bari (Ibn-Hajar) vol. 9 p. 141

Sunan Al-Baihaqi, vol. 7 p. 206 and Sahih Muslim, vol.1 p. 395

Al-dor Al-Manthoor, vol. 2 p. 140, following he verse of Muta.

Sharh Al-Tajreed (Qushchi), subject of Imammat, p. 484

For more information, refer to the following:

Masnad Ahmad, vol. 3 p. 356, 363.

Al-bayab wal- Tabyeen (Jahiz), vol.2 p. 223

Ahkam Al-Quran (Jasas) vol. 1 p. 342

Tafseer Al-Qurtubi, vol. 2 p. 370.

Al-Mabsoot (Sarakhsi Hanafi), kitab Al-hajj, Bab AL-Quran.

Zad Al-Ma'ad (Ibn Qayem) vol. 1 p. 444

Kanz Al-Amal, vol. 8 p. 293

Masnad Abi Dawud Al-tayalesy, p. 247

Tareekh al- Tabari, vol. 5 p. 32

Al-Mustabeen (Tabari)

Tafseer Razi vol. 3 p. 200-202

Tafseer Abu Hayyan vol. 3 p. 218

(Mominun: 5-6)

Al-dor Al-Manthoor, vol. 2 p. 140-141 following the verse of Muta.

Wasa'il Al-Shia vol. 14, Kitab Al-Nikah, bab Al-Muta, 1st bab, p. 436

Question 19 : Why do the Shia prostrate on blocks of earth (clay.)?

ANSWER:

There are certain people who wonder why prostrating over the block of clay or that extracted from the martyr's grave should be done, considering it to be a kind of polytheism.

In response to this question, one should remind them of the clear difference between prostration for Allah and the prostration on earth; the above question usually arises because of not regarding this difference.

Certainly, 'Al-Sujood lillah' means the prostration for the sake of Allah whereas; 'Al-Sujood ala al-arz' means the prostration on earth. In other words, when we prostrate on the earth, we are in actuality prostrating before the one and only Lord and doing it solely for His sake in the same manner as all the Muslims over the world are doing when they prostrate on something. The pilgrims who prostrate on the stones of Masjid Al-Haram have only one goal in mind, which is to prostrate before the Mighty God.

Thus it is quite clear that the prostration on sand, plants, .etc, does not mean adherence to the worship of these things, rather, the actual prostration and worship is done to God by submitting one self to the lowest level, which is the earth. It is also obvious that prostration on the martyr's grave-sand is regarded far from the prostration toward them rather, it is done solely for the sake of the Lord of the worlds.

In addition, the Holy Quran states:

"And whosoever is in the heavens and the earth make obeisance to Allah only.."

The holy Prophet also said:

"The earth was made to be a prostrating place for me and a cause for purification."

Thus 'prostration before God' with 'prostration on the earth and sand' do not have the least contradiction because the prostration on earth and plant is a sign of the greatest kind of submission before the one and only God.

At this point, let us clarify this theory of the Shia's by looking at one of the traditions of the sixth

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Holy imam Sadiq (p) who says in regard to this that:

Narrated from hisham Ibn Al-Hakam saying that I said to Abi-Abdillah (p):

"Tell me of what is permissible to prostrate upon and what is not.

He replied:

"Prostration is only permissible on earth or what has grown from the earth, except what is eaten and worn." I then asked Him:

"May my soul be ransomed for you, what is the cause of that?" He replied:

"Because prostration is the submission to the Exalted and Glorious Lord and so it should not be on what is eaten or worn because the world is a slave to what they eat or wear; and the prostrator in his act of prostration, worshipping the Exalted and Glorious Lord, thus he should not put his forehead on the impudent and worldly things whilst undergoing prostration. Thus, the prostration that is done on earth is better, because it is a sign of humility and submission for the Exalted Lord."

The above-mentioned tradition clearly proves why prostration on earth ought to be considered, and that is because of the fact that it is more in agreement with showing humility before the one and only God.

One other question that is normally raised is that why the Shia limit their prostration on the earth and only particular plants and why not all the plants.

In response to this, we say that because the principles of worship have got to be from the sacred Islamic law, then the conditions and the details pertaining to the worship ought to be emulated by the honorable Prophet's speech and action, because the Holy Prophet is an ideal for the pious men according to the holy Quran.

At this point, let us mention some of the Islamic narrations that clearly explain the Holy Prophet's practice and prove that He prostrated both on earth as well as particular plants such as the 'Haseer' (reed mat) just as the Shia believe in doing so.

A group of Muslim narrators in their authentic books mention that the holy prophet described the earth as being his place for prostration.

"The earth was made for me as a place for prostration and the cause of purification."

The word 'made' in this particular narration means legislated, which clearly shows that the matter is of divine consideration, not to mention a commandment from the Lord for the followers of Islamic religion, and in this way the legality of prostration on sand, stones and other parts that constitute the surface of the earth is already proven. (Everything that the Holy Prophet uttered was direct revelation 'wahy' from the Lord of the worlds.)

Another group of narrations show that the honorable prophet ordered the believers to place their foreheads on sand while prostrating.

One such tradition was narrated from Umm Salamah (the Prophet's wife) who narrated that the Holy prophet said:

"Put you face-for the sake of Allah-on earth."

The phrase 'Tarrib' i.e., put your face upon the sand' in the Prophet's narration clarifies two points, one being that the person while prostrating should put his forehead on sand and the other point is that such an action must be performed because of the divine commandment from the Lord.

The Holy prophet's behavior in this regard is a clear evidence and a universal guide for all the Muslims.

Wael Hijr said:

"I saw the prophet (p) while prostrating, would put his forehead and nose on the earth."

Anas bin Malik, Ibn Abbas and some of the wives of the prophet such as Ayesha', Umm Salamah among other narrators relate that:

"The Holy Prophet used to prostrate on 'Al-Khorma' which is kind of reed mat made from palm tree fibres."

Abu-Saeed, one of the companions of the prophet said:

"As I entered to visit the messenger of Allah, I saw that He was praying on a reed mat."

This narration is a clear evidence of the Shia's point of view based on the permissibility of prostration on plants growing from the earth that is not worn or eaten.

The Speech and behavior of the companions is also an expression of the Holy Prophet's practice.

Jabir bin Abdullah Ansari narrates:

"I was praying the noon prayer with the Prophet (p) and so I would take a handful of small blocks of stones and keep them in my hand until they cooled down so that I can put my forehead upon them due to the excessive heat."

Then the narrator continues:

"If prostration on our clothes was permissible, then it would have been easier than taking the stones and cooling them down for prostration." Ibn Sa'ad (died 209) in his book, 'Al-Tabaqat Al-Kubra' writes the following:

"Masruq bin Ajda when traveling, used to take along with him a brick so that he can prostrate upon it in the ship."

It is necessary to mention at this point, that Masruq bin Ajda was one of the successors of the prophet's companions and also a companion of Ibn Masood, who is the writer of the book 'Al-Tabaqat Al-Kubra' is mentioned to be among the best group of persons of Kufa after the holy prophet, and of the ones who narrated from Abu-bakr, Omar, uthman, Ali and Abdullah bin Masood.

This clear tradition proves the misapprehension of the concept of people who consider having a piece of stone (turbat) as polytheism and innovation; and makes clear the fact that the pioneers of Islam had the same practice throughout the History of Islam.

Nafea said:

"Whenever Omar wanted to prostrate, he would remove his turban so that he would keep his forehead on the ground." Rezin said:

Ali bin Abdullah bin Abbas (p) wrote to me: "send me a chunk of stone from the mountain of Marwa so that I can prostrate on it." Yet on the other hand, the Islamic Narrators have mentioned narrations of the holy prophet preventing the ones who had the side of their turbans between the forehead and the ground.

Saleh Al-Sabayee said: "The messenger of God (p) saw a man in the mosque prostrating while his

forehead was covered with his turban, upon seeing him in this state, the prophet put his turban away from his forehead."

Ayaz bin Abdullah Al-Quraishi said:

"God's messenger saw a man prostrating on the side of his turban; He then gave the man a sign to put the turban away from his forehead."

Thus it is indisputable according to all these traditions and more, that the necessity of prostration of the earth was a matter of certainty during the time of the Prophet such that if anyone of the Muslims had the side of their turban covering their foreheads while prostrating, the Holy prophet immediately corrected this by pulling the turban away from their foreheads so as to rest them on the earth whilst undergoing the act of prostration.

The infallible leaders of the Shia who are regarded inseparable to the holy Quran according to the authentic tradition of 'Thaqalain', who are none other than the impeccable household of the holy prophet, have also declared to the reality of this tradition.

Imam Sadiq (p) narrates;

"Prostration on earth is a divine commandment and on the reed mat, the Prophet's tradition." Elsewhere He narrates again:

"It is not permissible to prostrate except on the earth and what grows from it apart from that which is worn and eaten." Result:

Of the sum of all the above-mentioned traditions, it proves clearly that not only narrations from the household of the Household of the Holy Prophet, but also the tradition of the Holy Prophet himself and the practice of his companions and followers, testify the necessity for the prostration on the earth and what grows from it (except for that which is worn and eaten.)

Furthermore, it is quite certain the prostration on the things we already mentioned is permissible whilst prostration on other things is ambiguous and raises dispute. Thus, in taking precaution, which causes salvation, it is suitable to suffice with prostration on the above-mentioned things.

Finally, let us remind ourselves that this is a subject of jurisprudential matter and there arise many disputes among the Muslim jurists concerning this. However, such differences should not distract or bother us because they tend to exist frequently, even among the four sects in the Sunni, for example, the Maliki claim that resting the nose on the ground whilst prostrating is a recommended act whereas the Hanbali consider it to be obligatory to the point of the prayer

being nullified if the act is left out. (Rad: 15)

Sahih Al-Bukhari, Kitab Al-Salat, p.91

Bihar Al-Anwar, vol.85, p. 147 depicted from Ilal Al-Shariyah.

Sunan Al-Baihaqi, vol.1 p.212 (Bab Al-Tayammum bil Saeed Al-Tayeb) Sahih Al-Bukhari, vol.1 Kitab Al-Salat, p. 91, Iqtiza Al-Sirat Al-Mustaqeem. (Ibn Taymiyah), p. 332.

Kanz Al-Amal, vol.7 printed in Halab, p.465, narration 19808, kitab Al-Salat, Al-Sujood wa ma Yataalaqu bihi.

Ahkam Al-Quran (Jasas Al-Hanafi) vol. 3 p. 209, printed in Beirut, Bab Al-Sujood Ala Al-wajh.

Sunan Al-Baihaqi, vol.2 p. 421, Kitab Al-Salat, Bab Al-Salat Ala Al- Khumrah.

Sunan Al-Baihaqi, vol.2 p. 421, Kitab Al-Salat, Bab Al-Salat Ala Al-Haseer.

Sunan Al-Baihaqi, vol.1 p. 439, Kitab Al-Salat, Bab Ma Ruwiya Fi Al-ta'ajeel biha Fi shiddat Al-har.

Al-Tabaqat Al-Kubra, vol. 6, p. 79, printed in Beirut, Ahwalat Masrooq bin Ajdaa.

For more information, refer to the book 'Seeraten' written by Allama Amini.

Sunan Al-Baihaqi, vol. 2 p.105, 1st print (Haidarbad Dhaka), Kitab Al-Salat, Bab Al-Kashf Aln Al-Sajdah fi Sujood.

Azraqi, Akhbar Mecca, vol.3 p. 151

Sunan Al-Baihaqi, vol.2 p. 105

Sunan Al-Baihaqi, vol.2 p. 105

Wasael Al-Shia, vol. 3 p. 593, Kitab Al-Salat, Abwab Ma Yasjad Alaihi, narration 7

Wasael Al-Shia vol. 3 p. 591, Kitab Al-Salat, Abwab Ma yasjad Alaihi, Narration 1.

Al-Fiqh Ala Al-Mazaheb AL-Arabah, vol. 1, p. 161, printed in Egypt, Kitab Al-Salat, subject of Al-Sujood.

Question 20 : Why do the Shias kiss the doors and walls of their holy Shrines whilst paying a visit to them?

ANSWER:

Seeking blessings from the beloved servants of God is not considered an innovation by any group of Muslims, on the contrary, this tradition can be traced down back in History right from the time of the Holy Prophet and his companions.

In fact, not only did the Holy Prophet and his companions practice this recommended act, but also the previous prophets visited shrines and sought blessings from them. Let us now look at the evidences to the validity in seeking blessings from the saints of God from the view- point of both Quran and Sunnah.

In the Holy Quran, when relating about Prophet Yusuf and his integrity, states that when he introduced himself to his brothers and forgave them for their wrongdoings, he said:

"Take this my shirt and cast it onto my father's face; he will gain back his eyesight."

The Holy Quran then continues to say:

"So when the bearer of good news came, he cast it on his face, hence forthwith, he regained his eyesight.."

The significance of this verse of the Holy Quran clearly substantiates the seeking blessings of Prophet Yaqub by using the sacred attire of another prophet Yusuf. (p) Moreover, it is through the shirt of prophet Yusuf that restored the vision of Prophet Yaqub (p). Hence, does it justify to proclaim that the behavior of these two honorable prophets was not in the framework of unity and veneration to God?

2. It is significant to point out the fact that the Holy prophet of Islam, whilst circumambulation of the holy Ka'aba used to touch and kiss the black stone.

Al-Bukhari in his Sahih said:

"A man asked Abdullah bin Omar about the touching of the black stone", to which he replied:

"I saw God's messenger (p) touching and kissing it."

If this touching and kissing was regarded as polytheism, then the honorable Prophet (who was the caller to monotheism) would never have performed such an action.

3. In the authentic books of narrations and in the course of History and tradition, there are many narrations pertaining to the seeking of blessings of the companions of the Holy Prophet using the various belongings of the Holy Prophet such as his clothes, water for ablution, water pot, etc, which when we refer to them, we shall be removed from any speck of doubt and will be convinced that such behaviour is considered lawful and recommended.

The traditions that mention this concept are more than can be mentioned however, we shall point to a few of them;

a. Al-Bukhari in his Sahih described in a lengthy tradition that some of the characteristics of both the Holy Prophet and his companions related that "Whenever the Prophet performed the ablution, the companions would be closely gathered around."

b. Ibn Hijr said:

"The children were brought to the Holy prophet (p) for them to get blessed with his prayer."

c. Muhammed Taher Makki said:

"It was narrated from Om-thabet that, "The honorable Prophet (p) visited me and drank from the opening of a water-skin (Large leather bottle) that was hanging, I got up and cut that part."

Then heard:

"This narration was transmitted by Tirmidhi who said: it is a correct tradition in the book of 'Riyaz Al-Saleheen'" adding that: "Om-Thabet cut the opening part of the water skin in order to keep the place of the Prophet's mouth to get his blessings and also the companions use to drink from the place where the prophet drank."

"The servants of Madina used to bring pots of water during the time of morning prayers towards the Holy prophet; The Holy prophet would immerse his blessed hand in each of these pots, some times the weather would be chilling cold, in spite of which, He would still immerse his hand."

Thus in this way, the evidence for the permissibility of blessing seeking with the beloved and chosen servants of Allah became quite apparent; and the ones who accuse the Shia because of this practice considering it to be tantamount to polytheism, have not yet analyzed the meaning of monotheism or polytheism because the latter is to consider another being as God or to attribute Godly actions to it to the point of considering him as independent regarding the essence of existence and affectivity, whereas the Shia consider the things related to the chosen servants of Allah only a creation of Allah Himself and fully dependent on Him for their existence and their actions.

The Shia preferred blessings towards these pioneers and leaders of God's religion only for the purpose of according their respect and sincere devotion to them.

If at all the Shia, when visiting the sacred precinct of the Holy Prophet and his household, tend to kiss the shrine or touch the doors and walls, it is only because they show their reverence to the honorable Prophet and his household; and this is but a human emotion that becomes manifested in them during the act.

(Yusuf:93)

(Yusuf:96)

Sahih Al-Bukhari, vol.2 Kitab al-Hajj, Bab Taqbeel Al-Hajar, p. 151-152, printed in Egypt.

Sahih Al-Bukhari, vol.3 Bab Ma Yajoosi Min Al-Shuroot Fi Al-Islam, Bab Al-Shuroot Fi Al-Jihad wal Musalaha, p. 195.

Al-Esabah, vol.1, Khutubat Al-Kitab, p.7 printed in Egypt.

Tabaruk Al-Sahabah, (Muahmmed Tahir Al-Makki), 1st chapter, p.29, translated by Ansari.

Sahih Muslim, vol.7 Kitab Al-fazael, Bab Qurb Al-Nabi (p) Min al-Nas wa Tabarukihim behi, p.79

For more information, refer to the following:

Question 21 : According to the Islamic point of view, is religion supposed to be regarded separate from politics?

ANSWER:

Before we begin answering this question, it is befitting to clarify the meaning of 'politics' in order to discover the relation between religion and politics. There are two meanings for the phrase 'Politics':

Taking it to be the meaning of 'dissimulation or deception and using any means for achieving the goal.' (a goal justifying the means)

It is quite obvious that such a meaning other than not being the real one is not in accordance with religion.

Taking the term 'politics' to mean the management of the affairs of a society as a whole through the correct Islamic principles in various fields is can be more precise.

Politics, in the meaning stated above, which is the management of the Muslim affairs according to the Holy Quran and the tradition of the holy Prophet, is part and parcel of religion and can never be considered separate from it.

Now let us remind ourselves of some of the evidences for the concordance of religion with politics and the necessity of establishing a government.

The most substantial proof for this is the fact that the Holy prophet himself during the challenging period he had to face while propagating the message of Islam, had to go through a great deal of hassle and face a lot of ups and downs. It was through the speech and action that when we analyze, becomes crystal clear to us that the Holy Prophet worked effortlessly right from the beginning in order to spread the mission of God, and due to which he established a strong government based on the conviction in God. Such a government it was that it established all the plans for the future set up of Islam and laid a foundation for it.

Here, let us point to some of the examples that demonstrate the ingenuity and strategy of the holy prophet (p).

The Prophet, Founder of The Islamic Government:

When God revealed that the message of Islam should be propagated, he engaged in various ways that constituted the struggle and guidance, not to mention the gathering of Muslim forces. In this way, he would meet the different groups who came from close and distant areas to visit the ka'aba and would invite them to Islam. He also had negotiations with two certain groups from Madina at 'Aqabah' where he concluded the agreement whereby the Holy Prophet was invited to their city and was offered protection by them.

Thus, the initial steps of the Holy Prophet's policy in an effort to establish the Islamic government, was undertaken successfully.

After migrating to the city of Madina, the Holy prophet (p) worked hard for the organization of a strong army; an army that participated in a number of eighty-two battles during the time of propagating the message of Islam had achieved glorious victories, which removed all the hurdles in the way to the establishment of the Islamic government.

After the settlement of the Islamic government in Madina, the Holy Prophet, by sending envoys and letters of Invitation established relations with all the powerful and socio-political pivots of his time, in addition, he also made economical, political and military agreements with many of the leaders from different groups of people. The history of the lifetime of the Holy Prophet records the details of the letters sent by the Holy prophet to 'Khosroe', the Iranian king, 'Caesar', the Roman emperor, 'Mokowkas', the Egyptian sultan, 'Negus', the Abyssinian ruler and other rulers during the time of the Holy prophet. Some of the researchers have accumulated most of the letters that have been mentioned into separate pamphlets.

The messenger of Allah appointed leaders from different tribes and cities for the purpose of achieving the objective of Islam and concordance of the pillars of the Islamic government. For example, the Holy prophet sent Rifaah bin Zaid as his representative to his tribe and wrote a letter:

"In the name of Allah the beneficent the Most merciful,
(This is a letter) from Muhammed, God's messenger (p) for 'Rifaah bin Zaid', whom I have sent him to all of his people and those who joined hands with them to accepting his call, to invite them towards Allah and His messenger, so whosoever accepted it, is of Allah and the Messenger's party and whoever rejected, has a respite for two months."

By taking into consideration these proceedings of the Holy prophet to spread the word of God, there is no doubt left to the fact that the Holy prophet, right from the very beginning of his appointment of prophethood, worked for the establishment of a strong government in order to achieve an Islamic government with implementing the Islamic rules in a world-wide basis, dealing with all the aspects of life in the human society.

Therefore, the question arises here that are such actions such as concluding treaties with powerful groups and tribes, establishing a strong army, sending envoys to different countries, advising the rulers and kings to accept Islam and warning them against the hellfire through sending letters to them, sending governors and commanders to close and distant cities and areas, among other such works, regarded other than politics which means the management and running of the society and its affairs on the whole?

Apart from the prophet's history of his political activities, the practice of the rightly guided caliphs and especially the method adopted by the commander of the faithful, Ali Ibn Abi talib, accepted by both the Sunni and the Shia, at the time of his caliphate, the government established by him testifies the concordance of religion with politics.

The scholars of both the Islamic sects have brought forth broad evidences of the Holy Quran, and the prophet's tradition proving the necessity for a government and a management of the society's affairs. Let us cite some examples to prove this fact;

Abul-Hassan Al-Mawardi in his book, 'Al-Ahkam Al- sultaniah' says:

"The imamate and government are put to replace and continue prophethood in order to protect the religion, politics and management of the worldly affairs; and the establishment of the government by the qualified, according to the agreement of all Muslims, is obligatory."

The above-mentioned Islamic scholar, who is one of the renowned scholars of the Ahl-Sunnah, justifies this point according to two logical evidences: Logical proof.

Legal proof.

Regarding the logical proof, he writes the following:

"Due to the fact that the nature of the wise is to follow a leader who prevents the nation from opposing each other and separation from each other, the result of which creates disunity between them when involved in a dispute. Hence, if we lacked such rulers in the management of the society, the people would be scattered and confused and will lose their efficiency."

As for the legal evidence, he states:

"However, the legal evidence for entrusting the affairs to the guardian and the leader is present in religion, for the Exalted and Glorious Lord says in His divine book that:

"O you who believe! Obey Allah and obey the Prophet and those in authority from among you."

Thus, God has made it obligatory for us to have obedience towards the guardians, making them the leaders over us."

Sheikh Sadooq narrated from Fazl bin Shathan from Imam Ali bin Musa, the necessity for the establishment of an Islamic government that is included in this long narration to which we shall

mention a part of it:

"We cannot find a group or nation that can live and persevere without having a ruler or a chief that are needed in the affairs concerning this world and those relating to the religious affairs too. Therefore, it is far from God's wisdom to neglect what the people need and cannot withstand without. Thus the people fight their enemies with their leader's consent and according to his command, divide the spoils of war, and perform Friday and congregational prayers, and it is the ruler who prevents the oppressors from (oppressing) the oppressed."

Of course the explanation of all the narrations and analyzing of statements by various Islamic jurists from their jurisprudential view is a tedious task and far from possible in this brief writing requiring a whole volume to elucidate it.

When studying Islamic jurisprudence, it becomes clear that a large part of these religious laws cannot be achieved without the establishment of a powerful government.

Islam calls for struggle, defense, litigation of the oppressor, protection of the oppressed, executing legal punishments, enjoining the good and forbidding the unlawful in a broad framework, establishment of a codified financial system and guarding the unity of the Islamic society. It is evident that the mentioned goal cannot be achieved without the enjoyment of a powerful system and a harmonious government due to the fact that the sacredness of the religious laws and defense of the sanctuary of Islam needs an organized army, and the formation of such a powerful army needs the establishment of a powerful government based on Islamic values.

Furthermore, the executions of punishments on account of the obligations that are set, the preventing of sins, taking the rights of the oppressed from the oppressors among other cases mentioned, will be rendered impossible without an organized system and a powerful and concordant organization which would otherwise cause chaos and disturbance.

Although the evidences for the necessity of establishing a government in Islam is not limited to what has been already explained, however it becomes clear that not only is religion separate from politics, but also the establishment of an Islamic government based on the system of values of this illuminated religion of Islam is indispensable that we cannot afford to refrain and it is a obligation for all the Islamic societies around the world.

Seerat Ibn Hisham, vol.1 p.431 subject of Al-Aqabah Al-Ula, 2nd print in Egypt.

Such as 'Al-Wataeq Al-seyasiyyah' (Muhammed Hameedallah); and 'Makatib Al-Rasool' (Ali Ahmadi)

Makatib Al- Rasool, vol1 p. 144.

Al-Ahkam Al-Sunnatiyyah (Al- Mawardi), 1st chapter, p.5 1st print in Egypt.

same as the above.

Al-Ahkam Al-Sunnatiyyah, 1st chapter, p.5, 1st print in Egypt.

Ilal Al-Sharayit, Bab 182, narration 9, p.253.

Question 22 : Why do the Shia regard the offspring's of Ali bin Abi talib (Hassan and Hussein) to be the offsprings of the holy Prophet?

ANSWER:

When studying the books of various commentaries, history and narrations, it becomes clear that such a belief is not exclusive for only the Shia, rather it can be said that all the Muslim researchers of the different Islamic groups have agreed upon this matter.

At this point, let us mention evidences that clarify this matter by referring to the holy Quran, different narrations and the speech of well-known interpreters.

Basically, the Holy Quran considers the consanguineous children of a person as his own children. The children born of ones children (either son or daughter) are also considered as ones children.

From the Quranic point of view and the tradition, there are many evidences proving this fact, some of which are as follows:

The Holy Quran, at the end of the following verse considers Esa (p) of the children of P. Ebrahim whilst H. Esa is the son of Maryam (p) and is related to H. Ebrahim through the mother:

"And we gave him Ishaq and Yaqub; each did we guide, and Nuh did we guide before and of his descendents, Dawood and Sulaiman and Ayyub and Yusuf and Haroon; and thus we reward those who do good (to others) and Zechariah and Yahya and Esa"

The Muslim scholars consider this verse as clear evidence that Imam Hasan (p) and Imam Hussein (p) are the offsprings of the holy Prophet (p). Yet in other instances, we look up at the following examples in the Holy Quran:

Question 23 : Why do the Shias consider caliphate to be through the appointment of God?

ANSWER:

It is evident that the sacred religion of Islam is a universal and eternal religion, and as long as the honorable Prophet was alive, the leadership of the person after him is assigned only to the Prophet; after him it would be assigned to the best person of the nation.

The point noteworthy here is whether the position of leadership after the honorable prophet is an appointed one (according to the command of the Lord of the worlds and the statement of the messenger of Allah) or is it an elected one, to answer this, there exist two views worthy to consider:

The Shia believe that the position of leadership is an appointed one and that the successor of the Prophet must be appointed by God alone; while the Ahl-sunnah believe that it should be an elected one and it is up to the nation to elect a person after the Holy prophet to manage the affairs of the states.

The Social Consideration Testify That The Caliphate Should Be Appointed.

The Shia scholars have expressed many evidences in their books of ideology stating the necessity for the position of caliphate to be an appointed one. However, the only thing that can be considered to prove our point is by analyzing the conditions dominating over, during the time of the messenger, which clearly certifies the correctness of the view of Shias.

When studying the internal and foreign policies of Islam during the time of the Holy prophet, one would quickly realize that the successor appointed by the Holy prophet had to be done by Allah through the Holy prophet, due to the fact that there was a bi-lateral danger considering the political condition (the Roman empire, the Iranian kingship and the hypocrites.) that was continuously threatening the Muslim society of defeat and destruction. Moreover, the nation's interests made it necessary for the prophet to appoint a political leader who will unite the whole nation in a unified raw against the external army and in this way, remove the ground for the enemy's penetration and domination- which were aided by the internal conflicts.

Explanation:

On the one hand, there was danger lurking from the Roman empire which was seated in part of the Northern peninsula and the Holy prophet seemed to worry of this danger to the last moments of his sacred life.

The first military collision with the Roman Christian army was in the eighth year of Hijra in Palestine. This clash led to the death of three Muslim commanders namely, 'Ja'afar Al-Tayyar', 'Zaid bin Harith' and 'Abdullah bin Rawaha' and terminated with a bitter defeat of the Muslim army.

This retreat of the Muslim army before the infidels, caused the daring of Cezar's army; and there was danger of attack at any moment to the Islamic centre. Therefore, the Holy Prophet moved with a fully equipped army that was very costly, towards the borders of Syria around the ninth of Hijrat. This he did because he wanted to personally command any kind of military encounter faced. The toil and trouble the Muslims had to undergo in this journey was compensated for, and proved to be constructive for the Muslim army which was able to recover its former dignity and thereby renew its political life.

The second adversary of Islam was the king of Iran 'Chosroe' who when read the Prophet's letter of invitation, was so much perturbed that he tore the letter disrespectfully and expelled the messenger's slave and even wrote the governor of Yemen to arrest the Holy prophet if not kill him.

Although the king of Iran 'Chosroe Parviz' died at the time as the Holy prophet, however, the subject of independence of Yemen, which was the colony of Iran, was not far from their perspective and the arrogance of the Iranian politics never allowed the tolerance of the existence of such a power.

The danger lurking from the third side was the danger from the hypocrites that was continuously busy causing havoc and disruption through their hypocrisy among the Muslims. This was to such an extent that they planned to kill the Holy prophet wanted to assassinate him on his way from 'Tabuk' to Madina. These were a group that used to be happy thinking that with the demise of the prophet of Islam, the whole of the Islamic movement will be terminated and rest will be in peace!

The destructive power of the hypocrites was such that the Holy Quran mentions in the chapters of Nisa, Maidah, Anfal, Baraat, Ankabut, Ahzab, Muhammed, Fateh, Mujadilah, Hadeed, Munafiqun and Hashr.

Thus was it possible to think that the Holy Prophet did not introduce a successor to control the

religious, political and leadership for the newly established Islamic society considering all the dangers at lurk, not to mention the presence of these fierce enemies ambushing the Islamic state?

As for looking at it from the social point of view, we say that the Holy prophet , through the introduction of a prominent leader did so in order to prevent any kind of dispute after him, with the formation of a firm defensive line ensuring the Islamic unity and preventing it from any bitter accident; and it was not possible to prevent every group after the death of the Prophet from having the claim that "The leader should be from us", except through the introduction and appointment of a divine leader.

These social calculations guide us towards the correctness and firmness of the theory of the appointment of the position of leadership to succeed after the Holy Prophet (p).

The testimony of the statements given by the God's Messenger.

Based on this social ground among other considerations, the Holy prophet right from the early days of his mission to the last days of his life, time and again presented the matter concerning the one succeeding after him, and infact he had already appointed his successor during the beginning of his sacred mission (in the ceremony that he held for his relatives on the occasion of announcing his prophecy) and in addition to this, he also announced it during his last days in life- (when returning back from Hajjatul wida, his farewell pilgrimage to Mecca in Ghadeer Khum.), and all along his lifetime, there are three examples of the mentioned texts which have already been explained in the answer of our second question accompanied with references from the Islamic scholars and books of narrations.

Thus by considering the social conditions that we have already mentioned at the early period of Islam and by referring to the texts of God's messenger (p) regarding to the introduction and appointment of the master of the faithful as his successor, it becomes quite obvious that the position of caliphate is an appointed one and is absolutely necessary and an unavoidable matter.

Tur: (30)

Depicted from 'Furoogh Abadiyyat' written by ustad Jaafer subhani.

Question 24 : Is the swearing of other than God considered to be polytheism?

ANSWER:

The interpretation of the phrases 'Monotheism' and 'Polytheism' should be looked for, through the reference of the Quranic verses and the tradition of the Holy prophet (p), because it is the Holy Quran and the narration of the Holy prophet that is the best criteria for disguising the truth from falsehood and likewise, monotheism from polytheism.

Thus, it is worthy to evaluate any concept or behavior that occurs in us with the reference to the criteria of the logic of revelation and the lifestyle of the honorable Prophet (p).

Let us look at some of the decisive proofs in order for us to clarify the permissibility of swearing of other than God, from the viewpoint of Quran and tradition.

The holy Quran amongst its eternal verses swears by valuable phenomenon such as 'prophets life', 'humans soul', 'the pen', the manifestation of writing, the sun, the moon, the stars, day and night, sky and earth, time, the mountains and the sea, some examples are as follows":

Question 25 : Does imploring for help through the friends of God ('Tawassul') apply to polytheism or innovation?

ANSWER:

"Tawassul" is the appointing of an intermediate between oneself and God in order to gain proximity to God. Ibn Manzur in 'Lisan Al-Arab'said:

"He made 'tawassul' with so and so, meaning that he gained proximity to Allah by means of according respect to the beloved servant's lofty status, of that which was of his concern."

The Holy Quran says:

"O you who believe, be careful of (your duty towards) Allah and seek means of nearness to Him and strive hard in His way so that you may be successful."

Jawhari in 'Sahah Al-Loqah' defines 'Waseelah' as such that:

'Al-Waseelah is the means by which we seek proximity to another."

Therefore, that precious being through whom we tend to seek proximity can also sometimes be our own good deeds and sincere worship to the Lord that we can use as a strong means to bring us in close proximity to the Lord of the Worlds, and other times it could also be through a revered

person who enjoys exceptional esteem and a high status before the Exalted and Glorious Lord.

Different Sections of tawassul.

'Tawassul' can be divided into three sections:

'Tawassul' through the good deeds, as Jalal Al-deen Al-Soyuti narrated the following holy verse that:

"And seek means of nearness to Him"

Qutadah said regarding the verse that:

" By obedience to God and performing a deed that is pleasing to Allah will he then gain proximity with Him."

'Tawassul' through the sincere supplications of the pious slaves of Allah as the Holy Quran speaks about Yusuf's brothers:

"They said: O our father! Ask forgiveness for us for the faults that we have committed for surely we are sinners. He said: I shall ask forgiveness for you from my Lord; surely he is the forgiving the Merciful."

When pondering over the aforementioned verse, it becomes clearly evident that the sons of Yaqub made 'tawassul' through their prayers and amnesty; and considered it as their means to attain salvation. Prophet Yusuf at this incident, did not object to their 'tawassul' and promised them that he would pray for them and ask for the recompence of their deeds.

'Tawassul' through the highly spiritual and respected personalities, who have a special status of dignity before God, for the purpose of gaining proximity to Him.

This kind of 'tawassul' was proficient and accepted right from the early period of Islam by the companions of the prophet.

At this point, let us refer to the concept deriving benefit from various traditions that show the practice of the companions of the prophet and the leaders of the Islamic world.

Ahmad bin Hanbal in his 'Masnad' narrated from Uthman bin Haneef that: "A blind man came to the honorable prophet of Islam and said:

"Request God to cure me."

The prophet hearing this, replied,

"If you wish, I can make my prayer right now and if you desire, I can even postpone it and make it later which is better."

The blind man insisted,

"Do pray for me."

The prophet (p) ordered him to make ablution and do so accurately; then to pray two units, and then make supplication that:

"O my Lord, I ask from Thee, and through the means of Muhammed, the prophet of mercy, I come towards you. O Muhammed, I attend to my lord through you, that my need be fulfilled. O God, make him my interceder."

The authenticity of this narration is accepted by all the narrators such that Hakeem Al-Nishaboori in his 'Mustadrak' after this narration, described it as 'Sahih-sound'. Ibn Majah too, narrating from Abu-'Isha'q said:

"This is indeed a correct narration,"

Tirmidhi in the book of 'Abwab Al-adeyah' approved the soundness of this narration, Muhammed Naseeb Al-Rufae in his book 'Al-Tawassul Ela Haqeeqat Al-Tawassul' said:

"There is no doubt that this narration is sound and is unanimously accepted.. and it was proven in this narration that the blind man recovered his eye-sight through the prayer of the messenger."

This narration makes it apparent that 'tawassul' by the honorable prophet of Islam for the purpose of fulfillment of a need through his asking, is permissible. Moreover, the Prophet (p) ordered the blind man to pray in that specific way, and stated that by presenting the prophet as a means between him and God, he should make his request from God; and this states the actual meaning of 'Tawassul' through the close friends of Allah and those who are very beloved in His eyes.

Abu Abdullah Bukhari in his 'Sahih' said:

"Whenever there was a draught, Omar bin Al-Khattab would request to God for rain through the prayers of Abbas bin Abdul Muttalib-the prophet's uncle, and would say:

"O God, in the life time of the prophet, we used to make 'Tawassul' through him and you would descend the rain of mercy upon us, now we make 'tawassul' through your prophet's uncle so that you may satiate us with rain," and they would be satiated!

'Tawassul' by the friends of God was so prevalent that the Muslims, during the early period of Islam, would introduce the prophet as their means for 'tawassul' in their poems.

For example, Sawad bin Qareb composed a poem where he said the following:

"I bear witness that there is no God but Allah and you are the reliant one as regards all the secrets, and I bear witness that you- O son of the pure and the honored- among other prophets are the closest means towards God."

Although the Prophet (p) heard this poem being recited from Sawad bin Qareb, he neither stopped him from reciting the verse in praise of him nor did he accuse him of polytheism and innovation.

Shafe-ee pointed out regarding this, in the following two verses:

"The prophet's household are my means towards God and I anticipate through them, to receive my book of deeds in my right hand."

Although there are many narrations quoting the permissibility of 'tawassul' through God's chosen servants, however the mentioned narrations are enough for the clarification the matter regarding 'tawassul' and its desirability from the view of the prophet's tradition and of course the practice of the companions of the prophet and the great Islamic scholars. Hence, there is no need for further discussion.

Thus, the ambiguity of those claiming that 'tawassul' through the beloved ones of God is nothing but polytheism and innovation, is already substantiated.

Lisan Al-Arab, vol.11 p. 724 (Maidah: 35)

Al-dor Al-Manthoor vol.2, p. 280 printed in Beirut, following the mentioned verse. (Yusuf: 97-98)

Masnad Ahmad bin hanbal, vol.4 p. 138, section of narrations othman bin Haneef; 'Al-Mustadrak' for Hakeem, vol.1, Kitab Salat Al-tatawo, ptinted in Beirut, p. 313, Sunan Ibn Majah, vol. 1, p. 441,

printed by Dar Ehya Al-Kutub Al-arabiyah; 'Al-Taj' vol. 1, p. 286 Al-Jame-a Al-Sagheer' for Soyuti, p. 59; Al-tawassul wal-waseelah, (Ibne-taymeyah) p. 98, printed in Beirut.

Al-tawassul Ela Haqeeqat Al-tawassul, p. 158 1st print, Beirut Sahih Al-Bukhari, vol. 2 Kitab Al-Jumah, Bab Al-Estesqa, p. 27 printed in Egypt.

Al-dor Al-Saneyah (Sayyid Ahmad bin Zaini Dahlan) p. 29, depicted from Tabarani.

Al-Sawaeq Al-Muhreqah (Ibn Hajar Al-asqalani) p. 178, printed in Cairo.

Question 26 : Is the celebration of the Birthdays of the chosen servants of Allah regarded to be an innovation or polytheism?

ANSWER:

Although the holding of memory of the pious servants of God such as celebrating their anniversaries and birthdays are accepted by the prudent, however, just in order to remove any trace of doubt left in this regard, we shall introduce the proofs to its admissibility.

Holding ceremonies is a sign portraying affection and love:

The Holy Quran invites the believers to love the prophet and his household:

"Say, I do not ask of you any favor but love for my near relatives"

It is quite obvious that holding the ceremonies in the honor of God's saints is a manifestation of the love of the people towards them, and is also acknowledged by the Holy Quran.

Holding ceremonies in the glorification of the prophet:

The Holy Quran considers the glorification to the position of the prophet in addition to supporting him as a decisive factor for salvation:

"So those who believe in him, and follow the light that has been sent down, these are the ones who are the successful."

In relation to the mentioned verse, it is clearly evident that honoring the prophet is a recommended act according to the Islamic point of view. The holding of ceremonies in the memory of the prophet and thereby glorifying his position, gratifies God because this verse explains that there are four characteristics for the successful:

Question 27 : Why do the Shias cut short the five daily prayers joining them to three times a day?

ANSWER:

Firstly, in an effort to clarify the subject to this discussion, it is worthy to mention the view that the jurisprudents hold in this regard.

All the Islamic sects agree that on the day of 'Arafah', one can perform both the noon as well as the afternoon prayers uninterrupted during noontime. Also in 'Muzdalifah', it is permissible to perform both the 'Maghrib' and the 'Isha' prayer at the time of 'Isha'

The 'Hanafi' claim that: joining of the noon and afternoon prayer, and that of 'Maghrib' and Isha is only permissible in the two cases of 'Arafah' and 'Muzdalifah' and ought not to occur at any other instance.

The 'Hanbali', Maliki and Shafa-ee say: The joining of the noon and afternoon prayer or the 'Maghrib' and Isha one, at a special situation in addition to the two mentioned cases and whilst traveling becomes permissible. Some of these groups consider it permissible to join the prayers when necessary such as sickness or fear of an enemy at lurk.

The Shia believe that each of the noon as well as the afternoon, and the 'Maghrib' and the Isha prayers, have a 'special time' and a 'joined time'.

The special time of the noon prayer begins from mid-day till the time when the four units of prayers have been recited and this is a limited period in which only the noon prayer can be performed.

The special time for the afternoon prayer is the time starting from that particular moment until sunset, only considering up to the period of performance of the afternoon prayer.

The joint time that is between the two prayers of the noon and afternoon, starting from the end

of the special time noon prayer to the commencing of the special time of the afternoon prayer.

The statement of the Shias to this regard is that between any time of the joined period, one can perform both the noon and the afternoon prayer jointly and without any interruption. However the Sunnis believe that from the beginning of the legal noon (mid-day) up to the time when the shadow of everything is equal to its length, is the specific time for the noon prayer and during that time, one should not pray the afternoon prayer, but after this time has elapsed to the time of sunset, it becomes exclusive for the afternoon prayer and one cannot pray the noon prayer during this interval.

The specific time for the 'Maghrib' prayer is from the beginning of the legal 'Maghrib' time until the time that the three units can be performed.

The special time for Isha prayer is the time starting from that particular moment up to the time of being able to perform the Isha prayer, from midnight.

The joined time for the two prayers of 'Maghrib' and Isha is from the end of the special time of 'Maghrib' prayer and prolongs up to the beginning of the special time of Isha prayer.

The Shia believe that in the midst of this joined period, one can perform the 'Maghrib' as well as Isha prayer jointly without any interruption, however, the Sunnis say that: It ought to be recited from the beginning of sunset until the fading of the evening twilight that is exclusive for the 'Maghrib' prayer and 'Isha' should not be recited during this particular time; and from the time of the fading away of the evening twilight up to the legal midnight, is exclusive for the Isha prayer and one cannot perform the 'Maghrib' prayer during this particular time.

Result:

According to the theory of the Shias, after the arrival of the legal noon, one can perform the noon prayer and immediately after performing the afternoon prayer or can delay the noon prayer till close to the beginning of the special time of the afternoon prayer such that he can finish the noon prayer before the specific time of the afternoon prayer and perform the afternoon prayer. Thus, to jointly pray the noon and afternoon prayers is perfectly alright although it is recommended to perform the noon prayer after 'mid-day' and the after noon prayer when the shade of things turn out equal to their lengths.

One can also perform the 'Maghrib' prayer when the specific time of 'Maghrib' arrives, and immediately after that, can perform the Isha prayer, or delay the 'Maghrib' prayer till close to the specific time for the Isha prayer so as to terminate the 'Maghrib' prayer before the specific time for Isha prayers, then perform the Isha prayer and in this way, join the 'Maghrib' and Isha,

although it is recommended to perform the 'Maghrib' prayer after the legal 'Maghrib' time and 'Isha' after the fading of the evening twilight from the western frontier.

This is the prospect that the Shias have. However, the Sunnis do not accept it as being permissible to pray the noon and afternoon prayers together or the 'Maghrib' and Isha for that matter, in the same manner, and at all times and places. Hence, the subject of discussion lies whether the joining of two prayers can be performed in the likely manner just as it is in 'Arafah' and 'Muzdalifah', or not.

All the Muslims agree that the honorable prophet (p) also prayed the two prayers together and this tradition can be elaborated in two ways:

The Shias state that at the beginning of the time for noon-prayers, one can perform the afternoon prayer as well after completing to recite the noon prayer, and likewise, if one recited the 'Maghrib' prayer at its specific timing, then he can recite his Isha prayer after completing the 'Maghrib', and this does not relate to only particular instances, rather at all times and places can this be applicable and permissible.

Others claim that: What is meant by this tradition is that the noon prayer can be performed at the end of its time and the afternoon prayer at the beginning of it, just as the 'Maghrib' prayer at its end time and the Isha, at its specific time.

In an effort to clarify this matter, let us ponder over the traditions regarding this discussion and prove what is meant by these narrations in the Shia perspective; i.e., performing both the prayers whilst it ought to be performed at its specific times and not to perform it at the end of its time and performing the other one at the specific time.

Narrations:

Ahmad bin Hanbal leader of the Hanbali sect in his Masnad, narrates the following from Jabir bin Zaid:

"Jabir bin Zaid said:

"I heard Ibn Abbas saying:

"We performed the eight units of (noon and afternoon) prayers together and also the seven units of ('Maghrib' and 'Isha') prayers simultaneously. He then added, I asked him:

"O Abal-Shatha, I assume he delayed the noon and performed the afternoon prayer earlier and did

the same with 'Maghrib' and 'Isha' prayers."

Abul Shaatha replied:

"I also hold the same opinion as you."

Hence it becomes evident from this narration that the honorable Prophet joined both noon and afternoon as well as 'Maghrib' and 'Isha' prayers without interruption.

Ahmad bin Hanbal narrated from Abdulah bin Shaqeeq the following:

Ibn Abbas gave a short sermon to us after the afternoon prayer until the time of sunset had reached and the stars had started to appear. The people called for prayers; amongst them was a man present from the tribe of bani Tameem who repeated the prayer. Ibn Abbas got perturbed and said:

"Do you want to teach me the prophet's tradition? I witnessed the Prophet joining both the noon and afternoon prayers, not to mention that of 'Maghrib' and 'Isha'

Abdullah said:

" I became dubious regarding this matter and so I decided to visit Abu-Huraira and asked him about this regard, to which he approved the speech of ibn Abbas."

In the mentioned tradition, two of the companions of the prophet 'Abdullah bin Abbas' and 'Abu Huraira', testified this reality that the Holy prophet himself recited the noon and afternoon prayers simultaneously, and like wise, the 'Maghrib' and 'Isha' prayer, and the fact that Ibn Abbas followed his practice.

Malik bin Anas leader of the Maliki sect in his book, 'Muwata' has written the following that:

"God's messenger prayed both the noon and the afternoon prayer as well as the 'Maghrib' and the 'Isha' prayer without fear from being attacked or even if he was not traveling."

Malik bin Anas narrated from Ma-ath bin jabal the following: "God's messenger joined the noon and afternoon prayers and the 'Maghrib' and 'Isha' prayer."

Malik bin Anas from Nafe-a, narrated the following from Abdullah bin Omar:

"Whenever the prophet seemed too be in a hurry for traversing a path, he would join the

'Maghrib' and 'Isha' prayers."

Malik bin Anas narrated from Abu-Huraira the following:

"God's messenger used to join the noon and afternoon prayers when traveling to 'Tabuk."

Malik in 'Al-Muwata' from Nafe-a narrated the following: "Whenever the leaders joined their prayers by reciting both 'Maghrib' and 'Isha' together, it happened to be raining, and Abdullah bin omar did the same."

Malik bin Anas from Ali bin Al-Hussein wrote the following:

"Whenever the Prophet wanted to travel during the day-time, he would join the noon and afternoon prayers and recite them together and likewise, when he wanted to travel during the night, he would join the 'Maghrib' and 'Isha' prayers and recite them together one after the other."

Muhammed Al-Zarqani in the explanation of 'al-Muwata' narrated the following from Abi-Shatha:

"Abdullah bin Abbas in the city of Basra recited the noon and afternoon prayer together and also the 'Maghrib' and 'Isha' prayer in a manner that there was no interruption between the two."

Al-Zarqani narrated from Al-Tabarani who narrated from Ibn masood that:

"The honorable prophet joined the noon and afternoon prayer reciting them together and also the 'Maghrib' and 'Isha'. He was asked in this regard as to why he did so, to which he replied:

"So that my nation are not put in toil and hardship."

Muslim bin Hajjaj through Abu Zubair from Saeed bin Jubair who from Ibn Abbas narrated the following, "The Holy prophet whilst in Madina, joined the noon and afternoon prayer without fear (of an enemy) or the intention to travel."

Ibn Abbas, regarding the prophet's intention towards such an act, said the following:

"Because the prophet didn't want to cause hardship for anybody in his nation."

Muslim in his 'sahih' from saeed bin Jubair who form Ibn abbas narrated the following:

"The honorable prophet in Madina joined the noon and afternoon prayer as well as the 'Maghrib'

and 'Isha' prayer without having the fear of downpour."

Abu-Abdullah Al-Bukhari has allocated one section exclusive to discuss this particular matter and clarify it. 'Bab Ta'kheer Al-zohr Ela Al-Asr', and this title in itself is the most evident witness that the noon prayer can be delayed and both the noon and afternoon prayer at the time of the afternoon prayer. Al-Bukhari in that very section narrated to the following tradition that:

"The prophet (p) prayed seven units ('Maghrib'and 'Isha') and eight units (noon and afternoon prayers) in Madina."

It is quiet clear from this narration that not only can we delay the noon prayer and that of the afternoon to the time of 'Asr' then pray both of them together, but also from the context, one can benefit that by following the holy prophet, one can also delay the 'Maghrib' prayer and perform it at the time of Isha prayer.

Thus, al-Bukhari in another volume of his 'Sahih' says: "Abdullah bin Umar, Abu Ayyub Al-Ansari and Abdullah bin-Abbas had narrated:

"The Prophet performed the 'Maghrib' and 'Isha' prayers without any interruption."

Al-Bukhari, whilst deriving benefit from this Hadith, goes on to quote that according to this narration, the honorable prophet performed the 'Maghrib'and 'Isha' jointly because it is obvious that the holy prophet never neglected his prayers, Muslim bin hajjaj in his 'Sahih' writes the following:

"A man announced the call of prayer near Ibn-Abbas saying 'Al-Salat-get ready for prayers' Ibn Abbas was quiet and did not respond, the man once again said the same phrase and once again Ibn Abbas didn't respond. The man kept on repeating the same phrase until he did so four times. The fourth time Ibn Abbas said: "Do you want to teach me how to pray? Whilst you are aware that we join the two prayers and recite it behind the holy prophet performing it together one after the other."

Muslim narrated:

"The Holy Prophet recited both the prayers together during the time of his expedition to Tabuk; he joined the Zohr and Asr prayers, and the 'Maghrib'and 'Isha' as well, and recited them one after another.

Saeed bin Jubair commented:

"I asked Ibn Abbas to explain me the reason behind it, to which he replied: "The prophet wanted his nation not to undergo toil and hardship and not have any burden in their minds whilst praying."

Muslim Ibn hajjaj spoke after Maath mentioning the fact that:

"We were going along with the Holy prophet during the Battle of tabuk when the Holy prophet performed both the 'Zohr' and 'Asr' prayers together not to mention that of 'Maghrib' and 'Isha'.

Malik bin Anas in his book 'Al-Muwata' writes the following:

Ibn Shihab asked Salim bin Abdullah:

"should the noon and afternoon prayers be joined whilst traveling?" He replied:

"Yes, it is alright to do so; did you not see the prayers of the people in Arafah?"

It is necessary to mention that the Muslims consider it permissible to join the Zohr and Asr prayers on the day of Arafah, performing both the prayers uninterruptedly. Regarding this point, Salim bin Abdullah said:

"In the same manner that the people join their prayers and recite in together in the day of Arafah, they can do so at other instances also."

Al-Muttaqi Al-Hindi in his book, 'Kanz Al-Amal' mentioned, Abdullah bin Omar said:

"The honorable Prophet joined the reciting of the noon and afternoon prayer as well as 'Maghrib' and 'Isha' whilst still settled in a particular place and not only when he was travelling."

A man when heard this statement, asked as to why the prophet continued with this practice even whilst he was not travelling and was at ease. He answered:

"So that his nation would not have to go through any toil or difficulty when reciting their prayers."

In the book of 'Kanz Al-Amal' we read the following that:

"Jabir bin Abdullah said:

"The holy prophet prays the noon and afternoon prayer with a single 'Adhan' and two 'Eqamah's."

Once again in 'Kanz Al-Amal' the following narration is mentioned that: Jabir bin Abdullah said:

"It was the time of sun-set when the honorable prophet was in Mecca and when he reached the area where they had to pray in straight rows, he joined one of the rows and prayed both the 'Maghrib' and 'Isha' prayers together."

In 'KaAl-Amal', the following is narrated from Ibn Abbas: "The holy prophet whilst residing in Madina, joined the noon and afternoon prayers and the 'Maghrib' and the 'Isha' prayers whether he was travelling or not, or if there be a downpour. The narrator said:

"I asked Ibn Abbas as to why the Prophet did so, to which he replied that:

"Due to the fact that the prophet wanted for his nation to be at ease."

Result:

Considering all the traditions we have already mentioned, we sum up the clear evidences for the correctness of the explanation regarding the joining of prayers according to the Shia point of view.

Question 28: What do the Shia Jurisprudents use as their sources?

ANSWER:

The Shia, for the purpose of deducing the legal rules, abide by the divine book of Allah and the tradition of the Holy prophet (p) and basically benefit from the following four basic resources:

God's book

Prophet's tradition. Consensus. Reasoning.

Among the above-mentioned sources, The Quran and the tradition of the Holy prophet are the most fundamental sources for the Shia jurisprudents that we will briefly recount:

Quran, the divine book of Allah.

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The followers of the Shia school of thought consider the Quran to be the most ideal and equitable source for deducing laws in jurisprudence and for the criterion of identification of the divine commandments, due the Shia leaders having introduced this heavenly book of Islam as the most eminent reference for achieving the jurisprudential judgments; such that if any theory was to be compared to the Holy Quran and it was in total concurrence with it, then only would it have been accepted, or else it would be rejected.

The sixth holy Imam Jaffer Sadiq (p) has stated in the light of this that:

"And every speech that is not in accordance with the Holy Quran is unfounded."

Imam Sadiq (p) has also narrated from the honorable Prophet that: "O people, any statement that is attributed to me, if it be in accordance with the Holy Quran, then it is considered mine and if it is in disagreement to it, then it is far from mine."

Regarding the above-mentioned Hadith, it is clearly evident that according to the Shia leaders, the heavenly book of the Muslims is considered the most credential source for the deduction of legal judgments.

Prophet's judgment:

The tradition of the holy prophet ascribed to his speech, behavior and his approval of the works, is the second considerable source for the Shia jurisprudents. The impeccable household of the Holy Prophet (the Imams) are known as the sole transmitters of the prophet's tradition and are the treasuries of his knowledge. Of course, if at all the prophet's speech was transmitted through other reliable methods of transmission, it can also be accepted by the Shia and can be counted as a reliable source for them.

Let us discuss the following dividing it into two fields:

Evidences in support of the adherence to the prophet's tradition:

The Imams of the Shias, inferred from the divine book of Quran to their followers and alongside the prophet's tradition extolling both the Quran and the Tradition of the Prophet (p). Imam Sadiq (p) says in this regard that:

"When coming across a tradition, find the evidence for it referring to the Quran and the sunnah, then accept its authenticity or else the speech is only more suitable for the narrator himself."

Imam Muhammed Baqir (p) considered that a tradition must be traced down from the Holy prophet's for it to be fully qualified and says the following: "The real jurisprudent is one who is austere in this world, shows eagerness to the hereafter and the one who strictly adheres to the Prophet's tradition."

Further more, the beacons of light who are the impeccable household of the Prophet, consider it disagreeable a matter, that God's Book and the tradition of the prophet would ever be a cause of ambiguity.

Imam Sadiq (p) to this regard says:

"Whosoever has any disagreement with the Quran and the prophet's tradition is a non-believer."

Thus, it becomes clear that the Shia, more than any other Islamic group, hold the tradition of the Holy Prophet in great esteem and so the baselessness of the ones who accuse the Shias of alienating themselves from the Holy prophet's traditions is already verified.

The Validation regarding the Adherence to the Holy prophet's traditions.

In order to elucidate the perspective of the Shias regarding the tradition of the Holy prophet, we are obligated to explain the matter into two ways:

Question 29 : Did Abu-Talib die as a believer of Islam such that the Shia consider it an honor to visit his shrine?

Thus, the prophets household are the companions of the holy Quran and are introduced as beacons of lights to guide the Muslims all over the world and these are none other than the twelve holy Imams of the prophet's household who are the firm protectors of the tradition of the God's messenger from any fabrication, and are regarded the bearers of true knowledge.

The commander of the faithful, Ali bin Abi talib is also mentioned to have been from the tribe of Bani-Hashim, pointing to another clear witness for the correctness of the Shias speech, regarding the recognition of this sacred household; where he said:

"The leaders (imams) from the tribe of Quraish are from the family of Bani-hashim, others do not have the guardianship over the people and the ruler ship of the other rulers is but unfounded!"

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Result:

Of the sum of the mentioned narrations, the visages of both the realities become crystal clear:

ANSWER:

According to the view of the Shias, AbuTalib, the Son of Abdul Muttalib and the father of the Commander of the faithful, the uncle of the honorable prophet of Islam is a believer in the message of God and His prophet, and was a supporter of the Prophet during difficulties and hardships right from the early period of Islam.

The Family of Abu talib:

He was born in the family of 'Abdul-Muttalib', the Prophet's grandfather who happened to be the hero of the followers of the religion of Prophet Ebrahim, the friend of God. Abdul-Muttalib never desisted in worshipping Allah and supporting the truthful religion of unity, and this is clearly noted throughout the pages of History. It all began when Abraham came with a heavy army of elephants aiming to destroy the Holy sanctuary of Kaaba and in the midst of their path; some of the camels of Abdul-Muttalib were confiscated. At this juncture, Abdul-Muttalib came and asked Abraham to restore his camels, Abraham retorted:

" Instead of asking back for your camels, why don't you ask that my army should return back, and Allah's sanctuary, the Holy Ka'aba, not be destroyed?"

Abdul-Muttalib answered with an overflowing spirit of faith and reliance towards the Lord that:

"I am the owner of my camels, and this House the 'Ka'aba' has a Lord in the same manner, for it's protection."

Then Abdul-Muttalib came towards Mecca and reached the holy Ka'aba, and supplicated to the Lord whilst holding the loop of the door, saying,

"O my Lord, I have no hope whatsoever in anyone but Thou. O Lord! Protect me from the evil of these enemies, the enemies of the Ka'aba who are fighting against you, prevent them from destroying your Holy Sanctuary."

Such eloquent utterances among other similar ones, clarify the evidences of His worship towards Allah, and his firm faith this is why 'Yaqoobi' in his history writes the following regarding Abdul-

Muttalib:

"He refused to worship idols and was a believer in the one and only Exalted and Glorious Lord."

Now let us now look at the opinion of Abdul-Muttalib regarding his son, Abu-Talib:

Abu Talib from the viewpoint of Abdul-Muttalib:

Amidst the pages of History, it is evident that some of the predictors of clear conscience informed Abdul-Muttalib of the bright future of the Holy prophet and his prophethood.

When 'Saif bin thi Yazdan' was ruling over Abyssinia, Abdul-Muttalib who was heading a mission came to meet him, and after presenting him with an eloquent speech, the commander of Abyssinia gave him the glad tidings that a dignified Prophet shall be born in his family, then added to the following regarding the characteristics of the Prophet;

"His Name will be Muhammed (p), His father and mother shall die and both his grandfather and uncle will take the responsibility of his guardianship."

Later the king went on giving a detailed description of this prophet who would come in the future adding that:

"He worships the beneficent God, prevents the Satan, puts off the fires and destroys the idols. His speech shall be the criterion for distinguishing right from wrong and his judgment will be based on justice. He will not only invite the mankind to enact the lawful, but will also practice it himself, and shall forbid the people from committing the unlawful and will nullify it."

Then the King said to Abdul-Muttalib:

"Undoubtedly, you are his grandfather."

Abdul-Muttalib after hearing all these glad tidings, immediately went in prostration to show his gratitude towards the Lord. He mentioned the story of this blessed child as follows:

"I had a son whom I loved very dearly, in his youth, I arranged his marriage with an noble lady known as 'Aminah', the daughter of Wahab bin Abd-Manaf, she then gave birth to a boy whom I named Muhammed, His parents after some time, died and so both his uncle and I became his guardians."

According to the above-mentioned statement of Abdul-Muttalib, it becomes quite evident that

Abdul-Muttalib was aware of the bright future of the orphan child and thus, he planned to assign his guardianship to his dearest son, Abu-Talib after him and deprived the rest from this great honor of the guardianship of the Prophet.

Therefore it was only Abu-Talib who was worthy to guard the Holy Prophet according to the Abdul Muttalib, who was a staunch believer in the unity of God.

For further explanation, let us go on to mention the proofs of the faith of Abu Talib:

The Proof Of The faith of Abu-Talib.

His Library and Scholarly works:

The Islamic scholars and historians have mentioned beautiful poems of Abu Talib that cover very high literary scholarly works, and disclose his true faith. Let us mention some of these:

"Let the noble and great people know that Muhammed is a prophet as was Prophet Musa and Jesus. He had the same heavenly light which they had; thus all the divine prophets with God's command guide the people and prevent them from the unlawful."

"Don't you know that we found Muhammed (p) a prophet as Moses; this was explained in the heavenly books. People love him and no oppression should be practiced against the one whom the Mighty Lord has put His love in the hearts."

"The Glorious Lord has honored his Prophet Muhammed. Therefore, the most honored creature of God is Ahmad. God had derived the Prophet's name from His own, wanting to glorify him. Thus, God, the owner of the throne is Mahmood (the praiseworthy), and his prophet is Ahmad (the very much praising)"

"O God's messenger, never shall your enemies get to you, not till I rest in my grave, so don't worry, disclose your mission, give glad tidings and enlighten the hearts. You called me to your religion and I know that you are only a well-wisher to me, and also sincere in your call. I clearly realized that Muhammed's (p) religion is the best of religions in all of the worlds.

"O God's religion witness upon me, witness to my faith in God's messenger: Muhammed (p), if others are misled in religion, I am guided." Abu-Talib in his last days of his sacred life, advised the important figures of the tribe of Quraish to give their full support to God's messenger and this is clearly witnessed in the following poems (translated)

"I advice four persons to support the prophet of goodness, my son Ali, the great man of our tribe:

Abbas, God's Lion: Hamza who has always been the protector of the honored prophet, and my son Jaffer. You-who is my beloved and I am sacrificed for you- be as the shields towards God's messenger, before the enemies."

Any impartial and righteous person, by witnessing all these Lovely poems which states with perfect frankness and lucidity, explaining Abu-Talib's faith in the Oneness of God and the honorable Prophet's message, will realize his perfect faith; and will feel remorseful for the baseless accusations which some writers, with special political aims, have against the believer of Quraish, God's prophet's uncle and the protector of the great religion in the most difficult circumstances of early Islam.

Abu Talibs love and affection towards the Holy prophet shows his faith in Islam:

All the well-known historians and biographers mention that his unique devotion to God's messenger clearly states the evidence to the firm belief that he had.

Abu Talib with the aim of protecting Islam and the Holy Prophet, preferred three year of seclusion besides God's messenger in the mountain pass defile of Abu-talib, to heading Quraish. He stayed with the Honorable Prophet will the end of the economical siege and bore all the problems in those unendurable circumstances.

Moreover, he also called his beloved son Ali (p) to have perfect agreement with the messenger of Allah and to accompany him in all the difficult circumstances during the early period of Islam. Ibn Abi-Al-Hadid Al-Mutazali in the commentary of Nahjul-Balagha mentioned that Abu-Talib addressed his son (p) Ali, of this:

"God's messenger is only calling you to goodness, thus make sure to always accompany him."

It is clear that all these services of Abu-talib towards the Holy prophet and his sincere self-sacrifices in the defending of Islam are the most evident witnesses to his faith.

Therefore, this great Muslim scholar Ibn Al-Hadid said the following poem regarding the crucial role of Abu-Talib in protecting God's messenger and His religion.

"If it was not for Abu-Talib and his son, the religion of Islam would never be settled; the one gave protection to him in Mecca and the other (his son) immersed in the maelstrom of death (in defense of God's messenger).

Nobody can ever harm the glory of Abu-talib, neither the ignorant idle-talker, not those who are aware, pretending of ignorance!" The final will of Abu Talib shows his faith in that:

The well known historians of Islam such as 'Halabi Shafe-ee' in his history and 'Muhammed Dayar-bakri' in Tareekh Al-Khamees mentioned the last speech of Abu-Talib calling his people to the support of the messenger of Allah saying that:

"O people of Quraish, be the lovers and followers of Muhammed and support his party (Islam), swearing to God, that whosoever followed his light of guidance will gain nothing but felicity. If my life would have continued and death gave me a respite, I would have undoubtedly removed all his hardships and difficulties. He said this and then passed away.

God's messenger in many occasions glorified his uncle-Abu-Talib- showed his love to him, that we shall point two instances:

Question 30 : Do the Shia believe that Gabriel was not faithful in communicating the message and that he revealed the Quran to Allah's messenger instead of revealing it to Ali Ibn Abi Talib?

From the above-mentioned collection of narrations, one can benefit that Abdul Malik bin Omair had the following characteristics: Had a weak memory and was very forgetful.

Was regarded weak himself, (According to the terminology of Ilm Al Rijal) i.e., someone whose narrations cannot be trusted. Makes critical mistakes.

One who mixes and confuses one tradition with the other. It is this clear that each of the mentioned characteristics by itself is proof enough to clarify the baselessness of Abdul malik bin Omair's traditions, considering to all the weak points that he possessed.

ANSWER:

Before we go on to prove the baselessness of this false accusation that some unaware individuals seem to attribute to the Shia, it is suitable to find the root for these accusations.

Roots For The Accusation:

According to the Holy verses of the Quran and the related narrations from the prophet, it is quite evident about the belief of the jews, that Gabriel committed treason in communicating the message, because God had ordered him for the prophecy to be in the house of Israel, however,

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he, against the command of God, placed it in the lineage of Ismail.

Thus, the Jews considered Gabriel as an enemy and the phrase, 'khan Al-Ameen' i.e., Gabriel committed treason' became their slogan. The Holy Quran criticizing them and proving the falsehood of their speech, identified Gabriel as the trusted angel in the following verse:

"The faithful spirit has descended with it, upon your heart that you may be of the warners." And in another verse said:

"Say: Whoever is the enemy of Gabriel- for surely he revealed it to your heart by Allah's command."

From the verses mentioned, considering their commentaries, it becomes clear that the Jews, for some reasons, had enmity against Gabriel, calling him the angle of torture and accusing him of committing treason in communicating the message.

Thus, the root of the slogan of 'khan Al-ameen' originated from the Jewish people's superstitions and some of the ignorant propagators who had an old enmity with the Shia, ruminating the speech of the Jews and dastardly accusing the Shia of this accusation.

Prophecy according to the Shia:

The Shia following the divine book, traditions and in the light of clear narrations of the Prophet's household not only consider 'Muhammad bin Abdullah' as the true prophet who was appointed by God for a universal message, but also declare his holiness as the seal to the prophets and one who attained the highest position among all the divine messengers.

The great Shia leader, Ali Ibn Abi talib (p) in one of his eloquent speeches, testified to this reality:

"And I bear witness that there is no God but Allah alone, no partner is associated with him and witness that Muhammed is his slave and messenger, the seal of the prophets and God's authority over the world." Imam Sadiq (p) also said:

"The Exalted and Glorious Lord only appointed five prophets among the Arabs; Hud, Saleh, Ismail, Shuaib (Jethro) and Muhammed (p) the seal of the prophets."

This blessed narration clearly proves the baselessness of the false accusation to the Shias and identifies the Holy prophet Muhammed (p) to being the last messenger of Allah.

Thus, Shias all over the world believe in the honesty of Gabriel in communicating the message,

and declare that Muhammed bin Abdullah is the true prophet and the last messenger of God, and Ali Ibn Abi Talib (p) is his successor.

It is worth mentioning that both the Shia and the Sunni have agreement upon the following narration and have stated it in their authentic books. This narration which is known as the 'Rank narration' where the honorable prophet after declaring his message as being the seal of messages, introduced Ali as his successor.

God's messenger (p) said to Ali bin Abi Talib (p)

"Aren't you satisfied to be in front of me as Haroon to Moses (i.e., as haroon was the successor to Moses, you be my caliph and successor) except that after me there is no prophet (p). This narration, which in authenticity, is accepted by the great Islamic narrators, both Shia and Sunni, is a clear evidence of the correctness of the Shia speech based on two grounds.

Muhammed bin Abdullah is the most honorable of God's messengers and the seal of the divine messengers who was appointed by the command of the Exalted God for the eternal and universal message; and after him there will be no prophets.

Ali bin Abi talib (p) is the successor and the caliph of the Muslims after him.

Tafseer Fakhr Al-Razi, vol. 1 p. 436, 437, printed in Egypt, 1308 Hijra. (Shura: 194)

(Baqara:97)

Nahj Al-Sa-adah, vol. 1 p. 188, printed in Beirut; Usool Al-Kaafi, vol. 8, p. 67, 2nd print, 1389 Hijra, Tehran. Bihar Al-Anwar, vol. 11 p. 42, 2nd print, Beirut, 1403 Hijra.

For further information of numerous narrations from the Shia point of view, stating the honorable prophets seal of prophecy, refer to 'Mafaheem al-Quran' by Jaffar Subhani.

The mentioned narrations has countless references of which we shall point to a few:

Question 31 : What is the criterion for 'Taqiyya' (precautionary concealment)?

ANSWER:

'Taqiyya' is the concealment of the inner belief of ones faith and convictions before the opposers for the purpose of preventing the worldly, spiritual and religious losses, and it is one of the legal duties of every Muslim, having its roots from the Holy Quran.

Taqiyya from the Quranic point of view. The holy Quran had many verses in this regard that we shall mention a few of them:

Question 32 : In the Islamic Republic constitution of the Islamic state, why do you the Shias consider the Jaffari sect as the country's official sect?

ANSWER:

There is no doubt to the fact that all the Islamic sects, from the Islamic Republic's point of view, are greatly respected, however, the Islamic Jurisprudential sects (such as the Jafari, Maliki, Shafee, Hanbali, hanafi and) don't share the same thoughts and have many differences amongst them when going on further to expound the peoples individual and social duties.

On the other hand, for the purpose of compiling the civil laws and the organization of regulations in the society, there is an extreme need for the harmony and concordness of the mentioned regulations.

Thus one can only consider a single Islamic sect for the organizing of the social regulations in a special area due to the fact that in the case of variety of sources of legislation, one can never compile a set of harmonious and concord rules and regulations.

Therefore, it is suitable to determine only one of the Islamic Jurisprudential sect that has an accurate criterion, as the source of the social rules and regulations, in order to prevent any chaos and discord in the country's laws; thus making the way smooth for the compilation of a chain of harmonious and concord regulations in the civil, social and economic grounds.

The criterion for choosing the Jaffari Sect:

Yet another question is raised here and that is what is the criterion for choosing the Jaffari sect among all the Islamic jurisprudential sects as the source for regulating the country's rules and regulations?

The answer to this question is quite clear and that is because of the fact that approximately all the People in Iran are Muslims who declare the Jaffari sect as their belief and the expounder of their social and individual and moral duties. Thus, it becomes clear that choosing the Jaffari sect in the Islamic constitution is but natural and in perfect accordance with all the logical as well as legal criterions.

Respect and Position Of The Other Islamic Sects:

In the constitution of the Islamic republic, the Jaffari sect is declared as the official sect, whereas the other sects that include Shafe-e, hanbali, hanafi, Maliki and Zaidi are also respected, and the followers of these sects are free to follow their principles according to their respective sects in the following fields:

Performing religious ceremonies

Practicing their own Religious teachings and Education.

Performing their personal works.

Special religious regulations such as in: marriage, divorce, inheritance, wills etc.

Question 33 : Do the Shia consider the prayer of 'witr' midnight prayer as being obligatory?

Furthermore, in the territories where each of the mentioned sects are a majority, the local regulations are all in the limits of the councils authorities and is in accordance to that particular sect, at the same time, the rights of the followers of the other sects are also respected.

Now in order to provide further clarification on this matter, let us go on and present the twelfth rule of the first section from this constitution of the Islamic republic to this regard:

The official religion is obviously Islam and the Jaffari Ithna ashri sect. This rule is unchangeable. Other Islamic sects including the Hanafi, Shafe-ee, Maliki, Hanbali and Zaidi, who maintain perfect respect and the followers of these sects are free to apply their own regulations in performing religious ceremonies, religious teaching and education, other privileged conditions (marriage, divorce, inheritance, wills) and the related litigations have officially, in courts and in any territory

where the followers of these sects are in majority. The local regulations in the limits of the council authorities are according to the sect, with the protection of the rights of the followers from other sects.

In the light of this rule, the respect and position of all the Islamic sects becomes clear from the viewpoint of the Islamic republic constitution.

ANSWER:

The 'witr' is one of the supererogatory night-prayers, and its performance is recommendary for all the Muslims and the followers of the messenger of Allah. However, the Shia jurisprudents, in the light of the book and the tradition, have mentioned certain specific matters as the 'characteristics of the honorable prophet, one of which being the witr prayer that was made obligatory for him'

Allama Hilli in the , 'Tathkirat Al-Fuqaha' mentions about seventy things to being unique and exclusive to the prophet (p), it starts by mentioning,

"As for the duties obligatory only toward him and not the others in his nation are: a. Brushing of the teeth. b. Al-witr prayer.

Question 34 : Does the belief in the super-natural power of God's friends cause polytheism?

ANSWER:

It is quite clear that whenever a human requests something from someone, it is because of his ability of performing that particular thing. This ability is in the framework of natural and material powers, such as asking a person for a glass of water.

Sometimes this ability is an unseen power that is beyond the material and natural framework. Such a person's belief in such a super natural power, in case of its dependence, is just as the belief in a natural and material power to humans, in the same manner can God also grant supernatural ability to some of his pious slaves.

Now in explaining the mentioned answer we say: belief in the supernatural power of God's friends can be imagined in two ways: Belief in the supernatural power of a person by accepting him as an independent and original source for that power such that a Godly work is independently attributed to him.

It is inevitable that belief in such a power independent of God's power causes polytheism, because in this case we have considered other than God as an independent and original power and have attributed a Godly work to him, while the source for all powers is only the lord of the worlds. Belief in a supernatural power of some upright slaves of God, with the belief that this power has originated from the everlasting power of God, and God's friends, with God's permission, are only the means for the manifestations and appearance of that eternal power, and have no independence for themselves. Moreover, these slaves are dependant on the Exalted God in their presence and also in exercising the supernatural authority.

It is evident that such a belief is not the considering of God's friends as God, or attributing Godly works to them because in this case it would mean that the pious slaves are demonstrating their supernatural God given authority by God's permission and non-violated will.

The holy Quran states in this regard:

And it is not in the power of an apostle to heave a sigh except by Allah's permission. With this explanation, it becomes clearly evident that such a belief does not cause polytheism, however, has perfect concordance with the principle of unification.

Super natural authority of God's friends from the Quranic view:

Islam's heavenly book mentions with perfect explicitness that a group of God's upright slaves whom by God's permission had such a great power. Some examples in this field are the following: Super natural power of his holiness Moses: the Exalted God commanded prophet Moses to strike his stick in a stony rock so that springs of sweet water gush out, how?

"And when Musa prayed for a drink for his people, we said strike the rock with your staff. So there gushed from it twelve springs,"

Supernatural power of his holiness Jesus: the superior authority of Jesus is mentioned in various parts of the Quran that we shall refer to some:

"that I determine for you out of dust the form of a bird, then I breathed unto it and it becomes a bird with the permission of Allah and I heal the blind and lepers, and bring the dead to life with Allah's permission. The Supernatural power of prophet Solomon:

The Holy Quran regarding to the supernatural powers of Solomon states the following:

"And Suleiman was the heir of Dawood and he said: O people, we have been taught the language of the birds, and we have been given all things; most surely this is a manifestation of His grace"

It is inevitable that these works such as causing the flow of the springs of limpid water from robust rocks due to the striking of Mose's stick on the rock, creating a real bird from mere clay, healing of incurable diseases, to raise the dead and make them alive by Jesus, or the perception of the speech of the birds by Solomon, are all examples of supernatural powers and these are beyond the natural reach of the natural propensities and are only exercised by a supernatural authority.

Thus, if the Holy Quran itself mentions the supernatural authorities of the pious slaves of God accordingly to the mentioned verses among many other verses, then do our belief in the clear content of these verses that clearly dictate about the supernatural power of God's friends, cause polytheism and is it regarded as an innovation in the Religion?!

Hence, it becomes clearly evident that the belief in supernatural power of the pious slaves is not in the least considering them as God or attributing Godly works to them. If such divinity as that of Moses, Jesus, Solomon etc. were considered to as the power attained by themselves, then they too would be considered as God's according to the viewpoint of Quran, whilst all the Muslims are aware of the fact that the Holy Quran considers the friends of God as His pious and righteous servants.

It therefore becomes clear that the supernatural power of the beloved of God is based on divine and eternal power that was gifted to him and declares them as the means for Gods power, and this does not cause polytheism but rather, has perfect concordance with the real principle of unification considering the criterion for unification being that all the powers in the universe are only attributed to the one and only Lord who is the sole authority and source for all the actions of mankind towards the road of perfection.

(Ra'd: 38)

(Baqarah: 60)

(Ale-Imran: 49)

(Naml: 16)

Question 35 : Why is the position of Imamate considered higher than that of Messengership?

ANSWER:

In order to give an answer to this question, we shall first start by elaborating the exact meaning of three phrases i.e., 'Prophethood', 'messenger ship' and 'imamate' which are all mentioned in both the Quran and the tradition that makes the fact clear as to why the position of imamate is higher than the other two positions.

Position of 'prophethood'

The phrase, 'Nabi'-prophet comes from the root word, 'Naba' meaning important news. Therefore, the meaning of nabi is the one carrying the important news or the one who informs it. The word, Nabi in the dictionary of the Quran is used for the person who receives the divine revelation of the Exalted Allah in different ways and is in other words a reporter from God, without any intermediate of a human being.

Thus the duty of the prophet is only limited to receiving and reporting the divine revelation to the people.

The Holy Quran says in this regard that, "So Allah raised the prophets as the bearers of glad tidings and warners against hell fire."

Position of messenger ship.

The phrase 'messenger' is used for the prophets who in addition to receiving the revelation and report from God, have the responsibility of communicating the divine message and the mission of its propagation.

The Holy Quran says in this regard,
" Then know that only a clear deliverance of the message is (incumbent) on our Apostle." Thus, the position of messenger ship is different from that given to the Prophet. In other words, each of the two concepts of prophethood and messenger ship are referring to the certain properties of the prophets and the way of revelation of the message by God such that the prophets who are receivers of the revelation and the harbingers of news are called 'prophets' and when they have the duty of communicating the message, then they are called 'messengers' of Allah.

From all that has been mentioned so far about the prophet and messenger, we come to the following result that the prophets up to the moment that they are in the domain of prophecy and messenger ship, are only guides who declare the lawful and the unlawful, show the people the ways of happiness and salvation, and have no duty other than getting the information from God or propagating it to the mankind.

Position of Imamate:

This divine position is different from the two previously mentioned positions according to the Quranic point of view accompanied with various other responsibilities and wider domains in the way of administering the people and the society's leadership.

Let us present the bright evidences based in the light of the luminous Quranic verses in this regard:

The Holy Quran mentions the position of imamate of prophet Ibrahim in the following way:

"And when His lord tried Ibrahim with certain words, he fulfilled them and said, surely I will make you an imam for the men. Ibrahim said; and what about that of my offspring?"

In the light of this Quranic speech, two realities become clear to us i.e., the difference between the concept of imamate and the concepts of prophecy and messenger ship, because Abraham many years ago before these divine tests among which being his decision to sacrifice his own son Ismail, had attained the position of prophethood, the proof of which is the following.

We all know that the Exalted God, granted Ibrahim his two sons Ismael and Ishaac at old age, because The Holy Quran speaking for him says, "praise be to Allah who has given me in old age Ismail and Ishaq,"

Thus Abraham attained the position of imamate by the Exalted God after difficult test, which included the decision to sacrifice Ismael, and this was in the last days of his holy life. He attained the position of leadership over the people in the last period of his life, while years before that he had the position of prophethood, because before attaining offspring's, the divine revelation of prophethood was sent upon him.. Also, from this verse, "and when his Lord tried Ibrahim with certain words."

One can benefit from the fact that the position of divine imamate, and leadership of the society and mankind as a whole, is in a level higher than the level of prophethood and messengership, because according to the Quranic speech, at the same time that his holiness Abraham had attained the position of prophecy and messenger ship, he had to go through unendurable examinations and it is only after passing these tests that the position of imamate was granted to him. The reason for this is clear because the position of divine imamate, in addition to the mission of receiving the revelation and communicating the message includes the leadership of the society and nation, and the correct management of the affairs of the people in the way of taking them to the peak of perfection and happiness.

It is natural that such a position has a special sensitivity and greatness and to attain it is impossible

without succeeding in toilsome and successive trials.

Considering the previous verse, it becomes clear that the Exalted Lord granted Ibrahim the position of Imamate and the society's leadership after passing through great trials and after that, Ibrahim asked God to bestow this position to his offspring's as well.

In the light of other Quranic verses, it becomes evident that Ibrahim's request was granted by God and the fact that after the position of 'prophet hood', the leadership of the society and ruler ship over the nation was granted to his pious and virtuous offspring's. The Holy Quran in this regard, relates the following:

". But indeed we have given to Ibrahim and his children the book and wisdom, and we have granted to them a grand kingdom."

One can thus benefit from the aforementioned verse that imamate and the society's leadership is a position other than that of 'prophet hood' which the Lord granted to His Prophet Ibrahim after succeeding in great ordeals such that when Ibrahim requested His lord to grant the same leadership to his offspring's,

Allah accepted his request for his just and righteous children and granted that to them in addition to the heavenly book and wisdom which is the sign of prophecy and messenger ship, 'a grand kingdom' (which is the leadership and ruler ship over the people), thereby fulfilling Ibrahim's request, consequently, some of the offspring's of Ibrahim for instance, Joseph, David and Solomon were not only chosen as prophets but in addition to that, allocated for the running of the government and the leadership of the society.

Therefore, it becomes evident that the position of 'imamate' is different from the other two positions of 'prophethood' and 'messenger ship' and because of the broadness of the domain of its authorities and responsibilities hold a higher value and a more superior position.

Why The Position Of Imamate Is regarded More Superior:

From all that was previously mentioned it becomes apparent as to why the domain of the actions of the prophets and the messenger who have their respective missions of prophecy and messenger ship is only the reminding and the clarifying of the path, and whenever a prophet or a messenger reached to the position of imamate, a more important responsibility is assigned to him. Then again, they are also responsible for the enhancing of divine programmes and the execution of the sacred commandments of the religion, for a prosperous and model society until they direct the nation ensuring prosperity for both the worlds.

It is clear that the bearing of such important responsibilities need the persistence of a special kind of spiritual requirement and competence. The accomplishment of such a supreme status that is continuously accompanied with the difficulties and struggles of life, demanding more forbearance in the way of God and it cannot be achieved without the love for God and the annihilation of oneself towards attaining God's pleasure.

Thus, the Glorious and Exalted Allah granted Ibrahim the position of imamate after a succession of harsh trials and during the last days of his lifetime, the most pious of the servants of Allah such as the honorable prophet of Islam was granted the honor with the position of imamate and leadership of the nation together with the responsibility of leadership and rulership over the society.

Is it necessary that there should be any interrelation between 'prophethood' and 'imamate'?

There arises yet another question that follows the previously mentioned questions and that is, should every prophet who achieved the position of prophethood necessarily achieve the status of the Imam too, i.e., should the one who is an imam be a prophet too?

The answer to both these questions is not in the affirmative. Let us now try to explain this in the light of the logic of revelation referring to the divine book of God.

It is evident that the verses that talk about 'Saul' and his combat against the oppressors 'Goliath' saying that after the death of prophet Moses, Allah granted the position of prophethood to one whose name seemed to be 'Eshmoel', whereas the position of imamate and leadership and government was assigned to 'Saul', the narrative began when after the death of Moses, a group of people from the tribe of Bani Israel said to the prophet of their time to choose a ruler for them in order for them to struggle in the way of God under his commandment. Finally their prophet said:

"Surely, Allah has raised Talut to be a king over you." They said:

"How can he hold kingship over us while we have a greater right to the position than he, regarding the fact that he has not been granted an abundance of wealth?"

He replied:

"Surely, Allah has chosen him in preference to you, and he has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whomsoever he pleases, and Allah is Ample-giving, knowing."

From the above-mentioned verses, the following points can be extracted:

Some peculiarities make it necessary that 'prophecy' be separate from ruler ship and 'imamate' that at one time the prophethood belongs to one person and the rulership to a, and each one of them have a particular qualification and competence for the position allocated to them. Due to the possibility of the separation between the two positions, the people of Bani-Israel never objected to the fact that, "O prophet, you are more competent than him, rather in objection said: "We are more competent than him."

The position attained by 'Saul' was directly from God and it was God alone who granted him with this status where he refers to this as:

"Allah has raised Talut to be a king,"

and also:

"Allah has chosen him in preference to you."

The divine position to Saul was not only the commandment of the army, but also he was the ruler over the tribe of Bani-Israel, as the verse states: (a king-a ruler and a governor) Although the goal of that leadership on that day was the leadership of Bani-Israel in the struggle in the way of God, however, his divine position permitted him to undergo other works which all concern the affairs of rulership as was referred to at the end of the verse "And Allah grants his kingdom to whosoever he pleases."

The most important condition of all is that of the society's leadership, the leadership of the nation and 'imamate' in the broadness of its context, not to mention the necessary physical and spiritual abilities, especially for the rulers during that time who had to strive and move along with the army.

Thus, it becomes clear that there is no necessary interrelation between prophethood and imamate, however, it is quite possible that a human may reach the position of prophethood without being the nation's leader (imam), who are supposed to take the responsibility of the commandment over them, on the other hand, a person can be assigned to the guardianship and ruler ship of a society but not be a prophet; yet at other times, both these positions can be granted to one person who is competent for both. As mentioned in the Holy Quran that:

"So they put them to flight by Allah's permission. And Dawood slew Jalut and Allah gave him a kingdom and wisdom and taught him of what He pleased."

If the linguistic root be in the intrsitive form, it has its first meaning, whereas if in the transitive, it

carries the second meaning.

Al-rasael Al-Ashr (written by sheikh toosi) p. 111.

(Baqarah:213)

(Maidah:92)

(Baqarah:124)

(Abraham: 39)

In this regard, refer to the verses 99-102 of the chapter of Saffat verses (53-54) sura Hijr, and verses (70-71) of sura Hud.

(Nisa: 55)

(Baqarah: 247)

Depicted from 'Manshure Jaavidan Quran' written by Jafer Subhani.

(Baqarah:251)

Question 36 : What is the criterion for distinguishing 'unity' from 'polytheism'?

ANSWER:

The most important matter in the subject related to unity and polytheism is knowing the criterion for both; and as long as this matter is not solved regarding its fundamental concept, some of the matters that have an apparent concept will also not be solved. Thus we shall present the meanings of both unity and polytheism in different dimensions though briefly:

Unity in it's essence:

This can be presented in two ways:

God (and according to the scholars of dialectical theology: the necessary existence) is an absolute one and has no homologue. This is the same unity referred to as the one that is mentioned in the Holy Quran in various ways such as, "Nothing is the likeness of Him."

And in another instance, "And none is like unto Him," This kind of unity is of course interpreted in a manner that gives us the impression of numerical interpretation, that God is one and not two. It is obvious that this kind of numerical unity is not suitable for the divine position of Allah.

The essence of Allah is simple and not compound, due to the fact that compoundness of a being in mental or external parts, is the sign of a need toward its parts; 'need' being the sign of possibility and possibility is accompanied with a need for a cause, and all these are in disagreement with the position of the necessary existence.

Unification in the creation:

This is one of the stages of unity which is accepted both logically as well as according to the traditions:

From the logical point of view, there is a possible system lacking every kind of perfection and whatever thing there is other than God, which originated from the source of the self-sufficient. Thus all the manifestations of beauty and perfection in the universe belong to the Lord of beauty and perfection.

As for the Quranic point of view, there are many verses that state about the unity of the creator, such as:

"Say, Allah is the creator of all things, he is one, the supreme."

Thus, there is no difference in opinion among the theologians regarding the unity of creation in general. However, there are two interpretations for the unity of creation that we shall mention to both of them:

A. All the kinds of reason and caused systems, and reason and caused relations among the beings, terminate to the cause of all causes. In reality the independent and original creator is God, and the effect of other than God in causing anything is in succession with his permission and will.

According to this theory, it admits of the system of cause and effect in the universe which science has also uncovered, however, at the same time, all the systems are in one way attached to God, and it is only He, who is the one to bring about this system in the first place and give cause to the causes, reason to reasons and effect to the effects.

B. There is only a single creator in the universe and that is the one and only Lord of the worlds. In the system of existence, there is no kind of effect and is not being influenced by other things, and God only is the direct creator of all the natural phenomenon there is, such that even the humans power is not able to depict His intricately-designed actions.

Thus, there is left only one cause in the universe and this is the replacement for what science identifies as 'natural causes'.

Such thinking is an interpretation for the unity in the creation and meets the approbation of the Asharite scholars, however, some of their personalities, such as Imam Al-haramain and lately, Sheikh Muhammed Abduh in their treatise of unification, deny to this commentary choosing the first interpretation.

Unity in management:

Since creation is specifically done by God, the management of the system of the universe also belongs to Him. In the entire universe, there exists only a single management and the logical proof that stabilizes the unification in the creation also proves the unification in the management of it.

The Holy Quran in several verses introduces Allah as the sole manager of the universe by quoting verses like:

"Say, What! Shall I seek a Lord other than Allah? And He is the Lord of All things."

According to both the Shia and Sunni commentators, they fully agree to the unity regarding the creation, although from our point of view, the meaning of unity in the managing of the universe is the restriction of the independent management of God.

Thus, the entire management existing among the beings in the system of creation takes place with the sole will and desire of God. The Holy Quran also points to the kind of management that is usually attached to the Lord such as:

"Then those who regulate the affair."

Unity in Rulership:

This concept is explained in that the rulership of a particular right only belongs to God and it is only Him ruling over the individuals in the society as a whole. As the Holy Quran mentions:

"Judgment is only Allah's"

Thus, the ruler ship of others ought to take place with His permission such that only the earnest humanbeing may tend to control the affairs of the society and lead the people towards happiness and salvation, as the holy Quran states:

"O Dawood, surely we have made you a ruler in the land; so judge between the men with justice."

Unity in Obedience:

The unity in obedience means that the essentially obeyed and the one on whom obedience is an obligation, is none but the Glorious Lord, Allah. Thus, the necessity to obey others such as the pr, imams, jurisprudent, scholars, mother and father is all due to the will and command of Allah.

Unity in Legislation:

This means that the right of legislation belongs to God alone. Thus, our heavenly book declares any other rule which is out of the framework of the divine law as sheer infidelity, as the Quran states declares:

"and whosoever did not judge by what Allah revealed, they are those who are the non-believers."

".., and whosoever did not judge according to what Allah has revealed, they are those who are the transgressors."

", and whosoever did not judge accordingly to the commands of Allah and what He has revealed, they are those who are the unjust."

Unity in Worship:

The most important subject regarding this unity is identification of the meaning of 'worship'in itself due to the fact that all the Muslims agree upon this matter that worship only belongs to Allah and one cannot claim to worship other than Him. As the Holy Quran states in this regard that: "Thee alone we serve and thee alone do we seek for help."

When looking at the verses of the Holy Quran, one can derive to the point that this is a matter of joined principle amongst the call of all the prophets and all the divine messengers who were appointed for the purpose of propagating this. The Holy Quran says to this regard: "And certainly We raised in every nation an apostle saying: Serve Allah and shun the Satan."

Therefore, there lies no disparity in this principle of the unity in worship being exclusive for God

and no one other than His who is worthy to be worshipped; and no individual is a believer in the unity of Allah except when he implies to this principle.

The contradiction lies somewhere else i.e. what is the criterion for distinguishing 'worship' from non-worship?

Or maybe in other words, is the paying of homage to the saints of God or even for instance kissing the hand of a teacher, father, mother, scholar, considered to be worshipping them? Or is it that worship other than the absolute meaning of extraordinary homage and submission, where the element is to be considered that if that element is not to be achieved in practice, no kind of submission, not even to the limit of prostration is considered as worship.

At this point, let us observe that particular element which gives the submission and paying of homage the name of worship and this subject seems to be of paramount importance.

The Misconception Of Worship:

A group of authors came up with the meaning of worship as 'submission' or the 'extraordinary submission.' However, this group failed to solve it accordingly to the chain of the Quranic verses. The Holy Quran says declares that:

"we ordered the angles to prostrate in front of Adam." "And when we said to the angles: Make obeisance to Adam."

The prostration for Adam is done as the same manner as the prostration for God. Whereas the first shows humility and submissiveness, the second is regarded worship.

Now why do these two similar prostrations have two different quiddities?

The Quran at another instance said:

Prophet Yaqub together with his sons prostrated to prophet yusuf:

"And he raised his parents upon the throne and they fell down in prostration before him, and he said, O my father! This is the significance of my vision of old, my Lord has indeed made it to be true."

It is necessary to mention that what Yusuf meant by his previous dreams, the one whereby he saw the eleven stars, the sun and moon prostrating before him. As the Holy Quran states for Yusuf says:

" O my father! Surely I saw eleven stars and the sun and the moon I saw them making obeisance to me."

Since prophet Yusuf mentioned the prostration as the interpretation to his dream, it becomes clear that which was meant by the eleven stars were his eleven brothers, and the sun and moon as his parents.

Thus, not only Yusuf's brothers, but also his father yaqub prostrated to him.

The question arises here, why was this prostration that was the sign of utmost humility and submission not referred to as 'worship'? A mere Excuse worse than the sin:

Hereby, the mentioned group that is helpless from answering say the following, "Since this submission occurred with the command of God, it is no longer regarded as polytheism."

However, it is quite obvious that this answer is unskillful because of the quiddity of a work being polytheism, God would not have ordered for it to be observed in the long run.

The holy Quran states:

"Say, surely Allah does not enjoin indecency; do you say against Allah what you do not know?"

Basically, God's command does not transform the quiddity of the thing; if the reality of the submission before a human is worship to him and God has commanded to performing it; the result is the command of the worship to him.

Solving the problem by stating the real meaning of 'Worship'

To this point, it has become clear that the principle of the prohibition of worship other than God is agreed upon by all those who believe in the unity of God. On the other hand, it becomes clear that the prostration of the angles for Adam and Yaqub and his son's prostration for Yusuf (p) is not considered as worship to them.

So let us see to the element causing the movement at a single time to have the title of worship at the same time the very movement with the same properties is not worship at another.

By referring to the Quranic verses, it becomes clear that worship is the submission before a being that is accompanied with considering him as God or attributing Godly works to him. It becomes very clear that the belief in God or the belief in his ability to the performance of Godly works is

that element when accompanied by any submission, makes it to be worship.

The polytheists, including the inhabitants of the Arab peninsula and others, had the submission before certain beings whom they considered to be created by God, however, at the same time, also believed that some of the Godly works were also assigned to them, the least of which being the right to the forgiving of sins, and the freedom of intercession.

A group of the Babylonian polytheists worshipped celestial bodies considering them as their 'Lord' and not their 'creator', as the ones assigned for the management of the universe and the humans. The history of prophet Ibrahim when came across these people, was also based on this fact. The polytheists of Babylon never considered the sun, moon and stars as the created by God, rather, accepted them to be powerful creatures that were assigned to the management of the universe.

The Quranic verse explains Ibrahim's debate with these polytheists and depended on the word. 'Rabb-Lord' in his argument meaning the owner and manager of ones slave.

The Arabs called the owner of the house as 'Rab al bait' and the owner of the farm as rab al dai-ah, because the management of the house and the farm is assigned to them.

The Quran, by introducing God as the only manager and the 'Lord' of the universe combats against the polytheists calling them all towards the worship of the one and only God and says:

"Surely, Allah is my Lord and your Lord, therefore, serve Him; this is the right path."

Yet elsewhere states:

"That is Allah, your Lord, there is no God but He; the creator of all things, therefore, serve him,."

It is said in sura 'al-Dukhan':

"There is no God but He; he gives life and causes death, your Lord and the Lord of your fathers of yore."

The Holy Quran quoting from prophet Jesus says: and the Messiah said:

"O children of Israel! Serve Allah my Lord and your Lord."

Thus, it clearly becomes apparent that any kind of submission which is free from belief in being God and attributing divine works to him, cannot be referred to as 'worship' even if it is with utmost submission and humility.

Therefore, the submission of the children before their parents and the nations submission towards the prophet (p) which is free from that condition will never be called as worshipping them.

Thus, the subjects such as, 'seeking blessings with God's close and pious servants, kissing the shrine, thdoor, wall of the sanctuaries, seeking the aid through the beloved of God, calling upon the upright slaves of God, commemorating the death and birth ceremonies of the saints of God and that some unaware people refer to as the act of worship and regard as polytheism, are all in actuality free from the worship to other than God.

(Shura: 11)

(Ikhlas: 4)

(Ra'd: 16)

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(Anam: 164)

(Naziat: 5)

(Yusuf:40)

(Sad: 26)

(Maidah: 44)

(Maidah: 47)

(Maidah: 45)

(Hamd: 4)

(Nahl: 36)

(Baqarah: 34)

(Yusuf: 100)

(Yusuf: 4)

(A'raf: 28)

(Anam: 76-78)

(Ale-Imran: 51)

(Anam: 102)

(Dukhan:8)

(Maidah: 72)

THE END..