

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى
فَبَشِّرْ عِبَادَ {17} الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ
الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ {18}

And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants. Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding. (Az-Zumar: 39:17-18)

Kashaf-ul-Haqaiq

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WILL YOU PAY ATTENTION?

It has always been considered dangerous to swim against the current especially during a flood, but I am compelled to do so when I see many people around me who are drowning or are desperately trying to stay afloat. I want to swim over and try to save them. This book is a small part of that effort of mine.

It is but natural for certain questions to arise in the human mind. Why is it so that the human being will be questioned and be subject to rewards and punishment? Why was it considered necessary for him to be given good news as well as warnings? Why was he given more importance than the other creations? There is only one answer to all these questions and that is because he has been endowed with intellect. He has been given the power to decide and having been left free in his intentions.

Intellect is that valuable commodity due to which man has been given exalted status over other creation and, without which, man would follow their physical desires and emotional needs, like an animal; in fact he is lower than animals in some of these aspects. It is due to this intellect that he has been granted a superior status over the others.

And when I refer to his intellect, I am not referring to something extraordinary, but rather, I am referring to the common sense which every human being possesses. It is possible that a person of low intellect may not comprehend the words of one with a higher intellect, or some words may also not be understood by one of higher intellect. Although it is due to these different levels of intellect that different statii exist, it is common sense which is the first proof of Allah (s.w.t.) for the human being, and this is to be found in all of them, a fact which no one can deny. For example, if one were to look at a constructed building then one will conclude that there has to be someone who has constructed it. And when one looks at its mode of construction and its design then one will also conclude that this is not the result of mere physical effort, rather there is wisdom and intelligence behind it as well. These conclusions will be reached by all except the madman.

The common sense of people has been addressed in many places in the Glorious Quran so that people may ponder and reflect upon it. Allah (s.w.t.) has addressed all the people wherever He (s.w.t.) says 'O you people', and not only certain people of a particular level of intelligence. It is this very common sense that I am appealing to so that my message can reach and be understood by even those with the lowest intelligence.

Now this matter is not dependent upon proof that, since by the usage of his intellect the human being has achieved high status, therefore his degradation will also be a result of him not making use of his intellect. He will be rewarded due to

the usage of his intellect and be subject to punishment due to his not using of it. This is the reason why my Master, Commander of the Faithful (a.s.) has said:

AL KAFI - Ch. 1, H30

Muhammad ibn Yahya has narrated in a *marfu* manner from Amir al- Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

“If one guarantees for me to firmly establish in himself one good quality I will credit him for it and forgive his other shortcomings. But I will not forgive him for his losing Intelligence and religion; abandoning religion is departing peace and security. Thus, life with fear and insecurity is unpleasant. Loss of Intelligence is loss of life. A person without Intelligence can be compared with no other thing but the dead.”

So it has been proven from the above traditions that there are two groups of people who will be destroyed:-

The first type of person is one who follows the crowd blindly, and if the crowd were to walk towards a pit and fall into it, he will close his eyes, follow the crowd and fall into the same pit.

The second is one who is unaware to religion and has placed his affairs into the hands of others.

Let me narrate to you another tradition: -

AL KAFI - Ch. 1, H32

Abu 'Abd Allah al-'Asimiy has narrated from Ali ibn al-Hassan from Ali ibn Asbat from al-Hassan ibn al-Jahm from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

“Our people mentioned Intelligence and spoke about it in the presence of Imam al-Rida, recipient of divine supreme covenant, and he said, ‘Of the religious people, those who have no Intelligence deserve no credit.’ I then asked, ‘May Allah keep my soul in your service, of the people who support this cause (*al-walayah*) we know a group who are considered acceptable in our opinion but they do not have such Intelligence.’ The Imam then said, ‘They are not of the people whom Allah has addressed when He created Intelligence and said to it, “Come forward.” It came forward. He then said, ‘Go back.’ It went back. Then Allah said, “I swear by My Honor and Glory that I have not created anything better and more beloved to Me than you. I will grant blessings (rewards) to you only and will hold only you responsible for the consequences (of your deeds).”’

The questioner here is talking about those that can be referred to as Shia by virtue of their beliefs and their deeds. Apparently their deeds are not bad, but their beliefs are not based upon their intellect nor are their religious instructions by the use of their intellect. The Imam (a.s.) is neither classifying them as Shia or as believers.

When Imam Ja'far Al Sadiq (a.s.) was asked about the definition of intellect, he replied "Intellect is that by which the Beneficent can be recognized". This book cannot be an explanation for this tradition, therefore I will only write that which is relevant to the topic. What I mean is that worship is only that which is done by the use of intellect, otherwise it can only be classified as physical exercise.

This has been explained in a Prophetic tradition: -

AL KAFI - H 9, Ch. 1, h9

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme Covenant, who has said: "The Holy Prophet has said, 'If you hear good things about a man, you should examine how good his Intelligence is; he will be rewarded according to his Intelligence.'"

AL KAFI - H 23, Ch. 1, h23

A number of our people have narrated from Ahmad ibn Muhammad in a *mursal* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Intelligence is the support for man. From Intelligence comes insightfulness, understanding, memory and knowledge; and with Intelligence he gains perfection. Intelligence is his guide, his instructor and the key to his affairs. When his Intelligence is supported with light, he becomes a scholar, a keeper (of knowledge), an intelligent recaller and a man of understanding. Through Intelligence he learns the answer to how, why, where or when. He learns who helps and who harms him. When he learns these (facts) he learns the channels, the connections and the differentiating factors. He then establishes pure belief in the oneness of Allah and acknowledges the need to obey Him. When he does so he finds the proper remedy for what he has lost and the right approach to whatever may confront him. He knows well his present involvement, why he is here, where he has come from and to what end he is headed. He will have all these because of Intelligence."

And in the end I am quoting such a tradition that anyone who has even an inkling of faith in the hereafter will be compelled to give his own life a second glance.

AL KAFI - Ch. 1, H33

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from certain persons of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "The only thing (standing) between belief and disbelief is lack of Intelligence. People asked the Imam, 'How is that, O great-great-great-grandson of the Holy Prophet?' The Imam replied: 'Human beings centre their expectations on other creatures. If they become sincere to Allah He will grant their wish and fulfill their expectations more quickly.'"

The Imam (a.s.) has given the decision that non-usage of intelligence takes a person to the boundaries of disbelief.

If you have understood the importance of intelligence and its use in the light of the instructions of the Infallibles (a.s.) then it will not be very difficult for me to move forward in my discussion, and I shall be in a position to ask you to leave aside all your prejudices and personal bias when you browse through this book, and evaluate my arguments on the basis of intellect. Then you will understand the reality of my message, that this book has neither been written in condemnation of any person nor in refutation of any viewpoints, but only to present to you true realities based on the Holy Quran and commentaries of the Holy Infallibles (a.s.) and you have been invited to use your intellect. So now, if sunrise brings an end to the night of darkness then all shall benefit from it.

I have tried to present arguments either from the Holy Quran or the traditions of the Infallibles (a.s.). As far as the Holy Quran is concerned I have only made use of the explanations of the Holy Infallibles (a.s.) for it is the unanimous view of the Shias that only they (a.s.) have the right to explain the Holy Verses as not only are they (a.s.) fully aware of the Desires of the Almighty Allah (s.w.t.), but in fact are His Desires themselves. Commentaries based on personal opinions are forbidden in our religion.

As far as traditions are concerned, I have taken these only from those books which are regarded as the fundamental books of traditions of the Shiite religion and around which the whole of the Shiite religion revolves. For example, Nahj Ul Balagah, Nahj Ul Israar, Sahifa E Kamila, Usool E Kafi, Man La Yahzur Ul Faqih, Kitab Sulaim Bin Qais Hilali Etc. I have made all this effort so that the possibility of refutation does not remain.

Only two situations arise when confronted with a proof. Either it has to be refuted by a proof that is more decisive or stronger than the first one and not making use of conjecture, analogy and references from non infallibles, and if it cannot be refuted and it should be accepted. There is no third situation. As far as stubbornness, mischief making, and giving preference to the words of non infallibles over the words of the Holy Infallibles (a.s.) is concerned, then the people of intellect will always find this repulsive. I hope that I am only addressing the people of intellect.

READING OF BOOKS IS AN ART

Writing a book is no doubt a difficult and arduous task, but it is even more difficult to read one. A book is a tool for sending a message across but it is a monologue. It is up to the reader to understand the reality of what the author is trying to convey, and that requires concentration and the book has to be read in an organized and systematic manner. In order to fully understand the book, no comment or page of a book can be ignored, for it may contain a message. Therefore even the title of a page may contain a particular Holy Verse and a message would be embodied therein.

Thereafter the references of a book have to be looked at on which the arguments of a book are based so that the strength of the arguments can be gauged. When you look at the contents page, you would have an indication of the subject matters discussed in the book. The preface of the book needs to be read so that the purpose of the book can be understood. After this, one needs to read the book from its first page to its last which is the way it has been written.

It is only after having done all this that one achieves the purpose of reading the book and gets to be in a position to either refute or accept what has been said in the book. Reading a book from the middle or from its various parts haphazardly only leads to confusion and misunderstanding. This is the manner of reading of those whose intention is not to read the book but to pick up bits and pieces of information from it so that he can debate against people of low intellect and show off their intelligence within their circle of friends.

I have conviction that my readers are those that will read this book in a manner that will give them the true and complete knowledge of it.

CHAPTER 1: CARELESSNESS

SALVATION RESTS ON BELIEFS

Every religion has certain principles, which are embedded in its roots and executed through its codes of practice, and give out fruits through its branches. It is pointless to think about the branches when there are no roots. Therefore, survival of a tree is dependent upon its roots and not on its branches.

Based on intellect we can therefore conclude that the survival of a religion is also based on beliefs and not on the performed deeds. If the beliefs are incorrect then abundance of deeds are of no use whereas if beliefs are correct then the scarcity of deeds will be acceptable. Regarding this matter Allamah Hilli has written in his book 'Ahsan Ul Aqaaid' on page 9: 'The principles of religion are those which form the foundation of religion. If any one of these is removed then religion does not remain intact'. On page 10 he states: 'The acceptability of worship and deeds as wells are salvations rests on the principles, understanding of a religion and its creed. It is the principles, which form the criterion for reward and punishment.'

Those that hold correct beliefs, but have ugly deeds will suffer punishment in the hereafter after which they will be the recipient of Divine rewards due to their correct beliefs. Eternal punishment is only for those unbelievers that do not believe in the principles of religion.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ
مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

[Shakir 52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

This verse does not state that the children were the doers of good deeds, rather it refers to the children who followed them in faith.

In 'Kitaab Ul Mo'min' Imam Muhammad Baqir^{asws} has said: "On the Day of Judgment the Lord of the Universe will stop His^{azwj} true believer and make him count each and every one of his sins and forgive them all. Neither a Prophet nor an angel would be aware of this".

In another tradition, it has been narrated that Allah^{azwj} the Self-Sufficient will cover up the sins of a believer and will not make his sins known to others. These sins will then be ordered to turn into good deeds. This has been revealed in this manner:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

[Shakir 25:70] Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

The last thing that I would like to say regarding this matter is that there is a unanimously accepted Prophetic tradition that : ‘My Ummah would be divided into 73 sects, out of which only one would go to Paradise whilst 72 of them would go to Hell’. So, from the 72 sects that will go astray, even if one person were to go to Paradise then this tradition will have been falsified. It follows from this that from the one sect that is destined for Paradise, even if one person were to go to Hell, even then this tradition will not deliver its promise.

Now, it is a matter of fact that many sects have been formed, not on the basis of deeds but on the basis of beliefs. This argument of mine can be verified by Allama Hilli’s book ‘Ahsan Ul Aqaaid’ where he said: ‘From the Holy Prophet^{saww}’s nation, the seventy two sects that are destined for Hell and one which is destined for Paradise, is not based on deeds, for the deeds of all the people to be the same is against reason. Some will be carrying out religious obligations without failure whilst others will be careless in performing them. Since people’s deeds are not of the same status and kind, therefore punishment and rewards will also be different. The one sect that is destined for Paradise will surely be due to its beliefs and not due to its good deeds. Since all the people of a particular sect profess to the same beliefs, therefore it is possible to refer to the whole sect as the one destined for Paradise or the one destined for Hell fire.’

It is therefore imperative upon the ‘Ummah’¹ that they should analyse their beliefs on the basis of intellect. Wrong deeds can therefore be subject to forgiveness, but if the beliefs are wrong then the possibility of forgiveness does not exist.

Now I am going to quote to you some more traditions from Al Kafi so that there will remain no possibility of refutation after this.

¹ Nation of Prophet Mohammed^{saww}

AL KAFI - H 966, Ch. 86, h 4

He has narrated from Hisham ibn Salim from Habib al-Sajistani from abu Ja'far, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Holy, the Most High, has said, ‘I will cause to suffer punishment all those (citizens) who live a religious life in Islam with belief in and acknowledgement of the guardianship of unjust *'A'immah* (leaders without Divine Authority) who do not possess authority from Allah, even though such followers are (apparently) virtuous and pious in their deeds. I will forgive all those (citizens) who live a religious life in Islam with belief in and acknowledgement of the guardianship of an Imam who is just in his dealings and possesses authority from Allah, even though such followers in their dealings are unjust sinners.’”

Imam Jafar-e-Sadiq^{asws} said: ‘No deed is harmful in the presence of Eman (as sins will be forgiven) but no deed is beneficial in the presence of Kufr. Have you not pondered that Allah^{azwj} Says: There is nothing which is in the way of their forgiveness except for their denial of Allah^{azwj} and His Prophet^{saww} as they eventually die in the state of Kufr.’²

Imam Jafar-e-Sadiq^{asws} said: In the presence of Eman, no misconduct is going to have any detrimental effect (in the hereafter) whereas in the state of Kufr, no benefit will be transferred from the performed good deeds.³

Imam Jafar-e-Sadiq^{asws} said that Amir ul momineen^{asws} frequently used to say in his sermons: O people! You better adhere to Deen as it is far beneficial to perform sins while clinching onto the Deen as compared with those good deeds which are carried out while remaining outside the Deen. (In the hereafter) Muslims’ bad deeds will be forgiven but non-Muslims good deeds will not be accepted.’⁴

Now there is no doubt about the fact that salvation rests on beliefs and not on the performed deeds. It is from here that I start my discussions.

Now that the importance of the principles of beliefs has become clear the question arises in the mind that how much effort has gone into propagating the beliefs. How much teaching and preaching has been done to the Shia people about their beliefs except for the fact that they have been made to just remember them superficially. Place your hand on your heart and ask yourself how many Shias are aware of the concepts of Tawheed (Divine Unity) and Adalat (Divine Justice)? Who is there among them who understand Nabuwwat (Prophethood) and the secrets of Imamah? How many of them know what the Day of Judgment is and what will happen there? I would not be wrong if I say that 99.9% of them are unaware of these principles of religion, to the point that they cannot even explain even their basic definition. In their view religion is only the performance of deeds, and take their principles as part of their culture and tradition.

² Al kafi , book of eman and kufr , chapter 337 , hadeeth 3

³ Al kafi , book of eman and kufr , chapter 337 ,hadeeth 4

⁴ Al kafi , book of eman and kufr , chapter 337, hadeeth 6

THREE TYPES OF SINS

It is an obligation upon us to keep ourselves safe from sins. This means that we have to keep away from injustice because Allah^{azwj} has revealed in the Holy Quran the conclusion that on the Day of Judgment a caller shall cry out 'Curse of Allah^{azwj} is on the unjust'.

It has been narrated from Imam Mohammed Baqir^{asws} that:⁵

“ZULM (or sins) are of three types

1-The one which Allah^{azwj} will forgive

2-The second which Allah^{azwj} will not forgive

3-The third which Allah^{azwj} will not ignore until justice is done

The one which Allah^{azwj} will not forgive is ‘SHIRK’, and the one which Allah^{azwj} will forgive are those sins which a person would committed on himself in the matters which are between him and his creator (such as prayers, fast etc). The one which will not be ignored until justice is done are those that a person has committed against other human beings”

This is the scientific age and everything gets done scientifically. If someone were to give you multiple tasks to perform what would you do? Would you start from whatever tasks are in hand and take it from there or would you first make a priority list.

Let’s say for example that you have run out of flour in your home and your family is hungry, while one family member happens to be ill and needs attention. What would you do? Would you go and buy the flour first to feed the family or would you first take the sick person to the hospital? Obviously every person of intellect would first give priority to take the sick to the hospital and then buy the flour, because the other family members would still live, albeit being hungry, but not taking the sick to the hospital would endanger his life. My Master^{asws} has divided sins to be of three types. One, which will be, forgiven, one which will only be forgive after punishment or compensation and one which will never be forgiven. Now if you have the intention to stay away from sins, which of the sins will you worry about first? Which one the second? And which one is the third?

In my preface to this book, I had written those logical points, which I am sure will appeal to your intellect. I am reiterating this appeal. You let me know using your own intellect whether you will first try and stay away from those sins which will never be forgiven, or not? Then you will worry about the second type and then

⁵ In usool-e-kafi , Chapter of Al-Kufr, 264 , hadeeth 1.

lastly about those sins where my Master^{asws} has given me hope of forgiveness. So, now the list of sins to stay away from is somewhat like this.

1-Shirk

2-Dealing with others

3-Obligations of religion

But the priests of our religion have reversed the above order completely. They have explained to us our religions obligations and given them the top priority, secondly, to the matters of dealings with others and lastly they have told us about Shirk. Even then, they have only said that we should not believe in more than one God. If you were to even pay a little attention to this you will see that at the present time hardly any work is taking place in the Shiite world to explain the principles of religion. All our resources are being spent on explaining how to perform our ablution correctly, if we forget one cycle in our prayer then what shall we do etc. And most importantly, focus has been more on how to collect Khums. When you listen attentively to those that lead prayers and ascend the pulpits, and analyse their speeches you will realise that their main purpose is Khums and nothing but Khums.

How did this come about? Why were our preferences changed to be in the reverse order? Why have we been kept unaware of our beliefs? We shall consider all these points in the next chapter, but before we proceed to the next chapter please reflect upon this, as it is a matter of eternal life, either of damnation or salvation, eternal punishments or eternal rewards. Do not take this lightly as it could cost us an unrecoverable loss, an opportunity which will never be given to us again!

CHAPTER 2: AND NOW IT HAS COME TO THIS

The matter that I have referred to in the previous chapter will now, God willing, be discussed in more detail. At present I am giving you a glance at this situation after which I shall quote a tradition from the Commander of the Faithful (a.s.).

The eminent scholar Zakir Husayn in his book '*Hamaare Murtaza Ki Shaan*' has referred to by way of example:

Questioner: 'What is this unity of the light of Muhammad (s.a.w.) and Ali (a.s.) that has been narrated in the traditions?'

Maulana: 'Do you know the obligatory and the recommended acts in Namaaz (prayer) and wudhoo (ablution)?'

Questioner: 'Yes, whatever is necessary.'

Maulana: 'You do not have the complete knowledge of these things and you want to know about vain things? Go away and do not get involved in vain discourse.'

If you have got the general picture of what has happened here then I shall now quote what the Commander of the Faithful (a.s.) has said:

'Four things are proof of decline. Wasting of principles of religion, sticking to the branches of religion and consider them more important, elevating the dishonorable people, looking down upon the honorable people.' (**Nahj Ul Israr Page 77**).

Keeping this tradition in mind, you will find it easier to understand what I am about to say. This will no doubt disturb the mind whilst one wonders why all resources and efforts have been directed towards the branches of religion rather than at its principles. Have we been given this life so that we should only worry about whether we should wash our faces once or twice during ablution? Alas, after 1400 years, the rules of ablution have yet to be sorted out. Or shall I say that this is nothing but frivolities of knowledge whose purpose is to divert the people from the purpose of their life and get them entangled in discussion. The kind of discussions which are better avoided, because the more hairs they split in these intricacies, the more entangled they will be and the differences they will create and the more doubts they will create in regulations. Today there are differences in the most ordinary of regulations between the Fuqaha (Jurisprudents). The result of this is that today the believers have been divided into different groups of different ways of doing things. This is despite the fact that Allah (s.w.t.)'s Commands are decisive and there is only one Sharia (law) and

not fifty thousand. You have seen above from the statements of the Commander of the Faithful (a.s.) that by giving preference to the branches of religion over its principles is proof of decline. Now, reflect upon the decline that has set in on the Shiites, both in their worldly matters as well as their religious matters, and ponder over what their causes might be.

RECOGNITION OF IDOLS

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

[Shakir 2:256] There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

I would like to point out two things from this verse. There is only one handle to hold on to for all the people. Each person cannot hold on to his own handle. Secondly, it is necessary to disbelieve in Shaitan before believing in Allah (s.w.t.). Believing and disbelieving is with understanding, as that which is done in ignorance is void. That which a person does not even know, can he accept or reject it. I am only touching upon the understanding of belief at the moment as this is away from the topic of this book. God willing I shall deal with this matter at its appropriate time and place. Let me first deal with disavowing Shaitan.

In order to disavow Shaitan we have to first understand him and his methods. Allah (s.w.t.) has told us in many places in the Quran to save ourselves from Shaitan, and so if we do not even know who he is how shall we save ourselves from him. We do not even know how he misleads us and what kind of web of deceit that he spins in order for us not to fall into his trap. Let me now explain to you how he misleads people so that we can save ourselves from him.

THE WEB OF SATAN

There is a long sermon from the Commander of the Faithful (a.s.) which is titled 'The will to Kumayl Ibn Ziyad'. In this he (a.s.) has made Qumayl aware of all things big and small about this world and the hereafter. In this he (a.s.) has shed light on the workings of Shaitan. He (a.s.) says: 'O Kumayl! Iblees has not made any promises for himself. The promise he made to his Lord was to lead the people towards sin so that they may be destroyed. O Kumayl! He will entangle you in his web with enjoyment, and he will tell you what he knows and you will follow him and will not be able to let go, as you will think that he is dear to you although he is Satan, the accursed. Then when you go near him and are

contented with him he will then show you ways that lead to destruction from where salvation would be impossible. O Kumay! He has a web which he sets up, so fear this so that you may not get entangled in it. O Kumay! The world is full of his webs. No one will be able to attain salvation from it except through us. O Kumay! As you have been commanded, attain salvation from this through your love for us so that Satan will not become part of your wealth and children. O Kumay! Do not be misled by those that prolong their prayers and keep fast all the time and give charity and are of the delusion that they have the correct understanding. O Kumay! I swear by Allah (s.w.t.) that I have heard from the Holy Prophet (s.a.w.) that when Satan wants to lead people towards desires like intoxication, eating the flesh of swine and other sins, then he first leads them to excessive prayers and prostrations, then he gets them to fall for the Imamat of the false Imams who will call towards Hell on the day of judgement when nobody will be helped. (Nahj Ul Israr Page 366).

Read again the last section from the words 'O Kumay! Do not be misled' up to the end and think over it with all your concentration, so that you may understand the web of deceit spun by Satan and save yourself.

A HUMAN BEING'S NATURAL WEAKNESS

We now have to see why it has come to this that the matters of religion have been changed one by one. Why have the Commands of Allah (s.w.t.), the Holy Prophet (s.a.w.) and the Imams (a.s.) been disregarded. If we inquire into this then we will have to go back into history to the time of the Holy Prophet (s.a.w.).

Allah (s.w.t.)'s Commands were given out by the Holy Prophet (s.a.w.) and obedience to him (s.a.w.) was made compulsory, without any if's or but's. Then he (s.a.w.) explained the secrets of Tawheed (Divine Unity) and Wilayah (Mastership) of Ali (a.s.) again and again at the end announced this on the plains of Ghadeer because his (s.a.w.) complete Message was hanging on this particular matter. In other words the Holy Prophet (s.a.w.) did two things. He gave out the exoteric commands that we have to follow and the esoteric command of Wilayah of Ali (a.s.).

Now it is an inherent human weakness to worship someone, from day one. When he could not understand the One Creator, he started worshipping stones, trees, moon, sun, stars etc. If nothing else, he started zero worship in the name of hero worship. The people at the time of the Holy Prophet (s.a.w.) were not exempt from this. When you look at that history you will see that even at that time there were only a handful of people who obeyed the esoteric commands. Most of them were busy in finding out the rules of Namaaz (prayer), Roza (Fast) and Zakaat (Charity) that is why the foundation of their religion could not become strong. You will see that the esoteric knowledge only comes from Ahl Ul Bayt (a.s.) and no one else. Things were not that bad at the time of the Holy Prophet (s.a.w.), but

soon after, the fire of envy enveloped the hearts of these people, turning them against the Ahl Ul Bayt (a.s.).

They wanted the people to refer to them and honour them in the same manner as they do the Ahl Ul Bayt (a.s.). But this matter was that of knowledge and to steal this was beyond their capabilities. As this period was just close to that of the Holy Prophet (s.a.w.), some of his (s.a.w.) commands were still ringing in their ears and even this used to bite them. They wanted high authority in the land and in matters of religion. Therefore during the period of the first two caliphs it was forbidden to write down the narrations of the Holy Prophet (s.a.w.). And so slowly as time went by the importance of the words of the Holy Prophet (s.a.w.) began to lose their importance in the daily lives of the people the personal opinions of the leaders began to gain more importance. All this was as a result of greed, envy and enmity towards the Ahl Ul Bayt (a.s.).

The people after the Holy Prophet (s.a.w.)'s time had to decide whether to choose between the exoteric knowledge and the esoteric knowledge. They saw that those were with the esoteric knowledge have been ignored by the people and hardly anyone refers to them in matters of religion. Who used to ask Salman (s.a.), Abu Dhar (r.a.) and Miqdad (r.a.)? Even then, at that time they used to refer to the people of fatwa like Ibn Abbas and Ibn Mas'ud etc.

And about the exoteric knowledge, its affair was of a different nature altogether. There is no doubt that 'marjaiat' is gained from this knowledge and not from other. What glory they have. Hordes upon hordes of people are coming, kissing their hands, acquiring exoteric commands, and presenting gifts. Its like mangoes are being sold at the price of their seeds. They had an open field to themselves. The traditions of the Holy Prophet (s.a.w.) had already been lowered in the eyes of the people and the Holy Quran had already adorned the Mihrab. Now what else had remained except for their own conjectures, their own opinions and their own analogies. So the matter rests here now that:

1. When it comes to the Holy Quran, then whatever of it remains after their logic, will be their conjecture.
2. When it comes to Hadeeth, then whatever of it remains after their logic, will be their opinion.
3. Where both of these are silent then over there will be their analogies.

There you are, now they have become the uncrowned kings of religion, and when they release their fatwas then no question can be asked of them, no references can be asked of them and no proofs either. You just follow them without any if's or but's, give them their dues for their efforts otherwise they will tell you to leave their marjaiat. Neither will you remain a religious person nor will any of your deeds be acceptable as now Allah (s.w.t.) has given them this right. The authorization papers to enter Paradise are being issued right here in this

world. It is another matter that even they themselves don't know whether their own deeds are being accepted or not, or whether they themselves are going to Paradise or not.

So my dear readers, this was the beginning of Ijtihad.

CHAPTER 3: DO WE HAVE TO BE IGNORANT ALL THE TIME?

I do not know whether you consider ignorance as something which is good or bad, but I know that every person trains his child from the age of three or four. Then he spends time on the child and then money. He tries very hard to enable the child to be in a position to earn enough money in the battlefield of life. And if a child only manages to have a mediocre standard of education then he is reprimanded for it.

But, when it comes to religion the situation is totally opposite. The father tells the son: 'My son, be ignorant, do not learn or reflect on any matter. I am ignorant, my father is ignorant, our forefathers were also ignorant people, and in fact our whole community is ignorant. So what is the problem? There are some people that we can ask from, and were they to tell us something wrong and we act upon it then Allah (s.w.t.) will question them and is not going to question us now is He?.' Tell me the truth, is this not the situation?

And he (s.a.w.) has also said:

AL KAFI - AL KAFI H 35, Ch. 1, h1

Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim ibn Hashim from his father from al-Hassan ibn abu al-Husayn al-Farisi from Abd' al-Rahman ibn Zayd from his father from abu Abd' Allah, recipient of divine supreme covenant, who has said the following: "The Messenger of Allah has said, 'Seeking knowledge is obligatory for every Muslim. (People should) know that Allah loves those who seek knowledge.'"

But it is due to a conspiracy that has been established over centuries that the Shiites have been told not to worry. Acquisition of religious knowledge is not an obligation on you for this only for certain people. This is not 'Wajib Ayni', but it is 'Wajib Kifayi'. You are the general public and are crippled and therefore not subject to questioning. You go and get jobs, run businesses and enjoy yourselves, and when you have a religious matter to sort out then come to us for we are the specialists. The reward for our efforts is that you should give us a fifth of our wealth (In whichever way you may have earned it) then you are free for a whole year and no more burdens are on you.

The Holy Prophet (s.a.w.) did not leave a single stone unturned on this matter. He used the words 'on every Muslim' in the above tradition. So even if a single person were to opt out of the seeking of knowledge then he will no longer be a part of the whole. If you are still not convinced then look at another tradition:

AL KAFI - H 49, Ch. 2, h6

Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from Idris ibn al- Hassan from abu Ishaq al-Kindi from Bashir al-Dahhan from abu 'Abd Allah, recipient of divine

supreme covenant, who has said the following: “O Bashir, there is nothing good in those of our people (followers) who do not acquire good understanding of religion (*Fiqh*). If someone among them may not have good understanding of religion he needs to ask those who oppose us. When he needs them they lead him astray without him even realising.”

I think there should not be any doubt that remains about this matter now. If you wish to be counted among the honoured ones, or if you want to be regarded as one who follows the Holy Prophet (s.a.w.) and the Imams (a.s.) and if you do not wish to enter the door ignorance, then acquire religious knowledge and act on it, no less no more.

FROM WHOM SHOULD BE ACQUIRE KNOWLEDGE

Let it be clear that the Holy Prophet (s.a.w.) did not tell us to acquire knowledge, rather he told us to seek it. Now it becomes necessary for us to find out whom to seek it from. Were we to seek it from the wrong source then our efforts would be in vain, time would be wasted and we would be sinners. Come, let us ask the Holy Quran as to whom we should seek knowledge from.

قَلَيْبَظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

[**Shakir 80:24**] Then let man look to his food,

It has been explained in Tafseer Safi that Imam Baqir (a.s.) was asked about the reference to food in this verse and he (a.s.) replied: This is man’s knowledge which he should seek. The commentator then said that what the Imam (a.s.) is saying is that knowledge should be acquired from the Ahl Ul Bayt (a.s.) in whose houses the revelation came down. Knowledge sought from other sources would be incomplete and weak.

In another tradition the Commander of the Faithful (a.s.) has said: ‘Knowledge has been safeguarded with its inheritors and you have been Commanded to seek the whole of it from those that have it (The Ahl Ul Bayt (a.s.)).’

In another tradition Imam Ja’far Al Sadiq (a.s.) has said: ‘The knowledge that the Holy Prophet (s.a.w.) has left, we the Ahl Ul Bayt (a.s.) are its inheritors’.

WHO ARE THE SCHOLARS?

The term ‘knowledge’ is an attribute which mean ‘to know’, and ‘ignorance’ means ‘not to know’. People of understanding know that the majority are normally in the opposition. Two opposite things cannot co-exist at the same place e.g. fire and water, similarly, intellect and ignorance cannot be in the same person at the same time. If you consider someone knowledgeable then you have to deny every kind of ignorance in him. If he is considered knowledgeable in

matters of religion then you will have to deny his ignorance in all matters of religion. Now, is there anyone who can make this claim of being knowledgeable? Does anyone have the right to call someone knowledgeable?

Apart from the Holy Infallibles (a.s.) everyone else gains knowledge, and the more they gain the less ignorant they become. Those who gain knowledge are not the knowledgeable ones but can only be referred to as seekers of knowledge. Compared to each other everyone is knowledgeable. I am knowledgeable compared to my son. Someone else is knowledgeable compared to me, and this chain has no bounds. The Holy Infallibles (a.s.) have clarified this matter so that everyone cannot wear this crown on their heads. I am only presenting two traditions here which are sufficient for those who wish to understand.

AL KAFI - H 56, Ch. 3, h4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Jamil who has said the following: “I heard Imam abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘People become of three groups: Scholars, those who learn and garbled ones. We are the scholars. Our followers are the ones who learn. The rest of the people are garbled ones (who do not have any meaningful opinion in life).’”

“O Kumayl! Remember that there are three kinds of people: one kind is of those learned people who are highly versed in the ethics of truth and philosophy of religion, second is the kind of those who are acquiring the above knowledge and the third is that class of people who are uneducated. They follow every pretender and accept every slogan, they have neither acquired any knowledge nor have they secured any support of firm and rational convictions.” – **Nahj UI Balagh Saying No. 146**

CHAPTER 4: IJTIHAD

Before I start discussing this important topic I think it is better if I were to mention a few points.

The majority of us, in fact the majorities of the majority are of the understanding that whatever you hear you should accept and not try to find out what the reality is. That is why when someone tries to explain the reality to them, they are surprised when it contradicts with their beliefs which they know nothing about, and then they start arguing. Therefore it is better for me to explain a few things beforehand so that it would cut out unnecessary arguments later on.

IJTIHAD

Ijtihad is the maximum efforts of a jurist to enable him to get the presumption of a Sharia law – Allama Asad Haider.

This is not my definition but one that I have taken from a Mujtahid and therefore am free from any blame. Anyhow, I thank Allah (s.w.t.) that in the very beginning it has reached the minds of my readers that Ijtihad has nothing to do with certainty. If the foundation of Sharia law were to be set on Ijtihad, which permits conjecture, then the result would be subject to doubt.

Let me quote another Mujtahid, Allama Bakhshahi of Tehran from his book '*Imam Ja'far Al Sadiq (a.s.) Peshwa U Mazhab*', where he states: 'The significance of Ijtihad in relation to Islamic Law is such that a Mujtahid takes the raw material of information and then processes it in his factory by doing Ijtihad and then supplies the final product to the Islamic Society. This is why the thinker Agha e Mutahhari has referred to Ijtihad as the engine that drives Islam.'

Apparently it cannot be refuted that during the times of the Infallibles (a.s.) the term Ijtihad was not there, and even in the traditions it has never been used like it is being done today in reference to the Shia and the Sunni jurists. This term was neither used to refer to the Infallibles (a.s.) nor did they use it for any of their companions who were scholars.

He goes on to say that, '*We also see that until the 4th and the 5th century Hijra, the scholars use to make use of the term Ijtihad in reference to analogy and opinion. For example Sheikh Tusi in his book 'Uddat Ul Usool', in one of his arguments has referred to Ijtihad to mean analogy*'.

Let us take a breather here and let this sink in for a while.

1. The terms Ijtihad and Mujtahid have nothing to do with the Holy Infallibles (a.s.) and they never used these words in the manner that is being done today.
2. The Infallible Imams (a.s.) never appointed any Mujtahid to be a guide for the people and therefore a Mujtahid can never be a NAIB-E-IMAAM. (Appointed representative).
3. The terms used by the Infallible Imams (a.s.), like scholar or jurist can never be taken to mean Mujtahid.
4. In both the Sunni and Shia schools the terms Ijtihad and Mujtahid are both being used in the same meaning.
5. Ijtihad and analogy are two names of one thing.

It is my view the term Ijtihad has been clarified sufficiently, but for the contentment of the mind I would like to refer to Mufti Ja'far Hussain's commentary on Nahj Ul Balagah's Sermon No. 18:

'It is the view of the Imamia Sect that Allah (s.w.t.) has not authorized anyone to make laws of Sharia nor did He (s.w.t.) Command anyone to act according to a Mujtahid's opinion. There are no two Orders for that same issue. Whichever the opinion that the Mujtahid finally concludes, is regarded as sufficient both for himself as well as his emulators. But, this is regarded as an apparent command which is in replacement of the actual command. He has dived into the sea of knowledge and tried to get to the pearl, but ended up with only its shell, but he does not say that his emulators should consider it as a pearl and get its value accordingly. It is another thing that the valuer would value it at half its value so that his efforts do not go to waste and his courage does not break.

I have only mentioned the above so that their viewpoint can be understood. I shall be analyzing this and pointing out its shortcomings at its appropriate place.

QIYAS (ANALOGY)

In religion the meaning of Qiyas is the application of a command in one matter to another matter based on a common ground. This then demands that the order should be the same for the two matters. - (Commentary of Sahifa Kamila by Mufti Ja'far Husayn)

ISTAMBAAT

This means the extraction of religious law based on the application of logic by the Jurist. (Al-munjid)

Now that these three definitions have been explained, we now come back to the main topic of this book, Ijtihad.

BEGINNING OF IJTIHAD IN SHIA SECT

Whenever you wish to know about something then you have to look at its inception, otherwise you will not be able to understand its conclusion. Its like trying to untangle a knot, one has first to look for one of its ends and then try and untangle it.

That is why my Master the Commander of the Faithful (a.s.) has said: *When you are in doubt about a matter, you can understand it ending by looking at its beginning.* Therefore it is necessary that we look at the inception of Ijtihad so that its reality may dawn upon us.

I have pointed out in Chapter 2 how Ijtihad entered among the Sunnis. In practical life this started during the era of the 1st caliphate and then the second and carried on to the extent that those who were considered to the companions used to think that it was their birth right to use their own opinion in matters of religion. This is why the Sunnis regard all companions to be Mujtahids and cover up their mistakes by regarding it as an 'error of Ijtihad'. It was later on, at the time of Abu Hanifa that Ijtihad was done in an organized manner, when he started commenting on the Holy Quran based on his opinion and declared some Hadeeth to be of a doubtful nature. This gave him an open field to play in. Later on many others followed on from him and created their own sects. They also created the principles of jurisprudence which formed the basis of Sharia law. (Al Risalat Ul Ilmiya Fi Akhbar Ul Ma'sumeen – Al Risala for short) It has been quoted from *Rawdat Ul Jannat* by Muhammad Baqir Khonsari: **'It is the unanimous view of all the scholars that the first one to set the principles of jurisprudence was Imam Shafei of the Sunnis'**.

I am only delving into this for the sake of understanding it and not to narrate the history of Ijtihad among the Sunnis. This has nothing to do with us. It's their affair. We are only interesting in finding out where this plague came from and how it was established among the Shias.

Allama Bakhshashi has quoted his book, *'Imam Ja'fer Al Sadiq (a.s.) Peshwa O Raees E Mazhab'* that the first Shiite scholar who used the term Ijtihad in the other meaning was Allama Hilli (died 726 AH) who in his book, in the chapter of Ijtihad used the term Ijtihad in the same meaning that it is being used today in. This was the time period in which the term Ijtihad accepted the Shiites or, shall I say, the Shiites accepted Ijtihad.

Well, that was the 8th Century AH. Let us now go back a little. Allamah Muhammad Baqir Kamrohi's book, in his preface of Sheykh Saduq's book *Al Khisal* he says: Among the Shiites, until the end of the 4th Century AH, on the

Holy Quran and the Traditions of the Infallibles used to be the source of law. But, when they started following the scholars of other sects, they started writing books on Principles and Jurisprudence; they introduced Consensus and Evidence of reason also as sources of law. When it was pointed out to them that this was against the teachings of the AHI Ul Bayt (a.s.), they tried to explain it away by saying that the consensus includes the person of the Infallible Imam (a.s.), whilst the evidence of reason on its own is not a source but is part of the evidence which forms the law. This then led to the introduction of analogy (Qiyas) in the Shiite sect.

This was the time when referring to the Holy Quran and the traditions as sources of law, came to an end. Those than hung on to these two weighty things as the only sources of law lost the attraction of the scholars and the attention of the people.

Let me clarify the claim that *'by consensus we mean that the Infallible Imam (a.s.) is included therein'*. Now it is up to you if you wish to accept this claim without any evidence, however, it does not make sense. If you were to look at the discussions of these scholars you will see that they differ vigorously among themselves on many small and big issues. This proves that the person of the Infallible Imam (a.s.) is not present among them and part of their differences. The purpose of the Infallible Imam (a.s.) is to remove differences and not to create them.

Furthermore, since they started to create a parallel system in contrast to the unconditional obedience to the Infallible Imam (a.s.), how is it possible for the Infallible Imam (a.s.) to be part of this discussion and be agreeable to their analogies?

It has been clarified that the Shiite Sect was clean from the impurities of Ijtihad up until the end of the 4th Century AH.

Now, it is said that *'Excuse for the sin is worse than the commission of it'*. In this way they have sacrificed the Traditions of the Holy Infallibles (a.s.) at the altar of the rules which they took from the Sunnis. Their assertion that the evidence of reason and consensus are the tools with which they uncover the sayings of the Holy Infallibles (a.s.) is also invalid, because these two tools can have something to do with Imam Shafei of the Sunnis since he was the one who made these up, but they cannot have anything to do with the Holy Infallibles (a.s.) since they (a.s.) neither mentioned nor commanded the use of them.

We are discussing the period of the 4th Century AH, but this matter goes further. As I have said before, Marjaiat is an intoxicant like none other. Even at the time of the minor occultation, despite having respect for the last of the Imams (a.s.), they had started thinking about establishing their Marjaiat. The first thing they did was to introduce the term 'Naaib e Imam' (Representative of Imam) and adopt it

for themselves. They were soon reprimanded for this from the letters that came of Imam (a.s.), and so the Shias were kept safe from the deceptive traps of Satan.

As soon as the major occultation started, the desires of these deceitful people came to fruition. What they then did was to refer the four messengers of the Imam (a.s.) as 'the four representatives' and made them well known as such, **despite the fact that these four noble people never used this term for themselves**. There is no mention anywhere in history of the usage of this terminology for these four noble people. *Al Kafi* was compiled during the minor occultation and does not refer to this term anywhere. *Man La Yahzur Ul Faqih* was written immediately after the start of the major occultation and there is not mention of this terminology anywhere in it either. Is it not strange that the Shias of that time had neither heard of these 'representatives of the Imam' nor had any knowledge of the 'four representatives'. It was centuries later that some people had 'revelations' that these terms should be pasted onto these four messengers of the Imam (a.s.) so that they should begin to be known as such among the people. This was done so strongly that if today someone were to try and uncover the veil in order to explain reality, then the people would oppose him vehemently. The whole purpose of this was that sometimes in the future they themselves would be able to adopt these terms for themselves and there would be no objection from the people. One twist in this tale is that those that referred to the four noble messengers of the Imam (a.s.) as the four 'special representatives' (Naaib e Khaas), and adopted for themselves the term 'general representatives' (Naaib e Aam) were neither Mujtahids themselves, nor were they issuing any verdicts (Fatwas), nor did they believe in the principles of jurisprudence, nor did they ever invite people to emulate them (do their Taqleed). These 'special representatives' only used to convey the commands of the Imams (a.s.) and that's it. So, they did not profit from this policy and so let us see why they did it.

There are too many veils that have covered the events during the minor occultation and it is no easy task to lift these and come to know the reality. If you were to listen to the statements of these people or peruse their books you will feel that (God forbid) the period of the minor occultation was devoid of guidance. Only a few of his letters and miracles will be seen, as if the whole of his (a.s.) network was engaged in the sole activity of the collection of Khums. Someone will be seen to be bringing Khums in a canister of oil or someone will be bringing it concealed in a piece of cloth.

When they had looked at the profitability of the situation, they then had the audacity to declare themselves as being representatives of the Imam, and these days even Imams. Ijtihad and the principles of Jurisprudence were systematically introduced among the Shias from the Sunnis.

You may be astounded by this colourful display. These are not my words, but those of Allamah Syed Baqir Musavi Khowsari from his book '*Rowzat Ul Jannat Fi Ahwal E Ulama O Sadaat*'.

Muhammad Bin Junaid who was a resident of Baghdad, and was known by the title of KATIB (Writer), was the first person who laid the foundation of Ijtihad in the Shiite world by adopting the principles of Jurisprudence from the adversaries. He followed Hasan Bin Aqeel Nu'mani in this concept and lived at the time of Muhammd Bin Yaqoub Kulayni. These two jurists are known as the *Two Old Ones*. Sheykh Toosi was the first one to follow the footsteps of Ibn Junaid who issued a number of religious commands against Yaqoub Kulayni, prompting the other scholars to try and affect a compromise between the two in order to prove both of them to be correct.

In this regard those that went against the companions of the Infallible Imams (a.s.) by using the evidence of reason, the art of theology and the analogy, were Muhammad Bin Junaid and Hasan Bin Aqeel Nu'mani. Then came Sheykh Mufeed, who made conjecture a beloved thing from what he wrote, and his companions Syed Murtadha and Sheykh Toosi who forwarded the method of Ibn Junaid and Ibn Abi Aqeel to the next generation. After this, Allama Hilli made the principles of the adversaries an obligation and got the aggressive support of both the *Shaheed E Awwal* and *Shaheed E Thaani*.

The first one to make the claim that the majority of Traditions are such that they have been derived from those books which were written on the instructions of the Infallible Imams (a.s.), upon which the Shias used to act and will continue to do so during the major occultation, was Sheykh Ali.

The Mujtahid Muhammad Idris Hilli was the first one to declare that any tradition which has only one narrator cannot be relied upon and no knowledge can be gained from it, because they do not contain any law from which a decision can be concluded. Sheykh Ta'ifa, Syed Murtadha, Sheykh Toosi all acted upon this regulation.

You have just seen what an old Mujtahid Allamah Muhammad Baqir Khonsari has explained above. Now let us see what conclusions can be drawn from all this.

1. The Mujtahid Ibn Junaid is the founder of Ijtihad in the Shia Sect, but he was himself in the Taqleed of Hasan Bin Abi Aqeel Nu'mani and they both were at the time of the Minor Occultation.
2. These two elders are referred to as the 'Two Old Sheykh's' (Qadeemain').
3. Ibn Junaid is the first Shia Mujtahid to not only adopt the principles of Jurisprudence of the Sunnis but also made these a part of the Shia Sect.

4. The great Mujtahid who completed the adoption of these principles as part of religion was Sheykh Toosi.
5. Ibn Junaid lived at the time of Sheykh Yaqoub Kulayni the narrator of traditions, and openly opposed him.
6. The words, 'Some Mujtahideen tried to make a compromise between the two and try and prove both of them to be correct' testifies that there were some scholars who had the same Ijtihad mentality.
7. The vehement opposition to Sheykh Yaqoub Kulayni shows that the process of Ijtihad had already started and the road to the guidance of Infallible Imam Mahdi (a.s.) was being blocked. These people were backed by the government of that time because Ibn Junaid was a minister of Mo'iz Ud Dowla in the Buyid period.
8. The Mujtahids of that time stopped following the traditions and started opposing the great collector of traditions Sheykh Yaqoub Kulayni, who presented to us his monumental book 'Al Kafi', which is based on the original principles of religion and is regarded as a reliable book, vehemently opposed him in opposition to the Traditions of the Holy Infallibles (a.s.) started following their own opinions based on conjecture and analogies and gave preference to Ijtihad.

If this religion of the Mujtahids were to be analysed, what would be the criteria for it? Personal opinions, personal choice, personal circumstances or the words of an Infallible?

Certainly those that are aware and love their religion would say that the criteria should be the words of the infallible Imam (a.s.). So, without any hesitation I would like to quote one tradition from Al Kafi and let you decide.

Imam Jafar (a.s.) said, "People have been ordered to get our understanding, and to turn to us (rujoo) and obey what we say. If these people fast , offer prayers , and give testimony of allah but have this thing in their heart that they would not turn to us , they would become polytheists" – **AL KAFI**.

Now look at some more from *Rowzat Ul Jannat* :

1. The first person to say that truth can only be reached by four sources – The Holy Quran, Coincidental traditions (Hadees), The Evidence of Reason (Aqal) and Consensus (Ijma), was Abu Huzaifa Wasil Bin Ata who was the first one to be referred to as a Mu'tazilite. He is the leader of the misguided and the father of the Mu'tazilites. He used to live in Medina and has the title Abu Huzaifa Ghazali.
2. It is the unanimously accepted view of all the scholars that it was Imam Shafei who first made up the principles of jurisprudence.

The more you look into these Mujtahideen the more shocking revelations you will come across and you realize that the reins of this matter are in the hands of the adversaries.

The main problem is that the Shiites have been impressed by the general appearance of these Mujtahids who have adopted the apparent religion of the Infallible Imams (a.s.), but follow their adversaries. The Shias, when they look at their turbans and cloaks that they wear, get easily influenced by them and consider their words as being the guidance of the Holy Infallibles (a.s.).

EVIDENCE OF IJTIHAD FROM THE HOLY QURAN

It has now become clear from the words of the Jurists themselves that Ijtihad, by its word and its meaning has been taken from the Sunnis and it has nothing to do with the religion of Ahl Ul Bayt (a.s.). The focus of the people has been turned away from the Ahl Ul Bayt (a.s.) and towards the Jurists. They quote from the Holy Quran in order to justify their misdirection and quite surprisingly the Shiites have believed them. This is the result of staying away from religion that every one tends to lend his ear to anyone who calls to them and ends up mortgaging his intellect to him. They not only lose their religion to them but their wealth as well. They then end up making enemies out of those who reject the fallibles and only follow the Infallibles (a.s.), and only emulate those whose obedience has been commanded by Allah (s.w.t.) and they do not include others in this matter. Anyhow, let us now examine the Verses which are presented as proofs of the establishment of ijtiHAD. **Incidentally, these verses are the same that are presented by the Sunnis for the justification of their Ijtihad.**

The verse is from Sura Tawbah (Repentance) 9:122:

ا ف

يَتَفَقَّهُوْا

الدِّينِ وَلِيُنذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ

[Yusuf Ali] Nor should the Believers all go forth together: if a contingent from every expedition remained behind, **they could devote themselves to studies in religion** and admonish the people when they return to them— that thus they (may learn) to guard themselves (against evil).

[Mohsin Khan] And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) **may get instructions in (Islāmic) religion, and** that they may warn their people when they return to them, so that they may beware (of evil).

[**Pickthal**] And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

[**Shakir**] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves **to obtain understanding in religion**, and that they may warn their people when they come back to them that they may be cautious?

Now, some of you will be of those who recite the Holy Quran quite regularly and some of you might have even read some of these commentaries. Tell me the truth, from the above translations; can you even catch a glimpse of the permission of Ijtihad or the justification for it?

Let me now quote from Syed Ali Haeri's book where he has referred to the above verse as, '*In Sura Tawbah it has been revealed that it is not the responsibility of all the believers to travel for the sake of acquiring knowledge, but a group from among them should endeavor to gain the knowledge of jurisprudence and wisdom so that when they return to their people and warn them then maybe they will fear the punishment of Allah (s.w.t.)*'.

He then comments on this that 'Therefore, a few matters can be proven from this verse. Firstly, the acquisition of knowledge is a collective responsibility and not an individual one.

Secondly, there is no need for the general public to indulge in this exercise as they are handicapped by simply being members of the general public. It is now obligatory on the educated ones to teach the ignorant about matters of religion.

Thirdly, the warning has to be based upon the knowledge of the allowed and the forbidden and the Commands of Allah (s.w.t.). This warning deals with logic and verdicts because the Mujtahid talks without mentioning the Divine Verses and Hadeeth. Ijtihad is therefore necessitated because until such time as the Mujtahid is well versed in religious matters it is not possible for him to warn the people, and if he does, without being well versed, then he cannot be relied upon.

Fourthly the words 'Maybe they will fear' prove Ijtihad, because the public is listening to them without any proofs and act upon these bears testimony that they have the fear of God in them. They themselves do not possess the ability to acquire this knowledge because they are emulators (*Muqalliden*). Ijtihad is thus proven.

I am convinced that your eyes will have been opened after listening to the above arguments. The way Ijtihad has been proven by the above points makes me feel as if someone is telling me that 'The day has dawned, the sun is shining, there is

also a cool breeze and the branches of the tree are in motion, this therefore proves that there is a crow sitting on the tree’.

The following points are actually proven from this discussion:

1. The words ‘Obtaining understanding in religion’ has been translated as ‘The knowledge of Jurisprudence’.
2. Acquisition of knowledge is only for a few and not for all.
3. The whole of the Shiite world has been described as illiterate, and this is what actually suits the Mujtahids as illiteracy of the people is profitable for their business.
4. The verdicts of the Mujtahids have been considered as the Commands of Allah (s.w.t.).
5. ‘Warning’ has been taken to mean Ijtihad and these warnings can only be done by logic and verdicts.
6. The idiocy and stupidity of the people has been made the reason for Ijtihad as they neither ask for any proofs nor for any references. They just bow their heads to the statements of the Mujtahids and follow them blindly.
7. The Mujtahids have been declared as being ‘well versed in knowledge’.

If you go through the above points again you will realize that this mujtahid has placed certain accusations on none other than the Words of Allah (s.w.t.) i.e. the Holy Quran Itself.

1st Accusation

The acquisition of knowledge is only for some people and not for all whereas Allah (s.w.t.) and the Holy Prophet (s.a.w.) have commanded us to do otherwise. Not only in the verse under discussion, but in the entire Holy Quran there is no indication for the acquisition of religious knowledge incumbent upon only a few. This audacious attitude is only being promoted for the preservation of the institution of Marja’iat and to keep people ignorant in opposition to the Commands of Allah (s.w.t.) and the Holy Prophet (s.a.w.).

2nd Accusation

Not only in this verse, but in the entire Holy Quran, Allah (s.w.t.) has never referred to the believers as illiterate, or stupid or dishonorable people like this Mujtahid has. In the Holy Quran words like ‘Ignorant’ etc. may have been used for the unbelievers, polytheists and the hypocrites but not for the believers. Allah (s.w.t.) has referred to the believers as ‘people of intellect’ etc. but never used any ugly words for them. Nowhere has it been said that the warner or the one who enjoins good and forbids evil should be a person of a particular level of knowledge. In fact this is proven from the fact that based on the verdicts of the

Mujtahids themselves the enjoining of good and forbidding of evil has been included in the branches of religion thereby expecting everyone to perform these acts and not the Mujtahids only. Whosoever knows whatsoever should warn those that are unaware of it and it is not necessary to be a Mujtahid before one can do this.

3rd Accusation

There is nowhere in the Holy Quran anything devoid of evidence or proofs. It is not allowed to issue verdicts without making any reference to Hadeeth as they claim it to be. There are many places in the Holy Quran where we have been told to ask for proofs and to give proofs. Allah (s.w.t.) Himself has given proofs of the claims that He (s.w.t.) has made and asked people to produce their proofs for their claims. So who are these people who consider themselves to be above the provision of proofs or evidence or reference? The Holy Quran has in fact forbidden the religions without proofs or blind imitations, and so from the Holy Quran, neither is Ijtihad proven nor Taqleed.

The reason why the Mujtahids have made use of this verse is because they saw the word '*Layatafaqqahu*' in it and they thought that it would be a good idea if they were to translate it as '*Usool Fiqh*' (Principles of Jurisprudence), which were actually made up some 200 years after the passing away of the Holy Prophet (s.a.w.). In this way they altered the meaning of the verse to allow them to place a lot of weight behind jurisprudence, so that the people would think that the Jurisprudence of the Mujtahids has actually been commanded by Allah (s.w.t.). This was despite the fact that this word has been used in many places in the Holy Quran to denote 'understanding'.

If we were to look at the statements of the Holy Infallibles (a.s.) then we would see that this word has been used in the same manner. For example when Imam Husayn (a.s.) wrote a letter to Habib Ibn Mazahir to invite him for help then he addressed it as 'From Abu Abdillah Al Husayn to **a man of understanding** (Rajool Un Faqih) Habib Ibn Mazahir'.

Can someone now tell me as to which *Usool Fiqh* did Habib Ibn Mazahir study or whether he used to issue any verdicts (Fatwas)? When you study the whole of Imam Husayn (a.s.)'s letter you will realize the connotation of the epitaph '*Man of Understanding*' that he (a.s.) used for Habib Ibn Mazahir. He (a.s.) says in his letter '*O Habib! You are **aware of our station and position**, therefore come to our help*'. It is now established that according to Imam Husayn (a.s.) the '*Faqih*' is one who understands the position and the station of the Imam (a.s.). This word has no relationship with the branches (Furoo) of religion.

Now let us look at the meaning in which the Mujtahids take to be the meaning of 'Faqih'.

AI KAFI H 206, Ch. 22, h8

it is reported that: A number of our people have narrated from Ahmad ibn uhammad ibn Khalid from 'Isma'il ibn Mihran from abu Sa'id al-Qammat and Salih ibn Sa'id from Aban ibn Taghlib who has said the following: "Once a man asked a question from Imam abu Ja'far, recipient of divine supreme covenant, who replied to it, and then the man said, 'The *Fuqaha* (scholars of law) do not say this.' "The Imam then said, 'It is a pity. Have you ever seen a *Faqih* (a scholar of law)? The real *Faqih* is one who maintains restraint from worldly matters, who is deeply interested in the life hereafter and holds firmly to the *Sunnah* (noble tradition of the Holy Prophet, recipient of divine supreme covenant).'"

In AL KHISAL Imam Ja'far Al Sadiq has said: A man becomes a FAQIH by leaving greed and personal desires to the extent that he becomes unaware of what he is wearing or has even eaten.

These traditions have effectively eradicated the definitions of the Mujtahids. When we read history we see that most of the lives of our Imams (a.s.) have either been spent in prisons or they have lived in their own cities. So then who used to give verdicts (Fatwas) in far flung areas where people did not have the direct contact with the Imams (a.s.)? If people of those areas were in need of Mujtahids then who were the people appointed by the Imams (a.s.) as Mujtahids for those people? If there was no need for the Mujtahids at that time then there is no need for them today. As far as newly occurring problems as time goes on is concerned, God willing, this shall be discussed in the next chapter.

The author of '*Al Risala*' has indulged in additional discussion on this verse. 'In this verse two terms '*Fiqh*' and '*Tanzeer*' (Warning) are used by these people to prove Ijtihad. I have done the exposition of the term '*Fiqh*' above. Now let us look at the other term '*Tanzeer*' (Warning). Firstly let us look at the Mujtahideen of today. After the revolution of Iran, now that the government is in the hands of the '*Ayatullahs*' and the '*Hujjatullas*', and they have their own schools of learning, it has become obligatory on every group that they should send their representatives to Iran in order to learn Jurisprudence from them so that on their return they can warn their own people who would then be able to save themselves from the 'punishment of Allah (s.w.t)'.

First of all they should explain to us as to how did the term '*Tanzeer*' come to mean Ijtihad. This term actually means to warn people of the punishments of the hereafter if they were to indulge in bad deeds. For proof, I hereby refer you to the verse revealed for the day of 'Be'that':

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

[Shakir 26:214] And warn your nearest relations,

I cannot understand which part of this verse indicates that Fatwas should be given based on analogies and consensus. This verse neither proves

Jurisprudence nor its principles, nor Mujtahids nor Ijtihad, nor the issuance of Fatwas.

After this illogical struggle of the Mujtahideen let me refer you to explanation of the Holy Infallibles (a.s.) about this verse. Sheykh Saduq has recorded in his book '*Allal U Sharaa'*' that Imam Al Ridha (a.s.) in his explanation of the Pilgrimage (Hajj) said : " From whatsoever that is there for them in this congregation of Hajj, it is also that they should gain their understanding of religion of the Imams (a.s.) and spread it in every corner of this earth because Allah (s.w.t.) has Commanded in the Holy Quran that why don't some people from all sects come out and obtain their understanding of religion from the Infallible Imams (a.s.) in whose service Hajj is being done. And when they return back to their people they should relate to them the understanding that they have had from the Infallible Imams (a.s.) and warn them so that they would save themselves from the forbidden things. They must and must be a witness over their own benefits.

I hope that after this it will be clear that this verse 9:122 has nothing to do with Ijtihad or going to a 'Hawza' but it is for the annual Pilgrimage where the congregation is to gain knowledge of the traditions of the Infallibles (a.s.) and spread them across the world.

This whole issue of Ijtihad was created from not understanding religion and the misuse of the term 'Understanding of religions' (*Tafaqqoh Fil Deen*). When the meaning of religion will be explained to you it will then the whole game will become clear to you which has been played on the premise of the people being ignorant.

You should know that religion (Deen) is a set of beliefs (Usool) whereas religious laws (Shari'at) is both of the 'Usools' and 'Fur'oos' put together. This is because the belief never changed because from Adam (a.s.) to The Holy Prophet (s.a.w.) there was only one religion.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

[Shakir 3:19] Surely the (true) religion with Allah is Islam,

Since Shari'at is a combination of 'Usools' and 'Fur'oos', therefore Shari'at keeps changing over time as the 'Fur'oos' change. For example let us look at what Allamah Hilli has said in his book '*Ahsan Ul Aqaaid*' on pages 8 and 9 : 'In the Glorious Quran the Usool have been referred to as 'Deen' and the combination of both the 'Usools' and 'Fur'oos' has been referred to as Shari'at. Religion has always been one whereas Shari'ats have been five as in the verse:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

[Shakir 42:13] He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.

The Verses clearly show that the religion of all these five great prophets was one whereas they had five different set of laws. In fact all the prophets came with the one and only religion as has been mentioned in the verse before that 'Surely the religion with Allah is Islam'.

The point to ponder over is this that if there was a Command to ponder over Shari'at then some sort of argument could have been made to delve into the principles of jurisprudence, however, the Command is to ponder on religion (Deen) and therefore it can only mean to try and understand the beliefs. This is why Imam Husayn (a.s.) referred to his Habib Ibn Mazahir as a 'Man of understanding' (*Rajul Un Faqih*). It is now proven that '*Fiqh*' stands for the understanding of the station and position of the Imam (a.s.) and a *Faqih* (Jurist) is one who understands the true Imam (a.s.).

I think more than enough has been written about this verse now, that those who reflect over their religious matters just as they do over their worldly affairs, will be able to come to the correct conclusion about it, and this is my aim. As for those that come under the definition of this sermon of the Commander of the Faithful Imam Ali (a.s.): 'The third group of people is one who responds to every caller and follows him, and change their direction according to whichever way the wind blows' as well as for those that consider it forbidden upon them to ponder over religious matters or reflect upon their hereafter, and prefer to blindly follow a non-infallible as proof of their religiousness, and those who take pleasure in throwing away their religion and their wealth, then I have nothing to do with these people nor am I addressing them in this book. I am convinced that there is no shortage of people who consider intellect and pondering over matters to be a mark of a human being. If one were to make them aware of the truth then they will not refute it without thinking over it, or consider the weight of evidence or proofs.

The other verse that is used to prove Ijtihad is:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

[Shakir 4:83] And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few.

I shall deal with this verse in the chapter of '*Istambaat*' later on. In the next chapter I shall deal with the '*Usool Fiqh*' (Principles of Jurisprudence) about which you have read earlier on.

CHAPTER 5: USOOL-E-FIQAH

People left the Household of the Prophet (a.s.) in favour of others and so the principles of Jurisprudence that were made up by Imam Shafei entered the Shia Sect. Due to their frequent and widespread usage, not only did the original meaning of the term '*Usool E Fiqh*' got obscured, but is now being used mainly in the same meaning as held by our adversaries. **In fact the principles of Jurisprudence of both Sects are the same.** What I mean is that, and I have discussed earlier the sources of law as being Qur'an, Traditions, Consensus and Analogy, the replacement of analogy with Evidence of Reason does not alter its meaning in any way, because from the Mujtahids of the earlier period to the ones of today, they all take 'Evidence of Reason' to mean analogy anyway. Let me first deal with the Holy Qur'an and Traditions.

As far as the Holy Quran is concerned, the Holy Prophet (s.a.w.) did not leave it for us on its own but provided its explainers with it, and made it obligatory on all of us to hold on to BOTH of them. This is because the Holy Quran cannot be understood without guidance from the Ahl Ul Bayt (a.s.) and the ummah will be need of their explanations till the day of judgement.

The Holy Infallibles (a.s.) have stated that the Holy Quran has seven exoteric meanings and seven esoteric ones. In another tradition the number is seventy, and that only an Infallible is aware of all of these meanings. It therefore means that Traditions have to be depended upon if the Holy Quran is to be understood. I am convinced that there is not a single person among the Shiites, however weak his beliefs may be or his lack of knowledge, will never agree with the statement of the one who said; 'The Book of Allah (s.w.t.) is sufficient for us'.

It is now clear the Holy Quran cannot be understood at all without the help of the Holy Infallibles (a.s.) because Allah (s.w.t.) has state is His Book that '*We have made our chosen ones to be the inheritors of this Book*'. (Not anyone and everyone). Therefore it is the Traditions of the Holy Infallibles (a.s.) around which the whole of the religion rotates, and so it would be better, before I move forward, if I were to deal with traditions so that the readers of the Holy Quran can realize what the source of the religion actually is.

IMPORTANCE OF TRADITIONS

The great translator of AL Kafi, Allamah Zafar Hassan has written under the heading *KUTUB E ARBA AUR HUM* (The Four Books and Us): 'Since the Holy Prophet (s.a.w.) has placed the Ahl Ul Bayt (a.s.) alongside the Holy Qur'an it therefore becomes obligatory for the Shiites to keep the Traditions of the Holy Infallibles (a.s.) in their homes just as they do the Holy Quran. Do you reckon that the Holy Infallibles (a.s.) would be pleased with this action of ours whereby we

have kept the traditions sacrificed at the altar of delusion, and never tried to find out what treasures have been exposed to us by the Holy Infallibles (a.s.)?

Allamah Zafar Hassan further states in his introduction to Al Kafi a tradition, which itself forms part of Al Kafi

AL KAFI - H 149, Ch. 17, h11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid al-Barqi from certain persons of his people from abu Sa'id al-Khaybari from al-Mufaddal ibn 'Umar who has said the following: "Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'You must write down (*Hadith*) and spread your knowledge among your brethren. If you die your children will inherit your books. A time will come when people will face chaos and they will find no comfort except in their books.'"

For this purpose the words of Allamah Majlisi in his compilation of Bihar Ul Anwaar are: '*I have never come across anything, the crux of which is not to be found in traditions*'.

He further states that due to the importance of traditions and the teachings of the Holy Infallibles (a.s.), their companions used to pay great importance to their collection and preservation.

AL KAFI - H 169, Ch. 19, h13

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn 'Abd al-Rahman from Sama'a ibn Mihran who has said the following: "Once I said to (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, 'May Allah keep you well, did the Messenger of Allah bring everything that people needed?' The Imam said, 'Yes, and all that they will need up to the Day of Judgment.' I then said, 'Is anything lost from it?' The Imam replied, 'No, it all is with the people to whom they belong.'"

AL KAFI - H 184, Ch. 20, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Al-Tha'labi ibn Maymun from one he narrated from al-Mu'alla ibn Khunays who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'For every issue disputed between two people there is a principle for it in the book of Allah, the Most Majestic, the Most Glorious, however, man's power of intelligence is not able to find it.'"

AL KAFI - H 188, Ch. 20, h10

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Isma'il ibn Mihran from Sayf ibn 'Amira from abu al-Maghra from Sama'a from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following: "Once I asked the Imam, 'Is everything in the Book of Allah and the *Sunnah* of His prophet or do you have a say in it also?' The Imam replied, 'As a matter of fact, everything is in the book of Allah and the *Sunnah* of His prophet, recipient of divine supreme covenant.'"

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

[Shakir 11:118] And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ

[Shakir 11:119] Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

AL KAFI - H 1160, Ch. 108, h 83

A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from abu 'Ubayda al-Hadhdha' who has said the following: "Once I asked abu Ja'far, recipient of divine supreme covenant, about the capability and the words of people. The Imam recited this verse of the Holy Quran: '. . . they still have different beliefs (11:118) except those upon whom Allah has granted His mercy. For this reason He has created them. . . .' (11:119) 'O abu 'Ubayda, people face differences in search for truth and all of them will be destroyed,' said the Imam. 'I (the narrator) then asked, "What about the words of Allah: '. . . except those who receive mercy from your Lord. . . .?'" (11:119) 'The Imam said, "Such people are our followers whom He has created for His mercy. '. . . For this reason He has created them. . . .'" (11:119) '[He (Allah) has said that they are created to obey the Imam of 'Blessings' that He has mentioned in His words]: ". . . My mercy and blessings have encompassed all things. . . ." (7:156) [Such 'Blessing' is the knowledge of Imam. The knowledge of 'A'immah (Leaders with Divine Authority) is from His knowledge, which has encompassed all things. They (all things) stand for our Shi'a, followers]. '[Then He has said], ". . . I shall grant mercy to those who maintain piety [do not acknowledge the authority of and obedience to those who are not of 'A'immah] . . ." (7:156)

Imam Ali (a.s.) has said: *'When a person, comes across a difficult problem he does not understand, he should refer the matter to us. Anyone who praised the Lord for the bounties received, and asked for forgiveness for his sins, befriended obedient servants of the Lord and praised them, and hated the rebellious people and thought them to be bad, this would suffice for his salvation if he were to refer the matter back to us'.* (The Book of Suleym Bin Qays Hilali)

Honourable readers, are'nt all these statements of the Holy Infallibles sufficient? I presented seven traditions although only one statement of an Infallible (a.s.) would have been sufficient. Now I have earned the right to state that religion is complete and all matters to the day of judgement are to be found therein. Allah (s.w.t.) did not abandon us with any normal person but made us needy of the

Holy Infallibles (a.s.) so that the believers can be distinguished from the hypocrites.

Therefore the burden of religious obligations upon us has been restricted to those orders which have come to us from the Holy Infallibles (a.s.) and no more. Any matter for which an instruction has not been received by us from the Holy Infallibles (a.s.), it is not obligatory for us to act upon it. It then follows that we should refrain from acting upon such a matter.

AL KAFI - H 132, Ch. 16, h9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from 'Abd Allah ibn Muskan from Dawud ibn Farqad from abu Sa'id al-Zuhri from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Holding back in an uncertain condition is better than indulging in a destructive situation. Your not narrating a *Hadith* is better than narrating one that you have not verified."

THE MISCHIEF OF REJECTING AHADEETH

For those who peddle 'analogy' as a business, the biggest stumbling block was the Hadeeth of the Holy Infallibles (a.s.). This is because in the face of clear Traditions of the Holy Infallibles (a.s.) it was not possible for them to call people towards them and collect their wealth. It therefore became imperative for them to escape from the Traditions.

Two groups came into being as a result of this. One group completely rejected the Hadeeth by claiming that the 'Book of Allah (s.w.t.) is sufficient for us'. It is another matter that this group actually never claimed to have the knowledge of the Holy Qur'an nor did it ever give any decision based on it. Whatever decisions made were either on the basis of Hadeeth or personal opinions or by consultations. This faction has always been present in every time period and is still present today. This group refers to itself as the '*Ahl E Qur'an*' (The party of the Qur'an). In Pakistan their group leader was Mullah Pervaiz who used to publish a magazine called '*Tuloo Islam*'.

The other group was one which did not have the courage to openly reject Hadeeth, but did not have any advantage in acting according to Hadeeth either. This group then further sub-divided into two. The first one started to forge false Hadeeth which the later generations then brought their efforts to fruition. This resulted in the springing of factories which churned out Hadeeth as and when required. The Banu Abbas did not lag behind with regard to this. In their time period, a lot of Hadeeth were manufactured in favour of the 'Uncle' of the Holy Prophet (s.a.w.), Abbas and his progeny. (In reality Abbas was not the son of Abd Ul Muttalib but was his slave. It was because he was brought up by him, therefore he became to be known as his son. There are two records of the will of

Hazrat Abd Ul Muttalib in which Abbas and his mother have been mentioned as having been given to Abu Talib – **The History of Islam by Allamah Muhammad Bashir Ansari**).

Even in those dark ages, there was one place from where the true and correct Hadeeth of the Holy Prophet (a.s.) used to be propagated. There were strict orders for these Hadeeth to be preserved in writing and to be passed on till the Day of Judgment. These were the Holy Ahl Ul Bayt (a.s.) who, away from the crowd and political upheavals, were propagating the knowledge thus ensuring the survival of the true religion till the Day of Judgment. However, this used to badly affect those who were busy trying to establish their own leadership in matters of religion.

The second sub group which sprang up from this was one which started to make up its own rules in order to make Hadeeth suspect. They named this skill as '*Ilm Ul Rijal*' (Knowledge of Narrators). They based the health of the Hadeeth on the person of the narrator. This was the invention of the Sunnis, and the first one to write a book on this was Abu Mansoor.

If you were to take a closer look at the history of the lives of the Holy Infallibles (a.s.), which is spread over a period of approximately three hundred and fifty years, you will realize that there was only one purpose in their life – the preservation of religion and propagation of knowledge. If a careful study of the Islamic books is made, especially books like 'Superman in Islam' (This book has been written by twenty five scholars from different parts of the world, two of which are Muslim. In this book they have discussed in detail the different kinds of knowledge that was propagated by Imam Ja'far Al Sadiq (a.s.). It would be beneficial to read this book), then you will come to know that there is no knowledge which was not taught by the Holy Imams (a.s.), from religious knowledge, to that of astronomy, chemistry and medicine. The point to ponder over is, if '*Usool Fiqh*' (Principles of Jurisprudence) and '*Ilm Ul Rijal*' (Knowledge of the narrators) were necessary, they would have certainly taught it to their companions and students. You can peruse the entire Islamic literature and see for yourself, **you will not find anywhere the teaching of the Holy Imams (a.s.) on these subjects. Forget about teaching of these subjects, you will not even find it in any of their sayings and statements.** This then means that these two subjects have nothing to do with the religion of Ahl Ul Bayt (a.s.). These are inventions of the Sunnis which have been introduced into the religion of the Ahl Ul Bayt (a.s.) by some people.

ILM UR RIJAL

Let us now look at the methodology of judging the health of a Hadeeth, by the people during the time of the Imam (a.s.).

In his introduction to the translation of *Usool e Kafi*, the king of theologians, the president of Narrators, Allamah Muhammad Hassan, A Mujtahid, of 'Dar Ul Uloom' of Sarghoda, has written : 'Every 'News' (Hadeeth) has two possibilities – either it is a frequently narrated one (Mutawaatir) or it would be a solitary one (Wahid). A Hadeeth which has been related from more than one source in such a way that it cannot be doubted, it would be a Mutawaatir one, otherwise it would have to be classified as a Wahid (solitary)'.

Now, during the time of Imams (a.s.) the people classified these solitary hadeeth into two categories – correct or incorrect. All such hadeeth which could be supported by additional factors, either within it or in other Hadeeth were considered to be correct whereas for those ones which could not be found to be compatible with the Holy Quran, they would consider them to be incorrect.

From this we get the following clarifications:

1. Hadeeth are of two types – Frequently reported ones or solitary ones. (Since the quantity of the frequently reported Hadeeth is so low that they can virtually be counted on our fingers, it follows that most of our religious commands therefore will have to be extracted from the solitary ones).
2. According to the people of the era of the Imam (a.s.) hadeeth were only of two types – correct or incorrect.
3. Because the people of earlier era lived very close to the times of the Imams (a.s.), they had supportive factors in determining the reliability of a Hadeeth.
4. These earlier people used to refer to the Holy Quran in order to ascertain the Hadeeth. That which agreed to it was considered to be correct, whilst the ones which were found to be in contradiction to it were regarded as incorrect.

These were the principles employed by the people of the earlier times in order to ascertain the Hadeeth which coincided with those that were taught by the Imams (a.s.). But the people who lived in the later time period abandoned these principles and started practicing those which the Sunnis had invented before. What I mean is that they used '*ILM UL RIJAAL*' (Knowledge of narrators), which was an invention of the Sunnis, as the only criteria to determine the strength of a Hadeeth. The Holy Prophet (s.a.w.) never told anyone to invent their own knowledge in order to understand his (s.a.w.)'s statements.

In order to probe the above, I once again refer to the same introduction to *Usool e Kafi* and see the types of hadeeth which are given there: -

SAHIH – Where the chain of narrators end at an Infallible (a.s.) and all its narrators are Shia and Just.

HASAN – Where the chain of narrators end at an Infallible (a.s.) and all its narrators are Shia but it is not known whether they were Just.

QAWEE –Where all the narrators are Shia but there is no information available as to their trustworthiness.

MO'THIQ – Where all the narrators are trustworthy but they possess incorrect beliefs.

ZAEFF – Where the above conditions are not met.

As you have seen from above, **according to these people the one and only criteria for Hadeeth is to do with their narrators and NOT with its content.**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

[Shakir 49:6] O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

Allah (s.w.t.) has commanded us in the above verse that if an evil doer comes to you with a report then investigate the report in order to verify it. But what these people have done is to ignore the report and started investigating the reporter. Who his ancestors were and which tribe he belonged to etc.

Or have these people decided that any person who is known to speak the truth will never lie and that a known liar will never ever speak the truth? Or are they saying that we should close our eyes and accept everything that is reported by one who normally speaks the truth and reject everything from one who normally tells lies without considering whether the report has any truth in it or not?

Did you notice that in the categorization of Hadeeth, being a Shia is a pre-condition for it? This means that if we were to depend upon *Ilm Ul Rijaal* then we would have no option but to reject hundreds of Hadeeth written in Sunni books which are in praise of the Ahl Ul Bayt (a.s.).

This is the end result of adopting the principles of other people. Now let us see what the Holy Infallibles (a.s.) have to say about this.

1. The famous Hadeeth of the Holy Prophet (s.a.w.) states that: *'If you come across any narration attributed to me and it is in accordance with the Holy Quran the accept it, otherwise fling it at the wall (reject it)'*.
2. Imam Ali (a.s.) has said: *'Do not see who is saying it, rather look at what is being said'*.

3. Imam Ali (a.s.) said in Nahj UI Balagah : *'Acquire wisdom and truth from whomever you can because even a hypocrite can have them but unless they are passed over to a faithful Muslim and become part of wisdom and truth that he possesses, they have a confused existence in the minds of hypocrites'* – **Saying 79.**
4. Imam Ali (a.s.) said in Nahj UI Balagah: *'Knowledge and wisdom are really the privilege of a faithful Muslim. If you have lost them, get them back even though you may have to get them from the hypocrites – Saying No. 80.*
5. *"Never reject a hadeeth, regardless of being narrated by a khariji , qudri , or marji attributed to us , may be it has some truth in it which you may not have grasped"*⁶

From the above statements of the Holy Infallibles (a.s.) you should have realized that instead of checking out the narrations, if these people start checking out the narrators instead, then this is clearly in violation of the statements of the Holy Infallibles (a.s.). Not only are these people acting upon this but they have directed the whole community towards this.

It was because of the fact that the Shiites took Ijtihad from the Sunnis that they used *Ilm UI Rijaal* as a weapon with which to declare the Hadeeth of the Infallibles (a.s.) as doubtful. Those Hadeeth which were an obstacle for their Fatwas (verdicts), they declared them to be doubtful and discarded them. Allamah Bakhshashi has quoted the Mujtahid Sheykh Tusi in his book, in uncovering the secrets of the Mujtahids, complaining that these Mujtahids have totally abandoned the Hadeeth and are only depending on their analogies and opinions to issue Fatwas (verdicts). Sheykh Tusi has been quoted as saying : *'I have been trying for quite some time now to write a book on Jurisprudence in which I should give those principles of Furoo without the use of analogies and personal opinion but base them on the Hadeeth of the Infallibles, but my personal circumstances did not permit me to do so. My enthusiasm was weakened greatly by the attitude of my group of Mujtahids who hardly pay any attention to this'*. In this way, in the book Rowzat UI Jannat, Allamah Khownsari Mujtahid has shown how much Sheykh Murtadha used to believe in the Hadeeth of the Holy Infallibles (a.s.).

"Sheykh Murtadha was a Mujtahid and only used to apply Jurisprudence. He used to have very little concern with the Hadeeth and did not base his decisions on these. This is not hidden from those who read the books of Allamah Murtadha. He is well known for his statements that 'these Hadeeth are solitary ones and therefore cannot be relied upon to get sure knowledge'. In this his actions were the same as Ibn Idrees".

Syed Murtadha Alam UI Huda is the leader of the Mujtahids, and is the elder brother of Syed Razi who has done a huge favour upon not only the Shiites but

⁶ Al-Kafi, Kitab-ul-Hujjat, Chapter 101, Hadith, no. 2. (Urdu Version)

the whole Islamic world by compiling Nahj Ul Balagah. It is well known that Syed Razi never used to recite Namaaz behind his elder brother as he was aware of his double faced approach.

Now that a glimpse of true nature of mujtahideen has been presented to you, let us gift you a saying of Imam Baqir and the saying I am quoting from usool-e-kafi, book of eman and kufr;

“In my companion , he is my favorite who is the most intellectual, and looks after our ahadeeth well ; and his case is the worst who hears a hadeeth narrated and attributed to us and finds it not as per his liking, and thus dislikes it and rejects it and declares those who are acting as per that hadeeth disbelievers , despite the fact that he does not know that we have narrated that and given it authentication, just because of this action of his in which he rejects our hadeeth , he is out of our wilayat”

Now that you have seen that these people have been thrown out from Wilayah, meaning Shiaism, by the Imam (a.s.), and this is why the words of the author of *Al Risala* deserve to be written down in golden letters.

If the Mujtahids can place a thousand conditions before they accept the statements of the Holy Infallibles (a.s.), they why should we not present two thousand pre-conditions before we accept their statements based on their analogies?'

The race to present the Hadeeth to be doubtful began with the inception of Ijtihad, and since then all the Mujtahids have been fighting over each other in order to participate in this 'good deed'. In this day and age, this plague is at its peak. By way of example I present to you an excerpt from Agha Khomeini's book '*Hukumat e Ilami Ya Wilayat e Faqih*' (Islamic Government Or Mastership Of The Jurist) where he says :

Anyhow, the Imams (a.s.) went through such difficult circumstances that the knowledge that they had taken from the Holy Prophet (s.a.w.) could not be delivered by them to the people in an unadulterated form, e.g. in the form of a book'.

It may be that after reading the above statement you feel like kissing it and touch your eyes with it. Once you have done this you should read it again and when the statement begins to sink in then ponder over the next statement from the same page of that book.

'The heaps of praise and honour that has been awarded to the scholars and the Jurist is for the reason that they managed to spread the religious Commands and introduced the Sunnah of the Holy Prophet (s.a.w.) to the people'.

Four points come out of these statements:

1. The Holy Infallibles (a.s.) failed to convey the Commands of Allah (s.w.t.) and the Holy Prophet (s.a.w.), to the people.
2. These Divine Commands did not reach to the people in the form of a book.
3. Despite the Divine Commands not reaching the people, the narrations in the praise of the scholars did reach them. (Please note that the 'narration' that has been referred to by him is a solitary one and has been termed as 'weak', but he considers it to be reliable. If you wish to praise Agha Khomeini for this then do so but there is no one who will be able to declare a solitary narration as a reliable one as has been explained before in this chapter.
4. Because the Holy Imams (a.s.) (God forbid) failed to convey the religious Commands to the people and so Allah (s.w.t.) placed this responsibility upon the Mujtahids so that they can manufacture these commands by use of their own analogies and give them to the people.

Now what do I say. Any person who even has an inkling of understanding of religion will realize the enormity of the accusation that has been leveled at the Infallible Imams (a.s.). Whatever the reason may have been, the claim is that the Holy Imams (a.s.) (God forbid) failed to perform their duty. The rest of the Prophets (a.s.) however, and including our Holy Prophet (s.a.w.) bore various kind of sufferings, stoning, exiles, falsified, and even killed, but they did not leave any stone unturned in the propagation of their Message. But our Imams (a.s.) were such that (God forbid) did not perform their duties due to fear of their lives and took their knowledge with them when they left this world. This accusation is a challenge to the honourable Shiites, and anyone who wants to accept these accusations as correct should understand that his name will be counted amongst those of the enemies of the Ahl Ul Bayt (a.s.) even if he is Shia by name.

Now let us analyse this accusation and see how much truth there is in it and what the motives are behind this accusation.

When you survey all the religions of this world and especially that of the Holy Infallibles (a.s.), then you will see that what the Shiites have received from their Imams (a.s.) far exceeds that which has been received by all the Imams of the others. As far as knowledge in the book form is concerned, the *Book of Suleym Bin Qais Hilali* was written at the time of Imam Ali (a.s.) and was available in the form of a book. Imam Ali Ibn Husayn (a.s.)'s book *Sahifa E Kamila*, which is a treasure chest of knowledge is available even today in book form. Various sermons of the Imam Hasan (a.s.) and Imam Husayn (a.s.) are present with us today. People are also aware that numerous statements of Imam Baqir (a.s.) are to be found in our 'Four Books' and others. In the time of Imam Ja'far (a.s.) four hundred books were preserved, four thousand students used to sit with him and they sued to bring their papers and pens to write down what was taught to them and then they used to return back to their localities and propagate that

knowledge. Even today there are so many narrations present in the 'Four Books' that they exceed the number of narrations to be found in other books. On top of all these there are thousands of other books in which the statements of the Holy Infallibles (a.s.) are to be found. So one has to be blind by his eyes as well as heart for one to believe such an accusation that the Holy Imams (a.s.) failed to convey the Divine Commands to us. What kind of atrocity is this that all these narrations have now been declared to be doubtful in order to justify their verdicts based on their analogies. Are they trying to prove that all the Shiite literature is false and therefore unreliable?

And if they are saying that the Holy Imams (a.s.) themselves did not write any books then we are in agreement with this. Allah (s.w.t.)'s Proof (a.s.) do not write and construct their own books. From Adam (a.s.) to the Holy Prophet (s.a.w.) and from him (s.a.w.) up to the Imam Mahdi (a.s.) not one of them has ever written his own book. I seek refuge from those people who throw accusations at the Proofs (a.s.) of Allah (s.w.t.), the inheritors of the Holy Quran, of not constructing and writing their own books, and also from those people who agree with these accusations. I swear upon Allah (s.w.t.) that the Family of the Holy Prophet (s.a.w.) was oppressed before and still is being oppressed today. Those before usurped their caliphate and these Jurists today are at the doors of their Wilayah and Imamate. Since the Holy Imams (a.s.) (God forbid) failed in their duties to convey the Divine Commands therefore in this fourteenth Century Hijra it has been left to these Mujtahids to perform this 'good deed' and succeed in it, and they are the true representatives of the Holy Prophet (s.a.w.).

I think enough discussion has taken place over this issue for it to suffice for men of understanding. So far I have discussed the first two sources of Ijtihad i.e. the Holy Quran and Hadeeth. Now I shall turn my attention to the other two, Ijma (Consensus) and Qiyas (analogy). But first it would not be out of place to shed some light on one more issue and that is Zan (Conjecture). As you have seen before in the description of Ijtihad that this is '*the maximum efforts of a jurist to enable him to get the presumption of a Sharia law*', let us now see what this 'presumption' (Conjecture) actually is, and what the Holy Infallibles (a.s.) have said about this.

ZAN

There is a word called 'Shoba' (Uncertainty) from which we get 'Shabeeh' (Replica). This is used when a duplicate copy is made and it becomes difficult to distinguish between it and the original. The basis of conjecture is the same.

For example, if you were to come across a shiny piece of glass and you think 'In my view this is a piece of diamond'. Now, this piece of glass will not turn into a diamond simply because of your conjecture regardless of whether you preserve it safely in your jewellery box. In the same way the Mujtahid looks at two similar problems and conjectures that the same Command is applicable to both of them. And so this *Zan* is just another type of analogy (Qiyas). Now let us see what the

Holy Quran and the Holy Infallibles (a.s.) have to say about this. Over here I will only refer to one Divine Verse and two Hadeeth, and I will leave the rest for the discussion on Qiyas (analogy).

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

[Shakir 10:36] And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

Allah (s.w.t.) has stated that in the search for truth, conjecture is of no use. It therefore follows that any commands that are issued based on conjectured cannot possibly have anything to with truth.

AL KAFI - H 123, Ch. 15, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from abu Sa'id al-Mukari from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Imam abu Ja'far, recipient of divine supreme Covenant, said about the words of Allah in the Holy Quran, 'The idol worshippers, the idols, the rebellious ones (26:94) and the army of Satan will all be thrown headlong into hell,' (26:95) has said, 'They are the people who speak about justice a great deal but in their own practice they disregard it altogether.'"

Imam Baqir (a.s.) said :

"when our narrations are presented to you people , their hearts wish to be at a distance from them because there is no following of presumptions in that , so who accept them , narrate more for them , and who do not , leave them as there is test in it for those so that the truth gets separated from lies and after this separation, we get the result which is we and our shia" - usool-e-kafi , book of hujjat chapter 82, hadeeth 5 (vol. 2, page 360)

From the above verse and Hadeeth a few points come to my mind.

1. Truth can never be obtained by the usage of conjecture. Those that use this method surely cannot be sure about their own beliefs or actions. This kind of person should evaluate his own position.
2. Those who follow conjecture will be flung headlong into Hell.
3. Those who follow conjecture stay away from the Imams (a.s.) only for the reason that there is no conjecture there and that the Imams (a.s.) have excluded them from being Shiites.

Let us now look at one more word called 'Istambaat'. There is a lot of noise being made about this method in the world of Ijtihad. Basically, as far as the Jurist is concerned it means the statement that he give based on his own thinking.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ
وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

[Shakir 4:83] And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few.

Now look at the commentary of this verse according to the Holy Infallibles (a.s.).

1. In *Tafseer Saafi* it is reported that Imam Muhammad Baqir (a.s.) has explained that the people of Istambaat here are the Holy Infallibles (a.s.).
2. In *Tafseer Ayyashi* it is reported that Imam Ali Ridha (a.s.) has explained that over here the people who do Istambaat are the Holy Infallibles as they extract knowledge from the Quran and they are the Proof of Allah (s.w.t.) over the people.
3. In *Ikmaal U Deen* of Sheykh Saduq, it is narrated from Imam Muhammad Baqir (a.s.) that: *Whosoever regarded the people who do Istimbaat to be those who are other than the Prophets (a.s.) and their Households, has gone against the Commands of Allah (s.w.t.), and regarded the ignorant as their commanders (Ul Il Amr), and those devoid of guidance to be their guides, and conjecture that these are the one who do Istambaat. They thus forged lies about Allah (s.w.t.) and strayed away from the Commands of Allah (s.w.t.) and did not stay where Allah (s.w.t.) had placed His Grace. The result was that they went astray and led their followers astray as well. On the day of judgement, in from of Allah (s.w.t.) no excuse will be of any use to them.*

We get the following results from the above commentaries.

1. The only ones who have the right to Istambaat are the Holy Infallibles (a.s.) as they know the Desires of Allah (s.w.t.) and in fact are His Desires themselves (a.s.).
2. The Holy Infallibles (a.s.) are aware of the prohibited and the allowed (Halal and Haraam).
3. Those who give the right of Istambaat to anyone other than the Holy Infallibles (a.s.) then he is disobedient to Allah (s.w.t.), ignorant, false pretender to be the Ul Il Amr and a forger of lies against Allah (s.w.t.).
4. Such a person has himself gone astray and so have those that followed him.

5. These people can do what they want in this world and entrap whosoever they want in the web of Istambaat but on the Day of Judgment their void evidence will not avail them at all.

After reading the above, does it not surprise you that the Mujtahids actually use the above Verse in order to prove their Ijtihad? Strange, very strange!

I would request you to read Allmah Haeri's book '*RISALAT UL TANQEED FIL ASBAAT IKTIHAD O TAQLEED*', which would be sufficient proof of this debate for those who possess even a little bit of understanding. Let us now come to the third source of law of Ijtihad – Consensus.

IJMA

Ijma stands for the consensus of a group of people on a certain issue.

First of all you should know that Ijma is done by people of different thinking and therefore cannot have anything to do with the Holy Infallibles (a.s.) nor with the truth. This is because neither is there any difference of thought between the Holy Infallibles (a.s.) nor are there difference types of truth. So, in the first step it has been proven that Ijma has nothing to do with Allah (s.w.t.) or the Holy Infallibles (a.s.). This word has never been used in the Holy Quran or Hadeeth in order to prove anything. This principle has also been brought in from the adversaries like the other ones in order to facilitate personal gain.

Ijma is that weapon which was first used to usurp the rights of the Family of the Holy Prophet (s.a.w). It was on the strength of Ijma that Jalal U Din Suyuti had the audacity to write in his book '*Tareekh Ul Khulafa*' (History of the Caliphs) : '*Yazeed was the rightful Caliph because there was Ijma of the Muslims on this, and Husayn (a.s.) was not a Caliph because there was no Ijma on this*'.

And when this weapon came into the hands of the Mujtahids, they used it against Divine Commands and in favour of their analogical verdicts and false commands. Meaning, if there is consensus on the Jurists on a certain matter then the Commands of Allah (s.w.t.) and the Holy Prophet (s.a.w.) has not standing. This reached such a stage that a non Muslim writer commented that : '*Ijma is such a weapon in the hands of the Muslims that in front of it even their God and Prophet are seemed to be helpless*'.

And now if a person who is blind of intellect were to say that Ijma is not for beliefs but for actions (Furoo), then only lamentations can be done over this because branches only sprout out of the roots. How is it possible for dates to grow from an apple tree? Those of you who have been fortunate enough to have the desire for reading religious books or those elders among you who have been listening to great speakers since childhood will bear witness that not only Shiite scholars but the Shia sect itself has always opposed Ijma and presented thousands of proofs against it.

Over here I would only give you one proof which the speakers of these days tend to relate. Even Allamah Talib Jowhari himself presented this proof from the pulpit in Nishtar Park. This is such a proof that no intellect can reject it. It is an eternal law that a total of incompletes do not make a complete. For example if a hundred thousand blind people get together, their whole group would still be blind. It is not possible that a gathering of a hundred thousand blind people would result in all of them being able to see. In this way if a million zeroes were to be placed together then their total would still be zero. Based on this principle the consensus of non-Infallibles would still be fallible. For those who are prone to errors, and delusions, and desires of the self were all to get together and agree upon something then they would still not be free from these deficiencies. This can neither be a proof nor can it be reliable enough to be acted upon.

As for their claim that an Infallible (a.s.) is part of their consensus then this has already been refuted before. Even if I were to agree with them for a while that an Infallible (a.s.) (God forbid) is part of their consensus then surely, whenever there are differences between them the Imam (a.s.) would be rectifying their errors and removing their differences, and it would become obligatory for them to submit to his (a.s.)'s decision. In this way the decision would be the decision of the Infallible Imam (a.s.) and not a result of their consensus. I do not want to waste your time by writing more about this. But, I would definitely like to invite you to think over this question. After all, what is the reason behind the inclusion of this principle of Ijma, which is an enemy of the Shiite religion and taken from the adversaries, into the principles of Jurisprudence?

IJMA AND ITS DISASTROUS EFFECTS - AN EXAMPLE

I hereby present to you a small example of the disastrous results of the use of Ijma and how it is being used as a weapon to contradict the statements of the Holy Infallibles (a.s.).

The discussion of the inclusion of the third testimony (Ali Ul Wali Ullah) in Adhan, Iqamah and Tashahhud of Namaaz will be discussed later on in the chapter of 'Opposition to the Infallibles'. There I will include a Hadeeth from Ihtijaj Tabarsi which has been narrated from Imam Ja'fa Al Sadiq (a.s.) that : *'Whenever any one of you says 'La Ilaha Illa Allah and Muhamma Un Rasool Ullah, he should straight away say 'Ali Un Ameerul Mo'mineen'*. This is such a strong and correct Hadeeth of an Infallible (a.s.) that no Mujtahid has ever had the courage to oppose it in any way whatsoever. And so scholars of repute have given this Hadeeth a place in their writings, but also due to Ijma they have to contradict this Hadeeth despite agreeing to its authenticity.

In his book '*Shahada e Thalisa*' (Third Testimony) Allamah Muhammad Husayn Sabiqi under the heading 'It is only the consensus of the scholars which does not declare '*Ali Un Wali Ullah*' as part of the Adhan, writes that : *'What is the proof of those Mujtahids who have refrained from declaring the third testimony as part of*

the Adhan'. For this I would like to present the statements of Ayatullah Muhammad Hassan from his book '*Al Jawahir Ul Kalaam*', which is a very dependable explanation of the Sharia of Islam and forms part of the course of Ijtihad, says: '*There is no harm in we read it (the third testimony) as part of the Adhan so that the Hadeeth of Al Ihtijaj Tabarsi can be acted upon*'.

If the consensus of the Shiite scholars had not been on it not being part of it from the beginning, then its declaration to be part of it would have been possible. He then goes on to say that: '*The writer of Al Jawahir's claim is not without strength, but since the scholars have Ijma on this non inclusion therefore he could not give a Fatwa on this*'. **(Sirr Ul Emaan, Page 34)**.

In the discussion of these above verdicts, Allamah Sabiqi states that: '*It is clear from the statement of the writer of 'Al Jawahir' that based upon the evidence and the Hadeeth and proofs, the third testimony is part of the Adhan, but since the scholars have consensus about its non inclusion, and this has to be respected, then he refrained from issuing such a Fatwa. If Ijma were to be ignored then its inclusion in Adhan is clear*'.

Did you see how the Hadeeth of an Infallible Imam (a.s.) was sacrifice at the altar of Ijma? I seek refuge with Allah (s.w.t.) from this Ijma which is an enemy of the Holy Infallibles.

I have already discussed the Holy Quran, Hadeeth, and Ijma. Now let us come to that which is the crux of the principles of Jurisprudence. If you take a closer look you will see that both the Sunnis and the Shiites have utilized the first three principles just to keep the people occupied. The reality is that the business of Ijtihad is wholly run on the basis of analogy. This is why asking for proof from a Mujtahid has been regarded as an unpardonable offence. As soon as you ask for proof you will be thrown out of his Marjaiat. O servant of God, if you are giving Fatwas based on the Holy Quran and Hadeeth, then why are you shying from giving your references? Are all the Shiites just donkeys and eternally ignoramuses that they will not be able to comprehend your proofs? The problem here is that, what proof can there be for analogy? And if the asking of questions and the provision of answers becomes a custom, then their whole Marjaiat will be in danger. That is why they have made it obligatory to accept their verdicts without question and closed the doors of asking for proofs.

CHAPTER 6: QIYAS (ANALOGY)

In religion the meaning of Qiyas is the application of a command in one matter to another matter based on a common ground. This then demands that the order should be the same for the two matters. **(Commentary of Sahifa Kamila by Mufti Ja'far Husayn).**

You may now be getting tired of all this technical discussions, let me therefore relate to you a light heated story so that you can relax your mind a little.

This is a well known story of Sheykh Chilli. One day, in the midst of the summer heat, he decided to do some gardening. So he went to get his gardening tool which had become quite hot due to the summer heat. As soon as he grabbed hold of the tool his hand got scalded from it. So he asked for advice from someone to take a look at the gardening tool and see what the problem was. So the advisor said mockingly: 'Your gardening tool has got high fever. The solution is to tie a rope round it and immerse it into the water well so that its fever can come down'. So Sheykh Chilli followed the instructions and lo, the tool cooled down. By coincidence, after a few days his mother fell ill with high fever. So Sheykh Chilli then started thinking that surely there is a similarity here between the two cases. Therefore the same order should be applicable on both the cases. He then tied a rope around his mother's neck and flung her into the water well. After a few dips when he took her out, the fever was gone, but then so was his mother. I don't think Sheykh Chilli should be totally blamed for doing what he did as his error can be classified as an 'error of Ijtihad'.

TYPES OF QAYAS

The Holy Prophet (s.a.w.) said: *'Every innovation is a sin and the punishment of every innovator is Hell'*.

When our elder brothers (Sunnis) looked at this Hadeeth they thought: *'We are in trouble. Now where are we going to place innovations like the forbidding of Mutah, Nabeedh, As Salaat Khairun Min An Nawm etc.'* Now, their Mujtahids were not going to be left behind anyone, so they put on their inventor's garb and subdivided Innovation into two types, namely good and bad. And so they classified the above innovations as good innovations as the one who issued this order was also a 'good' person. But the Holy Prophet (s.a.w.) had forbidden innovations in its entirety and not only certain kinds of it. And the 'Writer of our Destiny' Had written that Sunnis and Shias are brothers and so why should the Shia lag behind in this. And so as soon as the Imams (a.s.) Commanded us to stay away from innovations, they only glanced at it, as their elder brothers had already dealt with this matter beforehand. So they immediately divided Qiyas (Analogy) into three parts.

Mufti Jafar Husayn writes that there are three types of analogies:

1. Qiyas Mansus Ul Ala – As the Holy Prophet (s.a.w.) said that wine is forbidden because it is an intoxicant, it therefore means that every intoxicant is therefore forbidden. (One Mujtahid actually made tobacco unlawful based on this type of analogy).
2. Qiyas Ba Tariq Ul Ala – As Allah (s.w.t.) Has Said in the Holy Quran ‘Do not say *UFF* to your parents’, it therefore means that we should not harm them in the least.
3. Qiyas Mustanbat Ul Ala – When one does Istinbaat based on one’s opinion and arrives at the order. This Qiyas is incorrect from the Shiite point of view.

Here I would like to say that to divide Qiyas into three types is in itself Qiyas, for there is no such division of it to be found in the statements of the Holy Infallibles (a.s.) who actually forbid Qiyas in its entirety. This subdivision was only done in order to keep their businesses going.

They concluded that if a Holy Infallible gives a particular reason for something then this is the only reason for it. What could also be the case that the Imam (a.s.) actually had more reasons to give but gave us only a particular one for a particular problem. In the same way a doctor knows what to say to a patient and an Imam (a.s.) know what to say to who and when.

So where did these people get the right to use analogies in matters of religion, the interpretation of which is the sole right of an Infallible imam (a.s.). The Holy Prophet (s.a.w.) said that wine is forbidden due to the fact that it is an intoxicant. Just like where they have used their analogies in other matters, it is also possible in the absence of reasons other than this one, for them to declare wine to be lawful. I can show you thousands upon thousands of people who, after drinking bottles upon bottles of wine, do not get intoxicated from it. So now if we use these analogies, then based upon the reason for the forbidding of wine being absent, wine would end up being lawful. The people who drink wine would then make the claim as to why wine should be forbidden to them when it does not intoxicate them.

So who gave these people the audacity to make these claims? It was obviously the people who use Qiyas when they regarded the intoxication to be the only reason for its unlawfulness. They did not consider the fact that there could be numerous other reasons such as the effect it would have on their future generations etc.

Let me give you another example, In Islam, two witnesses are required for every crime to be proven, but for adultery four witnesses are required. The Holy Infallibles (a.s.) explained that as for adultery the criminals are two in number,

hence twice as many witnesses are required, whilst for other crimes only two are sufficient. So, now, if two people were to murder one person, then according to their Qiyas, would we need to call four witnesses?

For adultery, the reason given was that children would not become impure. If we were to take this reason as the only one, and then consider the case of a person who has had vasectomy done, then according to their rules of Qiyas adultery would be allowable for him as he cannot have children.

O servants of God! For God's sake have mercy on this religion and do not make it a laughing stock.

ILLUL UL SHARAI

They have named these types of analogies as *Illul Shara'i* (Reasons for Laws). This has now given them a free license to issue whatever Fatwa they feel like. (The example of the forbidding of Tobacco has been given before). On top of this they have made it obligatory for the people to listen to their Fatwas and act upon them without any question otherwise their deeds would be nullified.

Let us now see what Allah (s.w.t.) and the Holy Infallibles (a.s.) have to say about this.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ
أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

[Shakir 2:216] Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

This verse has been explained in *Tafseer Ul Muttaqeen* that: This verse proves that as far as Divine Ordinances and Commandments are concerned, people have no right to act upon their own opinions. Allah (s.w.t.) is the Creator of people and is fully Aware of their nature, and Knows that humans, due to their deficient knowledge, are not capable of differentiating who is good from what is bad, and what is profitable for him and what is not, because no matter how high a person's intellect might be, there come a limit at which it stops. Above this level, it is up to the Prophet (a.s.) Chosen by Allah (s.w.t.) to provide guidance for them.

Most divine commands tend to be of a very high level and only Allah (s.w.t.) knows them fully. Sometimes people tend to adopt certain reprimands thinking them to be for their benefit, and so Allah (s.w.t.) has not allowed them any right of interference in the divine ordinances.

AL KAFI - H 172, Ch. 19, h16

A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa who has said the following: “Once I asked (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, about the use of analogy and the Imam said, ‘What do you have to do with analogy? Allah will not ask how it was made lawful or unlawful.’”

Now that you are aware of the foundations of Qiyas, let us now see what Allah (s.w.t.) and the holy Infallibles have to say about this. I am now presenting to you nine Divine Verses and eighteen Hadeeth. Now it is up to you and your faith. But, keep two conclusions in mind which we have been through in the chapters before. It is clear from the statements of the Mujtahids themselves that Ijtihad is only done where the religious Commands are not clear, and that with the help of analogy and conjecture the reason of an Order is deduced although Allah (s.w.t.) is the only one Who Knows the real reasons.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

[Shakir 2:168] O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

[Shakir 2:169] He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

Speaking without knowing has been regarded by Allah (s.w.t.) as doing the Taqleed of Shaitan.

AL KAFI - H 96, Ch. 11, h2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn ‘Abd al-Rahman from ‘Abd al-Rahman ibn al-Hajjaj who has said the following: “Imam abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘Beware of two forms of behaviour. It is such behaviours that have led many people to their destruction. Beware of giving *fatwa* to people on the basis of your own opinion and of following a religion without knowledge.’”

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا

النَّاسَ وَآخِشُونَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

[Shakir 5:44] Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

[Shakir 5:45] And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Shakir 6:144] And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

[Shakir 16:116] And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

[Shakir 16:117] A little enjoyment and they shall have a painful punishment.

Imam Ja'far Al Sadiq (a.s.) has explained Verse 116 thus : *'If any person were to commit a sin, whether minor or major, then he ends up being expelled from faith and only the word 'Islam' is left for him. But when he repents and is forgiven, then he comes back into faith and will not go to unbelief. But if anyone declares what is lawful as unlawful or vice versa based on his opinion, then as far as we are concerned he not only leaves the fold of faith but ceases to be a Muslim as well. He is an unbeliever and his example is of one who goes to the Kaaba and commits a disgraceful act and then comes out and is killed and ends up in Hell'*.

From Verse 117 it can be said that those that issue Fatwas based on opinion do get some profit from it.

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Shakir 28:50] But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

This has been commented upon by Imam Musa Al Kazim (a.s.) that this is the person who does not act according to the orders of the Imam (a.s.) of his time and makes his own opinions as being religious ordinances.

وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

[Shakir 43:36] And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

[Shakir 43:37] And most surely they turn them away from the path, and they think that they are guided aright:

In *Tafser Saafi* it has been narrated from Imam Ali (a.s.) that: *'Anyone who had decided upon the commission of a sin and turned away from the remembrance of Allah (s.w.t.), and stopped learning religious Commands from the one whom He (s.w.t.) had ordered to learn from, then Allah (s.w.t.) appoints a Shaytan to become his associate'*.

Let us summarise the conclusions that we get from the above verses so that we can then move on to the Hadeeth.

1. In the first verse Allah (s.w.t.) has regarded the one who speaks without knowledge as being in the Taqleed of Shaytan.
2. In the second and the third verse, those people that make decisions based on other than what has been revealed, have been declared as unbelievers and unjust. This means not accepting the decisions made by the Holy Infallibles (a.s.) and basing decisions on personal opinions and analogies. On the day of judgement a caller will cry out '*The curse of Allah (s.w.t.) be on the unjust*'.
3. In the fourth verse the word 'Or were you witnesses when Allah enjoined you this?' proves that no one is in receipt of revelation and no one is inspired from Allah (s.w.t.) except the Holy Infallibles. And those that issue fatwas based on their own analogies, their actions have been equated to forging lies about Allah (s.w.t.) and leading people astray.
4. The fifth and the sixth verse are quite clear that issuing fatwas based on personal opinion and analogy about the lawful and the unlawful, is like forging lies about Allah (s.w.t.). From this profit is gained in the life of this world but such a person becomes deserving of grievous punishment in the hereafter. And the Holy Imam (a.s.) has actually thrown such a people out of religion altogether.
5. In the seventh verse, for a person who does not act according to Imam (a.s.)'s orders and considers his own opinions as religion, Allah (s.w.t.) has Issued three verdicts. Firstly such a person is gone totally astray, secondly he is unjust and thirdly, such a person cannot be guided. In the books of hadeeth there is a story about a man who used to incur losses in whatever business deal that he transacted, until he became bankrupt and dependent upon others. And so Shaitan appeared to him in human form and said to him; 'Shall I show you a way to become rich?' So he replied in the affirmative. Shaytan then advised 'Then go and invent a religion and invite people towards it. You will get both fame and fortune'. So he did exactly that. The generality of people, as you know, are always on the lookout for any caller who calls out and they run towards him. Soon a large group collected around him and he became their 'Marja' and was awash with wealth. One day he had a reflective thought: 'What have I done? For the sake of a few coins not only have I gone astray but have led others astray as well'. He was overcome with intense regret so much so that one day he tied himself to a wooden pole in the heat of the sun and decided that he would keep himself in this situation until such time as his Lord does not forgive him. Allah (s.w.t.) then said: 'Even if this person were to stay in that

position until such time as his meat melts away and bones decay, I shall not forgive him until each and every person that he has led astray does not repent and asks for forgiveness'. That is why in this verse it is stated that such a person cannot be guided.

6. The eight verses is telling us that the person who closes his eyes to the Imam (a.s.) and issues fatwas based on his personal opinion, then Allah (s.w.t.) appoints a Shaytan for him as a companion.
7. The ninth verse clarifies that the Shaytan that becomes his companion carries out two tasks. Firstly he stops him from '*Sabeel Allah*' (The Path of Allah (s.w.t.)) (Now this is not the time for an exposition otherwise I would prove with sufficient evidence that the meaning of '*Sabeel Allah*' here is the person of the Imam (a.s.). The person who diverts attention away from the Imam (a.s.) towards himself and suppresses the statements of the Imam (a.s.) and advertises his own statements, would be the one that would come under the definition of this Verse). The second task that the Shaytan carries out is that he keeps on whispering to him that he is on the right path of guidance (despite the fact that Allah (s.w.t.) has already testified that he has strayed away from '*Sabeel Allah*').

We have gone through the verses of the Holy Quran and the statements of the Holy Infallibles (a.s.) regarding them. The conclusions that have been derived from these have been explained to you clearly. It is now up to you to ponder over these. I hereby pray that you will think over these Verses and will not be entrapped by the one who is 'blind from the remembrance of Allah (s.w.t.)'.

FATWA

Let us now come to hadeeth and first of all see what the Holy Infallibles (a.s.) have said about those that issue Fatwas.

AL KAFI - H 95, Ch. 11, h1

Muhammad ibn Yahya has narrated from Ahmad and 'Abd Allah (both) sons of Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Umayra from Mufaddal ibn Yazid who has said the following: "Once, (Imam) abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'I like to warn you about two forms of behavior that lead a man to destruction. I prohibit you from dealing with Allah on the basis of falsehood and from giving *fatwa* (a legal opinion) to people without knowledge.'"

It has been narrated from Imam Ja'far Al Sadiq (a.s.): '*There will be people who will be ever ready to issue Fatwas and they will also make the claim that whatever need to be questioned should be referred to them although they may not be able to explain a single word correctly. Allah (s.w.t.) does NOT befriend such self-made people*'. – AL KHISAL Page 86.

AL KAFI - H 96, Ch. 11, h2

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn 'Abd al-Rahman from 'Abd al-Rahman ibn al-Hajjaj who has said the following: "Imam abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'Beware of two forms of behaviour. It is such behaviours that have led many people to their destruction. Beware of giving fatwa to people on the basis of your own opinion and of following a religion without knowledge.'"

AL KAFI - H 97, Ch. 11, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Ali ibn al-Ri'ab from abu 'Ubayda al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following: "The angels of mercy and the angels of wickedness condemn those who give to people *fatwas* without knowledge and guidance. Such people will be held responsible for the sins of all those who have followed such *fatwas*."

Please try to understand that the above Hadeeth does not mean that those who follow Fatwas are free from responsibility. One way of explaining this through the example of a man riding a horse but is carrying his own bag on his head whilst riding the horse. The horse is carrying both the weights but the man is still carrying his own.

Imam Ja'far Al Sadiq has said: '*Flee from issuing Fatwas like you flee from a lion and do not make the people sacrificial lambs for your responsibilities*'. – NAHJ MIN BALAGHAT IMAM AL SADIQ (A.S.) SAYING NO. 5.

Please pay attention to the above Hadeeth, especially the last one and then derive the correct conclusion from them.

In the Sermon of Imam Ali (a.s.) titled as 'Unbelief and its pillars and branches', he says: 'Unbelief stands of four things – Sinfulness, Extremism, Doubt and Scepticism.

Sinfulness has four branches:

1. Giving low priority to Divine Commands.
2. Following conjecture. – Standing against the Creator and then Shaytan overcomes him.
3. Incurring loss on ones own self and considering ones deviation as a good deed.
4. Considering one's own opinion as better than Divine Commadments. He will be disgraced by Allah (s.w.t.).

GHULOO (FANATICISM) – Interfering in the laws of religion by the use of personal opinion.

DOUBT – Quarrelling about the bounties of Allah (s.w.t.). (According to the Holy Infallibles (a.s.) what is mean by bounties here is the Wilayah (Mastership) of Imam Ali (a.s.). This then means to quarrel about Wilayah and establishing one’s own Wilayah.

UNCERTAINTY – To interpose truth and falsehood.

This is found in a similar hadeeth:

AL KAFI - H 2852, CH 163, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from ‘Umar ibn ‘Udhaynah from Aban ibn abu ‘Ayyash from Sulaym ibn Qays al-Hilali from Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following: “Disbelief is established on four pillars: Sinfulness, Extremism, Doubt and Skepticism. Sinfulness has four branches: harshness of manners, blindness of heart, neglect, and arrogance. Whoever behaves in a harsh manner belittles the truth, hates the people of profound understanding and persists in great sins. Whoever becomes blind of heart forgets to remember (the truth), follows guesses, opposes his Creator and Satan turns bold toward him. He asks forgiveness without repenting, feeling humble and without being unaware of sin.

AL KAFI - H 101, Ch. 11, h7

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ja’far ibn Sama‘a from several persons, from Aban, from Zurara ibn A‘yan who has said the following: “Once I asked Imam abu Ja’far, recipient of divine supreme covenant, ‘What are of the rights of Allah on people?’ The Imam, recipient of divine supreme covenant, replied, ‘They must say what they know and abstain from saying anything that they have no knowledge of.’”

AL KAFI - H 165, Ch. 19, h9

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Hukaym who has said the following: “Once I asked (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, ‘May Allah keep my soul in your service, please make us *Faqih* (people of proper understanding in religion). Allah has granted us the blessing of your existence among us and has made us independent of other people. This blessing is so great that even if a whole group of us may come to one place, no one needs to ask another a question to prepare an answer for it. Sometimes, however, we may come across an issue for which we have heard nothing from you or from your forefathers. We then look into the best resources available and the closest to your guidance. Can we take such a finding as an authority?’ ‘Never, ever, by Allah, O ibn Hakim, many people have been destroyed in it,’ replied the Imam, recipient of divine supreme covenant. Ibn Hakim has said that the Imam then said, ‘May Allah condemn abu Hanifa who says, “Ali said so and so, therefore, I said so and so.”’ Muhammad ibn Hakim has said that he told Hisham ibn al-Hakam, ‘By Allah, I only wanted the Imam to give us permission to use analogy.’”

AL KAFI - H 167, Ch. 19, h11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al- Washsha' from Muthanna al-Hannat from abu Basir who has said the following: "Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'We may face an issue about which there is nothing said in the book of Allah or in the *Sunnah*, tradition of the Holy Prophet, recipient of divine supreme covenant, can we use our own opinion in such matters?' The Imam replied, 'No, you must not do that. If you, in this way, find the truth you will receive no rewards for it, and if you missed the truth you have forged lies against Allah, the Majestic, the Glorious.'"

This Hadeeth is sufficient to silence all those who claim that they are compelled to do Ijtihad when they cannot find what they want from the Holy Quran and Hadeeth. If anyone has any doubts after this should give a second glance at his own faith.

AL KAFI - H 166, Ch. 19, h10

Muhammad ibn abu 'Abd Allah has narrated *in a marfu'* manner from Yunus ibn 'Abd al-Rahman who has said the following: "Once I asked (Imam) abu al-Hassan the First, 'How can I prove that Allah is one?' The Imam replied, 'O Yunus, do not be an innovator (heretic). One who depends on his personal opinion is destroyed. One who abandons the members of the family of his Prophet goes astray. Whoever abandons the book of Allah and the words of His prophet becomes an unbeliever.'"

AL KAFI - H 173, Ch. 19, h17

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'ada ibn Sadaqa who has said the following: "(Imam) abu 'Abd Allah, recipient of divine supreme covenant, has narrated from his father who said that Imam Ali, recipient of divine supreme covenant, has said, 'Whoever decides to use analogical reasoning as a source of authority, his whole life will remain in confusion. Whoever practices the religion of Allah by means of analogical reasoning his whole life will pass in a drowning condition.' Imam abu Ja'far, recipient of divine supreme covenant, then said, "Whoever issues *Fatwa* on the basis of his personal opinion has practiced the religion of Allah by means of what is not knowledge. Whoever practices the religion of Allah without knowledge has opposed Him by making things lawful and unlawful through things he has no knowledge of.'"

AL KAFI - H 178, Ch. 19, h22

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in *mursal* manner (Mursalan) from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Do not take anyone closely and intimately between yourselves and Allah; if you did so it would cause you to become unbelievers. Every means, ancestral and relative relations and intimacy, innovations (heresy) and doubts will be cut off except what is established in the Holy Quran."

AL KAFI - H 175, Ch. 19, h19

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hariz from Zurara who has said the following: "Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about lawful and unlawful matters and he said, 'Whatever the Holy Prophet, recipient of divine supreme covenant, has made lawful will remain lawful forever up to the Day of Judgment and whatever he has made unlawful will remain unlawful forever up to the Day of Judgment. There will be no one other than him and there will come no one other than him.' He said that Imam Ali has said, 'No one has established any innovation (heresy) without abandoning an established noble tradition.'"

AL KAFI - H 963, Ch. 86, h 1

A number of our people have narrated from Ahmad ibn Muhammad (from) ibn abu Nasr who has said the following: "About the words of Allah, the Most Majestic, the Most Gracious: 'Who strays more than one who follows his desires without guidance from Allah? . . .' (28:50), abu al-Hassan, recipient of divine supreme covenant, has said, 'It refers to those who consider their own opinions as their religion without a true Imam from the *'A'immah* (Leaders with Divine Authority).'

In his Supplication No.20 On Noble Moral Traits Imam Ali IBn Husayn (a.s.) said : *'Perfect this for me through lasting obedience, holding fast to the community, and rejecting the people of innovation and those who act in accordance with original opinions!'*

You have just been through eighteen Hadeeth from the Holy Infallibles (a.s.), but did not realise how great an act worship you have done. However, this act of worship would be incomplete if you were not to ponder over this and arrive at the correct conclusions. I have saved one Hadeeth so that it can be the final word on this matter. But, let us first discuss the above traditions. You already know the decision of the Holy Infallibles (a.s.) about those that issue Fatwas. Let us see what the Holy Infallibles (a.s.) have to say about those that utilize conjecture, analogy and personal opinion;

1. It leads to destruction.
2. Allah (s.w.t.) does not befriend them.
3. They are cursed by both the angels of mercy and punishment.
4. They make people their sacrificial lambs for their own purpose.
5. Wherever there is no religious ordinance then it is better to abstain.
6. It is forbidden to use analogy in the absence of an order.
7. If a Mujtahid issues a correct fatwa there is no reward for it whereas issuance of an incorrect fatwa from him equates to forging a lie against Allah (s.w.t.).
8. A person who does not know religious ordinances and makes use of analogy will always be in a state of doubt and never achieve conviction. (Imam Ali (a.s.) has clearly stated that sleep with conviction is better than a whole night's worship). One who deliberately makes divine

- commandments to be doubtful in favour of his own analogy has opposed Allah (s.w.t.).
9. Following someone who applies analogy is polytheism.
 10. Acting in a condition of doubt and uncertainty is acting unlawfully.
 11. One who extracts religious laws based on analogy is not a believer.
 12. It is the Sunnah of the Imam (a.s.) to stay away from (Tabarra) innovators, those who use analogy and personal opinion.
 13. One who uses analogy and places the foundation of religion on conjecture is a polytheist.

THE FINAL PROOF

Let me now give you the Hadeeth that I have saved to the last as the final word. This will lift the veils from your eyes and you will be able to see clearly the people who are being referred to in this Hadeeth. Every word of this Hadeeth deserves to be pondered over.

AL KAFI - H 162, Ch. 19, h6

Muhammad ibn Yahya has narrated from certain persons of his people and Ali ibn Ibrahim from his father from Harun ibn Muslim from Mas'ada ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, and Ali ibn Ibrahim from his father from ibn Mahbub *in a marfu' manner* from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following: "Of the most intensely disliked men in the sight of Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has left all to his own soul and who deviates from the path of justice, and is extremely attracted toward the words of innovation (heresy). He seems a master at performing prayer and fasting but is a mischief-maker to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others' sins and is a hostage of his own sins. "The other man is one who displays ignorance as knowledge among the ignorant. He receives assistance from the darkness of existing mischief. The people, who appear like people (who in fact have no intelligence), consider him a scholar, but he has not spent even a complete day with scholars. He has made an early effort to accumulate something that in its being of a smaller quantity is better than in larger quantities and in this way he has filled himself with polluted water and has treasured what is of no use. He sits among people as a judge to carry the responsibility of adjudicating what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or if a judge after him will overturn it just as he has done to the judgments of the judges before him. If he faces complex and difficult issues he comes up with a great deal of his personal opinions and shapes them up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issues the way a spider weaves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary, and he does not see that beyond his opinion there is a school of law.

He analogizes one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, a storage of doubts, perplexed in ignorance, and he never regrets his lacking knowledge. The level of his knowledge never rises to absolute certainty so that he could benefit. He blows out *Hadith* like winds that blow away hay. The legacies weep because of him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments he issues and he can never be trusted for judgments that he may make nor was he qualified for what he may have done in the matters in which he claimed to have true knowledge.”

Now read more about this from an extract from **Nahju Ul Balagah Sermon No. 17.**

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgment on its basis. In this way he is entangled in the confusion of doubts as in the spider's web, not knowing whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves.

May our lives be sacrificed for those Guides and Imams (a.s.) who closed all the doors of deviations from us. They have show us how to save ourselves from going astray by pointing out each and every point of deviation. The only precondition is that we should stop following the non infallibles who are prone to error and follow the Holy Infallibles (a.s.) exclusively. Then not only will we find a solution to all our problems, but such doors of knowledge and understanding will open up for us that we have never even dreamt of. This is the only way to sort out our religion and problems of this world. Our Master (a.s.) have already issued warnings to us that this world is full of Shaytan's traps. If we were to become oblivious from our Imams (a.s.) even for a moment then we are about to fall into one of these traps, and the biggest of the traps is the following of a non infallible.

Now I am going to give you certain signs from which you should try and draw a picture, then we shall see whose picture it is.

1. He becomes arrogant that he should avail of religious commandments from the Holy Infallibles (a.s.) and differs from him, so that he can establish his own Marja'iat by referring to these commandments as doubtful and divert the people towards his own Fatwas and make them

- dependent upon them. This is why Allah (s.w.t.) he left him to wander alone.
2. He has strayed from the straight path and regards his own commands as beyond reproach and irrefutable he makes it obligatory upon the people to follow them.
 3. Instead of taking commandments from the Holy Quran and basing decisions on correct proofs and understand the truth about religion and call people towards understanding Imam e Zamana (a.s.) (As the Holy Prophet (s.a.w.) has said that anyone who dies without having understood the Imam of his time has died the death of unbelief, hypocrisy and ignorance), he concentrates upon the exoteric ordinances of religion like Prayer, Fast, etc. and diverts the people towards these matters instead of the real reason of life. This is to such an extent that they do not even think about anything else except the procedural matters of these acts and consider these to be the main reason of life.
 4. He is a source of mischief for his followers in this life as well as after his death. He has led them astray in this life and will do the same after his death.
 5. He entraps others in ignorance. In other words he wishes to keep people in a perpetual state of ignorance.
 6. The ignorant among the people consider him to be the most knowledgeable of all.
 7. In matters of religion he is always in a state of uncertainty and doubt. Although he never gains sure knowledge or conviction, he still claims that he is removing doubts from the people.
 8. He has acquired that whose acquisition is better if it were of less quantity i.e. details of Furoo and that also based on conjecture. You know very well that some people spend their entire lives in the acquisition of this knowledge and are proud of it. If someone were to present the statements of the Infallibles to people then they get told 'Are you better knowledgeable or those who spend their entire lives in the acquisition of this?' Oh, only if they had indeed spent their entire lives in acquiring the commandments of the Holy Infallible (a.s.) and had not fallen in love with their own analogies and conjectures, and instead of the exoteric commands they would have directed people towards the true commands which is the understanding of the Holy Infallibles (a.s.).
 9. He has invalidated the Fatwa of the previous one and replaced it with his own, although he knows that the next person will come and invalidate his one and replace it with another one. He considers Sharia as his slave so that whosoever wishes can issue any command that he feels like.
 10. The truth of religion is totally different from his conjecture and analogy.
 11. If there is a similarity between two matters then he applies the same ruling on both of them and does not consider this to be wrong.
 12. In matters that he knows not, he still audaciously issues a verdict on it.
 13. He demeans the hadeeth of the Infallibles (a.s.) so that he can find a way for his analogy and conjecture.

14. He is not worthy of the knowledge that he claims to possess nor is he worthy that people should sort out their problems through him.
15. He himself does not know that the verdict he has issued is correct or not. If it is right then he still doubts that it might be wrong and vice versa. (You can collect all the Fatwas of the Mujtahids and you will see that they will end with the words 'Allah Knows best'. The simple meaning of this is that 'I have issued this verdict based on my analogy but only Allah (s.w.t.) Knows what the correct verdict is).
16. Those who do not endeavor to acquire religious knowledge for themselves live an ignorant life and die in a state of straying.
17. Imam Ali (a.s.) has defined their characteristics as : 'When the true meaning of the Holy Quran as presented to them they consider it to be worthless, whilst if meanings are derived from it by manipulation of verses then this becomes the most valuable thing for them'. (Refer to Ayatullah Ali AL Haeri's statements on Surah Al Tawba).

THE END RESULT OF FATWAS

This chapter is coming to an end but will remain incomplete if I do not explain the end result of all these Fatwas that are being issued. These are not my words but those of Allama Hilli. This is so famous that it does not require any evidence.

After the death of Allama Hilli some good people saw him in a dream and asked him as to what had transpired with him after his death. He replied: 'Had I not written the books '*AL FEYN*' and '*ZIYARAT AL HUSAYN*', then my Fatwas would have destroyed me.

The truth has been delivered to you. My proof over you is now completed. Who will be able to guide the one whom Allah (s.w.t.) has left alone?

CHAPTER 7: DIFFERENCES

The basis of difference of views is not knowledge, but rather lack of it. It is not a hidden fact from people of intellect that where two people differ from each other, then either both of them are in the wrong or at least one of them is. It is simply not possible for both of them to be right.

Those who possess knowledge will never differ as there is only one reality and they will have grasped it. Imagine a classroom of fifty students where the teacher asks them to add ten and fifteen and give him the correct answer. Those students who have knowledge will give the correct answer of twenty five and all their answers will be the same, whereas all those who answer incorrectly will differ amongst each other. In the same way if a thousand people were to be presented with a problem and if they have the correct knowledge, then they will all apply the same solution to it, and if they are ignorant then they will differ. This difference of opinion itself proves their ignorance. You will have to conclude they either all of them are wrong or only one of them can be correct. But to be told that all of them are correct and we can act on any of them that we feel like, bears testimony to their ignorance and straying from the right path.

It is a well known fact that truth is only one. Wherever there is error and straying there will be differences. These differences prove that there is no truth there and unanimity proves that there is only one truth. It is not possible that there will be no differences in falsehood. This is a protection given to truth from Allah (s.w.t.) and this cannot be refuted.

There is a long tradition from Al Kafi – Book of Divine Authority, about differences, which I shall not be quoting here due to its length, but I would like to give you the conclusion of it by Mufti Ja'far Husayn about it: *'Whoever is prone to error will always end up with differences in his commands and in this situation there will be tampering with the Commands of Allah (s.w.t).'*

Difference being proof of falsehood, is such a simple truth that even the layman can understand it. If an arrogant person wishes to oppose it then so be it, but otherwise everyone will accept it. I have been hearing for many years now that the reason why the Sunnis are wrong is because they have four Imams who all disagree with each other. On the other hand, despite the fact that we have twelve Imams (a.s.) they have never differed amongst them on any issue. Whatsoever was said by the first was said by the middle of them and was reiterated by the last of them. And this proof of being on the right has always been presented among the Shiites and accepted by them. Even Allah (s.w.t.) has made this as a proof of His message.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا

[Shakir 4:82] Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

The following points emanate from this verse:

1. It is incumbent upon all to ponder over the Holy Quran. This command is not for a particular group of people and that the rest of the community is free from this responsibility.
2. This pondering over the Holy Quran is to see whether there are any discrepancies in it.
3. As we are not capable to get to all the meanings of the Holy Quran, we are therefore in need of guidance from those who have been endowed with such knowledge, and Allah (s.w.t.) has introduced them as such.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الظَّالِمُونَ

[Shakir 29:49] Nay! These are clear communications in the breasts of those who are granted knowledge; and none deny our communications except the unjust.

We should take our guidance from them and believe that there are no discrepancies in the Holy Quran. History bears witness that in every age there have been people who have taken up this challenge of Allah (s.w.t.) and by looking at the apparent meaning of the Holy Quran they have tried to present differences and contradictions in the Holy Quran. A book titled '*Tanafuz Ul Quran*' was published on this subject, and history is also witness to the fact that no one had the spirit to shut these people up. It was only the Ahl Ul Bayt (a.s.) who defended the Holy Quran every time. This is why, until such time that recourse is not taken from the Holy Infallibles (a.s.) to ponder over the Holy Quran, no benefit will be derived from it. Even though decisions made are based on the Holy Quran, if they are not based upon the explanations of the Holy Infallibles (a.s.) then these decisions will always be false.

1. In the statements of anyone other than Allah (s.w.t.) there will always be differences, otherwise Allah (s.w.t.) would not have made this the basis of His argument.
2. Those that do not differ in their statements cannot be regarded as being 'other than Allah (s.w.t.)'.

You will have noticed that Allah (s.w.t.) has given many decisions in just one Verse. It has also been concluded that whosoever displays discrepancies in his

statements, will be a representative of falsehood. You can go through the whole of the Holy Quran and you will find nothing but condemnation of discrepancies. You will never find a single Verse where discrepancies have been appreciated. In fact the purpose of the Prophet-hood of the Prophets has been to remove differences between the people. I will not present all the verses in condemnation of discrepancies, and so for the sake of brevity I shall give you examples of just a few.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

[Shakir 2:213] (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

[Shakir 16:64] And we have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

[Shakir 3:105] And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ

شَرَعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

[Shakir 5:48] And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ
وِازِرَةً وِزْرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

[Shakir 6:164] Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

[Shakir 7:178] Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.

You will notice from the above verses that the singular form has been used for the 'guided one' whereas for the 'losers' it is in its plural form. The commentary in *Tafseer Saafi*, this has been explained thus: '*Since those who are guided aright are one in their guidance and on the same path therefore the singular form has been used, whereas those who go astray have differing paths, the plural form has been used for them*'.

You have read the above verses and will have drawn certain conclusions from them; however, I would like to draw your attention to some of them.

1. The purpose of all Prophets was to remove difference amongst their respective nations.
2. The purpose of revelation to the Holy Prophet (s.a.w.) was to remove differences amongst us.
3. A grievous punishment has been prepared for those that create differences.
4. The Holy Prophet (s.a.w.) was commanded to decide as per the Holy Quran.

5. It has been prohibited to abandon the divine commands and act according to one's desires.
6. The laws of Sharia are a test for the people so that it can be known as to who is acting according to divine commands and who is acting upon his own self.
7. Those who create differences and spread them will know the result of their actions on the day of judgement.
8. Everyone will have to bear their own burden. This is a negation of the view that if one were to act according to the fatwa of a Mujtahid then the responsibility lies solely with the Mujtahid and one will escape it.
9. In the sight of Allah (s.w.t.) the creators of differences have gone astray.

If, after going through the above Verses, someone were to still make differences, then I leave it to you to decide about him. Let us now turn to the Hadeeth of the Infallibles (a.s.) about this matter.

AL KAFI - H 643, Ch. 41, h7

Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following: "He has enabled the people who possess Divine Authority with knowledge. We are such people. Ask us. If we will acknowledge you then be steadfast, but you will not do so. Our knowledge is clear. The appearance of the appointed time for us in which religion will stand supreme through us so much so that there will remain no differences among people, for such time there is an appointed time that passes through the nights and days. When that time comes, the command of Allah will be only one. "I swear by Allah, it is already decreed that there will be no differences among the believers. For this reason they are made to witness the deeds of the people so that Muhammad, recipient of divine supreme covenant, will be witness over us and we will be the witnesses over our followers and our followers will be witnesses over the people. Allah, the Most Holy, the Most High, disdained to allow differences take place in His judgment or contradictions to take place among those who possess His knowledge.

AL KAFI - H 639, Ch. 41, h3

Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Allah, the Most Holy, the Most High, has said about the Night of Determination, ' . . . in this night every absolute command coming from Us becomes distinguishable.' (44:4) He has spoken of absolute and strong command. Absolute and strong command is not two things. It is only one thing. One who judges without disharmony and differences, his judgement is of the judgement of Allah, the Most Holy and the Most High. Whoever judges in a disharmonious manner, with differences, and considers it as the rightful way of judging he has judged with the judgement of the devil.

What I fail to understand is that after such clear guidance from the Holy Infallibles (a.s.) what other evidence would you need. I cannot convince one who stubbornly refuses to believe because it is possible to wake up one who is

sleeping but it is impossible to wake up the one who is already awake. This is why I would like to appeal to those who use their intellect that since the Holy Infallibles (a.s.) are so much against differences that they have made it their main purpose, in what regard should we hold those whose main purpose is to create differences and spread them around through their system? If you were to bow your head in submission to the Holy Infallibles (a.s.) then I have nothing personal to gain from this. I am only doing this in love for my fellow believers in faith. For this I would like to present this statement of Imam Ali (a.s.) from Nahj Ul Balaghah Sermon 18:

'When a problem is put before anyone of them he passes judgement on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the chief who had appointed them and he confirms all the verdicts, although their Allah is One (and the same), their Prophet is one (and the same), their Book (the Qur'an) is one (and the same). Is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or (is it that) Allah sent an incomplete Faith and sought their help to complete it? Or they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah the Glorified says: . . . We have not neglected anything in the Book (Qur'an) . . . (Qur'an, 6:38) And say that one part of the Qur'an verifies another part and that there is no divergence in it as He says: . . . And if it had been from any other than Allah, they would surely have found in it much discrepancy. (Qur'an, 4:82). Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away and its intricacies cannot be cleared except through itself'. – SERMON NO. 18.

This sermon has cut off all the tongues of falsehood and has not left any excuse for those that issue differing views and verdicts. This is such a decisive sermon that any further explanation on this is like lighting a candle in front of the sun.

A TALE

I shall discuss this sermon in more detail later on, but first I would like to share with you something amusing that happened with me. I shared this sermon with a friend of mine about three years ago and told him to find me an answer to this and for which I gave him a year. I told him to think over it and ask whoever that he feels like for help. He replied after three years and I would like to share his reply with you in this book so that you can also understand what I have to say about this as well. His reply was: "I thought over this for a long time and I have realized that the Muftis referred to here by Imam Ali (a.s.) are the ones that were appointed by Muawiya and so what have our Muftis got to do with this"

Did you understand the strength of this argument? If I were to condemn a thief then it will only be a condemnation of that particular thief and not any other although it is the theft which is being condemned here and therefore whosoever were to steal then this condemnation would be applicable to him. However, let me accept my friend's argument and deal with him academically.

1. Syed Razi, the compiler of Nahj Ul Balagah, who was more aware of the statements of the Imams (a.s.) than we are at the moment, has never made any mention of this.
2. This book was compiled in the 5th Century AH, and since then numerous translations and commentaries have been written about it, but no one has yet to take the meaning from this that my friend has, not even Ibn Abil Hadeed Mu'tazali of the Sunnis to whom this would be more applicable.
3. Mufti Ja'far Husayn who has translated Nahj Ul Balagah and is a Mujtahid himself, has written extensively on this book, but even he has never expressed such an opinion that my friend has, and has actually defended Ijtihad and the Mujtahids. And so even a Mujtahid knows that the condemnation in this sermon is applicable to him.
4. The claim that the Muftis referred to in this sermon are the ones appointed by Muawiya is falsified even when you look at the five preceding sermons and five of the following ones. There is no mention of this anywhere. It is my contention that there is not a single sermon anywhere in Nahj Ul Balagah in condemnation of the Muftis of Muawiya only.
5. If for arguments sake I accept my friend's argument then we shall have to cast aside a large portion of the Holy Quran or consider these Verses to have been abrogated. A large portion of the Holy Quran, as you know, is about the actions of previous people and the punishments that they deserved. If I were to use my friend's argument then all these judgments about the previous people would not be relevant to us. But this is not so because Allah (s.w.t.) has reiterated many a time that He (s.w.t.) has given examples in the Holy Quran so that people of understanding can take lessons from them.

And if it is not as my friend is saying, and indeed it is not, then to expect a person like Imam Ali (a.s.) who is the 'Speech of Allah (s.w.t) and the 'Self of Allah (s.w.t.)' and the 'Desire of Allah (s.w.t.)', to marginalize these condemnations and make them applicable only to the Muftis of that particular time period is indeed a major accusation against him (a.s.).

So I have answered back to my friends answer and completed my argument over him. You have also seen how Sermon No. 18 has been dealt with and explained. Now I would like to ask my friend about his views on Sermon No. 50 and as to which Muftis are implicated in this one. I hereby give him one more year to come up with an answer.

Imam Ali (a.s.) said: *'The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allah. People co-operate with each other about them even though it is against the Religion of Allah. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is, however, done is that something is taken from here and something from there and the two are mixed! At this stage Satan overpowers his friends and they alone escape for whom virtue has been apportioned by Allah from before.'* – **Sermon No. 50 Nahj UI Balagah.**

Neither does this sermon does not require further explanation nor am I addressing young children. Those that come under the umbrella of the final words of this sermon 'they alone escape for whom virtue has been apportioned by Allah from before' should have no problems in getting to the truth. They will realise what is meant by those who issue Fatwas and the rule of the Fatwas in the name of the Ahl UI Bayt (a.s.). If the government of today were to ask these people to hand over the Fiqh of Ja'fariya (The jurisprudence of Ja'far) to them so that it can be established in the land, then what is that thing that they will be handing over? Today we are in possession of several 'books of emulation' (Tawzih UI Masail) in the name of Fiqh Ja'fariya, which are all different from each other. Maybe this is the reason why the organization which used to call itself '*Tehrik e Nafiz e Fiqh Ja'fariya*' (The organization for the implementation of the jurisprudence of Ja'far (a.s.)) has amended its name to '*Tehrik e Fiqh Ja'fariya*' only. For God's sake, the reality is right there in front of you. All you have to do is open your eyes.

Let us now look at what Mufti Ja'far Husayn has said regarding sermon No. 18. At first he placed a lot of importance in defending Ijtihad and the Mujtahids, but in the end he realized that they could not escape from it and so he said: *'It is the view of the Sect of the Imamiya that neither has Allah (s.w.t.) Commanded anyone to manufacture the laws of Sharia nor has He (s.w.t.) allowed anyone to follow the opinions of a Mujtahid'*.

Well, if that is the case then how is it so many fatwas are being produced and why are the people being compelled to emulate the Mujtahids? Allah (s.w.t.) has not provided numerous solutions to one problem. Anyhow, when a Mujtahid comes across a problem the solution to which cannot be found in his book, then his personal opinion on the matter suffices not only for him but for his followers as well to act upon. He then goes on to issue differing verdicts on the same problem despite the fact that his Creator Himself did not do this.

Nevertheless, his capacity to issue these verdicts is only based on the apparent facts and not based on reality which could be different. What I fail to understand is that is this verdict based on apparent facts is a replacement for the verdict based on reality? If one cannot get hold of a glass of milk and instead drinks a

glass of water, will one get the benefit of milk from the water? But the world regards as faithless those that mix water in the milk.

The reality is that the correct ordinance is one which Allah (s.w.t.) Has Given us and we have to obey these Instructions without any ifs or buts. The true ordinances are those which are the reality of the apparent ordinances. For example, Prayers, Fasts, Pilgrimage etc. are apparent orders whereas the order to have the understanding of the Holy Infallibles (a.s.) is the true order which forms the true purpose of the apparent orders. As Imam Ali (a.s.) has said: *'I am the prayer of the believers, his fast, his pilgrimage and his Holy War (Jihad)'*. These are the true ordinances and not the ones that these people are hell bent on thrusting upon us.

The claim that: 'The apparent orders are a replacement of the true ones' is baseless, without any evidence whatsoever. In the sight of wise people a baseless claim is completely worthless. Secondly, this is such a foolish statement that it can be laughed at, but not believed in. Another example of this would be if I were to tell someone to find a suitor for my daughter of about thirty years old, and that person then, after trying hard and making enquiries brings to me two lads of fifteen years each. This apparent solution in no way can be a replacement of the real one. This is the kind of mockery that is taking place in religion and most people are simply not prepared to listen otherwise.

What Mufti Ja'far Husayn is doing is just to confuse people with his statements; otherwise the only proper way to categorize the orders is 'true orders' and 'conjectural orders'.

The words of this Mufti: 'The Mujtahid becomes helpless in letting go of the true orders', still resonate in my ears. I am in agreement with his statement. When a person moves away from the Holy Infallibles (a.s.) and manufactures his own ordinances then this is bound to happen. The problem is, why is it being made obligatory for people to follow such orders?

What the Mufti says is that 'The Mujtahid has not spared any efforts in order to extricate the laws from the stormy seas'. What I cannot figure out is that our religion is simple, and its ordinances are also simple enough for everyone to understand. Everything about our life and our hereafter has been explained quite clearly. What is the matter which the Holy Infallibles (a.s.) have not explained to us? The details of these have been preserved in writing in our books until this day and if one cannot even be bothered to look them up then what is the cure for him? Even when a person buys a new television set he reads the instruction booklet that comes with it. I have never seen one buy a T.V. set, but asks its operations from the neighbors. But people have considered religion to be of such a low value that they have made it unlawful upon themselves to find out about it. It is quite straightforward. Either you ask the person who gave you the religion or else you read up on it from the books where his statements have been

preserved. What kind of wisdom is there in being dependent upon others. If you can afford to buy an expensive T.V. set, why can't you buy books of Hadeeth like Al Kafi, Man La Yahzurul Faqih and so forth? Which are comparatively quite cheap. Read these books and then tell me which problem it is which is not found therein for which you need to depend upon others.

When these matters have been explained to us clearly and are within our reach, then what is the logic behind the 'deep sea diving' in order to extract religious ordinances from the stormy seas? Are they telling me that all the religious ordinances have been kept on the deep sea bed by the Holy Infallibles (a.s.) and therefore only a deep sea diver can get to them? And that these 'deep sea divers' have been appointed by the Holy Infallibles (a.s.) to extract the pearls of religion (but in fact have come up with nothing but mud), and that the people should remain ignorant by standing by the sea shore, awaiting these divers to come up regularly and get paid for their efforts regardless of whether they come up with something valuable or not.

The amount of money you spend on these people and time you spend on them listening to their speeches, had you spent these resources on yourself you would have ended up with a nice library of books from which you would have learned all these solutions to your problems.

My brother! You were sent to collect pearls from the sea bed but you ended up bring to us only its shells. What shall we do with these shells? Those that wanted to make a garland of pearls will not be able to use these shells, and if they were to attend a gathering having adorned themselves with garlands of shells then they would become a laughing stock.

The point here is that one cannot serve the purpose of the other. In the same way ordinances manufactured on the basis of conjecture and analogy cannot serve the purpose of the actual ordinance, which is the attainment of divine pleasure. The Mufti, by quoting the example of the pearls and the shells has ended up disproving himself.

The Mufti then goes on to say: 'The Mujtahid does not say that people should consider the shells to be the pearls and should be sold at that price'. What he is trying to say here is that people should not consider his decisions to be that of Allah (s.w.t.) nor should they value them as such. This is totally false. Let me quote you from a Mujtahid, Allamah Haeri from his book Al Risala: 'Taqleed, generally means to follow a Mujtahid and accept his decisions to be the decisions of Allah (s.w.t.)'.

You decide now. If we were to follow Mufti Ja'far Husayn then foolishness is proven and we have to accept falsehood as being the truth, whereas if we were to accept the words of Allamah Haeri then polytheism is proven. What shall we

do now? Either we accept all this nonsense or come to the fold of the Holy Infallibles (a.s.) by accepting the divine command:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

[Shakir 4:80] Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so we have not sent you as a keeper over them.

And then the Mufti states: 'It is another matter that the evaluator of his efforts would give him half the price so that neither do his efforts go unrewarded nor does he get discouraged.'

I do not know whether to laugh at this or lament at their intellects. Let me give you a few examples about this situation.

1. I availed the services of a builder to build a wall for my house and he built it crooked. The house looked bad and the people passing by used to laugh at it and there was also fear that the wall itself might collapse any time.
2. I asked someone to get me a diamond, but he went to a distant market and got me a decorated piece of stone.
3. I asked my servant to get me some salt. The poor guy walked a long distance in the heat to get to the market but got me plaster instead.

Now you place yourself in my position and decide what you would do with people like these. Whatever you decided to do with them, is how Allah (s.w.t.) will treat them on the day of judgement for spoiling His religion. They made additions, deletions and amendments to His religion by the use of their own opinions, analogies and conjectures, and instead of a garland of pearls, they made the people wear a garland of shells.

After going through the whole chapter so far you will have come to the conclusion that differences, in the eyes of the Allah (s.w.t.) and the Holy Infallibles (a.s.) is an ugly thing. The difference makers and their followers are the enemies of Allah (s.w.t.) and the Holy Prophet (s.a.w.), and doom of Hell has been prepared for them. You have also read what Mufti Ja'far Husayn commented about Sermon No. 18, that Allah (s.w.t.) has not provided a multitude of solutions for one problem. You may have also heard this famous Hadeeth of the Holy Prophet (s.a.w.) that: 'The lawful of Muhammad (s.a.w.) is lawful until the Day of Judgement and the unlawful of Muhammad (s.a.w.) is unlawful until the Day of Judgement'. In other words, whatsoever was declared as lawful by the Holy Prophet (s.a.w.) cannot ever be declared as unlawful until the Day of Judgement and vice versa. And so it is impossible that one thing can be lawful and unlawful at the same time. Let me give you a few examples about this.

Let us imagine for a moment that a dog is considered as unlawful in the jurisprudence of one sect while another sect considers it as lawful. Now the dog is one, and it can either be lawful or unlawful. It is not possible for it to be unlawful for the followers of one sect while being lawful for the followers of another.

In the same way a thing is either pure or impure. It is not possible for one thing to be classified as pure by one Mujtahid and impure by another one. It cannot be both pure as well as impure at the same time.

There is not need to explain this further. According to Imam Ali (a.s.) those that manufacture these ordinances are committing polytheism with Allah (s.w.t.) and those that follow them are equal participants with them in this.

Although what Mufti Ja'far Husayn has said is in complete contradiction to what I am saying, I cannot deal with my readers as being of the opposition camp. This is because they are either following Mujtahids without knowledge or they find it easier in their life to follow them rather than learn themselves. I am going to target those Fatwas of the Mujtahids that they have issued in the matters of the lawful and unlawful, pure and impure, recommended and disliked actions, in which their differences are as wide as the distance between the earth and the sky, so that it will become easier for you to make correct decisions in the light of the Commands of Allah (s.w.t.) and the Holy Infallibles (a.s.). I will only give you a few examples for the sake of brevity, but I would advise you to read once more the Hadeeth that I had quoted before so that you will enjoy the coming discussion better.

AL KAFI - H 639, Ch. 41, h3

One who judges without disharmony and differences, his judgement is of the judgement of Allah, the Most Holy and the Most High. Whoever judges in a disharmonious manner, with differences, and considers it as the rightful way of judging he has judged with the judgement of the devil.

ORDERS REGARDING UNCLEAN MATTERS (NAJASAAT)

With regard to the excretions of those animals whose meat is lawful to consume.

1. Al Khomeini – These should be avoided.
2. Al Khoie – This is not a precautionary obligation.
3. Shariatmadari – The excretions of lawful birds is clean.

With regard to the blood of hemorrhoids.

1. Al Khomeini – It is forgiven.
2. Al Shahroudi – It is not forgiven.

With regard to the volume of 'KUR' water.

1. Al Khomeini – $3.5 \times 3.5 \times 3.5$ hands = 42.87 cubic hands.
2. Al Khoie – $3 \times 3 \times 3$ hands = 27 cubic hands.
3. Shariatmadari – $3 \times 3 \times 4$ = 36 cubic hands.

With regard to date juice in a pot which boils over due to heat.

1. Al Khomeini – It is unclean and unlawful.
2. Al Khoie – It is clean and lawful.

With regard to the sweat of a person who discharges semen due to an unlawful act.

1. Al Khomeini – It is unclean.
2. Al Khoie – It is clean.

With regard to uncleanness due to urine.

1. Al Khomeini – Dunking twice in water of volume of 'Kur' of greater will purify. There is no need to squeeze the beard.
2. Al Khoie – It is necessary to squeeze the beard.

With regard to touching the Names of Allah (s.w.t.) or the Holy Infallibles (a.s.) in the state of Janabat.

1. Al Khomeini – It is unlawful.
2. Al Khoie – It is not unlawful.

ORDERS RELATED TO UTENSILS

With regard to the protection utensils of gold and silver.

- (1) Al Khomeini – Protection of these is unlawful.
- (2) Al Khoie – Protection of these is not unlawful.

With regard to the manufacture of utensils of gold and silver.

- (1) Al Khomeini – It is unlawful.
- (2) Al Khoie – It is not unlawful.

ORDERS REGARDING NAMAAZ (PRAYERS)

With regard to men and women praying together.

1. Al Khomeini – As a precaution they should not pray together whether the woman is in front or besides, or whether they are Mahram or not.
2. Al Khoie – It is allowable provided there is a distance of one hand between them.

With regard to Friday Prayers.

1. Al Khomeini – It is highly recommended to pray the Zohr prayers after the Friday Prayers.
2. Al Khoie – It is not necessary to pray the Zohr prayers after the Friday prayers.

ORDERS WITH REGARD TO THE SHEDDING OF BLOOD IN THE MOURNING OF IMAM HUSAYN (A.S.)

It is the fatwa of most of the Mujtahids of Iran today that this is not allowed.

It is the fatwa of Allamah Muhammd Husayn Qazwini who was the teacher of Mujtahids like Agha e Burujardi and Mohsin Hakim that: 'All types of Matam are allowable'. In fact he has allowed the historical events to be portrayed in the form of dramas provided the role plays of women are done by men in women's attires.

I have only given a few differences in Fatwas above for the sake of brevity otherwise this is a topic in itself and a lot can be written about this. Anyhow, is there anyone today who can say with conviction that who is consuming lawfully and who is not? Whose actions are lawful and whose are not? Who is consuming clean and whose consumption is unclean? And if one cannot then all this is nothing but conjecture and imaginary. Allah (s.w.t.) has already stated that conjecture is of no use against the truth.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

[Shakir 10:36] And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

In the light of this, these conjectures, analogies, opinions, differing Fatwas can be anything but the truth. And if they are not the truth then what are they? The opposite of truth is falsehood. After all this those people who think that the Mujtahid is issuing Fatwas based on the Holy Quran and Hadeeth should now open their eyes.

All my evidence and proofs that I have presented are either from the Holy Quran or from the Hadeeth, so that there remains no room for argument. The conclusion of this whole chapter is that any ordinance that has been issued

which is not based on either the Holy Quran or Hadeeth will be conjecture and the person who gives Fatwas based on this as well as those that follow him will never achieve conviction. Their whole life will be spent in doubt.

Just in case you have missed the point, I would like to present to you some Hadeeth so that you can relate to the statements of the Holy Infallibles (a.s.) with regard to this.

AL KAFI - H 2867, CH 165, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from abu Ishaq al-Khurasani who has said the following: “Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say in his sermons, ‘Do not suspect; you will doubt and do not doubt; you will become unbelievers.’”

AL KAFI - H 2869, CH 165, h 4

It is narrated from him (narrator of the *Hadith* above) from his father from al- Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Harun ibn Kharijah from abu Basir who has said the following: “Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Those who have accepted the faith and have kept it pure from injustice have achieved security and guidance.’ (6:82) The Imam said, ‘(It means one) who has kept it (belief) pure from doubt.’”

AL KAFI - H 2870, CH 165, h 5

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following: “Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Doubts and disobedience are in the fire. It (doubt or people having doubts) is not from us nor is it directed to us.’”

AL KAFI - H 2872, CH 165, h 7

It is narrated from him (narrator of the *Hadith* above) from his father in a marfu’ manner from abu Ja’far, recipient of divine supreme covenant, who has said the following: “Abu Ja’far, recipient of divine supreme covenant, has said, ‘No deed with doubt and denial will be of any benefit.’”

AL KAFI - H 2873, CH 165, h 8

It is in the advice to al-Mufaddal who has said the following: “I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘One who has doubt or Zann (better than doubt and less than certainty) and lives with one of them (such conditions), Allah turns his deeds fruitless. The authority and proof for (existence of) Allah is clear authority and proof.’”

Before concluding this chapter, I think I should give you some examples of conflicting Fatwas from the same person on the same issues, so that the

discussion may be completed. These have been taken from the book '*Islamic Government And The Rule Of The Jurist*', by Agha e Khomeini.

With regard to smuggling he says on page 9: 'I am amazed at the way these people think. They kill people for possessing ten grams of heroin and say, "That is the law" Inhuman laws like this are concocted in the name of a campaign against corruption, and they are not to be regarded as harsh. I am not saying it is permissible to sell heroin, but this is not the appropriate punishment. The sale of heroin must indeed be prohibited but the punishment must be in proportion to the crime'. Later on he set the death penalty for heroin smuggling.

With regard to the punishment for adultery he says on page 106: 'If a jurist wants to impose the penalty on someone for adultery, then he should follow the set procedures and have him lashed a hundred times in front of people. He should ensure that he does not inflict a single lash more or even a slap or even hold him for a day in prison. Later on, he himself issued the order for a couple in Dezful to be shot for adultery.

With regard to the formation of a government he says on page 33: 'The Islamic Republic is not one where the people have the right to elect a president'. As soon as he took the reins of power in Iran, he established a republic and had presidential elections whereby Bani Sadr was duly elected. He was also one of the people who voted.

With regard to the confiscation of the status of a jurist he says on page 52: 'However, in this regard the jurists are not permanent so that they have mastership over the other jurists whereby they can install or remove any of them'. As soon as he got into power, he confiscated the status of the Mujtahid Shariatmadari to the extent that his turban and his cloak were also taken away. His hundreds and thousands of followers were left to wander aimlessly not knowing what to do.

CHAPTER 8: OPPOSITION TO THE HOLY INFALLIBLES (A.S.)

1. Our first one is Muhammad (s.a.w.), our middle one is Muhammad (s.a.w.) and our last one is Muhammad (s.a.w.).
2. Ali (a.s.) is the self of Allah (s.w.t.), the self of the Holy Prophet (s.a.w.), the speech of Allah (s.w.t.), the face of Allah (s.w.t.), the eyes of Allah (s.w.t.), the ears of Allah (s.w.t.), the hands of Allah (s.w.t.) and the chest of Allah (s.w.t.).
3. They (a.s.) do not desire but what Allah (s.w.t.) desires.
4. They (a.s.) are all the desires of Allah (s.w.t.).
5. Their (a.s.) speech is the Speech of Allah (s.w.t.) and their (a.s.) actions are the Actions of Allah (s.w.t.).
6. Obedience to them (a.s.) is obedience to Allah (s.w.t.), and disobedience to them is disobedience to Allah (s.w.t.).
7. The truth is with Ali (a.s.) and Ali (a.s.) is with the truth. O Allah (s.w.t.), turn truth to wherever Ali (a.s.) turns.

I have not presented the above quotations as some sort of evidence or proof, rather I have presented those established facts that all Shiites living in every sector of the world would not have the audacity to oppose. The only ones that oppose this are those in whose hearts there is enmity towards Imam Ali (a.s.) and go around the community dressed up in Shiite garbs. We have been warned of them by Imam Ali (a.s.): *'Save yourselves from the people of low nature who call themselves Shia'*.

The purpose of listing out certain beliefs of the Shiites was to draw certain conclusions from these, but it seems that these conclusions have already reached your minds. I mean, any person that opposes any of them (a.s.), fights against any of them (a.s.), falsifies any of them (a.s.), rejects any of them (a.s.), issues orders against any of their (a.s.) orders, equates himself with any of them (a.s.), adopts any of their (a.s.) virtues, or adorns for himself any of their special titles which Allah (s.w.t.) has Allocated to them (a.s.), is neither a Shiite nor a Muslim, nor has he anything to do with truth. He is falsehood from head to toe. Now if anyone were to associate these kinds of people with religion then he should think twice about his own faith, for any opposition to them (a.s.) is opposition to Allah (s.w.t.).

AL KAFI - H 166, Ch. 19, h10

Muhammad ibn abu 'Abd Allah has narrated *in a marfu'* manner from Yunus ibn 'Abd al-Rahman who has said the following: "Once I asked (Imam) abu al-Hassan the First, 'How can I prove that Allah is one?' The Imam replied, 'O Yunus, do not be an innovator (heretic). One who depends on his personal opinion is destroyed. One who abandons the members of the family of his Prophet goes astray. Whoever abandons the book of Allah and the words of His prophet becomes an unbeliever.'"

I have nothing against any person or his status for that matter. I have simple stated certain principles with full responsibility. If anyone has anything against these principles then he should consider now whether he wishes to accept them and be a believer or reject them and become an unbeliever. It does not concern me at all, but, if these principles cannot be denied, and surely they can never be denied, then instead of being thrown out of their Mastership it would be better if we were to bow our heads in front of these personalities and say: 'O my Master, I am with those that help you and support you, and I am an enemy to those that oppose you regardless of whosoever he may be. I fully agree with their statement: *'Befriend one who befriends us even if he were your father's murderer, and be an enemy to one who is inimical to us even if he were your own father'*.

If you have now come to be of such a state of mind then the discussions which are to take place in this chapter and the following ones will not appear strange to you. Neither will you get angry nor will you roll up your sleeves, but rather you will side yourselves with **those that have given you the guarantee of salvation**. The love for those (a.s.) and the single tear which flows in their grief, is sufficient to put out the fire of Hell. I am convinced that you will indeed be doing this. In opposition to these (a.s.) personalities, will we then ally ourselves with people whose own salvation is in doubt; and that besides some worldly gain from them there is nothing more to achieve?

Now I come to the actual point I am trying to make and would like to present before you certain questions and ask you for justice. Before I do this I would like you to read the following statement of Imam Ali (a.s.) from Nahj Ul Balagah:

SAYING 153 - *One who assents or subscribes to the actions of a group or a party is as good as having committed the deed himself. A man who joins a sinful deed makes himself responsible for two-fold punishments, one for doing the deed and the other for assenting and subscribing to it.*

- (1) If a Holy Infallible (a.s.) was to explain a Verse from the Holy Quran and another person explains it differently?
- (2) If a Holy Infallible (a.s.) issues an order and someone else issues a contradictory one?
- (3) If a Holy Infallible (a.s.) performs an act in a particular way and someone else then performs it differently?

These are just a few questions which I have presented to you in order to draw your attention to the group which opposes the Holy Infallibles (a.s.). You will no doubt be able to think of many more, provided you make the effort to look around.

Although the main purpose of this entire book is to point out to the you the opposition that is being done to the Holy Infallibles (a.s.), I have made this topic a separate chapter, so that your attention does not get diverted from it. Please do not depend only on this chapter as only a few examples have been given herein.

1 - UNITY

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

[Shakir 3:103] And hold fast by the covenant of Allah all together and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts so by His favour you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

In the commentaries of the Holy Infallibles (a.s.), ‘rope of Allah (s.w.t.)’ here denotes the Wilayah (Mastership) of Imam Ali (a.s.). The Mujtahids on the other hand say : ‘It is not obligatory upon all Muslims to unite on one Sect or on one point of view, rather it is obligatory upon them to act according to the Fatwas issued by their own Mujtahids’ – Agha Syed Muhammad Qazwini.

2 – TAQAYYAH (Dissimulation)

This is to hide one’s faith for the protections of one’s life, wealth and honour, even if one has to speak a word of disbelief for it.

Let us first see whether the mention of Taqayyah in the Holy Quran is for the beliefs or for actions.

لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ

[Shakir 3:28] Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

When the unbelievers had captured the parents of Ammar Yasir and tortured them to renounce their newly acquired faith and praise the idols, they refused and were killed for it. Ammar Yasir, under compulsion, uttered the words that the unbelievers wanted to hear. He then ran towards the Holy Prophet (s.a.w.) crying and questioning whether he had become an unbeliever. This led to the revelation of this verse which had to do with beliefs and not with actions.

AL KAFI - H 2231, CH 93, h 2

Ibn abu 'Umayr has narrated from Hisham ibn Salim from abu 'Umar al-'A'jami who has said the following: "Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Abu 'Umar, nine tenths of religion is in *al-Taqiyyah* (cautious measures). One who does not observe *al-Taqiyyah* has no religion. *Al-Taqiyyah* must be observed in all matters except wine and wiping (a part of Wuzu) over the socks."

It follows from above that 90% of taqiyyah is related to principles and beliefs rather than actions.

AL KAFI - H 2246, CH 93, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "As it (time of Imam al-Mahdi) draws closer, *al-Taqiyyah* will be more intensely needed."

AL KAFI - H 2247, CH 93, h 18

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Isma'il al-Ju'fi and Mu'ammam ibn Yahya ibn Sam and Muhammad ibn Muslim and Zurara who have said the following: "We heard abu Ja'far, recipient of divine supreme covenant, saying, '*Al-Taqiyyah* is whenever the son of Adam is compelled; Allah has made it lawful for him.'"

AL KAFI - H 2234, CH 93, h 5

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from al-'Abbas ibn 'Amir from Jabir al-Makfuf from 'Abd Allah ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Protect your religion and veil it with *al-Taqiyyah* (protective measures); one who does not observe *al-Taqiyyah* has no belief. You in the people are like honeybees, in birds. Had birds known what is inside honeybees no honeybee would have been left and it all would have been consumed. Had people known that you love *Ahl al-Bayt* they might have destroyed you with their tongues, abusing you in private and in public. May Allah bless those of you who are in our *Walayah* (Divine Guardianship)."

The following points should be noted about *Taqiyyah*.

1. It is to be done for the concealment of faith.
2. It is related to everything.

3. It is mostly related to beliefs rather than actions.
4. In our time period it should be done even more intensely.

In his book 'Islamic Government'. Agha e Khomeini said: '*Taqiyyah* relates to the branches (*furū*) of religion; for example—performing ablution in different ways. But when the chief principles of Islam and its welfare are endangered, there can be no question of silence or *taqiyyah*.'

COVETING LEADERSHIP AND GOVERNMENT

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'ammār ibn Khallad from abu al-Hassan, recipient of divine supreme covenant, who has said the following: "It was mentioned before the Imam that a certain man loves to have leadership. The Imam said, '*Two fierce wolves in a flock of sheep, whose shepherd is far away, are not more harmful to the flock than seeking leadership to a Muslim's religion is.*'"

AL KAFI - H 2494, CH 113, h 2

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Sa'id ibn Janah from his brother, abu 'Amir from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever seeks leadership is destroyed.'"

AL KAFI - H 2497, CH 113, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ayyub from abu 'Aqilah al-Sayrafi who has said that Karram narrated to us from abu Hamza al-Thumali who has said the following: "Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Beware of leadership and beware of marching behind men (following them).' I (the narrator) asked, 'May Allah keep my soul in service for your cause, I understand what leadership is. However, as far as walking behind men is concerned, I must acknowledge that two thirds of what I know are but from my walking behind and following men.' The Imam said to me, 'That is not the way you think. Beware of supporting a man who does not have any (Divine) Authority but you acknowledge whatever he has said.'"

AL KAFI - H 2500, CH 113, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from al-'Ala' from Muhammad ibn Muslim who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, asking, 'Do you think I do not distinguish the bad from good among you? Yes, by Allah, the bad ones among you are those who love people walking behind him. Such a person is inevitably a liar or a helpless one (due to his ignorance) in his opinion.'"

AL KAFI - H 2501, CH 114, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Isma'il ibn Jabir from Yunus ibn Zabyan who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "Allah, the Most Majestic, the Most Holy, has said, 'Woe upon those who treacherously use religion for their worldly goals and fight those who command people to yield to justice. Woe upon those among whom the believers live frightened and hide their belief. Are they deceiving Me or that they dare to oppose Me? I swear by Myself that I will allow them to be afflicted by means of such strife whereby the most forbearing will suffer confusion.'"

In his book 'Islamic Government' Agha e Khomeini says: 'This is an individual obligation and if not then a collective one'.

QIYAS (ANALOGY)

AL KAFI - H 167, Ch. 19, h11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Muthanna al-Hannat from abu Basir who has said the following: "Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'We may face an issue about which there is nothing said in the book of Allah or in the *Sunnah*, tradition of the Holy Prophet, recipient of divine supreme covenant, can we use our own opinion in such matters?' The Imam replied, 'No, you must not do that. If you, in this way, find the truth you will receive no rewards for it, and if you missed the truth you have forged lies against Allah, the Majestic, the Glorious.'"

The Jurists on the other hand claim that if a Mujtahid were to issue a wrong fatwa then he will get single reward for trying, whereas if he gets it right then he will get double the reward.

I have presented before, eighteen hadeeth that Qiyas is forbidden, but they have categorized it into three types of which two types have been declared as allowable. I have discussed this in detail before.

AHL UL ZIKR (PEOPLE OF REMEMBRANCE)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[Shakir 16:43] And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[**Shakir 16:43**] And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

AL KAFI - H 538, Ch. 20, h1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn 'Ajlan who has said the following: "About the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* if you do not know' (16:43, 21: 7) Abu Ja'far, recipient of divine supreme covenant, has said that the Messenger of Allah, recipient of divine supreme covenant, said, 'I am the *Dhikr* and *A'imma* are the people of *Dhikr*.' About the words of Allah, the Most Holy, the Most High, 'It is a *Dhikr* for you and for your people and you all must be asked (for guidance).' (43:44) The Imam, recipient of divine supreme covenant, said, 'We are his "people" and we must be asked (for guidance).'"

There are eight more Hadeeth like this from the same chapter of Al Kafi confirming the Ahl Ul Zikr to be the Holy Infallibles (a.s.) who must be asked for guidance. This has also been commented upon in Tafseer Qummi, Tafseer Ayyashi, and Uyoon Akhbar Al Ridha (a.s.).

The Mujtahids say that this is a reference to them. (**Allamah Ali Haeri's AL RISALA, and Agha Syed Muhammad Hasan Qazwini**).

I am amazed at the people who make such claims and I find it even stranger that some people actually close their ears and accept these claims although the whole Shiite world accepts that the world is never without a Divine Proof. These Verses can only refer to the Holy Imams (a.s.) as there is not restriction on what one can ask of them. I mean the restriction is not only to questions on Fiqh, but the words are that whatsoever that you do not know then ask the People of Remembrance. It was only the Holy Imams (a.s.) that made the claim "Ask us whatever you want to know".

Imam Al Ridha (a.s.) has said: '*An Imam is not one who replies that he does not know when asked a question*'. History bears witness that in the time of each Imam (a.s.), they were asked question of various topics and they all received an answer. I don't understand how is it possible that other people had the audacity to make these claims of being the People of Remembrance and where was the intellect of the people who accepted these claims of theirs. How is it that the Hadeeth of the Holy Infallibles (a.s.) escaped their attention.

Imam Ja'far Al Sadiq (a.s.)s said: '*There will also be people who will be ready to give verdicts and tell the people to ask them whatever they want despite the fact*

that they may not even be able to explain a single word correctly. Allah (s.w.t.) does not befriend such people' – Al Khisal.

KHUMS

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

[Shakir 8:1] They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

[Shakir 17:26] And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

[Shakir 59:7] Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

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

[Shakir 59:8] (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.

As you can see from the above verses, Khums and the spoils of war is the right of Allah (s.w.t.), the Holy Prophet (s.a.w.), the near of kin, the orphans, the poor and the travellers. You can go through all the commentaries of the Ahi Ul Bayt (a.s.) and you will realise that the near of kin referred to here are the Holy Imams (a.s.). The right of Allah (s.w.t.) is theirs and so is the right of the Holy Prophet (s.a.w.). As far as the right of the poor and the orphans and the travellers is concerned, this is also for the relatives of the Holy Prophet (s.a.w.). The non-

Syeds are not entitled to anything and even in narrations you will find that it is the right of the Syeds even if they are rich.

Agha e Khomeini has said in his book, *Islamic Government*: '*such a tax is not merely the upkeep of the sayyids or the religious scholars, but on the contrary, something far more significant—namely, meeting the financial needs of the great organs and institutions of government*'.

THE IMAM (A.S.)'S APPARENT RULE AND HIS (A.S.) ESOTERIC MASTERSHIP

It is established from Shiite books that Imam Mahdi (a.s.) will make decisions based on his (a.s.) knowledge and not on the strength of witnesses, just like Prophet Dawood (a.s.) used to do.

In the time of Imam Ali (a.s.), during the battle of Siffin on the *Night of Hareer*, the battle started in the morning and continued overnight until the next morning. During this period the time for Prayers (Namaaz) passed by. Neither did he (a.s.) tell the combatants to pray the *Prayer of Fear* nor did he tell them to make up their missed *Namaaz* later on.

From the above two examples of the actions of the Holy Infallibles (a.s.) we can understand that an Imam (a.s.) can and does use his esoteric Mastership for his apparent governance. There is a deep relationship between the two aspects. Agha e Khomeini said in his book *Islamic Government*: '*This thing (Esoteric Mastership) has nothing to do with the government and caliphate*'.

THE METHOD FOR RUKOO (BOWING)

Imam Muhammad Baqir (a.s.) said: '*In Rukoo place both the palms of your hands on your knees, placing the right hand before the left hand, level your back and forward your neck*' – **AL KAFI, BOOK OF SALAAT, HADEETH NO. 1.**

Imam Ali (a.s.) said: '*Whosoever does not level his back in Rukoo, his Prayer is not correct*' – **AL KAFI, BOOK OF SALAAT, HADEETH NO. 4.**

Three points can be extracted from the above two Hadeeth:

- The palms must rest on the knees.
- The back must be level straight.
- Without these two the Prayer is not correct.

In the *Tawzeeh Ul Masail* of Agha e Khomeini it says: '*In every cycle of prayer, you should bow down such that your hands should be placed on your hips, and this is known as Rukoo. If you cannot place both hands on your knees then it is not a problem*'.

RECITATION IN THE 3RD AND 4TH CYCLE OF PRAYER

In a written reply of Imam Mahdi (a.s.) he says: 'In both these cycles the recitation of Surah Al Fatiha abrogates the 'Tasbeehat e Arba'. However, that person can recite it who thinks that the recitation of Surah Al Fatiha will lead to forgetfulness or deteriorate his health'. (In other words the Tasbeehat e Arba can only be recited under those two conditions, otherwise only Surah Al Fatiha should be recited).

In his Twazeeh, Agha e Khomeini says: '*It is better to recite the Tasbeeh in both the cycles*'.

MAJOR SINS

AL KAFI - H 2432, CH 108, h 2

It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub who has said the following: "Once certain individuals of our people and I wrote to abu al-Hassan, recipient of divine supreme covenant, asking what and how many were the major sins. He wrote back to us about major sins, 'Whoever avoids the act for which Allah has decided to send one in the fire, his evil deeds are expiated, if he is of the believers. The **seven acts** that subject one to punishment are to commit murder, a disregard of kindness to parents, collecting unlawful interest in trade, alienating oneself from religion after accepting it, accusing married women of committing indecent acts, consuming the properties of orphans and running away from the enemy during an offensive in battle.'"

AL KAFI - H 2433, CH 108, h 3

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Abd Allah ibn Muskan from Muhammad ibn Muslim who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, '**The major sins are seven** in number: Murdering a believer intentionally, Accusing a married women of committing indecent act, Running away from the enemy in the battle field during an offensive, Alienating one's self from religion after accepting it, consuming the properties of the orphans unjustly, consuming unlawful interest in trade after knowing it clearly and all such acts that Allah has considered to be the cause for one's being subjected to suffering in the fire.'"

AL KAFI - H 2444, CH 108, h 14

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from abu Basir who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, '**The major sins are seven**: One of them is murdering a soul intentionally, considering things as a partner of Allah the Most Great, accusing a married women of committing an indecent act, consuming unlawful interest in trade with evidence, running away from the battlefield during an offensive against the enemy, alienation from

religion after accepting it, disregarding to maintain good relations with parents and consuming the property of orphans unjustly.' The Imam said, 'Alienation and paganism are the same.'"

According to the Mujtahids, the list of major sins is so long that I begin to wonder whether there is any such thing as a minor sin. I have in my possession the third volume of the Mujtahid Agha e Dastghayb Shirazi's book on sins, and I don't even know how many more are to follow.

If I were to list all the opposition that has taken place against the Holy Infallibles (a.s.) then it would be too long. I suggest that you read this book once more, and in fact read it a few times so that you will realise that the main purpose of all these Mujtahids is to divert the people away from the Marji'at of the Holy Infallibles (a.s.) towards their own Marji'at whilst giving the impression that they are advancing the mission of the Holy Imams (a.s.). These people have now transferred all the rights and titles of the Holy Infallibles (a.s.) to themselves, and have given the impression to the people that during the major occultation of our Imam (a.s.), they are his (a.s.) representatives.

As per the statement of Mufti Ja'afar Husayn, the orders of the Mujtahids are sufficient for their followers. In other words, their followers have no need to refer to the Holy Quran and the Hadeeth. What I am saying is that **if we could make do without these people after the Holy Prophet (s.a.w.), then why can't we make do without them during the major occultation**, when in fact they were much closer to him (s.a.w.). Why are you creating such a furore and thousands of books have been written against these people and are still being written even today. My ears are burning after listening to debates against them from the pulpits. After all, what faults had the people of Saqifa committed? Their actions were the same as yours are today. They replaced a Holy Infallible (a.s.) with an ordinary person and so have you. Gradually, the differences between the Mujtahids and the people of Saqifa are being removed, and today they are claiming that the only differences between them are those of Furoo (Actions) and this is indeed the reality. There are many Shiite books that the government has confiscated and prohibited their publication, and even keeping them at homes. Libraries were raided and books confiscated, but was there any religious missionary who raised his voice against these measures? This means that all this was done with their blessings. They have complied with this because they have realised that **if the correct beliefs as taught by the Holy Infallibles (a.s.) were to fall into the hands of the people then their businesses would shut down**.

So far I have only made a hue and cry over the opposition to the Holy Infallibles (a.s.) and you may have been surprised, that what is this strange reasoning, but each and every argument of mine has been presented with evidence and proofs. This is why I am certain that you will not reject the statements of the Holy Infallibles (a.s.) and adopt the words of the ordinary people. If you come to a

crossroads, then you will no doubt take the road that has been indicated by the Holy Infallibles (a.s.).

ENMITY WITH THE HOLY INFALLIBLES (A.S.)

Do not be worried when you are told that the whole system is based on opposition to the Holy Infallibles (a.s.), otherwise you will get even more worried later on because the word 'opposition' is a very mild term that I have used. It is not a question of just opposition but it goes even further. I will prove to you in this chapter that **in actual fact it is a matter of enmity with the Holy Infallibles (a.s.) that forms the basis of the system.** They are making the people do such things as to end up deserving of curses from the Holy Infallibles (a.s.). The fate of such people is destruction, and to be the fuel of the fire of Hell, and those that doubt this fate of theirs are hypocrites. Come, let me show you such a statement of Imam Ali Bin Husayn (a.s.)'s from *Sahifa E Kamila*, that after listening to it you will lament your previous life and will cry over those that put you on this road of yours. Yes, those that repent and hold on to the bosom of the Holy Infallibles (a.s.) and stopped usurping their rights, their forgiveness has been promised by Allah (s.w.t.).

Before I present to you the statement of this Holy Infallible (a.s.), let me tell you something about the book *Sahifa E Kamila*. This is a book of supplications. If you were to even ponder a little bit you will see that from the Torah to the Holy Quran, from the Hadeeth of the Holy Prophet (s.a.w.) to the Hadeeth of the Holy Infallibles (a.s.), all have been subjected to doubt and distortions by a large group of people who even believe in alterations to have taken place in the Holy Quran. However, *Sahifa E Kamila* is such a book that from its inception up until today neither friend nor foe has had the audacity to point a finger at it. It is an established fact among the Shiites that these are one hundred percent the statements of a Holy Infallible (a.s.). It therefore follows that rejection of these statements is equal to casting doubt on Allah (s.w.t.) and rejecting His (s.w.t.) statements.

Before I present to you this supplication from *Sahifa E Kamila*, I would like you to cast aside any bias or doubts that you may have in your hearts and make the intention that: *'O Allah! I seek refuge in you from that I should cast doubt on your Proof or reject him. O my Master! Do not make me from among those on whom the Imam (a.s.) has cursed and save me from punishment'*.

SERMON 48 – SUPPLICATION FOR THE DAY OF SACRIFICE AND FRIDAY

'O God! This station belongs to Your vicegerents, Your chosen ones while the place of Your trusted one in the elevated degree which You have singled out for them have been forcibly stripped! But You are the Ordainer of that, Your

command is not overcome, the inevitable in Your governing is not overstepped! However You Will and whenever You will! In that which You Know best, You are not accused for Your creation or Your Will! Then Your selected friends, Your vicegerents, were overcome, vanquished, forcibly stripped; they see Your Decree replaced, Your Book discarded, Your obligations distorted from the aims of Your Laws, and the Sunnah of Your Prophet abandoned. O God! Curse their enemies among those of old and the later folk, and all those pleased with their acts, and their adherents and followers!

You have now read what the Holy Imam (a.s.) has said in his supplication. There is nothing complicated in this supplication, and it is my belief that whosoever has even an inkling of truth in his heart will have understood what the Holy Imam (a.s.) has said in his supplication.

Mufti Ja'far Husayn said about this: *'The Imam (a.s.) has clearly stated a few commands in this supplication. **The Friday Prayers and the Prayers for the two Eids are exclusively for the Holy Imams (a.s.) and no other person has got the right to perform these.***

Abdullah Ibn Dinar has narrated from Imam Muhammad Baqir (a.s.) that: 'O Abdullah! Be it the Eid of Azha or Fitr of the Muslims, the grief and sorrow of the Family of the Holy Prophet (s.a.w.) is freshened anew'. So I asked the reason for it and he (a.s.) replied: 'It is because they see their rights in the hands of the others'.

In this way the right of the leadership of the Friday Prayers is not for anyone other than the Holy Imam (a.s.) or one appointed by him.

Now that you have read what the Mufti has commented about this, then the gist of the supplication will have become even clearer to you. The Mufti has tried to hide half the truth here and only restricted himself to the 'Friday Prayers and the two Eids', and skipped over the curse part. The Holy Imam (a.s.) has cursed three types of people in this supplication.

1. The prayer leaders of the Friday Prayers and the two Eids.
2. Those that pray behind these leaders.
3. Those that neither lead these prayers nor pray behind them, but are happy with these happenings.

The Mufti has also skipped over that the Holy Imam (a.s.) has cursed these three types of people.

This Hadeeth about being an enemy to the Holy Imams (a.s) is so well known that you have probably heard it since childhood and is on the tongues of virtually every person. The Holy Prophet (s.a.w.) said to Imam Ali (a.s.): *'Even if a person were to recite so many prayers that his back would become bent like a bow, fast*

so many fasts that he becomes thin, gives in the way of Allah (s.w.t.) charity gold and silver the size of the mountain of Ohad, and gets killed whilst doing SA'EE (The running between Safa and Marwa) in an oppressed state, O Ali! If that person keeps you as an enemy then that person will be flung headlong into Hell'. In another Hadeeth the Holy prophet (s.a.w.) said: 'O Ali! No one will love you except one who is of legitimate birth and no one will hate you except one who is of illegitimate birth'.

The situation is so delicate that it is possible these words may have hurt some people, but they cannot hold me to anything. If they have the courage and the audacity then they should put up a fight against the Holy Imams (a.s.) and say openly that they will not listen to the Holy Imams (a.s.), and will only listen to their Mujtahids. As far as the explanation is concerned, then each and every sect of the Muslims produces evidence from the Holy Quran in justification for their beliefs and faith. The reality is that this supplication is so clear that no one will doubt it except a hypocrite.

The Holy Imam (a.s.) has not restricted his statements to a particular time period and so it is applicable even today. **The leading of these prayers is either for the Holy Imams (a.s.) or for their appointed ones.** This principle cannot change along with the circumstances, that once the Holy Imam (a.s.) goes into occultation whosoever wishes can usurp these rights and adorn them for himself. When the Holy Imam (a.s.) makes his (a.s.) appearance then these conditions will be met and not before and so until such time these prayers, as they are congregational, cannot be recited.

Mufti Ja'far Husayn himself agrees to this: 'In the Friday Prayers and the Prayers for the two Eids, one of the conditions is the person of the Holy Imam (a.s.) himself. Therefore, it follows that when the Holy Imam (a.s.) is not here then these Prayers cannot be obligatory upon us, and whosoever leads them or follows them or is content with these being done, will come under the curse of the Holy Imams (a.s.)'.

Can any one with intellect accept that when Allah (s.w.t.) has Commanded the Friday Prayer to be prayed and the condition of the presence of the Holy Imam (a.s.) has to be met, that someone will use his opinion to declare the condition to be unimportant, change the obligation to 'almost obligatory' and stand up to lead these prayers? Furthermore those who are enthusiastic about prayers would then join them in this by casting aside this condition? This problem has been so illuminated that anyone who has an inkling of the fear of Allah (s.w.t.) in him will never be disobedient in this regard and will save himself from the road which leads straight to Hell.

In this complete darkness, some Mujtahids have seen a ray of light and have issued Fatwas that Friday Prayers during the occultation of the Holy Imam (a.s.) are forbidden. I am listing nine of these Mujtahids from the book Al Risala.

1. Allamah Noorullah Shustary (Shaheed e Thalith)
2. Maulana Hamza Salaad
3. Maulana Jalil Qazwini
4. Maulana Sheikh Ali Naqi
5. Maulana Muhammad Bin Idrees (Author of Sharai Ul Islam)
6. Maulana Hassan Bin Abdullah Tastyary
7. Maulana Abdullah Bin Al Hajj Muhammad Touie
8. Maulana Ismail Mazandarani
9. Maulana Sheykh Suleiman Bin Ali Bin Abi Tayyib Al Shakhuri

People have abandoned their responsibilities in matters of religion so much so that today they neither are aware of the beliefs, or religion or its history. **The reality is that during the occultation, the Shiites had never recited the Friday Prayers.** This plague first started in Iran, and in India this was first led in Lucknow by the Mujtahid Dildar Husayn Gufran. The other Muslims started mocking at them as to who are these people who do not pray the Friday Prayers. Hence, in order to please their elder brothers they have accepted being the accursed by the Holy Imams (a.s.).

As for the Prayers of the two Eids, this is the icing on the cake. I have perused through the Tawzeehs of Agha e Khomeini, Al Khoie, Shirazi, Al Araki and have found the words: 'As far as the prayers for the two Eids are concerned this was obligatory during the time of the Holy Imams (a.s.), but during the occultation these are preferable acts'.

Along with this, in all their books I have found only one command of theirs regarding preferable prayers: '**The preferable prayers cannot be recited in congregation** except for the 'Istisqa' in beseeching for the rainfall'.

Who is this 'person of power' whose control over matters is so wide that he has made this individual obligation of Allah (s.w.t.) into a preferable deed based on his own opinion and get people to act on this. To consider the deeds that have been made obligatory by Allah (s.w.t.) to be obligatory in all circumstances and simply have to be done is not right. Whatever that Allah (s.w.t.) has made obligatory is with certain conditions which have to be met first e.g. Prayers, Fasts, Pilgrimage, Charity, Khums, Holy War etc. If the attached conditions are not met then these obligations would lapse. The Prayers of the two Eids also have conditions, one of which is the presence of the Holy Imam (a.s.). **What logic is this that if the conditions are not met then instead of the intention of obligation let us now pray together with the intention of a preferable act.** The purpose here is not obedience of Allah (s.w.t.), but rather it is the madness to please the elder brothers.

Secondly, if you are reciting these prayers as preferable acts then why are you doing so in congregation when the Fatwa of your own Mujtahid is that it cannot be done as such? All of them have only one answer to give. We are praying this

with the intention of 'Ba Rajaae Matloobiyat'. You go and ask them for the meaning of this term. I am only asking you is this - why have you been criticising the Taraweeh Prayers of your elder brothers throughout the centuries? Maybe they will also give the same answer as you did. 'Ba Rajaae Matloobiyat'. At least now the reality has dawned upon us here through this. Although, apparently these are two sects, but in reality they are one and the same.

Anyhow, whatever I have said so far in this chapter is sufficient for those who think and want to understand. I have proven their opposition to the Holy Infallibles (a.s.) through their Fatwas and their enmity towards them from the word of the Holy Infallibles (a.s.). But this enmity is not so ordinary that it is restricted to the Prayers for the two Eids and the Friday Prayers. It is spread out everywhere.

Enmity is on two aspects, life and glory. The enemies of the life of the Holy Infallibles (a.s.) can be seen everywhere in history. The enemies of their glory can be found in their writings and I will show them to you.

THE DUA OF QUNOOT OF EID PRAYERS

You have just read about the Prayers for the two Eids. Let us now look at one of its horrifying aspects, the supplication that is recited nine times in the Qunoot of the Prayer for Eid. Look at this supplication very carefully and then think how many times in your life you have earned the Wrath of Allah (s.w.t.) by the recitation of this. I do not want you to be in a state of despair from the door of repentance, but the crime is so grave that you will have to rub your head into the ground to ask for forgiveness. I don't think that it is possible to insult the Holy Infallibles (a.s.) any more than what is being done in this supplication that is recited in Qunoot.

They are making you recite two sentences in Qunoot which are blasphemous. The first one is -

وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ،

And You may enter me into every of goodness with which You have entered Muhammad (s.a.w.) and the Household of Muhammad (a.s.).

Now think over this sentence. Anyone with a little bit of sense will be able to understand that when someone is told to enter, then it follows that he must have been outside first, or else he cannot be told to enter. **What you are saying is that there was first a time period when the Holy Infallibles (a.s.) (God forbid) were outside all goodness and then they were told to enter into them and so they did.** You can imagine yourself what state a person would be in when he is outside of all goodness.

But, the Holy Infallibles (a.s.) have stated that they are the essence of all goodness themselves; meaning that they existed before any goodness existed. Whatsoever acts they performed, goodness came into existence with those. Any one who performs a good deed and does not have in his mind that the origin of all goodness are the Holy Infallibles (a.s.), then his good deeds will go to waste. And those who claim to be Shiites, scream and scream at least nine times that the Holy Infallibles (a.s.) were outside of all goodness and it was only after some time that Allah (s.w.t.) put them into it. O Lord! Even after bestowing so much 'honour' on these pure personalities at least eighteen times a year, the Shiites still remain Shiites.

On top of this ugly insult, the point to think about is that the Holy Infallibles (a.s.) are in every goodness and there is a desire on your part to equate yourself with them.

The second sentence is even more dangerous than the first one –

وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ

And that You take me out from every evil from which You have taken out Muhammad (s.a.w.) and the Household of Muhammad (a.s.).

What this means that you will have to accept that there has been a period during which the Holy Infallibles (a.s.) (God forbid) were immersed in all evil. Then Allah (s.w.t.) took them (a.s.) out. The words used here are 'every evil', meaning that there is no evil in which they were not present before they were taken out.

May Allah (s.w.t.)'s Wrath descend upon these people who make these insulting assertions and those that are happy with them making these. Even now if someone does not open his eyes, then he should understand that his enmity towards the Holy Infallibles (a.s.) has been widened.

I spoke about this Qunoot with a Mullah and he presented a strange defence to this. He said that the Arabic term 'Akhraj' means to keep far away. Then I was convinced that this new logic is not based on ignorance but it is a **deliberate act of enmity**. This Mullah is not that naive that he cannot differentiate between the simple Arabic terms of 'Akhraj' and 'Azhab'. Everywhere the term 'Azhab' is used to denote 'keeping away from' like in the Verse of Purification.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

[Shakir 33:33] And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

You can look up any book of language, and if you were to come across anywhere whatsoever whereby the term 'Akhrāj' has been used to denote 'keeping away', then I am responsible. This is all nothing but deliberate enmity towards the Holy Infallibles (a.s.) and nothing else.

ENMITY WITH THE KNOWLEDGE OF THE HOLY INFALLIBLES (A.S.)

- The foundation of the Shiite sect is on its belief of the Infallibility of the Holy Infallibles (a.s.), and the basis of this infallibility is knowledge.
- Upon the creation of the human beings it was decided that the scale of virtue is knowledge.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ
عِلْمُ الْكِتَابِ

- [Shakir 13:43] And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ
مُّبِينٍ

- [Shakir 6:59] And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

- [Shakir 27:75] And there is nothing concealed in the heaven and the earth but it is in a clear book.

- It has been proven from above that whosoever has the knowledge of the Book will have the knowledge of the unseen and of everything. He will be a witness as well as have the knowledge of the apparent and the hidden.
- **AL KAFI - H 600, Ch. 34, h1** – ‘Allah does not grant Divine Authority on His earth to those who if questioned are not able to give the right answer and say I do not know.’
- The claim of Imam Ali (a.s.): ‘Ask me! Ask me! Before you lose me’.

You have had a glimpse of the extent of the knowledge of the Holy Infallibles (a.s.) from the above points, otherwise it is not possible to fully understand the extent of their knowledge. To point accusing fingers at them is to find fault with the Actions of Allah (s.w.t.). Somebody posed a question at Imam Musa Al Kadhim (a.s.): ‘What is meant by the phrase that Allah (s.w.t.) is Knowledgeable?’. The Holy Imam (a.s.) replied: ‘This means that Allah (s.w.t.) has created someone who has the knowledge of every thing’. In other words, he would have the knowledge of whatever that the term ‘thing’ can be applied to. I have stated in the beginning that the Shiite religion is based on the infallibility of the Holy Infallibles (a.s.) which is in turn based on knowledge. So, if a person were to find fault with their knowledge then that would put their infallibility in doubt. Then the whole Shiite religion would collapse.

Let us now see what the scholars of religion have to say in the middle of all this. In the time of **Syed Murtadha** (The pioneer Shiite Mujtahids), the Sunni scholar Abdul Jabbar wrote in his objection to the knowledge of the Holy Imams (a.s.): ‘We, the Sunnis agree that the Imams of the Shiites do have the knowledge necessary for their position of Imamate, but you Shiites consider it obligatory for your Holy Imams (a.s.) to possess all the knowledge which has no bearing on their Imamate. This belief means that they possess the knowledge of the unseen’. Syed Murtadha replied to this in such a way that he proclaimed the beliefs of all the Mujtahids.

‘Honourable judge, I hereby proclaim on behalf of the Shiites that we also have the same beliefs that you do. We also believe that the Holy Imams (a.s.) are only knowledgeable to the extent it is necessary, in the performance of their duties as Imams. We do not accept that they possessed all other knowledge including that of the unseen, and we seek refuge in Allah (s.w.t.) from this belief. **You can rest assured that it is my responsibility to spread this belief among the Shiites.** Was-Salaam’.

It can be seen from the letter of this Sunni scholar that the belief of the Holy Imams (a.s.) having the knowledge of the unseen was so widespread among the Shiites that even the Sunnis knew about this. It is now unthinkable that the belief that that was so widespread among the Shiites did not reach a scholar like Syed Murtadha. Therefore only three conclusions can be drawn from this.

1. Syed Murtadha had completely rejected the beliefs of the Shiites pertaining to the knowledge of the Holy Imams (a.s.).
2. He was making amendments to this doctrine.
3. He had promised to spread these amended beliefs among the Shiites.

I reserve my comment on this enemy of the Holy Infallibles (a.s.), and reply him through their (a.s.) statements which are quoted in the book *Al RISALA*.

Imam Ali (a.s.), Master of the Universe has said: 'I have the knowledge of the Guarded Tablet. I have received this knowledge through inspiration of Celestial origin'.

Imam Ja'far Al Sadiq (a.s.) said: 'O Mufazzal! Whosoever is under the assumption that there is something which is written on the Guarded Tablet which the Holy Imams (a.s.) are not aware of is an unbeliever'.

You have read the replies of the Holy Infallibles (a.s.). Now I am free from all blame. Let me now present to you the Fatwa of Mujtahid of Lucknow Maulana Naasir Husayn (*Naasir Ul Millat*).

'The knowledge of reading and writing was given to the Holy Prophet (s.a.w.) from Allah (s.w.t.) after the declaration of his (s.a.w.) prophethood. There is also a possibility that Imam Ali (a.s.)'s knowledge was acquired from some one else or maybe it was from Allah (s.w.t.). The first case seems to be more correct although I have not come across this from any book of history as to who he had acquired it from. Allah (s.w.t.) Knows best. – **Kashful Asrar Page No. 171.**

If you would like to have a more detailed explanation of this Fatwa, then you should read the book *Kashful Asrar*. A lot of veils will be lifted from your eyes and you will be more convinced of their enmity towards the Holy Infallibles (a.s.). But, what I would like to say to this Mufti is: 'Sir, if you could not find any historical reference, nor any reference from Hadeeth of the acquisition of knowledge of Imam Ali (a.s.) from another person, **then how did this become 'more correct' in your view?**'. There is always a reason to give preference to one thing over the other unless of course it is your heart's desire then you just prefer one over the other. Therefore, it is clear that it is your desire than only if Imam Ali (a.s.) had learnt his knowledge from someone else just like you, then you would have been able to equate yourself with him (a.s.).

At least the Mufti has regarded the Holy Prophet (s.a.w.) as having acquired the knowledge of reading and writing after the declaration of his (s.a.w.) prophethood, but Syed Murtadha thinks that he (s.a.w.) did not acquire this even after that – **Kashful Asrar.**

As you have seen that the Mufti has been pointing out the 'deficiencies' in a Holy Imam (a.s.), now look at what epitaphs have been given to him – '*Kaaba tul Imaan*' (The kaaba of faith) and '*Ma'dan Imaan Wal Islam*' (The Centre of Faith and Islam). Glory be to Allah (s.w.t.)!

ENMITY WITH THE MOURNING OF IMAM HUSAYN (A.S.)

After the event that transpired in Karbala in 61 AH, the mourning and lamentations of Imam Husayn (a.s.) have been the purpose of the lives of us Shiites. If all the tears that have flowed in the outpour of grief and mourning for Imam Husayn (a.s.) were to be collected, they would become an ocean. From the first Majlis of Lady Zaynab (a.s.) in Damascus up to this day where Majalises are taking place almost everywhere, this flow of tears is showing no signs of abating, and God willing will not stop until the Day of Judgement. The norm of the Holy Infallibles (a.s.) has always been that as soon as the first moon of the month of Muharram is seen, they used to sit in grief for Imam Husayn (a.s.). If the name of Imam Husayn (a.s.) was mentioned in front of Imam Ja'afar Al Sadiq (a.s.), then for the whole of that day nobody ever saw him smile. The Shiites are proud of the fact they are the fruits of the supplication of Lady Fatima Zahra (a.s.), and in fact it is the purpose of their creation that they should sit in mourning for Imam Husayn (a.s.) and await the coming of their Imam (a.s.) who is the manifestation of Allah (s.w.t.)'s attributes and whose purpose of return is to avenge the blood of Imam Husayn (a.s.). **The Shiites have only two things to do, mourn and wait.** Apart from this no other responsibility has been placed on the shoulders of the Shiites. There is nothing in the good lives of the Holy Infallibles (a.s.), in their statements or orders or actions, whereby they have not instructed the Shiites to do anything else nor did they turn this into a political issue. They only gave one message: 'Whosoever mourns for Imam Husayn (a.s.), or make others cry for him (a.s.), or even expresses grief from his face then the Garden of Paradise is obligatory upon him'. Now, how come it has become obligatory, you go and ask them as they own it and it is in their control. It is up to them who they give it to and who they don't.

Imam Husayn (a.s.) said: 'It is our right that, for whoever has shed even a single tear for us, Allah (s.w.t.) should Grant him a place in the Garden of Paradise'- **Al Balagaht Ul Husayn (a.s.)**.

He (a.s.) also said: 'I am being killed as a stranger, whoever remembers me will cry over me'.

Allah (s.w.t.) has stated that the evil deeds of some people will be changed into good ones.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

[**Shakir 25:70**] Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

Please understand this properly. The sins are not being pardoned here. **They are actually being converted into good deeds.** You should now think over this in isolation as to what kind of people are these that are so beloved of Allah (s.w.t.) that He (s.w.t.) does not even want to embarrass them or make them face remorse in any way that He (s.w.t.) is simply converting their evil deeds into good ones. Now refer back to the two Hadeeth of Imam Husayn (a.s.) quoted above. Today when they turn the Hussainiyas into their political arenas and instigate trouble and strife among the people as well as commissioning terrorist activities in the name of Imam Husayn (a.s.). They are giving the whole Shiite world, in fact the Shiite sect itself a bad name. The result of all this has been the wholesale massacre of the Shiites in Pakistan and there is no one to stop this. Let us ask Imam Husayn (a.s.) as to what his (a.s.) mission was:

1. The place of my death has been fixed and I am going there.
2. Whoever among you can absorb the wound of a sword or a spear should come with us otherwise be separate from here.
3. I am not embarking upon this to achieve authority, or to spread strife and injustice in the land, but I am doing this for the correction of the ummah of my grandfather (s.a.w.) and the Shiites of my father Ali (a.s.)
4. The Banu Umayya reduced my status among the people and I was patient, they looted my belongings and I remained patient, but now they are bent upon taking my life, and so I am leaving.

The following points can be made from the above quotations:

1. According to the command of Allah (s.w.t.), striving to protect one's life is to act upon the apparent command.
2. As Imam Husayn (a.s.) was the desire of Allah (s.w.t.), he (a.s.) knew that despite his (a.s.) efforts his (a.s.) life would not be saved and so he told his companions accordingly.
3. Imam Husayn (a.s.)'s purpose was neither to fight a war, nor to form a government, nor to spread strife in the land. His mission was to correct the Shiites.

What is meant by correction here? Are you telling me that the Shiites had stopped praying namaaz, or keeping fast, or not going to pilgrimage, that Imam Husayn (a.s.) made his stand for that? Or maybe the Shiites did not know the correct way to perform these tasks? Or maybe they were not aware of the procedures of obligatory baths? No person of intellect will accept this. It was the beliefs of the Shiites which were being eroded by the Banu Umayya that Imam Husayn (a.s.) wanted to correct. This is the reason why on seventy-two people came out of their houses to help him and the rest saved their lives. This fear of death was a result of their weak beliefs and not their weakness in praying namaaz or fasting.

You have heard the reasons for Imam Husayn (a.s.)'s stand from his own words. Some historians have written all sorts of reasons in their books, like coveting the government and that he (a.s.) was killed by his (a.s.) own grandfather (s.a.w.)'s sword because he (a.s.) stood against the caliph of the time. Books of histories over the centuries have borne witness that the Shiite scholars and the people have claimed that Imam Husayn (a.s.) made his stand only and only for the protections of Tawheed (Unity of God), and that is why one of his (a.s.)'s title is '*Dalil Ala Tawheed*' (Proof of Unity of God). The Khwaja of Ajmer has put this in his words '*Haqqa Ke Bina La Ila Ast Husayn*' (The basis of Unity of God is Husayn (a.s.)).

Some people hungry for authority have discovered that the sayings of the Sunnis are correct, and that is why they have separated the grief of Imam Husayn (a.s.) from his (a.s.) mourning, by turning this mourning sessions into tools for establishing the government of the Jurists. This is to the extent that it has been said that if these majalises do not establish the rule of the Jurist then they are useless.

Agha Sharif Ud Din Musawi, in his book '*Usool E Azadari*' (The Principles Of Mourning) states: 'The mourning of Imam Husayn (a.s.) in the eyes of the Holy Imams (a.s.) is a political event'. What this means that if the Holy Imams (a.s.) did not take any political advantage out of this then why shouldn't we? And so to achieve this aim they have pressed hard on the speakers and the poets to politicise the mourning sessions and you can see this happening around you these days. I shall now show you how the Holy Imams (a.s.) have refuted this and what should our responsibilities be in our time.

When someone posed the question to Imam Husayn (a.s.) that who had the highest regard in his eyes, he said: 'The one who does not care as to who in whose hands are the affairs of the world'.

And he (a.s.) also said: 'One who has loved us for the sake of Allah (s.w.t.), then the both of us will be with the Holy Prophet (s.a.w.) like these two fingers of mine. The one who loves us for the sake of this world, then whether good or bad, the world always comes to everyone'.

'People are the slaves of this world. So long as they are getting their livelihood from it they will take care of it, but when they fall into trials then only a few of them remain religious'.

As for our responsibilities during occultation, he said in a sermon: 'Therefore sit tight until such time as the signs of his (a.s.) appearance are not witnessed'. Bearing brevity in mind, I shall discuss this Hadeeth in the chapter on revolution later on.

ENMITY WITH LAMENTATIONS AND POEMS (NAWHAS AND MARSİYAS)

The Mujtahids have, for some time now, prohibited the lamentations and the poems about Imam Husayn (a.s.) on the basis of the Hadeeth: 'Music/Singing (Ghina) is worse than adultery'. In other words, first they assumed them to be in the ambit of '*Ghina*', and then issued the fatwas accordingly. This is the result of issuing Fatwas based on conjectures, analogies and doubts. They have done this despite the risk that they would be deserving the anger of Lady Fatima (a.s.) and what would be the position of the one she (a.s.) is displeased with.

Her (a.s.) sons (a.s.)'s remembrance is taking place and the fire of Hell is being doused by the tears that are flowing from the eyes of the participants, their minds are concentrating on the grief of the tragedy and hearts are being hardened against their enemies, but these guys have nothing to do with all this. They are only concerned with their followers, and so not only fatwas are being issued in matters of Fur'oo, but now they are interfering with beliefs as well.

The whole mischief started when they classified these lamentations as music and singing. Their followers did not even have the inspiration to ask, 'Sir, can you please define music so that we may place some value to your fatwa?' If someone were to declare theft as being prohibited but does not define it or prohibits adultery without having defined it, then these rulings would be meaningless.

Now if I were to say something then some people would raise objections on the basis that they do not consider me a Jurist and so they will not listen to me. Okay, so I will not say anything, but the pleasure would be when they themselves admit that they are wrong. I will now quote you from a Mujtahid about whom Agha e Khomeini has referred to as a 'son of Islam', 'path of the Prophet of Islam (s.a.w.) and the 'Remembrance of Imam Husayn (a.s.)', and is the author of '*Gunahane Kabira*' (Major Sins).

Agha e Abdul Husayn Dastagahib Shirazi has defined music and singing in his book as: 'Every sound that is produced for entertainment and is capable of exciting passion is known as singing' and is prohibited.

Can anyone explain to me how the Marshiyas and Nawhas would fit in the above definition of singing?

Dr. Ali Shariati in his book '*Zikr O Zakireen*' (Remembrance and the Preachers) has a chapter entitled 'The Prohibition of Music and Singing'. He has discussed this in detail and says: 'Singing and playing is that music which arouses feelings of love and animal desires'.

Now I would like to request those who walk away from the Marshiyas and Nawhas when they are being recited, that they should ask for forgiveness from Lady Fatima (a.s.) and beat their chests and see what feelings they get.

BOMBING OF THE HOLY SHRINE OF IMAM AL RIDHA (A.S.) AND THE MASSACRE OF THE PILGRIMS

Abul Fariq Wasiti in his book 'Anwaar Ul Iqaan' quoting from a person who used to work for the British Embassy in Iran, says: 'For a long time now the Russians and the British have been dreaming to take control of Iran. The northern part of Iran was under the influence of the Russians whereas the influence of the British was more pronounced in the South. The Russians bought faith of one Mujtahid by the name of Syed Tahir and made him their agent. He then started speaking out against the Russians and instigated the fire of rebellion among the people. He started throwing accusations against the government of Iran saying that it is not competent enough to stand up to the Russians and free its people from their influence. He said that he will, on the orders of the Imam Mahdi (a.s.), declare Holy War (Jihad) on the Russians, and for which he used to go to many places to speak out. After some time thousands heeded his call and gathered around him. He then told them that I have received advice from Imam Al Ridha (a.s.) that when you see a sword coming out of my Zareeh (Sarcophagus) you can start the Jihad, and that time is very near and I am also awaiting instructions from the Holy Imam (a.s.). In those days he used to make speeches in the courtyard of the Holy Shrine and kept on instigating the people. Then there was a sound of cannon fire from the Russian Embassy, which as per their scheme was empty. He shouted 'Miracle! A miracle has happened! The cannon did not reach us and could not harm us!' This made the people even more courageous. Then there was a second fire and the same thing repeated itself. The crowd went wild. Then he came down from the pulpit and walked away. People kept shouting for him to declare Jihad but he was nowhere to be seen. Then the real cannons started falling on the people and thousands were massacred. The whole courtyard was full of the blood of the people.'

BOYCOTT OF THE VIRTUES OF THE HOLY INFALLIBLES (A.S.)

In order to strengthen their own Marjiat these people have made it their mission to suppress the virtues of the Holy Infallibles (a.s.) and keep them within the bounds of the books. This claim does not require any proofs and in fact you may even bear witness to this yourselves. They have prepared a group which considers it prohibitive to speak the virtues of the Holy Infallibles (a.s.) from the pulpits and they spend all their time explaining the problems of Fiqh, and the virtues of Iran. Yes, they do recite the injustices against Imam Husayn (a.s.) so that the people would think that a Majlis has indeed taken place. The reason is that the recitation of the '*Masaabib*' (injustices) does not harm them in any way. The people then return home after the mourning sessions. The danger to them is from the virtues. If the true virtues of the Holy Infallibles (a.s.) were to get to the people then their schemes would be spoiled. In order to stop the propagation of the virtues they have invented a weapon called 'Ghuloo' (Extremism). As soon as someone speaks out the virtues of the Holy Infallibles (a.s.) he gets slapped with the accusation of being an extremist. The situation has deteriorated to such an

extent that people are now scared of being labelled as extremists and so are beginning to fear from the virtues of the Holy Infallibles (a.s.). One speaker went as far as saying from the pulpit: 'Enough of these virtues have been said. The time for this has now passed. It is now time for action'.

Alas! I am writing a book and not speaking to you, otherwise you would have heard my reply to this in beautiful words.

Anyway, I am only trying to show you their enmity towards the Holy Infallibles (a.s.) and that is why I am only giving you certain points otherwise this is a matter of belief. What are those virtues of the Holy Infallibles (a.s.) which are being stopped from reaching the believers? What is extremism, who is an extremist (Ghali) and who is a *Mukassir* (Reducer of status), who will be forgiven and who will not. For this you will have to wait for my next book which will be on the subject of beliefs.

CLAIM OF BEING FROM THE SAME SPECIES

In following the footsteps of the Najdis, it is being claimed that we and the Holy Infallibles (a.s.) are of the same type, i.e. our births are the same, just as we have been created from an impure drop, so have they, we are both under the same compulsion. Neither can they give anything to anyone nor is it right for us to beseech them for help. Loads of books are being written on this subject e.g. '*Ahsan Al Fawaaid*', '*Usool Sharia*' etc.

For this mission they chose a group of seven Mullahs (Mufti Jaffar Hussain, Yaar Shah, Akhtar Abbas Baloch, Mohammed Hussain Dhakku, Hussain Baksh Jara, Ghulab Shah Multani, and Mullah Saifullah) who would shoulder all the blame whilst the rest go free. Allah (s.w.t.) has purified the earth from the filthy origins of six of them, but the environment is full of the germs that they have left behind in the form of books among the Shiites. If someone were to claim that these were the beliefs of the members of that particular group alone, then I say that within that group were some Mujtahids as well. Secondly, to keep silent about someone's actions is to agree with it. In these books they have heaped insults on the Holy Infallibles (a.s.) to such an extent that they have even compared them to flies and mosquitoes. Can someone show me even one Mujtahid who has refuted any of these books? Or even condemned them by speech only? But they would only have done this if those beliefs had contradicted their own. Those of you who have had the good fortune to visit the Holy Sarcophagus In Mashad, should have given some thought to the beliefs of the people there would definitely believe what I am saying. You will not hear the phrase 'Ya Ali' from their mouths, but rather 'Ya Allah'.

Yes, those who have written in refutation of these books have been those scholars who had clear understanding. Scholars like Allamah Muhammad Bashir Hussain Ansari Fateh Texlai (Haqail ul Wasait), Allamah Mirza Yusuf Husayn Lucknowi (Haqaiq-ul-Aqaid), Syed Abdullah Shah Abd, Allamah Muhammad

Hasnain Sabiqi Multan (Rosumay Shia Fi Mizan-e-Shariya) etc. I have only summarised the situation as I do not have the audacity to write here the insults that they have heaped upon the Holy Infallibles. However, if the force of your faith is persuading you to find out these and the replies to them, then I would advise you to read the Allamah Muhammad Bashir's book '*Haqaa'iq Ul Wasaa'if*'. God willing, your chests will radiate with light and you will come to know the real faces of these 'holy people'.

REJECTION OF SHAHADA BIL WILAYAH (TESTIMONY)

Before discussing this topic I would like to present to you certain points from the book by Allamah Nazar Hussein Qamar '*Shahadat E Wilayat E Ali*': -

1. And then Allah (s.w.t.) said to the Pen: 'Write', and the Pen asked 'What shall I write?', and Allah (s.w.t.) said: 'There is no God but Allah, Muhammad is the messenger of Allah and Ali is His vicegerent' – Madinat Ul Mo'ajiz, Kifayat Ul Mo'hideen.
2. After the creation of Adam (a.s.), as soon as he (a.s.) raised his head, he (a.s.) saw written on the Throne 'There is no God but Allah, Muhammed is the Prophet of Mercy and Ali is the established Proof' – Irshad Ul Quloob.
3. The words which were taught to the angels were these – Tafseer Furaat.
4. When Allah (s.w.t.) created the heavens and the earth He (s.a.w.) ordered the announcer to announce, 'I bear witness that there is no God but Allah', I bear witness that Muhammad is the Messenger of Allah, and I bear witness that Ali is the Commander of the Faithful', three times each – Al Amali of Sheykh Sadouq.
5. The Holy Prophet (s.a.w.) said: 'When I went on Me'raj (Ascension), I saw all the eight doors of Paradise and on every door was written, 'There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Vicegerent of Allah' – Shajar E Tooba.
6. On the Throne, the Chair, the Guarded Tablet, the wings of Israfeel and Jibraeel, the shores of the Heavens and the layers of the Earth, the mountain tops, the Sun and the Moon, the same words were inscribed – Al Ihtijaj Tabarsi.
7. All Prophets had borne this witness – Tafseer Furaat.
8. These were the words inscribed on the seal of Prophet Suleyman (a.s.).

The reason for quoting the above points was to emphasise that the testimony '*Ali Un Vali Allah*', is not a mere custom or personal belief but it is a reality that permeates the whole Universe. The Throne had not been set up, the Chair had not been placed, the heavens and the earth and the sun and the moon and stars were not established until such time as these words were inscribed on it. My Master Imam Ja'far Al Sadiq (a.s.) said: 'Religion is only Mastership (Wilayah)'. Mastership is such an Attribute of Allah (s.w.t.) that overwhelms all other Attributes, and its manifestation is my Master Imam Ali (a.s.). Therefore not accepting the mastership of Ali (a.s.) is not accepting the Divine Mastership, which is why he (a.s.) said: 'Without my Mastership, Tawheed will not profit you,

nor will you benefit from Nabuwwat as both these testimonies are obligatory with each other' – **Mishkat Ul Anwaar.**

It is the Mastership of Ali (a.s.) which differentiates us from others. But, who is there to hold the tongues of the rejectors. Have they not rejected Allah (s.w.t.), or the Prophet or Revelations? The generality of people are not aware of what to accept and what to reject. They merely follow the representatives of their religion. The history of the human race from the time of Adam (a.s.) is witness that the amendments to the religion were not made by the generality of the people but it was the priests of the religion that done it. The people merely followed them without any question. This was the main reason for the destruction of religions. It was these priests that were responsible for the killing of seventy thousand Prophets of the Israelites. This also happened with our Holy Prophet (s.a.w.) as well. The others, in order to establish their leadership, made the claim that he (s.a.w.) did not leave any successor and therefore they will now take over the running of religion in their hands. The Shiites disagreed vehemently and said that he (s.a.w.) not only left one, but two things to hold on to for guidance. This is why the traditions of 'The two weighty things', is considered foundational in the Shiite sect and is accepted by all Shiites. "*I am leaving for you two precious and weighty symbols that if you adhere to both of them, you shall not go astray after me. They are, the Book of Allah, and my progeny, that is, my Ahl al-Bayt. The Merciful has informed me that these two shall not separate from each other till they come to me by the Pool (of Paradise-Al-Kawther).*"

Let us now consider this hadeeth and what conclusions we can reach from it;

1. The words 'I am leaving for you', proves that it is the right of the Holy Prophet (s.a.w) to hand over the religious affairs to someone else. The people have no right over this that they should take over by their own will.
2. The Arabic word '*Thaqalayn*' has been translated as *two precious and weighty symbols*. Their value is that they should be obeyed till the day of judgement. We have to see who bears this weight and who does not and instead, puts his own burden on other people.
3. The words, *if you adhere to both of them, you shall not go astray*, mean that if you were to leave any one of these you will definitely go astray.
4. The words, *these two shall not separate from each other till they come to me by the Pool (of Paradise)* means that during any time period if someone were to think that the Imam (a.s.) is in occultation and the Holy Quran has now been left alone and so let me make my enquiries (Istambaat) and derive whatever meaning that I feel like, is in actual fact attributing a lie to the statement of the Holy Prophet (s.a.w.).
5. This Hadeeth is showing us that religion has had no connection with non Infallibles and never will it have in the future. There is no room for error, doubt, suspicion, mistakes, delusions, bad intentions, interference from worldly matters, and that religion should survive in the same form that it had been first revealed.

After going through the above points, can you please tell me if there is any room for the Mullahs in this religion? Are you telling me that the Holy Prophet (s.a.w.) did not know that the twelfth Imam (a.s.) would go into occultation? Then why did he (s.a.w.) that these two things will never ever separate from each other till the day of judgement? This was only to tell us that only an Infallible can give us the understanding of an Infallible. You will have to admit that even in this time of the greater occultation, the meanings and explanations of the Holy Quran can only be taken from the Infallible Imams (a.s.) statements and no one else. Now if someone were to make a claim that the Holy Quran is here in front of us and so we should now extract the religious law from it by the use of '*Istambaat*', then he is surely forging a lie against the Holy Prophet (s.a.w.). This was due to the fact that the Wilayah of Imam Ali (a.s.) was a thorn in their side and they went on to believe the *Hadeeth of Thaqaalayn* through their actions, by abandoning the two things and creating a third thing in the form of a group of these Jurists and made it obligatory upon the people to follow them. There was no danger for them from the Holy Quran as it is silent. Neither does it stop anyone nor does it rebuke any of them. They can take whatever meaning that they like from it and it will not say anything. Their danger was from the Wilayah of Imam Ali (a.s.) as its radiance was so bright that not even the blind could deny it. But these people became blinder than the blind and the first thing they did was to remove the testimony of Wilayah of Imam Ali (a.s.) from the *Adhan*, *Iqamah* (Call to prayer), and *Namaaz*. They then formed a consensus that if this testimony were to form a part of these actions then it would invalidate them. Those few Jurists that gave some flexibility to Imam Ali (a.s.) made it a recommended act. There was not one among them who made it an obligatory act. They made this so well known that it has now become common knowledge and part of people's faith. It is very strange that the denial of the '*Kulle Iman*' (Complete Faith) would become faith and people do not even think about it. They lied consistently for so long that the lie became to be known as the truth and the truth is now considered a lie. It is for this time period that Imam Ali (a.s.) said: 'In those days nothing will be more hidden than the truth and nothing will be more apparent than falsehood.'

Now, a believer should think that the one, without whose name the universe cannot be spread out, without whose testimony the Prophet's cannot receive their Prophethood, without the announcement of whose Wilayah the Holy Prophet (s.a.w.) delivery of the message becomes pointless and religion remains incomplete, how is it possible that your calls to salat and prayers would be acceptable? This is not an opportunity for me to give details about this matter and so I am only giving you a few verses and Hadeeth. Whosoever wishes can submit to these and whosoever wishes can reject these and make his own way from there.

THE PROOF OF THE THIRD TESTIMONY IN KALEMA

Please bear in mind that in the Arabic language has two forms of plural – the dual and the plural. The plural form is only used to denote three or more.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ
يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ

[Shakir 35:10] Whoever desires honour, then to Allah belongs the honour wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

The form used for 'good words' here is the plural form. As I have explained before this means three or more. We have seen that wherever in the universe, be it on the divine chair, divine throne, or on the guarded tablet, the third testimony has always followed the second one. Imam Ja'far Al Sadiq (a.s.) responding to a question about these good words said: 'These are the three testimonies borne by a believer'- Tafseer Saafi, Tafseer Meerat Ul Anwaar and Tafseer Burhan. And so now, if a Shiite were to raise objections to this, he would be initiating an intellectual rebellion against the Holy Infallibles (a.s.) - **Shahaadat E Wilaayat E Ali**.

Now, I am not aware of which 'Kalema' you are reciting, but if there is any one which reaches Allah (s.w.t.), then it is the one which includes the third testimony. Now if someone were to recite only two testimonies time and again and fill his pouch with it in the process, then his pocket may get filled up but these words will not reach Allah (s.w.t.).

THE THIRD TESTIMONY IN TASHAHHUD OF NAMAAZ

There is an obligatory part of Namaaz which is Tashahhud, and generally after sending salutations two testimonies are borne, but when we take a look at the Holy Quran we find it clear that:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

[Shakir 70:32] And those who are faithful to their trusts and their covenant

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ

[Shakir 70:33] And those who are upright in their testimonies,

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

[Shakir 70:34] And those who keep a guard on their prayer,

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ

[**Shakir 70:35**] Those shall be in gardens, honoured.

The form used here for 'trusts' and 'covenants' is the plural one, which denotes three or more. Allah (s.w.t.) is stating the virtues of those that bear three testimonies that they have protected their prayers and they shall be in gardens as honourable people.

There you are, even in the Tashahhud of namaaz, the third testimony has been proven to be obligatory. Now it is a matter of choice whether you bear the third testimony and become deserving of virtues from Allah (s.w.t.) and be honoured in the gardens of Paradise, or whether you only bear two testimonies and collect your namaaz under your prayer mat. In the Hereafter you may be disgraced, but at least in this world people will look at the quantity of your prayers and honour you accordingly.

Now, from the book *Shahaadat E Wilayat E Ali*, I am quoting a Hadeeth from *Ihtijaj Al Tabarsi* which I have already quoted before and one which is stuck in the throats of the enemies of Wilayah of Imam Ali (a.s.).

Imam Al Sadiq (a.s.), after describing how the testimony of Imam Ali (a.s.) was found to be in every corner of the universe, said: '*And so if anyone of you were to recite the two testimonies, he must immediately follow it up with the third testimony*'. What he (a.s.) is saying is that, why are you leaving the third testimony in any of your actions when you have clearly been commanded to bear this. This is the reason it is said that whosoever does not have the *Wilayah* of Ali (a.s.) none of his actions are valid.

This hadeeth is to be found in many books of the Shiites and is regarded as correct. You will have noticed that Imam Ja'far Al Sadiq (a.s.) has not restricted the third testimony in any way and that it is to be recited immediately after the second one regardless of the time or place or action involved.

In this book there is a quoted from Al Amaali of Sheykh Sadouq of a Divine Hadeeth (Hadeeth Qudsi) where Allah (s.w.t.) Says: 'I will not accept the deeds of a person who, after testifying to the Prophethood of Ahmad (s.a.w.), does not follow it up by bearing witness to the Wilayah of Ali (a.s.)'. It is obvious that Namaaz is also a deed, and how can this deed of ours be honoured if it does not include the testimony of the Wilayah of Imam Ali (a.s.).

I have presented to you clear evidence from the Holy Quran as well as the statements of the Holy Infallibles (a.s.) about this matter. The only people left now are those who say that they will neither listen to Allah (s.w.t.), nor the statements of the Holy Infallibles (a.s.); we will only listen to the statement of the Mujtahid. Go and get us a Fatwa from him and then we shall recite it. But I am

not even addressing these kinds of people as I want people to recite the third testimony in obedience to Allah (s.w.t.) and not in obedience to any Mujtahid.

I will now present to you a statement of a Sunni scholar, as a witness by an adversary in support of truth is considered reliable.

In the book Al Risala, Imam Abu Laith Al Harwi, a Sunni scholar has quoted Allamah Ibn Hajar Al Athqalani as saying:

'This statement of Ali Un Wali Ullah, in the last six months of the Holy Prophet (s.a.w.) and nine months afterwards, used to be recited five times a day. This gave the opportunity to the Rafizees (Shiites) and they started saying this in their Adhan and Iqamahs. But they do not know that this statement had been abrogated because the big Sheykhs during their caliphate did not allow this to be recited. And if one of them was found to be reciting this then the big Sheykh Umar Farooq used to deal very harshly with them. These Rafizees cling themselves to Ali (a.s.) and they act upon an abrogated order. They have made it a habit to say this in their Adhan and Iqamahs and are considering it true religion. They don't know that the big Sheykhs went to great lengths to stop its recitation. If its recitation was allowed then the big Sheykhs would have acted upon it themselves'.

This Sunni Imam Abu Laith has stated something which the Mujtahids of the Shiites have hidden from the Shiites for a very long time now. Let us summarise this in points below:

1. The third testimony was being recited by friend as well as foe for the last six months of the Holy Prophet (s.a.w.).
2. This recitation continued for nine months after the Holy Prophet (s.a.w.) and friend as well as foe used to recite this.
3. After the nine months the two big Shaykhs (Abu Bakr and Umar) stopped its recitation.
4. I am not going to discuss whether the two big Sheykhs had the right or not to abrogate the hadeeth of Ghadeer, but it is quite clear from the statement of Imam Abu Laith that the Shiites used to recite this despite the harsh disciplinary measures taken by Umar Ibn Khattab because they considered it to be part of their faith. They used to consider this recitation as such an obligation which could not be avoided under any circumstances, even they be part of the government's repressive measures.
5. Is the Hadeeth of Ghadeer abrogated in the eyes of the Shiite Mujtahid as well? Why have they expelled the third testimony from the Adhan, Iqamah and namaaz, whilst acting upon the Seerah of Shaykhain (The Way of the Two Sheykhs). Those that insist upon its recital have been declared by them as extremists. If they do not think that this Hadeeth has been abrogated then why are they not getting their followers to act upon this.

This chapter is now coming to its end. I have proven both the opposition as well as enmity to the Holy Infallibles (a.s.). But the discussion would not be complete until I present to you this Hadeeth of Imam Hasan Al Askari (a.s.) taken from *Ihtijaj Al Tabarsi*.

'There is a group among the scholars which harbours jealousy and enmity with our friends and lovers (Mawaalis). This group does not have the courage to openly denounce us and speak evil about us. This group learns from some of our knowledge due to which gains the attention of our Shiites and lovers. When they find out that some of our simple Shiites of little knowledge have begun to respect them, they then start showing them deficiencies which they claim to have found about us, and state these in front of the enemies of our friends. Then with the use of their analogies and Ijtihad they exaggerate these false deficiencies of ours despite the fact that we are far from these deficiencies. Our simple Shiites, thinking that they are listening to our knowledge, get entrapped in the web of these people and are led astray. This group affects our Shiites even more than they have been by the army of Yazeed which wrought injustices on Husayn (a.s.) and his (a.s.) companions. This is because this group not only takes away the faith of our simple Shiites with little knowledge, but takes away their wealth as well. This group is the evil scholars. This is the group which harbours jealousy and enmity towards our Mawaalis and entangles them by saying that they are the ones who love the Ahl Ul Bayt (a.s.) and hates their enemies. This group of scholars then changes its garb and infects the minds of our Shiites with little knowledge with doubts and confusion. The result is that these Shiites of ours then are deprived of the conviction on our status and glory. This is the group which leads them astray and stops them from the path of truth'.

Tell me! Has a clear picture come to your mind or not? That's it! This is the picture that I wanted to show you.

CHAPTER 9: CLAIMS

There has never been a period in history where somebody or other has not declared himself to be God; and there has never been a shortage of people who not only believed in him but have actually done the propagation of this belief. And then there were those that worshipped him as such.

Some people declared themselves as prophets and people followed them and created a religion out of this. Some people declared themselves as Imams and people created their own sects out of this. And some people made claim on Wilayah (Mastership) and people started begging for their desires to be fulfilled by him.

If you were to survey all these people who made these claims you will notice the common denominator which is worldly profit. But, it is a fact that making a claim and following the claimant and creating a new group out of it cannot be proven by proofs or logic or by virtue of principles to be based on truth. What I mean to say is that you cannot say that just because someone makes a claim and huge multitudes of people have gathered around him, therefore it is the truth. The majority is never the proof of truth, but the proof of truth is truth itself, and the claim is dependent upon proofs. Belief in a person's claim does not prove it to be correct. Therefore, every claim needs proof and every proof is subject to a measure of evaluation. For example if someone were to make a claim in poetry, then it will be evaluated in the background of the rules of poems. If someone were to make a scientific claim then it will be evaluated according to the rules of science. And in the same way if a person were to make a claim about religion then it should also be evaluated according to the principles of religion. Accepting somebody's claim based on rumours is stupidity and does not befit the honour of a human being. Allah (s.w.t.) has compared these kinds of people to four-footed animals.

WHAT IS NECESSARY TO MAKE A CLAIM

It has not been left up to the people to determine the status of a claimant, otherwise every other person would make some sort of a claim, and there is not a shortage of stupid people who would fall for these false claims. There may also come a time when there would only be claimants in this world and no followers. And so, we first have to decide as to who has the right to make a claim. In order to eliminate this problem, Allah (s.w.t.) has given us the decision in this manner:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

[Shakir 28:68] And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

This verse has decisively stated that people have no right to chose or make their own claims. This right belongs to Allah (s.w.t.) and whoever does this then he would be committing 'Shirk' (Polytheism). If someone were to make a claim then we will have to see whether he has got the divine authorisation in order to do so. If he does, then we will bow down our heads and accept his claim even if no one else does, but, if he does not, then we will reject him even if the whole world were to accept him. If you were to browse through the Holy Quran you will see that whenever Allah (s.w.t.) chose a Prophet, then He (s.a.w.) did not whisper it into his ears, rather he was told to make a general announcement of it.

Let us now look at some verses.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

[Shakir 2:113] And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

[Shakir 57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.

This means that whenever Allah (s.w.t.) sent someone then it was accompanied with clear proofs and arguments. When someone was sent as a 'Wali' (Master) then:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ

[Shakir 5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

And if He (s.w.t.) wanted someone to be obeyed then:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ
فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا

[Shakir 4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end

All this initial groundwork has been laid so that it would become easier to understand the claims that have been made by the jurists; claims that have been accepted by a great multitude of people. Those who do not accept their claims have either been declared faithless or irreligious. There is a long list of these claims which they keep making time and again, and this list is getting longer by the day. I shall discuss some of these claims in the light of the guidance from the Holy Infallibles (a.s.) so that no blame shall rest on me.

Their claims can be divided into two categories – claim to their titles and claim to their status. Before I discuss this in detail, let me clarify one point.

There are some words which have two meanings – one linguistic and one allegorical. For example the Arabic word ‘Dharb’ has a linguistic meaning which is to ‘hit’. But, when it comes to mathematics it is used to mean ‘multiplication’. The Sufis actually use it to mean their chants of ‘Allah Hu, Allah Hu’. In the same way the Holy Quran has also used certain words in two meanings. The words that have been used in the Holy Quran in its linguistic meanings, we can also only use them in the same manner. For example, the word ‘Rasool’ (Messenger). This word has been used for Prophets, ordinary people, angels and even for a crow. Therefore we can use this word in its linguistic form. In Arab countries this is also used for someone who brings you news.

There are some words that the Holy Quran has not used in its linguistic for but in its allegorical meaning, and so whenever we use this word in religious affairs it will be used in this manner. No one has the audacity to use it differently. For example the linguistic meaning of the word ‘Nabi’ is ‘one who gives news’. Now if you were to take into the account the radio presenters, T.V. newscasters,

newspapers etc. are all giving us news and in fact we also give each other lots of news. But, is there anyone who has the courage to call himself a 'Nabi'? Of course not! This is because the Holy Quran has already used this word to denote a news carrier to humanity, and so no one can use it in its linguistic form.

Let me now discuss the claims that the Jurists have made to the titles of the Holy Infallibles.

HUJJAT UL ISLAM (PROOF OF ISLAM)

This word is being used for every Mujtahid, and if you do not use this word before his name then he considers it to be an insult. Let us now look at this great word which is being used for people who are erroneous and prone to error. Hujjat means proof. When this word is used for someone then it means that that person is proof of Islam from head to toe. Meaning, that his person is sufficient to prove Islam as the religion of truth. By looking at him, at his blessed face, listening to his speech, his actions, and his character, the truth of Islam would dawn upon the people. There would be no need to provide any intellectual argument or proofs. If you were to now use your common sense a little bit you will realise the gravity of the situation when someone uses this title for himself as the whole of the building of religion is based on this foundation and would eventually collapse if the claim is false.

Forget about the other Sects. The Shiite Sect itself would be invalidated as it is based on the concept of the infallibility of its Holy Imams (a.s.). There can be no room for suspicion and doubt about it. According to our belief the religion of Allah (s.w.t.) is infallible and He (s.w.t.) Himself has (s.w.t.) made it. There is no room for mistakes, errors or forgetfulness, and those that believe in this are attributing these to Allah (s.w.t.). This religion is on such a level of infallibility that Allah (s.w.t.) did not let even a shadow of a normal person to fall on it. The religion was sent down by Allah (s.w.t.) who is pure from any deficiencies. The Archangel that carried the Message was himself trustworthy and beyond errors. The Holy Prophet (s.a.w.) who was the recipient was also an infallible person. Those that were handed over this religion and became the inheritors of it, and were made responsible for it explanations were all infallibles. This religion is so infallible that Allah (s.w.t.) has not left any room for a non infallible in it. Now that has become established that Islam is infallible and complete, then, the proof of this can only be an infallible and not a normal person. The proof of a complete can only be a complete, and not incomplete. If a normal person were to be regarded as proof of Islam then all his deficiencies will have to be regarded as the deficiencies of Islam, and in this way the whole religion would become unreliable. The person who is accepted as the proof of Islam would then be regarded as one who is above any mistakes or disagreements for this is the way of the people from day one. If you were now to reflect upon my points then you will see that it does not befit any ordinary person to make the claim to the proof of Islam.

AYATULLAH (SIGN OF ALLAH (S.W.T.))

The word Ayatullah is such a glorious word in the Holy Quran that the perception of its glory cannot be imagined. This is not merely a viewpoint, but I will produce evidence for it. A man of limited knowledge like myself has extracted fifty six verses of the Holy Quran where the term Ayatullah has been used. Wherever the term Ayatullah has been used, it has been immediately followed by a judgement from Allah (s.w.t.) that whoever rejects, falsifies, does not place his faith in them, mocks them, is unaware of them, turns his face away from them, or fights against them has been referred to as either an unbeliever, a hypocrite, person of Hell, one on whom is Divine Wrath, sinner, one whose deeds have been confiscated, unjust, the most unjust, blind, deaf, dumb, mischief maker, criminal, a drowned person, one without posterity, dog, accursed, loss maker, evil doer or unthankful. I have tried in this whole book of mine to be concise, but this is such an important issue that I have to quote at least eighteen Verses out of fifty six so that you can understand what an Ayatullah actually is. Then I shall show you from the Hadeeth what is meant by an Ayatullah. Firstly you should seek refuge in Allah (s.w.t.) from Satan the accursed, only then you should go through the Verses.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

[Shakir 2:39] And (as to) those who **disbelieve in and reject My communications, they are the inmates of the fire**, in it they shall abide.

وَبَاؤُوا بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

[Shakir 2:61] And abasement and humiliation were brought down upon them, and they became **deserving of Allah's wrath**; this was so **because they disbelieved in the communications of Allah** and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

[Shakir 3:4] Surely they who **disbelieve in the communications** of Allah they shall have a **severe chastisement**; and Allah is Mighty, the Lord of retribution.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

[**Shakir 3:21**] Surely (as for) those who **disbelieve in the communications of Allah** and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a **painful chastisement**.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

[**Shakir 3:22**] Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ

[**Shakir 6:39**] And they who **reject our communications are deaf and dumb, in utter darkness**; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ

[**Shakir 6:49**] And (as for) those who **reject Our communications, chastisement shall afflict them** because they transgressed.

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ آيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

[**Shakir 6:157**] Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. **Who then is more unjust than he who rejects Allah's communications and turns away from them?** We will reward those who turn away from our communications with an **evil chastisement** because they turned away.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

[**Shakir 7:40**] Surely (as for) those who **reject our communications and turn away** from them haughtily, **the doors of heaven shall not be opened for them**, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا
قَوْمًا عَمِينَ

[Shakir 7:64] But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who **rejected our communications**; surely they were a **blind people**.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ

[Shakir 7:72] So We delivered him and those with him by mercy from Us, and **We cut off the last of those who rejected our communications** and were not believers.

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا
بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

[Shakir 7:203] And when you bring them not a revelation they say: **Why do you not forge it?** Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ

[Shakir 10:17] Who is then more **unjust** than who forges a lie against Allah or (who) **gives the lie to His communications?** Surely the guilty shall not be successful.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

[Shakir 11:59] And this was Ad; they **denied the communications** of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّعَادٍ
قَوْمٍ هُودٍ

[Shakir 11:60] And they were overtaken by **curse in this world and on the resurrection day**; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

[Shakir 20:125] He shall say: My Lord! **Why hast Thou raised me blind and I was a seeing one indeed?**

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى

[Shakir 20:126] He will say: Even so, **our communications came to you but you neglected them;** even thus shall you be forsaken this day.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

[Shakir 20:127] And thus do We recompense him who is extravagant and **does not believe in the communications** of his Lord, and certainly the **chastisement** of the hereafter is severer and more lasting.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

[Shakir 31:32] And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and **none denies Our signs but every perfidious, ungrateful one.**

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ

[Shakir 39:63] His are the treasures of the heavens and the earth; and (as for) those who **disbelieve in the communications** of Allah, these it is that are the **losers.**

You have now seen the verses about the Ayatullahs and the Fatwas of Allah (s.w.t.) that has been issued to those that reject them. Can now someone please tell me whether there is any one on the face of this earth who can make the claim that if anyone were to oppose him or falsify him would become an unbeliever? As well as deserving of all the other divine verdicts issued against him? And if there is no one who can make this claim also cannot make the claim of being an Ayatullah, then he is opposing Allah (s.w.t.).

Let us look at this from another angle. Say there are two Mujtahids who call themselves Ayatullahs. One of them has declared something permissible while the other one has made it forbidden. **Can you now tell me whether they are verifying each other or falsifying each other?** You will have to admit that they are actually falsifying each other. And they are both Ayatullahs. And you have seen above the result of the one who falsifies or opposes an Ayatullah. Don't these two people come under the divine verdicts? The amusing part is that not only have they claimed to be Ayatullahs, but they have gone further to claim to

be Ayatullah Uzmas (Grand Ayatullahs) and Ayatullah Kubra (Great Ayaatullah).
Now what can I say about that?

I think it would be appropriate here if I were to explain what the Ayatullah Kubra is, the Great Sign of Allah (s.w.t.).

In order to understand this you will have to understand the Me'raj (Night Ascension) of the Holy Prophet (s.a.w.). This is part of religious beliefs which according to the Holy Imams (a.s.), anyone who does not believe in the physical ascension of the Holy Prophet (s.a.w.) is an unbeliever. Me'raj denotes somebody's high status. Now understand that the pinnacle of the status of one hundred and twenty three thousand nine hundred and ninety nine Prophets is the station of the seal of the Prophets (s.a.w.). Now let us see what the pinnacle of the Holy Prophet (s.a.w.) is, and the story of Me'raj that we refer to, what it actually is and what its actual purpose was. For this I present to you thirteen Verses of the Holy Quran.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

[Shakir 17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, **so that We may show to him some of Our signs**; surely He is the Hearing, the Seeing.

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ

[Shakir 53:7] And he is in the highest part of the horizon.

ثُمَّ دَنَا فَتَدَلَّىٰ

[Shakir 53:8] Then he drew near, then he bowed

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

[Shakir 53:9] So he was the measure of two bows or closer still.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

[Shakir 53:10] And He revealed to His servant what He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

[Shakir 53:11] The heart was not untrue in (making him see) what he saw.

أَفْتَمَارُونَهُ عَلَى مَا يَرَى

[Shakir 53:12] What! do you then dispute with him as to what he saw?

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى

[Shakir 53:13] And certainly he saw him in another descent,

عِنْدَ سِدْرَةِ الْمُنْتَهَى

[Shakir 53:14] At the farthest lote-tree;

عِنْدَهَا جَنَّةُ الْمَأْوَى

[Shakir 53:15] Near which is the garden, the place to be resorted to.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

[Shakir 53:16] When that which covers covered the lote-tree;

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

[Shakir 53:17] The eye did not turn aside, nor did it exceed the limit.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

[Shakir 53:18] Certainly he saw of **the greatest signs** of his Lord.

The claimants should have the fear of Allah (s.w.t.). And if they do not, then at least my readers should fear the divine wrath. **Was there anyone sitting there wearing a turban and a cloak that the Holy Prophet (s.a.w.) went to see?** If you are curious to find out who or what this Ayatullah Kubra was then don't use your imagination, but ask those that know.

AL KAFI - H 528, Ch. 18, h1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ahmad ibn Hilal from 'Umayya ibn Ali from Dawud al-Riqqi who has said the following: "Once, I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'The signs and warnings are of no avail to the disbelieving people.' (10:101) The Imam said, '**Signs are 'A'immah**, and warnings are the Prophets, recipient of divine supreme covenant. '"

AL KAFI - H 529, Ch. 18, h2

Ahmad ibn Mahran has narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Musa ibn Muhammad al-'Ijli from Yunus ibn Ya'qub in a *marfu'* manner from abu Ja'far, recipient of divine supreme covenant, who has said the following: "In the words of Allah, the Most Holy, the Most High, 'However, they rejected all Our

signs. . . .’ (54:42) **‘The signs’ are all the successors** (of the Prophets, recipient of divine supreme covenant).”

AL KAFI - H 530, Ch. 18, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn abu ‘Umayr or someone other than him from Muhammad ibn al-Fudayl from abu Hamza who has said the following: “Once I said to abu Ja’far, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, the Shi’a (your followers) ask about the meaning of the words of Allah, ‘Of what do they ask one another? (78:1). Do they ask about the great news?’ The Imam, recipient of divine supreme covenant, said, ‘It is up to my decision. I may tell them or may not tell them.’ Then he said: ‘I want, however, to tell you the meaning thereof.’ I then asked what is the meaning of, ‘Of what do they ask one another?’ The Imam said, ‘It refers to (Amir al- Mu’minin) Ali, recipient of divine supreme covenant. (Amir al- Mu’minin) Ali would often say, **“None of the signs of Allah, the Most Holy, the Most High, is bigger than I and none of the news of Allah is greater than I.”**”

The claimants know that from among their followers are many of those that read the Holy Quran. They may also be keeping an eye on some commentaries as well. And so they say that they are not using this term in the same manner that is being used in the Holy Quran, rather they are using it to denote a degree of achievement. Meaning that when one ascends to a certain degree of religious education then he becomes an Ayatullah. This explanation of theirs is even amusing than their claim.

First of all, I have already explained before that when the Holy Quran uses a term in a particular form then that is the form it is to be used in. Secondly, if their logic were to be accepted then religion would become a laughing stock. This is like a big Mullah were to open a Madressa and allocates his degrees in this manner:

1. Whoever completes the first level his title would be ‘Muslim’.
2. After completion of the second level he becomes ‘Pious’.
3. After the third - ‘Believer’.
4. Fourth – ‘Prophet’.
5. Fifth – Seal of the Prophets.
6. Sixth – ‘Imam’.
7. Seventh – ‘Wali’.
8. Eighth – ‘Allah’.

Now, if this Mullah were to tell you that these degree names are not in the same meaning as they are being used in the Holy Quran, but in another meaning, will you accept these degrees with these names? And if you will not, then how can you accept the degrees of ‘Ayatullah’, ‘Ayatul Uzma’ and ‘Ayatul Kubra’? In reality this is a mockery of the Holy Infallibles (a.s.) and the Holy Quran.

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ

[Shakir 45:34] And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يَخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ

[Shakir 45:35] That is because **you took the communications of Allah for a jest** and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

In Tafseer Safi and Tafseer Qummi, this has been explained in this manner: 'The 'Ayaat of Allah' in this Verse is a reference to the Holy Infallibles (a.s.) and those that mocked them will be told that these are the ones you used to falsify and mock'.

The reality is that these claims of theirs to the titles of the Holy Infallibles (a.s.) and showing arrogance in opposition to them (a.s.) is to try and equate to them. **No one from the olden times up until recently has ever used these titles or even plucked up the courage for it.** Sheykh Mufeed and Sheykh Tusi that they revere so much remained as just Sheykh, whilst they have become Hujjatullah, Ayatullah and I don't know what else. We have to see where this innovation came from. This title of Ayatullah was first used by Mullah Muhammad Qasim Nanotovi the founder of the Madressa of the Deobandis.

We have no complaints about him as he does not believe in either the Ayatullahs (a.s.) of Hujjatullahs (a.s.). The strange part is that our people thought: 'Why should we be left behind the Deobandis. Why not attach some wings to our turbans as well'. And this is where this mischief started from. Allah (s.w.t.) is the One Who knows what the intentions were and I do not wish to say more about this. Anyhow, their attempts to equate themselves to the Holy Infallibles (a.s.) has been proven. I am only inviting you to ponder over this. If you can, then well and good otherwise let this car run as it is and worry about the hereafter later on. After having discussed the claims against the titles, I now turn my attention to the claims against the status of the Holy Infallibles (a.s.).

NA'IB E IMAM (REPRESENTATIVE OF THE IMAM)

Earlier on I had explained that this term was used to denote the four representatives of the Twelfth Holy Imam (a.s.) centuries later so that it would be easier to use this term for themselves. All the Holy Imams (a.s.) from the first Holy Imam (a.s.) to the eleventh Holy Imam (a.s.) had their own representatives in different areas but they have **never used this title for themselves**. What was the reason for labelling these four as such when **they themselves never used this title nor did anyone else ever used it for them during their time and there is no reference for this in history books**.

Yes, the only one who claimed to be the representative was Shamalghani, who was immediately reprimanded by way of a letter in the Holy Nahiya. The Shiites then used to go in front of his house and send curses upon him. He is being referred to as the accursed one even today. (Maybe the Shiites of that time comprehended the weight of this title). There is only one reason comes to the fore as to why this label was stuck to the four representatives, and that is to profit from it during the time of occultation so that a parallel system of rule can be established. They then classified the four as special representatives and themselves as general representatives. But this is an invalid act as the special representation has yet to be proven and so how can you prove general representation. Even if the special representation is somehow proven, that still does not prove their general representation because:-

1. None of the four representatives were mujtahids which these people have now become.
2. None of these ever used the weapon invented by the sunnis (*Usool E Fiqh*) in order to refute the hadeeth of the Holy Infallibles (a.s.).
3. None of them has ever issued a fatwa.
4. None of them had ever considered the people to be ignorant, placed a collar of taqleed on their necks, published any of their *tawzeehs*, or created their own respective group of emulators.
5. None of them tried to equate themselves with the Holy Infallibles (a.s.).
6. None of them ever played the drum that: 'Without their taqleed none of your deeds are acceptable'.
7. All of them were just contact points between the people and the Holy Imam (a.s.). Their job was just to take questions to the Holy Imam (a.s.) and bring back the answers from him (a.s.).
8. The system of representation was ended by the Holy Imam (a.s.) in his last letter to the fourth of them which has been recorded in Bihar Ul Anwaar.

'In the name of Allah, the Beneficent, the Merciful. You are going to die in six days, may Allah grant patience to your brother's in faith on your departure. So, be prepared, but appoint no one in your place, because from the day of your death the period of my major occultation (Ghaibat e Kubra) will begin. Hence forth, no one will see me, unless and until Allah (s.w.t.) makes me appear. My

reappearance will take place after a very long time when people will have grown tired of waiting and those who are weak in their faith will say: What! Is he still alive? When will men become cruel and inconsiderate, and the world will be full of injustice and violence. Very soon some men will claim to have seen me. Beware! Anyone who makes such a claim before the coming out of Sufyani and the sound from heaven announcing my reappearance, is a liar and imposter. There is no Might nor Strength except in Allah'.

In this letter, the Holy Imam (a.s.) has advised him to wrap up his affairs and not to appoint anyone else. This proves two things. The appointee is of the appointer and not of the Holy Imam (a.s.) and his appointment is also made by the representative and not the Holy Imam (a.s.). The Holy Imam (a.s.) put an end to this chain of contact points once and for all did not differentiate between the special and the general representatives nor did he say that, if, from now on anyone wearing a turban on his head were to come to you then you should accept him. He also said that from now on if anyone claims to have seen me is a liar and an imposter. Therefore, today, if someone makes the claim that the Holy Imam (a.s.) comes to him and explains the solutions to the problems has surely forged a lie against the Holy Imam (a.s.). How can it be when there is no contact.

The main reason for making the claim of being the Holy Imam (a.s.)'s representative is so that all his (a.s.) affairs should get transferred unto him and no one would be able to challenge him as the Holy Imam (a.s.) will no longer be reprimanding him by way of a letter. People should consider their orders to be the orders of the Holy Imams (a.s.). Since, without being in the Taqleed of the Holy Imams (a.s.) none of our deeds are acceptable, the same is the case for them as they now represent him. They are now handling the affairs of religion and there is no real need for the Holy Imam (a.s.) to be here. And now if he (a.s.) were not to make his (a.s.) appearance then there is no problem as all the affairs are taken care of. Why should we not wait for his (a.s.) reappearance? After all, he (a.s.) will only indulge in killing. They are doing the same and a large portion of the budget has been allocated for weaponry even if the general populace remains hungry and unclothed.

IMAM

My ears perked up the day I heard that they had started claiming to be the Ayatullah Kubra (Great Sign of Allah) and I thought, surely now the Naib E Imam is going to get promoted. I was right because soon after, the cry of 'Imam – Imam' was heard everywhere. Radio, T.V., Newspapers and even the organisations under them were all at it. All their efforts were diverted to ensure that those Shiites who had not even thought that Imams could be more than twelve and that an ordinary person could also be called an Imam, should somehow be made to swallow this. As Hitler had said before, 'Tell lies consistently so that it would become the truth'; they managed to do this. At first some people were reluctant to accept it but now they have no problems with it as

they have been told that this term is being used in its linguistic form and not in the form used by the Holy Quran. I have dealt with this lame excuse before. They did have recourse to other words in their language, for instance, leader, representative, guide etc. But they decided not to use any of them and to take the word 'Imam' from the Arabic language which itself proves the invalidity of their argument. It has been proven that this word is being used in its real meaning, the same meaning that the Holy Quran has made us of it. I have already established that if the Holy Quran were to use a word in a particular form then no one else has the right to use it in a different form. Therefore there is no way out but to accept that this word is being used in the same form that it has been used in the Holy Quran.

This is not an ordinary word that we can conclude the discussion superficially. We shall now see what is the verdict for these kinds of people from the Holy Quran and the Holy Infallibles (a.s.) so that this non-serious behaviour can be terminated. For God's sake! Think about the seriousness of the situation. We do not call them Imam (a.s.) out of love for them. We do so because our gathering will take place behind the Imam (a.s.) on the day of judgement, whichever meaning that we use it in.

One day Imam Ali (a.s.) was with some people, when eight of them asked to leave as they had something urgent to do. They agreed to meet him (a.s.) again on Friday. When they walked away they saw a crow and they jokingly said to each other, 'Let us pay allegiance to this hedgehog'. So they caught it and placed their hands on it as a symbol of allegiance and then they let it go. When they went to the Mosque on Friday, Imam Ali (a.s.) was delivering a speech in which he (a.s.) was explaining the verse:

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُوْلَئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

[Shakir 17:71] (Remember) the day when **We will call every people with their Imam**; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

When he (a.s.) saw them he stopped and said: 'I am currently looking at eight people who will be called on the Day of Judgment with a hedgehog as that is their Imam'.

Now stop worrying about 'this meaning' and 'that meaning'. Let us ask the Holy Quran and the Holy Infallibles (a.s.) about this.

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

[Shakir 39:60] And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

AL KAFI - H 951, Ch. 85, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Salam from Sawra ibn kulayb who has said the following: "Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: 'On the day of judgement you will see the faces of those who had invented falsehood against Allah blackened. . . .' (39:60) The Imam said, '**It refers to those who claim to be the Imam but in fact, are not the Imam.**' "I then asked, 'Even if he is of the descendents of Ali, recipient of divine supreme covenant?' He replied, 'Yes, **even if he is of the descendents of Ali**, recipient of divine supreme covenant.' I then asked, 'Even if he is of the sons of Ali ibn abu Talib, recipient of divine supreme covenant?' He said, 'Yes, even if he is as such.'"

This is also found in Tafseer Qummi, Tafseer Ayyashi and Tafseer Saafi.

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

[Shakir 28:41] And we made them **Imams who call to the fire**, and on the day of resurrection they shall not be assisted.

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ

[Shakir 28:42] And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.

AL KAFI - H 562, Ch. 25, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from Muhammad ibn Yahya from Talha ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "**A'immah** mentioned in the book of Allah, the Most Holy, the Most High, **are of two kinds**. Allah, the Most Holy, the Most High has said, (1) 'We appointed them as *A'immah* (leaders) to guide the people through Our command . . .' (21:73) They do so but not because of the commands of the people. They allow Our command to come first and before their own orders, and Our laws before their own laws and judgment. (2) Allah has also said, 'We made them the kinds of *Imams* (leaders) who invite people to the fire . . .' (28:41) They (this kind of Imam) **make their own commands to come before the commands of Allah**

and their laws before the laws of Allah. They follow their desires against what the book of Allah, the Most Holy, and the Most High, requires.”

For more details on this kindly refer back to the chapter on ‘Usool E Fiqh’ under the heading of ‘Ijma’.

Some easy conclusions can be drawn from the above: -

1. The Holy Quran has not used the word Imam in its linguistic meaning.
2. **In the whole of the Holy Quran only two kinds of Imams are mentioned. There is no third kind.** One kind is that which have been appointed by Allah (s.w.t.) and guide according to divine commands and do not allow interference of personal opinions in this. The second kind is that which have declared themselves as Imams and call people to the Fire. They consider their own opinions and orders to supersede those of Allah (s.w.t.). These are that forge lie against Allah (s.w.t.). These are the arrogant people. On the Day of Judgment their faces will be blackened. Their place is in Hell whether they be the children of Ali (a.s.) and Fatima (a.s.).
3. Since there is no third category of Imams, those that claim to be Imams can only be classified into one of the two. It is meaningless to claim to be of any other kind. Since the Holy Prophet (s.a.w.) until today, whoever has claimed to be an Imam has done so in the meaning of being a leader and never has anyone claimed to be Divinely Guided. But we have still rejected them. How is it possible then we are showing great respect to those that are making the claims today?

Let us now see what the Holy Infallibles (a.s.) have to say about this.

AL KAFI - H 952, Ch. 85, h 2

Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Aban from al-Fudayl from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following: **“Whoever claims to be the Imam and, in fact, is not the Imam is considered an unbeliever.”**

AL KAFI - H 955, Ch. 85, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Yahya brother of ‘Udaym from al-Walid ibn Sabih who has said the following: “I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, **‘No one, other than the actual Imam, claims this** (Leadership with Divine Authority) except that Allah will cut his life short.”

AL KAFI - H 966, Ch. 86, h 4

He has narrated from Hisham ibn Salim from Habib al-Sajistani from abu Ja’far, recipient of divine supreme covenant, who has said the following: “Allah, the Most Holy, the Most High, has said, ‘I will cause to suffer punishment all those (citizens) who live a religious life in Islam with belief in and acknowledgement of

the guardianship of unjust 'A'immah (leaders without Divine Authority) who do not possess authority from Allah, even though such followers are (apparently) virtuous and pious in their deeds. I will forgive all those (citizens) who live a religious life in Islam with belief in and acknowledgement of the guardianship of an Imam who is just in his dealings and possesses authority from Allah, even though such followers in their dealings are unjust sinners.”

AL KAFI - H 956, Ch. 85, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn Sinan from Talha ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: **“Whoever considers someone who has no divine authority as a partner in the leadership of a leader with divine authority, is considered a polytheist.”**

AL KAFI - H 962, Ch. 85, h 12

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from abu Dawud al-Mustariqq from Ali ibn Maymun from ibn abu Ya'fur who has said the following: “Once I heard abu 'Abd Allah, recipient of divine supreme covenant, say, ‘There will be three kinds of people to whom Allah will not look on the Day of Judgment. He will not purify them and they will suffer painful punishments. **They are those who claim to be the Imam but without authority from Allah**, those who reject the Imam (Leader with divine authority), and those who think that for the ‘two’ there is a share in Islam.”

I am convinced that you have now understood the importance of the word Imam, and also recognised the true nature of the claimants to this title. This is sufficient for those of you who are serious about your hereafter. I have no concern with people who have no interest in their hereafter and are only engrossed in their worldly affairs.

CALIPH OF THE HOLY PROPHET (S.A.W.)

There are many matters which most people are unaware of. When someone makes them aware of these, they find it hard to believe and start arguing with that person. In this chapter you will come across a few things which would be difficult for some people to accept. And so I thought that in order to escape from any blame I should only tell you things from their own statements rather than my opinion. I will only quote from well known Mujtahids, especially Agha Khomeini so that there would be no room for any counter arguments.

It would seem that there is a personality clash between me and my opponents, but when you look at it carefully you will see that the difference is on the subject matter and not the person. **The Shiite understanding is that we cannot follow one who is not an infallible.** The others do not have this and so they have left room for other people to make certain claims. The Shiite Jurists then decided to adopt the definitions of the others so that they may be able to make room for

themselves to make their claims. One of these is the caliph of the Holy prophet (s.a.w.). For the Shiites this has always been:-

1. Only an infallible can be the caliph of an infallible.
2. The appointment of a caliph is not for the Holy Prophet (s.a.w.) to appoint, but is done by Allah (s.w.t.).
3. The caliph of a Prophet has to do with guidance and not with establishment of a government. Governance only forms part of it and you will see that apart from a few number prophets got to rule, and that did not mean that they were not caliphs. There is no doubt that the right of being a leader is in the hands of a caliph of Allah (s.w.t.), but this cannot be limited just to this task alone.

In opposition to all this the others adopted the following view:-

1. Infallibility is not a pre-condition to be the caliph; being just is sufficient. (This condition was also set aside later on). In order to be in agreement with this, they came to regard all the companions to be just.
2. The caliphate is not from Allah (s.w.t.).
3. The caliphate is for governance and the safeguarding of the affairs of the Muslims. This then led to the declaration of even a person like Yazeed to be a caliph.

Let us now see how Agha Khomeini has defined the appointment of the caliph:

When the Prophet (s) appointed a successor, it was not only for the purpose of expounding articles of faith and law; it was for the implementation of law and the execution of God's ordinances. We believe in government and believe that the Prophet (s) was bound to appoint a successor, as he indeed did. Was a successor designated purely for the sake of expounding law? The expounding of law did not require a successor to the Prophet. He himself, after all, had expounded the laws; it would have been enough for the laws to be written down in a book and put into people's hands to guide them in their actions. It was logically necessary for a successor to be appointed for the sake of exercising government. Law requires a person to execute it.

Did you see how big a blow has been struck on the beliefs of the Shiite sect? He says that there is no need of a successor to expound the laws and that it would have been enough for the laws to be written down in a book, and only to execute it. Do you understand how many blows have been dealt to the beliefs of the Shiites? The only reason was to pave the way for himself to make the claims and there would be no objections raised against it.

He then goes on to say: *Here is a narration totally without ambiguity. The Commander of the Faithful ('a) relates that the Most Noble Messenger (s) said: "O God! Have mercy on those that succeed me." He repeated this thrice and was then asked: "O Messenger of God, who are those that succeed you?" He replied:*

“They are those that come after me, transmit my traditions and practice, and teach them to the people after me.”

There cannot be the least doubt that the tradition we have been discussing refers to the governance of the faqih, for to be a successor means to succeed to all the functions of prophethood.

These are some of the points that come out of the above discussion:

1. Whatever status is for the Holy Prophet (s.a.w.) and Imam Ali (a.s.) is the status of the jurists.
2. The caliphate of the Holy Prophet (s.a.w.) is not restricted to the Holy Imam (a.s.).
3. It cannot be so that the Holy Prophet (s.a.w.) would establish his rule and the Jurists should just explain solutions to the problems.
4. According to his fatwa the Jurist should be the caliph then it follows that the Holy Imams (a.s.) were also Jurists. Here I would like to narrate to you the statement of Sheykh Khalsi a Mujtahid who said: ‘In my view Imam Ja’far Al Sadiq (a.s.) was also a Mujtahid, and Mujtahids are prone to error’.

Let us now consider what ugliness comes out of this claim.

1. If we were to accept the claim that the caliph of the Holy Prophet (s.a.w.) is a Jurist, then they would all queue up for it. In every age there have been thousands of jurists, and according to him they are all deserving of being caliphs. Therefore in the presence of so many caliphs at any one time will result in nothing but chaos and mischief.
2. And if they say that by ‘jurists’ they mean only the elite of them, then sometimes there are six of them.
3. This whole claims falsifies the universally accepted Hadeeth of the Holy Prophet (s.a.w.) that after him (s.a.w.) there will be twelve caliphs.
4. This claim also falsifies the Verse:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

[Shakir 33:62] (Such has been) the course of Allah with respect to those who have gone before; and **you shall not find any change in the course of Allah.**

It is also clearly proven that a caliph of an infallible would be an infallible person. From the time of Prophet Adam (a.s.) up to the time of prophet Isa (a.s.) their caliphs have always been infallibles (a.s.). How is it then possible that the caliph of the Holy prophet (s.a.w.) would be ordinary people?

BEING FROM ALLAH (S.A.W.) – (MIN JAANIB ALLAH)

Agha khomeini then goes on to say: *Now that this much has been demonstrated, it is necessary that the fuqahâ proceed, collectively or individually, to establish a*

government in order to implement the laws of Islam and protect its territory. If this task falls within the capabilities of a single person, he has personally incumbent upon him the duty to fulfill it; otherwise, it is a duty that devolves upon the fuqahâ as a whole. Even if it is impossible to fulfill the task, the authority vested in the fuqahâ is not voided, because it has been vested in them by God.

If you have not understood by the term 'vested' then try and understand it from these Verses:

فَإِذَا فَرَغْتَ فَانصَبْ

[Shakir 94:7] So when you are free, nominate.

وَإِلَىٰ رَبِّكَ فَارْغَبْ

[Shakir 94:8] And make your Lord your exclusive object.

What he is saying is that the Jurists are nominated in the same way that the Imam (a.s.) has been nominated. As imamate forms part of the beliefs of religion then why can't the Wilayah of Faqih. And so it has been proven that the Shiite beliefs are incomplete and they need to be completed and so the Jurist can now establish a government even though Allah (s.w.t.) may not have authorised it.

TRUSTEE OF ALLAH (S.W.T.)

Agha Khomeini then goes on to present a hadeeth from Man La Yahdhurul Faqih, which actually goes against what he says and this is: *The Commander of the Faithful ('a) said to Shurayh: "The seat [of judge] you are occupying is filled by someone who is a Prophet ('a), the legatee of a Prophet, or else a sinful wretch."*

He then uses this Hadeeth to prove his claim and says: *It is clear from the foregoing tradition that the position of judgement may be exercised only by a prophet ('a) or by the legatee of a Prophet. No one would dispute the fact that the function of judge belongs to the just fuqahâ, in accordance with their appointment by the Imâms ('a). Considering the fact that the fuqahâ do not have the rank of prophethood, and they are indubitably not "wretched sinners," we conclude that, in the light of the tradition quoted above, they must be the legatees or successors of the Most Noble Messenger(s). In any event, we deduce from the tradition quoted above that the fuqahâ are the legatees, at one remove, of the Most Noble Messenger (s) and that all the tasks he entrusted to the Imâms ('a) are also incumbent on the fuqahâ; all the tasks that Messenger (s) performed, they too must perform, just as the Commander of the Faithful ('a) did.*

Have you noticed his proof? You tell me honestly, does this Hadeeth go in his favour or does it prove his crime? The sentence *Considering the fact that the fuqahâ do not have the rank of Prophethood, and they are indubitably not*

“wretched sinners,” we conclude that, in the light of the tradition quoted above, they must be the legatees or successors of the Most Noble Messenger (s) involves very strange logic. Even if we were to accept this logic, then why restrict this to only Jurists? By this proof whosoever is not “wretched sinners,” would end up being a trustee of the Holy Prophet (s.a.w.).

PROOF OF ALLAH (S.W.T.) – HUJJAT ALLAH (S.W.T.)

Agha Khomeini then says: A “proof of God” is one whom God has designated to conduct affairs; all his deeds, actions, and sayings constitute a proof for the Muslims.

Today, the fuqahâ of Islam are proof to the people. Just as the Most Noble Messenger (‘a) was the proof of God---the conduct of all affairs was entrusted to him so that whoever disobeyed him had a proof advanced against him---so, too, the fuqahâ are the proof of the Imâm (‘a) to the people. All the affairs of the Muslims have been entrusted to them. God will advance a proof and argument against anyone who disobeys them in anything concerning government, the conduct of Muslim affairs, or the gathering and expenditure of public funds.

There can be no doubt concerning the meaning of the tradition we have quoted, although it is possible to have certain reservations about its chain of transmission. Nonetheless, even if one does regard the tradition as being in its own right, a proof of the thesis we have advanced, it serves to support the other proofs we have mentioned.

WILAYAH – WILAYAT E FAQIH

What is Wilayah (Mastership)? What is its standing in religion? Who is the Wali? What is his authority? All these matters concern beliefs and God Willing I shall discuss in some other time. Just understand this much that apart from Wilayah, there is no religion. This is why the Holy Infallible (a.s.) said ‘Religion is Wilayah’. All our beliefs and all our actions, all of Allah (s.w.t.)’s Attributes and His Created universe, whatsoever there is, it is under the Wilayah. This is why Allah (s.w.t.) said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

[Shakir 2:257] Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

He (s.w.t.) made sure that no one else can make this claim.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ

[Shakir 5:55] Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

Even those who are not well versed in Arabic will have understood from the speakers from the pulpits that the word 'Innama' is a word like a fortress. It does not let the insiders out nor does it let the outsiders in. This means that 'those and only those', when the word is used. So, for the verse above, the word 'innama' has been used to denote only those that are mentioned to the exclusion of others. It does not matter how great a scholar comes by, even if he has read mountains of books, the usage of the word 'Innama' has ensured that the door to this claims remains shut.

The ugly methods that others have used in matters of religion have been presented to you before. They reduced the status of Prophethood, Imamate and Wilayah so much that every Tom, Dick and Harry had the courage to make these claims without feeling any remorse. It was due to the beliefs of the Shiites being based on infallibility which safeguarded it from these goings-on. But the love of space and status is a big thing from which no ordinary person is safe. This desire was subdued among the people so long as the Holy Infallibles (a.s.) were among them. The occultation of the Holy Imam (a.s.) gave these type of people an opportunity to make the claims against his titles.

They could not make that claim to Prophethood for fear of all the people as this was a very high station among all. This would have shocked the world. But Imam and Wali, had been degraded so much in the eyes of the other muslims that any leader could make that claim. The Shiites, however, had reserved these terms in their hearts for only the Holy Infallibles (a.s.). After centuries of brain washing, the Shiites were made to accept these claims from ordinary people, partially at least, if not fully. Some people did object openly about this, but the governmental networks and their propaganda machinery subdued them and slowly over time they came to accept these terms for ordinary people. This situation has deteriorated to such an extent today that if one of them was to declare himself to be god then the people would happily accept this claims, 'if not in this meaning then the other'.

This is the situation of the term 'Wali'. Allah (s.w.t.) has used the word specifically for the Holy Infallibles (a.s.). The jurists however, in order to further their aims, divided this term into different categories, of which these two are fundamental.

1. Wilayah Takwini – Authority over everything in the universe.
2. Wilayah Tashri'ee – Authority over the Sharia and its implementation.

Although it is wrong to divide the *Wilayah* into categories, the meaning that they derive from *Wilayah Tashri'ee* is definitely incorrect. I shall deal with this in my next book.

They could not have possibly made a claim on *Wilayah Takwini*, otherwise their followers would have asked them to perform such miracles like returning the sun, rendering the moon asunder into two pieces, turning a person into an animal etc. And so they decided to choose for themselves *Wilayah Tashri'ee*, the explanation of which they gave themselves to the people.

And so today, the people have begun using the terms '*Wali Ul Amr*' and '*Wali Ul Asr*' for them and still consider themselves to be Shiites.

As time went by, these people started establishing themselves under this category of Wilayah and slowly but surely started equating themselves with the Holy Infallibles (a.s.). This was done in such a subtle way that people did not even realise it. I am now presenting to you some examples of this so that you can believe in what I am saying. These are from Agha Khomeini's book *Islamic Government and the Rule of the Jurist*.

He says: *The idea that the governmental power of the Most Noble Messenger (s) were greater than those of the Commander of the Faithful ('a), or that those of the Commander of the Faithful ('a) were greater than those of the faqih, is false and erroneous.*

He had said this in his third speech, and there was a commotion over this, and so in his next speech he clarified this: *'It is as if the Imâm were to appoint someone to the guardianship of a minor, to the governorship of a province, or to some other post. In cases like these, it is not reasonable that there would be a difference between the Prophet and the Imâms ('a), on the one hand, and the just faqih, on the other. Now, the penalty for the fornicator is one hundred lashes. If the Prophet (s) applies the penalty, is he to inflict one hundred fifty lashes, the Commander of the Faithful ('a) one hundred, and, the faqih fifty? The ruler supervises the executive power and has the duty of implementing God's laws; it makes no difference if he is the Most Noble Messenger (s), the Commander of the Faithful ('a) or the representative or judge he appointed to Basrah or Kûfah, or a faqih in the present age'.*

Have you seen how the concept of Wilayah has been polluted? Anyone who raises a claim in the name of Islam would end up being in government. (Just like the family of Al Saud). In this government the police officer, the deputy commissioner or even a normal magistrate will also be eligible for Wilayah as

they all issue orders. On top of this is the claim that this is the Wilayah that was given to the Holy Prophet (s.a.w.) and Imam Ali (a.s.). Even an enemy will not be able to insult these Holy personalities in this manner. This is something nobody has observed.

In order to establish their own Wilayah, they have established that the purpose of Wilayah is the establishment of orders. O servant of God! This work of the implementation of orders was done by their (a.s.) servants, governors and judges. Does this now mean that they are equal in Wilayah to these divine personalities? This incomplete picture of Wilayah is based on the lack of understanding of the Holy Infallibles (a.s.). The Holy Infallibles (a.s.) were not obedient to the Sharia, but rather the Sharia was obedient to them (a.s.). What is Sharia? Sharia is the statements that they made. This is the true and original Sharia. To equate their authority to that of the magistrate of the deputy commissioner is to make a mockery of Sharia. This was justified by saying that if the punishment of fornication is one hundred lashes then this is what the Jurists will apply, no less no more. They do not have the authority to even forgive this. Take a look at the two Hadeeth that I have taken from Illul Sharai in order to understand the truth behind all this.

Someone asked Imam Muhammad Baqir (a.s.) about his friend's punishment who had committed bestiality, and he replied: *'He should be flogged but of a reduced number to what is in Sharia'*.

You tell me now, has not the Holy Imam (a.s.) reduced the punishment that is prescribed in the Sharia or not? Has the Jurist got this right? (It would not surprise me that in the near future this right will be allocated to the Jurist. These days the general conception is that the Holy Imam (a.s.) has gone into occultation and it is free for all. Whoever can take whatever he can and run away with it).

Hamid Ibn Muslim narrates that once he asked the Holy Imam (a.s.) about a drunkard, and he replied: *'If he has drunk it by mistake then I issue reduced punishment for him, but if he is a habitual drunkard then I deal with him harshly so that he would not permit himself of what is forbidden'*.

Now the punishment for drinking is fixed in Sharia, and according to this Mujtahid, the Jurist has no right to either increase or decrease it. Can someone now tell me how is it that the Holy Imam (a.s.) has issued different penalties on different people?

I presented the two Hadeeth above regarding the reduction of punishment. I will now present examples from Hadeeth about the increment of punishment from the same book.

Imam Muhammad Baqir (a.s.) has narrated that one day Imam Ali (a.s.) decided about a man who had married another man's wife that she should be stoned to death and the man should be lashed. He (a.s.) then turned towards the man and

said that *'had I known that you had deliberately married this woman when she was already married to someone else then I would have crushed your head with a stone'*. Can someone tell me whether the Sharia has prescribed the punishment of adultery to be crushing the head with a stone?

Musa Bin Bijli has narrated from Imam Ja'far Al Sadiq (a.s.) that Imam Ali (a.s.) saw a couple in the same house and had them lashed less than one hundred times. The narrator then asked, 'Without evidence?' He (a.s.) replied, *'Leave him now, if there was evidence then I would have issued the complete punishment'*.

Has any Jurist got the right to issue punishment without any evidence?

I am now quoting below two Hadeeth from Manaqib Ibn Sher Ashob where the punishment was withdrawn.

A man who had committed sodomy with his slave was brought to Imam Ali (a.s.) for punishment. The Holy Imam (a.s.) gave him three options – death by sword, by fire or by being crushed under a wall. He chose to be burnt in the fire. He then requested that he be allowed to pray two cycles of prayer. After praying he raised his head towards the sky and said: 'O Allah! I committed one sin and have come to your Wali as a repentant and I have chosen to be burnt in the fire for it so that you may forgive me and save me from the fire of Hell'. Imam Ali (a.s.) wept and so did the people surrounding him. He (a.s.) then said: 'Go, Allah (s.w.t.) has forgiven you'. One person asked whether he (a.s.) had cancelled one of the punishment from the Sharia. He (a.s.) replied: 'Woe be to you. When a person repents in front of Allah (s.w.t.) and an Imam appointed by Allah (s.w.t.), then Allah (s.w.t.) forgives him.

Does anyone have the courage now to cancel any punishment which is in Sharia? Then where is the equation between the two.

Hatim has narrated from his teacher Ibn Abbas that one day a black man came to Imam Ali (a.s.) having been accused of theft. The Holy Imam (a.s.) asked questioned and he accepted his guilt three times. He said: 'O Ali! I have indeed committed theft, so please cleanse me'. He (a.s.) ordered that his hand should be cut off. When Ibn Qawa saw him in this state, he wanted to know who had cut his hand off. In reply to this the thief started extolling the virtues of Imam Ali (a.s.) and praising him. Ibn Qawa was surprised at this and said: 'You are praising one who has had your hand cut off?' He replied that if Imam Ali (a.s.) had even cut him into pieces his love for him (a.s.) would have actually increased. Ibn Qawa then rushed to Imam Ali (a.s.) and described to him what had transpired to which he (a.s.) said, 'O Ibn Qawa! As for those that love us, if we were to even cut them into pieces, their love for us would increase, whereas as for those who hate us, even if we were to give them honey and food their enmity towards us would increase'. Then he (a.s.) turned towards his son Imam Hasan (a.s.) and instructed him to go and bring him back. The he (a.s.) put the cut hand back in its place, covered it with his cloth, and recited some words. His hand got restored

back and he spent his life alongside Imam Ali (a.s.) and fought in battles with him. He was martyred in the battle of Nahrwan. His name was Aflah.

Does any Jurist have the authority and the ability to restore a man's hand after having had it cut off? Once the hand is restored then where is the punishment? Now, let me return back to Agha Khomeini's book, Islamic Government where he quotes the Hadeeth of the time of Muawiya *"The rank of the faqih in the present age is like that of the prophets of the Children of Israel."* And then quoting the Verse *"The Prophet has higher claims on the believers than their own selves,"* and concludes that Wilayah is proven for the scholars.

This tradition does not require much thought. Anyone with a little bit of common sense would realise that is a fake. Let us now think over it.

1. The Prophets of Bani Israel include the prophets Musa (a.s.) and Isa (a.s.) who are among the great Prophets, who were given the Law as well as the Book. Which Law was revealed to the Jurists and which Book was given to them? And who testifies to them?
2. The Prophets are infallible whereas the Jurists are not.
3. The knowledge of the Prophets is of celestial origin and acquired through revelation whereas the knowledge of the Jurists is doubtful and acquired through books.
4. The birth of the Prophets is pure whereas the normal person, including the Jurist, is born from impurity.

It is clear from the above points that no one in his right mind would rely on this Hadeeth and wash his faith away. But this claim of theirs does not surprise me because if they can equate themselves to the Holy Prophet (s.a.w.) and Imam Ali (a.s.), then they would not stop at other prophets. What surprises me is the usage of the Verse *"The Prophet has higher claims on the believers than their own selves"* to consider themselves higher than others. The Hadeeth that has been quoted above, Allah (s.w.t.) is witness that it is not for the prophets of Bani Israel but for the Holy Prophet (s.a.w.). This is because the word used is 'Al Nabi' and not 'Nabi'. If one were to include all the Prophets under this Verse then one will have to include them again in the Verse of salutation where the same word has been used. But this is not so. Secondly, this Verse has to do with the permanent Wilayah and not only for the implementation of orders. The sermon of Ghadeer by the Holy Prophet (s.a.w.) bears testimony to this.

Wilayah of Faqih is such a subject that much can be written about it, but whatever has been written so far is sufficient to prove my point. You will read more about it later on in this book which will enlighten you even more. Let us now look at another one of their claims.

AHL UL ZIKR - (PEOPLE OF REMEMBRANCE)

This claim is made on the basis of the Verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[Shakir 16:43] And We did not send before you any but men to whom We sent revelation- so ask the followers of the Reminder if you do not know

Allama Haeri in his book Al Risala, has done Instambaat from this Verse and claimed to have proven Ijtihad from this.

I have discussed this Verse in detail before in this book and presented numerous Hadeeth to explain that 'the people of remembrance' denotes none other than the Ahl Ul Bayt (a.s.). There is no room for someone to go to school and come out with whatever qualifications that he may have acquired and make these Divine claims. He can only be referred to as one who has refuted the Ahl Ul Bayt (a.s.) and no one else. There is no point in discussing this further as any claim that is based on refutation of the Ahl Ul Bayt (a.s.) proves itself false anyhow. I shall discuss more about this in the next chapter; however, I shall now quote from Allamah Haeri's book: 'The Ahl Ul Zikr here are the scholars of the Holy Quran. They are those who are immersed in knowledge'.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

[Shakir 35:32] Then we gave the Book for an inheritance to those whom we chose from among our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence

There are numerous commentaries that the inheritors are the Holy Imam (a.s.).

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

[Shakir 13:43] And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

The commentaries of Sunnis as well as Shiites are unanimous that the words 'whoever has knowledge of the Book' denote Imam Ali (a.s.). Only a few commentaries of the Sunnis have declared Abdullah Ibn Salam, a Jew, as the one who has the knowledge of the Book. Now, I don't know whether the claimants are making the claim of Imam Ali (a.s.) or Abdullah Ibn Salam. I leave this to you to decide.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

[Shakir 3:7] He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. **But none knows its interpretation except Allah, and those who are firmly rooted in knowledge** say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

In other words, these people who are firmly rooted in knowledge know the same interpretation that Allah (s.w.t.) Knows. To be a partner in their knowledge means to be a partner in Allah (s.w.t.)'s Knowledge. I will not say anything more than this.

There have been so many claims that if we were to take these claims to court then the Judges would abandon their chairs and run away. You must be getting fed up with all these claims, although there are many more yet. I will now deal with one final claim and leave its exposition to you. You should also do some good deeds.

UL LIL AMR – ONE WITH AUTHORITY

All I will say here is that they should first understand 'Amr' (command) before they make this claim, if possible. The ugliness we see here is the same as the one we saw in the claim of 'Caliph of the Holy Prophet (s.a.w.). The Shiites, based on the Holy Quran and the statements of the Holy Infallibles (a.s.), believe that 'Amr' stands for every thing that The Pen (Qalam) has written on The Guarded Tablet (*Lawh Mahfooz*). This includes everything in the universe, spirit and body, life and death, sustenance and children, sickness and health. Everything that is a 'thing' comes under this. The *Ul Lil Amr*, therefore, will be that person who has control over everything and whose obedience has been made obligatory upon one and all. Not a single atom of the universe would be outside his Wilayah and he (a.s.) would be a manifestation of Allah (s.w.t.)'s Attribute of being 'Master of the Kingdom' (*Maalik Ul Mulk*). According to Shiite beliefs, he would be the Master of everything regardless of whether the apparent authority has been vested unto him or not. It is another matter that, due to him (a.s.) being the Caliph of the Merciful, gives enough rope to the criminals, so that

sufficient proof can be established over him. He, nevertheless, is the real person of authority with his strength as well as his deeds. In contrast the Sunnis are of the opinion that the *Ul Il Amr* is one who established himself in authority in any corner of the world. The only condition is that he should be a Muslim. Now we have to see, between the two, as to which one have the Jurists made the claim for. They have mixed these issues so much that a person would be utterly perplexed. The purpose is to get themselves recognised and accepted.

I am now going to present to you the statements made by Allamah Haeri in his book *Al Risala*. The problem is, when I started looking at his claim, I then came across a few more. I don't know which claim to deal with and which ones to leave out. Anyhow, you go through this and decide for yourself what claims have been made.

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ
وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

[**Shakir 4:83**] And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few

He says that: 'The word '*Ul Lil Amr*' here means that there is more than one of them. The linguistic meaning of this is 'Masters or governors of the kingdom'. Those who wish to debate this point will take this to be the authority of a Prophet, or in his place to be the ruler of all of mankind. The Mujtahid is a ruler in the same meaning that a king would be, as he represents the Imam (a.s.) in religion and the world, and covers the same territory that the imam (a.s.) does. Those people that are ignorant about these matters should refer to the Mujtahid as he, despite his angelic characteristics and authority as well as experience is one of them. This is because the Mujtahid does *istambaat* and extracts the knowledge of Allah (s.w.t.)'s commands and knows His (s.w.t.) desires, and then he conveys them to the people so that they would follow them'.

1. The Mujtahid has used that particular meaning of the word *Ul Lil Amr* that Allah (s.w.t.) has used it for the Holy Prophet (s.a.w.) and the Holy Imams (a.s.). For this he has neither presented any divine verse, any statement of the Holy Infallibles (a.s.) nor any intellectual argument for it. But Agha Khomeini restricted himself to only partial commands. What this means is that each Mujtahid is using this word in a different meaning. It is true that falsehood does not have any legs to stand on.

2. The claim is that they are the rulers of all mankind and not only the Shiites. But, according to their own statements, they only have authority over their own followers (Muqallideen) only; meaning that if a person was to be a follower of one Mujtahid, then the authority of the other Mujtahids lapse on him and he does not have to follow them. Look at the Divine Plan here that He (s.w.t.) has made them falsify their own claims from their own statements although they made such big claims.
3. Then they change direction and restrict their authority to that of a King in power.
4. Then they remember their previous claims and so they include religion along with the world and become masters of the territory of the Holy Imams (a.s.). If only my readers would understand this phrase '*become masters of the territory of the Holy Imams (a.s.)*' then they would seek refuge from these people who make such enormous claims. Imam Muhammad Taqi (a.s.) said: 'Initially Allah (s.w.t.) created us and then created everything else. Then he (s.w.t.) made obedience to us obligatory on everything'. This is the extent of the territory of the Holy Imams (a.s.). Even this is limited to our imagination, otherwise only Allah (s.w.t.) is aware of this extent.
5. He makes the claim that the Mutahid has angelic characteristics and has the same authority as them. Let us now look at the characteristics of angels and then we will talk about their authority.
 - The angels are creatures of light.
 - The angels are sinless.
 - The angels do not disobey Allah (s.w.t.) even for a moment.
 - The angels get their knowledge from Allah (s.w.t.) directly.

Are these people entitled to make such claims as they do? Now let us look at the authority of angels;

- They bring about rainfall.
- They give out sustenance.
- They move the winds.
- They sort out the affairs of the world.
- They shape the foetus in the mother's womb.
- They take the souls out of the bodies.

Are these people making these claims? It is for sure though that they do interfere in the last deed. They may not take the soul out of the bodies but they surely take the faith out of us. If they say that they have used these words '*angelic characteristics and has the same authority as them*' metaphorically, then I cannot accept this defence of theirs. No sane person of integrity would ever use these words for a start, nor would he make himself a laughing stock in a gathering. And then they say that despite these characteristics they are still one of the people. This clearly shows that they expected to be of a different species.

Then the claim that ‘*This is because the Mujtahid does istambaat and extracts the knowledge of Allah (s.w.t.)’s Commands and knows His (s.w.t.) Desires*’ means that they are the ones referred to in the Verse:

وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

[Shakir 76:30] And you do not desire except that Allah desires, surely Allah is Knowing, Wise;

I am not going to say anything at all about this, except that I seek justice from you.

CHAPTER 10: TAQLEED

I have now come to the topic which is the main reason for the production of this book. As I have explained before, in every age there have been people who have called others to themselves and there has never been a shortage of people who heeded their calls and followed them. Imam Ali (a.s.) have condemned people of this type who act like a flock of sheep and placed them at the bottom rung of the ladder of humanity. I have already quoted a hadeeth about this before and there is no need to do it again. What he (a.s.) said that the one who heeds every call is not a believer. A believer is one who is surrounded by the light of his intelligence by which he achieves guidance, safeguards his faith and stops him from going astray. In actual fact people did not understand intelligence and so got entangled and ended up with differences. The logician defines intellect in one way while the man of ethics defines it differently. The businessman understands it differently to the politician. This is the reason why every person considers himself to be clever and takes others to be as idiots. But Allah (s.w.t.), the One Who created intellect in the first place also has the right to define intellect and so the 'Speech of Allah (s.w.t.)', Imam Ali (a.s.) has defined it as: *'Intellect is that which makes a person recognise his Guide. That much intellect is sufficient for a man that enables him to recognise his Guide'*. Now that intellect has been defined thus, there is no need to give any evidence to prove that the purpose of intellect is not to interfere in religious ordinances but to recognise them.

Now, every part wishes to associate itself with the whole and be with it, in the same way our partial intellect also desires to be with the total intellect and when it does so, then its work is done. It then only has to follow the orders of the total intellect without any questions or doubts. This is because the partial intellect has already been through that stage and so if the total intellect orders the partial intellect to jump in a well then it should do so as the matter of knowledge, wisdom and infallibility is proven for the total intellect. All mistakes, faltering and delusions are its opposites and necessarily do not exist in the total intellect. It therefore follows that blind following of total intellect is the correct use of intellect and this is Taqleed. This is the Taqleed which is an individual obligation without which none of his deeds are acceptable. A deed performed without use of intellect is not acceptable anyhow.

AL KAFI - H 155, Ch. 18, h2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ibrahim ibn Muhammad al-Hamdani from Muhammad ibn 'Ubayda who has said the following: "Abu al-Hassan, recipient of divine supreme covenant, once said, 'O Muhammad, do you observe Taqlid more strictly than the group of Murji'a' does? I replied, 'They observe Taqlid and we observe Taqlid.' The Imam then said, 'I did not ask you about this.' I did not have any answer other than the first one. The Imam then said, 'The group of Murji'a chose a man to whom obedience was

not obligatory (according to the commands of Allah) but they obeyed and followed him strictly. You chose a man and considered obedience to him necessary (according to the commands of Allah) and then you did not follow him strictly. Therefore, they are stricter in Taqlid (following) than you are.”

As I have said before that Taqleed can only be done of total intellect so that there is no room for error and delusions and that all actions can be performed with certainty. And this conclusion on the basis of intellect means that the Taqleed of non infallible will be proof of lack of intellect because they will always be prone to error and delusions. All actions would therefore be subject to doubt and conjecture. Intellect demands infallibility.

Certain points come out of the hadeeth above.

1. Taqleed is only of that infallible on whom Allah (s.w.t.) has made it obligatory.
2. The one whose obedience is not made obligatory by Allah (s.w.t.), his Taqleed is prohibited.
3. The one who does the Taqleed of such an Imam cannot be a Shia.
4. The follower of such an Imam is very staunch in his Taqleed.

When the Taqleed of an Infallible (a.s.) is proven then automatically the Taqleed of a non infallible becomes prohibited. Look at what horrific results are gained from this.

AL KAFI - H 154, Ch. 18, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Abd Allah ibn Yahya from ibn Muskan from abu Basir who has said the following: “Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the verse of the Holy Quran that says, ‘People (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they (people) should have obeyed Allah . . .’ (9:31) The Imam replied, ‘By Allah they (rabbis) did not call people to worship them. If they had done so people would not have accepted it. The rabbis and monks made unlawful things lawful for them and the lawful things as unlawful. In this way they (people) worshipped (obeyed) them unintentionally.”

H 156 Ch. 18, h3

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammed ibn 'Isa from Rib'i ibn 'Abd Allah from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most Majestic, the Most Glorious: “People (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed Allah . . .” (9:31) The Imam said, ‘By Allah, they (the people) did not pray or fast for them (rabbis and monks) but they (rabbis and monks) made lawful for the people what was unlawful and unlawful what was lawful and people followed them accordingly.”

This can also be proven from the two Verses:

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا

[Shakir 19:81] And they have taken gods besides Allah, that they should be to them a source of strength;

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

[Shakir 19:82] By no means! They shall soon deny their worshipping them, and they shall be adversaries to them

In the explanation of these Verses, it has been narrated in Tafseer Saafi and Tafseer Qummi that Imam Ja'far Al Sadiq (a.s.) explained: 'Any person who disobeyed Allah (s.w.t.) and was obedient to a person then he has indeed made him to be his god. On the day of judgement these 'gods' would then disassociate themselves from their worshippers (followers)'. I have already explained the differences in Fatwas of the Mujtahids in the chapter on differences before. You have just read two verses and one hadeeth where Taqleed of a non infallible has been categorised as 'Shak fil Ibaad' (Doubt in worship) and these have been described as polytheists. Polytheism has a brother called Disbelief who remains with him all the time. It is only better that I should now discuss this brother of Polytheism.

I am now quoting from the Book of Suleym Bin Qays Hilali a hadeeth of Imam Ali (a.s.): 'The smallest thing which makes a person to be an unbeliever is that when a person adopts a religious act thinking it to be the command of Allah (s.w.t.) and He (s.w.t.) has not forbidden it. Then he makes a religious practise out of it. Instead of staying away from such people he actually loves them. In his mind he thinks that he is acting according to the commands of Allah (s.w.t.)'.

Certain points come out of this hadeeth;

1. These people do not have conviction about the religious ordinances. They depend upon their presumptions and analogies to extract the law and presume them to be the orders of Allah (s.w.t.). They do not even consider that Allah (s.w.t.) may have forbidden them to depend on conjectures.
2. They then collect these presumptuous orders and make a religion out of it.
3. They love people who do this. Obvious they would be considering the others as their enemies.
4. They worship their priests thinking that they are worshipping Allah (s.w.t.).

This has now been clarified by this hadeeth. Keep this Hadeeth in mind, so that when I discuss the issue of Taqleed later on and describe to you the definitions given to it by the Mujtahids, then it will come in handy. I have already defined Taqleed above. Its obligation and its necessity for the acceptability of the deeds has been clarified. I have also explained the people whose Taqleed is obligatory

upon us and whose is forbidden, the disastrous consequences of this has also been explained so that no doubt should remain now. It is up to you now to think as to where this Taqleed of non infallibles has started from. Imam Ali (a.s.) said: *'When you are in doubt about a matter, you can understand its ending by looking at its beginning'*. We will now have to look at the history of the previous people to understand our position. We see that whenever a Prophet came, propagated a Religion, presented a Law, gave a Book and when he died, his religion was changed, his Law was derided and his Book was altered. Then Allah (s.w.t.) sent another Prophet. And the whole cycle repeated itself. This is what happened from Adam (a.s.) up to Isa (a.s.).

Now my question is this. **Who made these amendments to the religions, the people or the priests?** Obviously, the priests. The people simply did not have the knowledge to do all these amendments. If this is what has happened since Adam (a.s.) then how can we say that this did not happen after the Holy Prophet (s.a.w.)? At least in the time of the previous Prophets there was hope that another Prophet will come and sort things out again. But this hope was not there after the last one. And so immediately after the Holy Prophet (s.a.w.) the other people started acting upon the 'Sunnah' of the previous people. The Shiites were saved from this by the presence of the Holy Imams (a.s.) who put a stop to all the innovations, which was part of their purpose. But despite their presence the Ismailis started their own sect and after the seventh Holy Imam (a.s.) the Waqifiyya made their own sect. Allamah Majlisi writes that as soon as the eleventh Imam Hasan Al Askari (a.s.) passed away, and his body was still in the veranda of his house, the Shiites had divided themselves into sixteen sects. Can you imagine that if the Shiites can do this during the physical presence of the Holy Imams (a.s.), what they are capable of during the occultation?

The Shiite priests then had the golden opportunity to establish themselves as the leaders of religion. You have read in the chapter on Ijtihad that they had started taking parts out of religion during the occultation. The work had already begun to classify as doubtful the Hadeeth whilst taking the principles of jurisprudence from the adversaries and cause confusion among the Shiites. Complicated problems were being presented to the Shiites and slowly they were being brainwashed into believing that religion is too complicated for them. In the seventh and the eighth century Hijra, their efforts bore fruit when they declared themselves worthy of Taqleed and invited the Shiites for it. Some Shiites of strong beliefs always opposed them, but they were in a minority, and the more medicine the religion got, the more critical its condition became.

When this matter was started among the Sunnis their four sects became well known, a lot of them became marja's and built their own mosques. The government of the time was alarmed that if they keep going at this rate the Muslims would be split into thousands of sects. They then passed a law that whichever sect has been formed should pay a sum of one hundred thousand dirhams as a registration fee to the government treasury. This effectively closed

the door of Ijtihad among them for good. The four sects paid over this sum and got their sects registered. But the Shiite sect could not get registered – why? You will realise this in a moment. At that time both the jurists, Sheykh Mufid as well as Syed Murtaza were present, and both used to receive government stipends, and both were financially well off, and it was not beyond their means to get hold of the money in order to register the Shiite sect. Against them was Syed Razi, who was not a jurist and was a ‘malang’ type fellow, ran around collecting the money by donations from the people but could not meet the government deadline. The question that should be in every one’s mind is that how come these two jurists kept quiet whilst a non jurist ran around making great efforts. As a matter of principle these two jurists should be making the efforts. The harder you think the more you will realise that had the Shiite sect got registered then the doors would have been shut on Ijtihad for these two people rendering them incapable of calling the people to their Taqleed. This is why they kept this door open, and considering the Shiites to be like sheep, kept them ignorant of their religion and established their Taqleed on them. Now, if the Shiites do not accept their Taqleed and do not pay them their Khums, neither can their deeds be accepted nor can they achieve forgiveness. Now the people are at the mercy of the Mujtahids. If they want they can send them to Paradise or if they want they can get them flung into Hell. If you can understand this beginning, then you shall come to know its ending. The only conditions are, of being just and have a pure intention.

If you were to go through the Holy Quran with concentration you will see that whenever Allah (s.w.t.) has ordered us to follow someone it has been an Infallible (a.s.). When you look at Allamah Hilli’s book ‘Alfeyn’ and Allamah Majlisi’s book ‘Haq Ul Yaqeen’ in the first volume you will see that these two great Sheykh has dicussed the concept of Imamate in great lengths and have concluded that Infallibility is a necessity. They have made a Verse of the Holy Quran as their basis that since an ordinary person is prone to error, therefore he may give a correct decision and sometimes he may not. And so obedience to a non infallible is an ugly thing and Allah (s.w.t.) cannot give an ugly order. As far as obedience to a non infallible is concerned, this has been condemned time an again in the Holy Quran. In the time all the prophets, the people who have done this have been referred to as following the way of the unbelievers and the polytheists.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ

[Shakir 43:22] Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

If now someone were to tell you that this is to do with beliefs whereas the Mujtahids are telling you to follow them in actions, then this is just an attempt to lead you astray. It was not so that the unbelievers were following their fathers in their beliefs but used to follow the Holy Prophet (s.a.w.) in actions. Therefore the

condemnation is for both the following in beliefs as well as actions. Anyhow, Taqleed has gone very far in this day and age. At first they used to say that there is no Taqleed in beliefs, but only in actions. Nowadays this is slowly changing. Whatever beliefs they teach you is what they expect you to have and no more. If any Shiite were to speak on matters of beliefs any more than what they have taught him, then they straight away issue a fatwa on him of being an extremist (Ghali). **If they have no right to interfere in beliefs then why these fatwas on matters of belief?**

They have now included Taqleed in matters of Principles of Religions (Usool E Deen) and they make the claim that without this none of our deeds are acceptable. It is obvious that the acceptability of deeds is based on beliefs.

I am now coming to the issue of Taqleed as explained by Allamah Haeri in his book '*Al Risala*' and give you its refutation accordingly. He has defined Taqleed as: 'In its linguistic form the root word of Taqleed is '**Qaladah**'. **This is the collar worn on the neck, just like when a rope is tied around the neck of an animal.** In this way the ignorant people put the Mujtahid's collar around its neck and follow him accordingly, and cannot go against his will. In its general usage Taqleed is the adoption of a Mujtahid's statements and act upon it without asking for any proofs'. Is this because the general populace is ignorant and they do not need any proofs? They should now consider the statements of the Mujtahids as the Commands of Allah (s.w.t.) and act on them.

In the previous pages there was a discussion about the hadeeth of Imam Ali (a.s.) where he (a.s.) was asked as to what is the minimum that turns one to disbelief. I hereby request you to read that again and in its background survey the above definitions.

Allamah Haeri then goes on to say: 'In the absence of the Holy Prophet (s.a.w.) and the Imams (a.s.) there are two types of people on whom the ordinances of religion are obligatory –knowledgeable and ignorant'. It is obvious that since the emulator has given his leash in the hands of the Mujtahid then he does not have the right to any proof, but if he does pluck up the courage to ask for proofs then he should be ready to hear the answer: 'You should go and give your leash in the hands of some other Mujtahids if you do not accept what I say'.

I am now going to present to you the proofs of Taqleed as given by Allamah Haeri and other Mujtahids which they have presented.

1st PROOF

They present this Verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[Shakir 16:43] And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know

'The order 'so ask' is applicable to on whom religion has been made obligatory'. I say that this is applicable to the Mujtahids as well as religion has also been made obligatory for them.

'This order to ask is valid till the day of judgement as people will always have the need to ask'. What this means is that the existence of the Mujtahids will also be there until the day of judgement, even after the appearance of the Holy Imam (a.s.)?

'The Taqleed can only be done of the Ahl Ul Zikr who are alive as a dead person does not have the capability to answer questions'. Glory is to Allah (s.w.t.)! These days even the Taqleed of the dead Mujtahid is being done. Therefore they will either have to refute this proof of theirs or make the claim that a dead Mujtahid does have the capability of answering questions.

'It is established from consensus and traditions of the Muslims that the Holy Quran is the 'Zikr' and that the people of the 'Zikr' are the people of the Holy Quran.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

[Shakir 65:10] Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

This claim can only be made by those who are immersed in the knowledge of the Holy Quran, are experts of it, experienced, have oceans of knowledge, they know its Verse e.g. abrogated, allegorical, general or special, and they know its revelation and exposition. The first category is of the Ahl Ul Bayt (a.s.). After that is that of the scholars who are of two types. The first is of those companions like Ibn Abbas and Ibn Mas'ud. The next category is of the scholars from the type of

the repentants 'Tawwabeen' until the scholars of today'. I now present to you my critique of the above.

Firstly, there is no doubt that this verse is a command and that it has been made obligatory to ask. But this is divine speech, and for someone to interfere in this with his opinion is to argue against it. Now that it has been agreed that it is obligatory to ask, then we have to see who the questioner is and who is to be questioned. The Verse is clear that the ones to be questioned are the 'Ahl Ul Zikr' and that everyone apart from them are the questioners. It is also obligatory for the Ahl Ul Zikr to exist until the day of judgement for people to question them. This is the same as in the Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

[Shakir 9:119] O you who believe! be careful of (your duty to) Allah and be with the true ones.

This means that in every day and age there must be at least one 'true one' in existence. These both Verses actually prove Imamate. How is it possible that Allah (s.w.t.) tells us to ask the *Ahl Ul Zikr* but does not tell us who they are, and for us to be with the truthful without letting us know who the true ones are? Even a normal person would realise it cannot be so that Allah (s.w.t.) gave the order to question the Ahl Ul Zikr but leaves it to the people to choose whosoever they want to question. In this way every sect would be on the right that they question whoever that they consider to be knowledgeable. If this were to be accepted then there would be no distinction between right and wrong resulting in the Holy Quran and religious ordinances being toys in the hands of the people.

This is because the word 'scholar' is a word with a very wide meaning. The one who has read ten books is also a scholar and one who has read one hundred books is also a scholar. If we were to say that only one who has studied in a religious Madressa is denoted here then the scholars of Al Azhar University of Cairo would be the most eligible to make this claim of being the *Ahl Ul Zikr* as this is an internationally recognised university. This is making a mockery of the Holy Quran and religion. So every person of intellect will realise that Allah (s.w.t.) must have informed us as to whom the *Ahl Ul Zikr* are so that the Ummah does not get involved in differences. I have already discussed this verse before and presented to you the Hadeeth which have clearly established that these are none other than the Holy Imams (a.s.).

The occultation of the Holy Imam (a.s.) does not mean that all of his (a.s.) rights have now been transferred to non infallibles. Questioning someone does not necessarily mean that it must be done in front of him. When we say that 'let us ask what the Holy Quran has to say about this', does not mean that we speak to it and it speaks back at us. In the same way during the occultation of our Imam (a.s.), we cannot ask him directly and so we have to refer to his statements already made, because the 'one to be questioned' is only the Holy Imam (a.s.)

and no one else. If we cannot find the answer in their (a.s.) statements, then remember, it is obligatory upon us to ask but their no obligation upon them to answer, and at this juncture it becomes obligatory to refrain as that is the order of the Holy Imam (a.s.).

AL KAFI - H 198, Ch. 21, h10 – (PART)

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isa from Safwan ibn Yahya from Dawud ibn al-Husayn from 'Umar ibn Hanzala who has said the following: Restraint in confusing cases is better than indulging in destruction.”

There are nine Hadeeth in Al Kafi – Book of Divine Proof which clearly state that the Ahl Ul Zikr are the Imams (a.s.) of the Ahl Ul Bayt (a.s.), I will only be quoting three of them here for brevity.

AL KAFI - H 540, Ch. 20, h3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said the following: “Once I said to Imam al-Rida, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, what is the meaning of the words of Allah, “Ask the people of Dhikr if you do not know”?’ (16:43, 21: 7) The Imam, recipient of divine supreme covenant, said, ‘Dhikr is Prophet Muhammad, recipient of divine supreme covenant, and we are his family (people) who must be asked (for guidance).’ I further asked, ‘Are you the ones who must be asked (for guidance) and we will be the one to ask questions?’ The Imam, recipient of divine supreme covenant, said, ‘Yes, that is true.’ I then asked, ‘Will it be a right (obligation) on us to ask you?’ The Imam, recipient of divine supreme covenant, said, ‘Yes, it is so.’ I then asked, ‘Will it be a right on you to answer us?’ The Imam, recipient of divine supreme covenant, said, ‘No, we will decide. We may or may not answer. Have you not heard the words of Allah, the Most Holy, and the Most High that say, “This is a gift from us. You may (give to others and) oblige or keep without being held accountable.”’ (38:39)

AL KAFI - H 539, Ch. 20, h2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn 'Uwarma from Ali ibn Hassa'n from his uncle 'Abd al-Rahman ibn Kathir who has said the following: “I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, ‘Ask the people of Dhikr if you do not know.’ (16:43, 21: 7) The Imam, recipient of divine supreme covenant, said, ‘Prophet Muhammad, recipient of divine supreme covenant, is Dhikr and we are the people of Dhikr who must be asked (for guidance).’ I also asked about, ‘It is a Dhikr for you and for your people and you all must be asked (for guidance).’ (43:44) The Imam, recipient of divine supreme covenant, said, ‘It is a reference to us. We are the people of Dhikr and we must be asked (for guidance).”

AL KAFI - H 545, Ch. 20, h8

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' who has said that he heard Imam al-Rida say the following: "Imam Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Certain obligations for 'A'immah are not obligatory for their followers and certain obligations of our followers are not obligatory for us. Allah, the Most Holy, the Most High, has commanded them to ask us their questions saying, "Ask the people of Dhikr if you do not know," thus, Allah has commanded them to ask us their questions (for Guidance) but it is not obligatory for us to answer them. We may answer them or may not answer them if we may so decide."

After all this there should not remain any doubt that what is meant by Ahl Ul Zikr are the Holy Infallibles (a.s.) and no one else. Whosoever were to make a claim for anyone else to be so is falsifying the Holy Infallibles (a.s.) and thus falsifying Allah (s.w.t.). I leave it to you to decide what the verdict should be of one such a claimant.

Allamah Haeri has gone even further but not only making this claim for himself but has included Ibn Abbas and Ibn Masu'd and the Tabeiin as well. The time period of these people was that of the Holy Imam (a.s.). What I am saying is that forget about the period of occultation, he is saying that even during the presence of the Holy Infallibles (a.s.) there were some people who were the *Ahl Ul Zikr* as well. Can it be imagined that these people are the ones that the people have been commanded to question?

Another weak point in their argument is that alongside the Hadeeth of the Holy Infallibles (a.s.) they have also included the consensus of the Muslims. It may be that according to them the Holy Infallibles (a.s.) may not be giving the complete explanation of the Holy Quran and that the consensus of the Muslims therefore became necessary for them. This just goes to show what value they have placed on the Holy Infallibles (a.s.) and their statements.

Then he goes on to claim that according to the Verse it is established that the Holy Quran is *Zikr* and that the people of *Zikr* are the people of the Holy Quran. This is an invalid point to make. Take a look at the Verses:

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

[**Shakir 65:10**] Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a **reminder**,

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ
لَهُ رِزْقًا

[Shakir 65:11] A Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.

These clearly state that the 'Zikr' is the Holy Prophet (s.a.w.) and it follows that the *Ahl Ul Zikr* would be the Holy Ahl Ul Bayt (a.s.) and not himself or Ibn Abbas or Ibn Mas'ud etc. It would be another matter if they consider themselves and these persons to be part of the Ahl Ul Bayt (a.s.).

Finally, the questioners have been obligated to do Taqleed, which has not been proven anywhere. There is no mention of either Taqleed, or Mujtahid or Ijtihad anywhere in the Verse. Whatever has been said by him has been based on his own analogy which has actually ended up falsifying the Holy Infallibles (a.s.).

And so the first proof of Allamah Haeri has hereby been refuted.

2nd PROOF

Allamah Haeri then presents his second proof of Taqleed based on a Hadeeth. When the Holy Prophet (s.a.w.) designated Sa'ad Bin Muadh Bin Jabal as a judge in Yemen he (s.a.w.) asked him: 'O Sa'ad! How will you pass judgement among these people?' He replied: 'From the Book of Allah (s.w.t.)'. He (s.a.w.) asked: 'And if you cannot find it in the Book of Allah (s.w.t.)?' He said: 'From your statements'. He (s.a.w.) then asked: 'And if you cannot find it there either then how will you pass judgment?' He then replied: 'I shall do Ijtihad with my own opinion'. The Holy Prophet (s.a.w.) then performed a prostration of thanking Allah (s.w.t.) that He (s.w.t.) has endowed his (s.a.w.) companion with that which is beloved to Allah (s.w.t.) and also liked by His prophet (s.a.w.).

By presenting this proof Allamah Haeri has broken all limits. He also forgot the well known Hadeeth that even children are aware of that the Holy Prophet (s.a.w.) said: 'If my Hadeeth is according to the Holy Quran then accept it otherwise fling it at the wall'. The Hadeeth that he has presented not only contradicts one but many a verse in the Holy Quran.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

[Shakir 5:44] Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; **and whoever did not judge by what Allah revealed, those are they that are the unbelievers.**

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

[Shakir 5:45] And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and **whoever did not judge by what Allah revealed, those are they that are the unjust**

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

[Shakir 5:47] And the followers of the Injeel should have judged by what Allah revealed in it; and **whoever did not judge by what Allah revealed, those are they that are the transgressors.**

وَمِنَ الْإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَّرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Shakir 6:144] And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? **Who, then, is more unjust than he who forges a lie against Allah** that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

According to the above verse one who does not judge according to what Allah (s.w.t.) has revealed is a transgressor, unjust and an unbeliever. And if I were to rely on the hadeeth that has been presented by Allamah Haeri then it would mean that (God forbid) Allah (s.w.t.) and the Holy Prophet (s.a.w.) regard the transgressors, the unjust and the unbelievers to be beloved.

Now what do you say? Shall we accept this hadeeth? Now that this false tradition has been made the basis of Taqleed, then not only is proof invalid but the claim as well.

For the refutation of this Hadeeth, whatever has been said so far is sufficient. To the Mujtahid worshippers I say that this Hadeeth does not even meet the standards of their own criteria. The famous traditionist Al Tirmidhi has commented on this Hadeeth that not only is it extremely weak but it has a broken chain of its narrators, but it contradicts the Hadeeth whereby the Holy Prophet (s.a.w.) told Sa'ad Bin Muadh to write to him (s.a.w.) for an explanation of things he does not know about and he shall receive a written reply.

3rd PROOF

Allamah Haeri then presents his third proof of Taqleed based on the Hadeeth that all of the Holy Infallibles (a.s.) said that: 'It is upon us to give you the principles of the Commandments of Allah (s.w.t.) and its exposition is upon you'. Well, first of all there has never been any traditionist who lived among all the holy infallibles (a.s.) to be able to make this statement. This is sufficient as a proof of its invalidity.

Secondly, this Hadeeth neither contains the words 'Ijtihad', or 'istambaat' or 'Taqleed', and so how can this be a proof of all these?

Thirdly, there is nothing in this Hadeeth to suggest that the Holy Infallibles (a.s.) have addressed only the Mujtahids. This Hadeeth is addressed to one and all.

Fourthly, if they are saying that it was the responsibility of the Holy Infallibles (a.s.) to give the principles to the Mujtahids only then did they do it or not? If so, when and to which ones and to which Mujtahid? And what are those principles? What is more ridiculous that they have taken the principles of jurisprudence from the enemies and based the whole of Ijtihad on this and on the other hand they are claiming to have taken these from the Holy Infallibles (a.s.). They are therefore forging lies against them (a.s.).

Fifthly, there is no time limit indicated in this hadeeth that for how long will the Holy Imam (a.s.) give us the principles and from when will they stop. There is also no indication to suggest what will happen to this during the occultation period as it is not necessary for the Holy Imam (a.s.) be present in front of us to give us these principles. This can also be given to us into our hearts if we were to incline our hearts to the Holy Imam (a.s.). How is it possible for these to be inspired into the hearts which contain the principles of the enemies of the Holy Infallibles (a.s.)? Therefore, if on the basis of this Hadeeth, these principles are being given, then on whom are they being given. What method is being used and at which place are they being given? In refutation of their claim, their own differences of opinion are sufficient. It is not possible that a Holy Infallible (a.s.) would inspire one thing to one Mujtahid and an opposite thing to another Mujtahid. Neither is a Holy Infallible part of their differences nor is his (a.s.) purpose to create conflicts.

Sixthly, if the Holy Imams (a.s.) can inspire principles they can also explain them. Was it lack of time that stopped them? They were present among us for over three hundred years. Is this not sufficient for the explanations of these principles? Are they telling me that the explanations of these principles was left to these people of deficient intellects?

It has been proven from the above discussion that this forged Hadeeth is a falsification of the Holy Infallibles (a.s.).

4th PROOF

For his fourth proof Allamah Haeri presents this Hadeeth narrated from Imam Muhammad Baqir (a.s.) that: 'O Aban Bin Taghlab! You should sit in the Mosque of the Prophet (s.a.w.) and issue fatwas as I like it that the world should see a Shiite Mufti like you'.

The time of Imam Muhammad Baqir (a.s.) was a period of taqayyah as the rule was of the Banu Umayyah. This is why I cannot understand how a Shiite Mufti can sit in the Holy Prophet (s.a.w.)'s mosque (Which was in governmental control and was the centre of their affairs) and openly issue fatwas in such a repressive time. But, even then, neither Taqleed can be proven from this nor can Ijtihad. The concept that someone can issue fatwas based on his own opinion in the presence of a Holy Imam (a.s.) is no more than a dream. At the utmost you can

see is that Aban Bin Taghlab would be using the verses of the Holy Quran and the available hadeeth for his fatwas and no more. Neither was he allowed to use his analogies nor invite people to do his Taqleed towards his opinion. This is what I am saying that if a Mujtahid was to issue a fatwa based on a hadeeth then it is acceptable otherwise anything based on analogy is to be refuted. This Hadeeth, instead of proving Taqleed, is actually proving my point.

5th PROOF

Allamah Haeri presented his fifth proof based on an incomplete Hadeeth. The Holy imam (a.s.) said: 'I forbid you to give fatwas to the people on matters which you know not'.

But this hadeeth is completely against the mujtahid as he really does not know the matter on which he issues fatwas. This was testified by Mufti Ja'far Husayn when he said that a mujtahid's fatwa is based on analogy and conjecture and that consensus and analogy are two important pillars of Ijtihad. Imam Ali (a.s.) has said about this: *'Even when he issues a fatwa he has doubt whether the fatwa he has gives is correct or not. And when he gives an incorrect fatwa he doubts that maybe it was correct'*. And so this hadeeth has no bearing whatsoever on Taqleed and the whole foundation of Ijtihad crumbles based on this.

I have no idea why he has used this hadeeth for his proof, or was it divine providence that made him do it so that his own pen would bear witness against himself. It's like he has cut his own foot with his own axe.

6th PROOF

For his sixth proof he presents the hadeeth of the Holy Imam (a.s.): *'I hereby forbid you to issue fatwas based on your opinion and analogy'*.

This hadeeth is actually cutting off the branch on which all the mujtahids have built their houses and their whole businesses are being invalidated with this. This is completely contradicting the hadeeth he presented before for his second proof whereby the Holy prophet (s.a.w.) congratulated Sa'ad Bin Muadh for using his opinions and fell into prostration to thank Allah (s.w.t.). You can see for yourself the state of their proofs.

7th PROOF

For his seventh proof he present the Hadeeth: 'Whosoever issues Fatwas without knowledge gets cursed by the angels of Mercy'. This is an incomplete hadeeth. I have given this complete Hadeeth before.

The hadeeth has actually broken the back of Ijtihad and made it the target of the curses from the angels of mercy and punishment. All this misappropriation is

happening because they have taken the principles of ijtiḥad, like analogy and consensus, from the enemies and are going around wearing the Hadeeth of Thaqaalayn like an amulet around their necks.

8th PROOF

For his eighth proof he presents the Hadeeth: 'Whosoever issues Fatwa without knowing the abrogated and the unabrogated Verses is in destruction and will remain in punishment eternally'.

First of all tell me, has anyone else apart from the Holy Infallibles (a.s.) ever made a claim to know all these various verse of the Holy Quran?

Now let us look at their high claims and the extent of their knowledge.

Remember that in order to become a mujtahid, his course does not contain any more than five hundred Verses of the Holy Quran from the abrogated and the unabrogated, the clear and the allegorical Verses. The other verses are outside his course. Before someone objects to what I have said, I will quote from Allamah Hilli's book '*Mabadi Al Wusool Ala Ilm Ul Usool*'.

'A Mujtahid should have the capability to enable him to implement Sharia law based on evidence. This is only possible when he understands the meanings of the words and the Divine Pleasure and the infallibility of the Holy Prophet (s.a.w.). In this it should achieve a standard whereby he can understand the Divine Intention and the apparent meaning of the words in their solitary form as well as the context in which they have been used. He should be able to maintain the sequence of the words as well as preserve their apparent and inner meanings. Along with this he should be aware of the abrogated and the unabrogated Verses. He should also be in the know of which Hadeeth are solitary and which are multiple. He should also know the basis of giving preference to a Hadeeth or a verse and how to apply the proofs on these. This can only be gains from the understanding of the Holy Quran. The whole of the Holy Quran is not necessary for this; only five hundred of its verses need be know which are related to commands. There is also no need to memorise all the hadeeth; The knowledge of only those hadeeth related to those five hundred verses is sufficient. Arrangements should be made so that the necessary Verse or hadeeth should be brought to the fore. Then he should also understand the concept of consensus (Ijma) so that he does not end up issuing Fatwa against the consensus. He should also know the limits of proofs (Burhan). He should also know the Arabic grammar and syntax and also have an eye on the narrators of Hadeeth. When he comes to know all this then he is, without doubt, a Mujtahid, except those that do not complete all this.

Did you see that the claims are that the mujtahid should:

1. Be aware of Divine Pleasure.
2. Know the Intentions of Allah (s.w.t.).

3. Know all the abrogated and the unabrogated verses.
4. Know all the apparent and the hidden meanings of the verses.
5. Know the clear and the allegorical Verses.

And how is this going to be achieved? By referring to only five hundred verses of the Holy Quran which pertain to the ordinances, and only those Hadeeth. The funny part is that despite having the knowledge of the whole Quran, his knowledge would still remain deficient unless he has the knowledge of consensus. Was there any deficiency in the Holy Quran which this consensus will complete it?

9th PROOF

Allamah Haeri then gives five questions as his ninth proof of Taqleed.

1. Do you not make use of your intellect?
2. Do you not utilise analysis?
3. Do you not ponder?
4. O people of vision, take lesson from this.
5. O people of heart and wisdom, take lesson from this.

All these five points are actually translations of the verses of the Holy Quran. Look at these points again and then tell me whether there is any mention here of a Mujtahid, or Taqleed or Ijtihad anywhere? The more you ponder over these the more you will realise that these points in actual fact are contradicting the concept of Taqleed. Do not mortgage your vision and intellect to others and use your own thinking. This will lead you to conclude that since your intellects are deficient, therefore it is necessary to seek refuge in an Infallible Imam (a.s.) to remove any possibility of stumbling. This will give us conviction in our actions to be correct whereas if we refer to people of deficient intellect then we will end up spending all our lives in doubt and confusion. But Allamah Haeri is using these very Verses to prove Taqleed which are against it. What can I say now? Everything is allowable for him now, I suppose, since he is aware of divine pleasure.

He says: 'The Verses which have been quoted above have a very wide and general meaning. They not only prove the following of a live Mujtahid but also prove Marja'iat. He then goes on to present four Hadeeth to prove the system of representatives of the Imam (a.s.).

10th PROOF

He uses the Hadeeth of the Holy Prophet (s.a.w.): '*My scholars are like the Prophets of Bani Israeel*', as his tenth proof of Taqleed.

The reason for using this hadeeth is to safeguard the people from ignorance and stop them from straying from the Holy Quran and religious ordinances. These scholars are therefore to be given the same status as Prophets and that it be made obligatory upon the people to take religious ordinances from them.

I have already dealt with this hadeeth in the chapter on CLAIMS before and there is no need to repeat the discussion again here. Just as a reminder, please note that this hadeeth is not to be found in Shiite books, but it has been taken from the books of the Sunnis and also that by them as well this hadeeth has been classified as doubtful. This is in clear contradiction to the Holy Quran and so should be left aside. Forget about making claims to be equal to the Prophet Suleyman (a.s.) and Prophet Musa (a.s.), we cannot even imagine any such thing.

11th PROOF

And for his eleventh proof of Taqleed he uses the tradition of Umar Ibn Hunzala from Imam Ja'far Al Sadiq (a.s.) which is accepted by all as being correct. Only part of the tradition is quoted here:

'They must look for one among you who has narrated our Hadith and has studied what is lawful and unlawful according to our teachings and has learned our laws. They must agree to settle their dispute by his judgement; I have given him authority to settle your disputes. If he issues a judgement according to our commands but then it is not accepted, the dissenting party has ignored the commands of Allah and it is a rejection of us. Rejecting us is rejecting Allah and that is up to the level of paganism and considering things equal to Allah.'

I don't understand whether Allamah Haeri is presenting proofs of his argument or making a charge sheet against himself. How does this hadeeth prove Ijtihad and Taqleed? But this Hadeeth is entitling him to be a pagan and a polytheist. Let us now see what conclusions can be drawn from this hadeeth;

1. There is no mention of Ijtihad, or Taqleed of a Mujtahid.
2. The judge is one to narrates hadeeth and judges according to their (a.s.) teachings and not base them on his own conjectures and analogies.
3. He knows what is lawful and unlawful and passes judgements based on them. **Ijtihad is only done when one does not know what is lawful and unlawful.**
4. The judge knows the teachings of the Holy Infallibles (a.s.). If the Mujtahids knew these then they would not have taken principles of jurisprudence from the enemies and start Ijtihad.
5. The only judge acceptable is one who judges according to the teachings of the Holy Infallibles (a.s.) and not on his own opinion.
6. Not accepting the orders of the Holy Infallibles (a.s.) is to degrade the commands of Allah (s.w.t.)
7. Whosoever rejects the commands of the Holy Infallibles (a.s.) is actually rejecting the commands of Allah (s.w.t.).

8. The crime of rejecting the statements of the Holy Infallibles (a.s.) is so great that it amounts to polytheism. Allah (s.w.t.) has already given the verdict on this that He (s.w.t.) will never forgive this crime.

And so Allamah Haeri, instead of planting the flag of Taqleed should try and save his skin.

12th PROOF

For his twelfth proof Allamah Haeri uses Hadeeth: 'Imam Ja'far (a.s.) sent me to his companions to tell them that when you have any dispute in your dealings and if you need to consult these judges, then instead you should chose among you one person who understands what we have made lawful and unlawful, then I appoint such a person to be a judge over you'. Once again we are talking about people who narrate hadeeth. There is no mention here about Ijtihad or Mujtahid or Taqleed.

13th PROOF

For this he has quoted a hadeeth from Al Ihtijaj Tabarsi of Imam Hasan Al Askari (a.s.) that: 'Whoever among the jurists who is free from personal bias, safeguards his religion, contradicts his own self desires and is obedient to his master, the people are allowed to do his Taqleed'.

The explanation of this hadeeth is extremely necessary as they have used it as a weapon to establish their businesses and deceived the people into falling into their trap of Taqleed.

The first thing is that in this Hadeeth the Holy Imam (a.s.) has not used the word Ijtihad or Mujtahid but Faqih (jurist) has been used. Therefore it becomes necessary first of all to understand who a Faqih actually is. I have explained before in the chapter of IJTIHAD that this word has never been used in the Holy Quran or by the Holy Infallibles (a.s.) for the purposes of 'Furoo', but that this version is the invention of the offices of the Mujtahids. The Holy Imam Husayn (a.s.)'s reference to Habib Ibn Mazahir as a 'Faqih' proves the point. I will now quote again one Hadeeth and then another one so that you can understand who a Faqih actually is, because it has been implanted in your brains that Faqih means a Mujtahid.

Imam Ja'far AL Sadiq (a.s.) said: *'A person who is a Faqih has two characteristics – He has no greed and is not even concerned with what he is wearing or eaten'* – **Al Khisal Hadeeth No. 22.**

Imam Ja'far Al Sadiq (a.s.) said: *Know the position of our Shiites through their good reports from us because **we do not consider the faqih from among them to be faqih unless he becomes a Muhaddith (Narrator of traditions).***

It is clear that at the time of Imam Ja'far Al Sadiq (a.s.) the word Faqih was being used in the same meaning that it is being used today i.e. Mujtahid. The process of making hadeeth to be doubtful and the process of opinions and analogies were in full swing. In this context, the hadeeth above assumes even more importance that a faqih is not someone who issues fatwas based on his opinion but one who narrates traditions. They do not say anything from themselves but just deliver the message to the people in its pure form. Therefore it follows that in the hadeeth quoted as proof by Allamah Haeri we will have to take the faqih to mean the narrator of traditions not those for whom the hadeeth takes second place and their whole business is being run on opinions and analogies. There is no way we can use the term faqih to mean a mujtahid in this hadeeth. Even the narrators of hadeeth are not all to be taken as faqihs as the Holy Imam (a.s.) has placed certain conditions on them. And so we have certain points from this discussion so far about this hadeeth.

1. The term faqih denotes a Muhaddith and not a Mujtahid.
2. The faqih is one who keeps himself clean from the impurity of personal bias. (Does not issue Fatwas based on opinions or enriches himself from religion).
3. The faqih who safeguards his religion. (How can a person, who adopts other people's views and depends on only part of the Holy Quran, be one of these? In fact he is a double criminal – one to spoil his own religion and destroying the faith of his followers as well).
4. The faqih who goes against his own desires. (A person who struggles for government and considers this as his religion, and sacrifices millions of people for it will not be one of these)
5. A faqih who is obedient to his master (Imam (a.s.)). This condition is so clear that there is no need for further explanation. I would like you to refer to the chapter on the OPPOSITION TO THE HOLY INFALLIBLES (A.S.) for this context. The opponent as well as his follower, both are criminals here.
6. Therefore only one who meets all these conditions will be found to be deserving to be followed. No one else. He will only give out narrations and nothing personal from himself. His adherence will in fact be the Taqleed of the Holy Infallibles (a.s.) as only their (a.s.) orders are being followed and no one else's. This Taqleed is the obligatory one without which no deeds are acceptable.

Based on the above discussion, to associate the Mujtahids to be the ones to be followed is to deceive one self. There is nothing of Ijtihad in this hadeeth here, nor is there anything to accept the Taqleed of one who, instead of the hadeeth of the Holy Infallibles (a.s.), makes people follow his own fatwas.

Allmah Haeri's proofs are now complete. However, a book was published by the '*Jamiat Ta'alimaat Islami of Karachi*', run under the supervision of Mujtahid Agha

Al Khoie, named '*Ijtihad and Taqleed*'. In this book they not only gave Allamah Haeri's arguments discussed above, but some more as well. I would now like to go through those so that no point does not remain unresolved. I shall now present two proofs of theirs and then discuss them, as they are both similar.

14th PROOF

Sheykh Muhammad Bin Hassan Amili in Wasaail Us Shia has a Hadeeth that Imam Ja'far Al Sadiq (a.s.) said to Muadh: 'O Muadh! I have hear that you sit in the Mosque and issue Fatwas?' He replied: 'Yes master. This is how it is. Whatever I have got from you I relate it to your Shiites and your friends'. He (a.s.) replied: 'Keep doing that'.

15th PROOF

In Wasail Us Shia there is a narration that one day a man called Abdul Aziz came to Imam Al Ridha (a.s.) and told him that he lives far away and cannot come to him (a.s.) to solve any problems, and so will he allow him to ask Yunus Ibn Abdul Rahman? The Imam (a.s.) replied: 'Yes'.

Five conclusions can be derived from the two proofs presented above.

1. Both the persons i.e. Muadh as well as Abdul Aziz were companions of the Holy Imam (a.s.).
2. Both of them are deriving the ordinances from the Holy Imams (a.s.).
3. Both of them are narrators of hadeeth and not mujtahids.
4. Both of them consider personal opinions and analogies to be prohibited.
5. Both of them are under the Wilayah of the Holy Infallibles (a.s.). Neither have they been thrown out of the Wilayah nor did they make claim to be Walis.

And so both these proofs have been refuted.

16th PROOF

Tradition from Imam Al-Mahdi (a.s.) in a reply to Ishaq ibn Ya'qub: "As far as newly occurring circumstances are concerned, you should turn (for guidance) to the **narrators of our ahadith**, for they are my proof over you just as I am Allah's proof." - **Shaykh at-Tabarsi, al-Ihtijaj, vo. 2, Najaf 1966, p. 283**

The institution that presented this proof translated it correctly into urdu, however, the scholars of them fooled the people by explaining it as thus: 'It is clear from this hadeeth that during the major occultation the Shiites should refer to the Mujtahids for the answers to their problems'.

Now, the hadeeth above neither mentions neither Ijtihad nor Mujtahid. Everyone is not ignorant that they would all fall into this trap. The reference is clearly to the narrators of hadeeth and not to Mujtahids. This is because the basis of the Fatwa of the Mujtahid is on opinion and analogy, whereas the Muhaddith simply relates the Holy Imam (a.s.)'s words exactly as they are. Fatwa has been defined as the 'Personal opinion of the Mujtahid after the performance of Istambaat'.

17th PROOF

'We hereby present to you the statement of the great scholar, narrator and special representative of our Imam (a.s.), Uthman Bin Sa'eed Umari. When he gave the reply prohibiting something, to one of the questioners, he made an addition to it. He said: 'I am not giving you this decision from myself. I am not allowed under any circumstances to make lawful anything. I am just giving you the statement of the Holy Imam (a.s.).''

It is completely useless to comment upon this proof as this has completely uprooted the foundations of ijthihad and made fatwas to be prohibited.

I have already given you the proof against Ijtihad and Taqleed from which these points were established:

1. The sect of the Mujtahids is completely opposite to the sect of Ahl Ul Bayt (a.s.).
2. The Mujtahids have taken all the tools of Ijtihad from the Sunnis, which have nothing to do with the Holy Infallibles (a.s.).
3. The Mujtahids have established a worldly and religious order against the Holy Infallibles (a.s.). They have made obedience to themselves obligatory upon the Shiites and do not permit them to ask whether their Fatwas are according to the Holy Infallibles (a.s.) or not.
4. The Mujtahids have made claims of Imamate and Wilayah and their slogan is 'Death to the opponents of Wilayah of Faqih' (marg bar munkire wilayate Faqih).
5. The Mujtahids have usurped the titles and positions of the Holy Infallibles (a.s.) and allocated it for themselves.
6. The beliefs of the Mujtahids are in contradiction to the beliefs of the Shiites and the Holy Infallibles (a.s.). They even reject those virtues of the Holy Infallibles (a.s.) which they (a.s.) themselves have related to us, and those that believe in these are termed as extremists (Ghali).
7. They consider themselves to be replacements of the Prophets (a.s.) and the Holy Imams (a.s.).
8. The Mujtahids in their oppositions to the Holy Infallibles (a.s.) do not refrain from even insulting them (a.s.).
9. The Mujtahids in their enmity to the Holy Infallibles (a.s.) leave no stone unturned as has explained by Imam Hasan Al Askari (a.s.).
10. The Mujtahids do and make others to do certain acts that entitle them and their followers to be cursed by the Holy Imams (a.s.).

11. The Mujtahids, instead of getting people to follow the Holy Imams (a.s.) make them follow a non infallible (Mujtahid), according to the statement of the Holy Imam (a.s.) are outside of their Wilayah.
12. The leadership of the Mujtahids based on analogy and errors has been condemned by the Holy Quran.
13. The Mujtahids have insulted the people by considering them to be ignorant and stupid, to the extent that they have been likened to animals with a collar round their necks, the leash of which is in the hands of the Mujtahid.
14. The verses and the hadeeth that the Mujtahids have used to prove their Ijtihad and Taqleed in actual fact are condemning them.

These conclusions have been derived from the previous discussions that I have made. I have deliberately kept this topic of Taqleed at the end so that you can first understand the definition, history and the principles of Ijtihad. You can also come to know the beliefs of the Mujtahids and their claims. This would then make it easier to understand the reality of Taqleed and you can also come to the same conclusions that have been listed above. Even now if someone were to dilly dally and argue then there is no treatment for his illness. Allah (s.w.t.) has said about these types of people:

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

[Shakir 36:10] And it is alike to them whether you warn them or warn them not: they do not believe.

Lastly I would like to clarify two weapons that they use to lead people astray away from the Holy Infallibles (a.s.) and towards themselves by claiming that obedience to them is the obedience to the Holy Infallibles (a.s.).

The first weapon they use is the occultation period. This has given them ample time to usurp all the titles and assume all the responsibilities of the Holy Imam (a.s.).

The second weapon they have used is that they have mixed up the two terms 'Muhaddith' and 'Mujtahid'. They then endowed themselves with those Hadeeth that was for the Muhaddith (Narrators of Hadeeth) only.

DIFFERENCE BETWEEN A MUHADDITH AND A MUJTAHID

If you understand the difference between the two terms then God willing you will neither get confused nor will you get trapped with a noose round your neck.

A narrator is one who narrates a Hadeeth word for word exactly, and says that these are not his words but from the Holy Infallibles (a.s.).

A Mujtahid is one who uses the four tools of Ijtihad and does istinbaat with it and establishes his opinion based on that by giving his fatwa.

The conditions that the Holy Infallibles (a.s.) have set are for the narrators of Hadeeth. The Mujtahids have nothing to do with these conditions.

If these people can show me Ijtihad, and the Taqleed of a Mujtahid from the Verses of the Holy Quran and the Hadeeth, then I will not only abrogate this book of mine, but I will beg for forgiveness from them.

And if they cannot do this, then I will not say anything to them as it is to do with their stomachs. I will say this much to you though, that do not reject the truth after having seen it and recognised it as such otherwise you will get into trouble. Otherwise your worldly life may pass in happiness but in the hereafter, you know very well what will happen to the one who reject the truth after having seen it.

CHAPTER 11: WHAT DO THE SHIAS DO?

According to the Mujtahids the only true proofs of Ijtihad and Taqleed are the ones that I have covered so far, and they have all been refuted. But, they have gave to people some toys to play with to keep them amused, and taught them some rhymes which they keep repeating in one form or another. Thus being;

1. If we do not know the answer to something, then who should we ask? The Imam (a.s.) is not here.
2. Who will give us the solutions to the newly occurring problems of the modern times?
3. When a person gets sick he goes to the doctor for treatment. He does not cure himself. And so if we have a religious problem then who shall we go to? The Imam (a.s.) is not here.

and so on.

These are such hilarious questions that to take time out to answer these is to waste it. But I have to explain these things to my readers and so it becomes necessary for me to deal with them.

This situation is like when a person runs out of food in his home and has only poison left. When he gets hungry he decides to eat poison instead as food is not available. O servants of God! Think a little over here. Can a knowledge based on conjecture ever be a replacement for knowledge of revelation? This is like arguing with Allah (s.w.t.) that: 'O Allah! Since you have closed all the doors of guidance to me, therefore it is up to me now where I get guidance from. Your Divine Guide is not here and so now we will make one ourselves and follow him and be obedient to him'. Is this not sheer stupidity?

Have you noticed the underlying chant of this song? 'The Imam is not here'. All these questions are based on the premise that the Imam is in occultation and is not providing us with guidance, or solving any of our problems or removing any of our doubts. We are therefore forced by circumstances to imagine someone to be his (a.s.) representative and be obedient to him. I have used the word 'imagine' here as in all the proofs that they have presented so far, there is nowhere in these that the Holy Imam (a.s.) has been quoted to say that if anyone were to come back from Qum after learning, then you should make him your teacher and be obedient to him. In reality, these claims are all without proofs, which they have turned into beliefs and impregnated the minds of the people with these.

What they are basing everything on is their belief that during the period of occultation neither can the Imam (a.s.) provide guidance to us nor can he remove

any of our doubts. At this juncture I would like to present to you a debate of a companion of Imam Ja'far Al Sadiq (a.s.), Hisham Ibn Hikam's debate with Umar Ibn Ubayd, so that I can draw some conclusions from this. I will only present to you that part of the debate which he related back to the Holy Imam Ja'far Al Sadiq (a.s.) for the sake of brevity.

Hisham: 'Have you got eyes?'

Umar: 'Yes I do'.

Hisham: 'What do you use them for?'

Umar: 'I look at colours and bodies'.

Hisham: 'Have you got a nose?'

Umar: 'Yes I do'.

Hisham: 'What do you do with it?'

Umar: 'I smell aroma and foul smell with it'.

Hisham: 'Have you also got ears?'

Umar: 'Yes I do'.

Hisham: 'What use do you make of these?'

Umar: 'I hear sounds with them'.

Hisham: 'You have got a tongue?'

Umar: 'Yes'.

Hisham: 'What is it utilised for?'

Umar: 'Taste of food gets recognised with this'.

Hisham: 'You also have a heart?'

Umar: 'Yes I have'.

Hisham: 'What work does it perform?'

Umar: 'When I doubt any of the sensory perceptions, then I refer it to the heart and achieve conviction from it and remove all doubts'.

Hisham: 'So has Allah (s.w.t.) created the heart for the removal of doubts?'

Umar: 'Without a doubt'.

Hisham: 'So without the heart, the doubts from these limbs cannot be dispelled?'

Umar: 'Without a doubt'.

Hisham: 'If Allah (s.w.t.) does not leave these five limbs without a guide for the removal of doubts, then how can it be conceived that He (s.w.t.) will leave the people without an Imam (a.s.) for the removal of their doubts and differences among them?'

Listening to this, Umar Ibn Ubayd remained silent.

The Holy Imam (a.s.) laughed and said: 'O Hisham! Who has taught you this?' He replied: 'I have learnt this from you and gave it a sequence.' The Holy Imam (a.s.) said: 'This is to be found in the Books of Prophet Ibrahim (a.s.) and Prophet Musa (a.s.)'.

You have heard the above tradition and the verification of the arguments from the Holy Imam (a.s.) that this is to be found in the Books of the Prophets Musa (a.s.) and Ibrahim (a.s.). Now I would like to question these people who say that our twelfth Imam (a.s.) is in occultation and therefore does not provide us with

guidance or remove our differences or dispel our doubts, the same questions which Hisham had asked Umar. 'If Allah (s.w.t.) does not leave these five limbs without a guide for the removal of doubts, then how can it be conceived that He (s.w.t.) will leave the people without an Imam (a.s.) for the removal of their doubts and differences among them?' If their answer is that this is impossible, then I have achieved my objective. Or if they were to say that indeed this has happened, then Hisham's argument would be falsified. But then this would even falsify the verification of the Holy Imam (a.s.) as well as what is written in the Books of the two great Prophets. This will then entitle them to complain to Allah (s.w.t.) on the day of judgement that since there was no Guide for them, why are they now being questioned? You tell me, which of these answers you would prefer.

Now, if someone were to say that during the occultation these tasks of the removal of differences and dispelling of doubts and providing guidance is being done by the jurists whom they refer to as the representatives of the Holy Imam (a.s.) (And nowadays Imams) then there is none more devoid of wisdom than him. These jurists are virtually at each other's throats and there are so many differences between them which cannot be counted. They themselves are engulfed in doubts and confusion. How will they remove doubts from other people? The level of differences among the Shiites today is such that everyone seems to be performing their deeds in a different way to others and doubts whether his actions are the ones to be found in the sharia or not? In the mosques two congregations are taking place for prayers. One is praying with the intention of an obligatory act while the other is praying with the intention of a preferable act. Who is responsible for these differences? These scholars and jurists.

So it has been established that the Holy Imam (a.s.) is indeed carrying out his duties as have been prescribed to him by Allah (s.w.t.). It is only a question paying a little bit of attention to this. If you align the antenna of your T.V. towards '*Doordarshan*' and then complain that you are not getting of P.T.V. broadcasts, then this is not the fault of the P.T.V., but yours. Hence, to consider the Holy Imam (a.s.) to be incapable of carrying out his work is their way of covering up their own faults. I don't want to say anything to the one who has taught all this, but I would like to request you to isolate yourself somewhere and think with a cool heart about this, and you will realise how big an accusation is being made here not only against the Holy Imam (a.s.) but against divine justice as well.

Do you ever see Shaitan? Have you ever heard his voice? Have you ever met him personally? Has anyone asked Shaitan for methods of committing sins? But you all believe that ever since Shaitan was thrown out of the gathering not only has he has been leading people astray, but is doing so today and will continue to do so until the appearance of the Holy Imam (a.s.). Now you think for yourself how big an injustice you are doing by saying that Shatian can mislead people whilst being unseen but the Holy Imam (a.s.) cannot guide when in occultation. How big an accusation is on Allah (s.w.t.) that He (s.w.t.) has left the one who

misguides free to misguide, whilst tying up the hands and feet of the Guide so that the people keep on going astray and on the day of judgement Allah (s.w.t.) does not have any reason to punish them.

You think about this again and again and keep on thinking about this and ask for forgiveness from your Holy Imam (a.s.). Turn your attention completely towards him and see for yourself whether you get the guidance from him (a.s.) or not. And if you say that the Holy Imam (a.s.) cannot do anything whilst in occultation then why are you supplicating to him? Why are you then seeking his (a.s.) help? Why are you sending requests (Areeza) to him (a.s). Be honest, do you receive help? Do your wishes come true? Then if this help can come to you from him (a.s.) then why can't guidance? How long will you keep running from reality and try and find some excuse for following someone else? You think for yourself how Shaitan leads people astray. He neither comes in front of you, nor does he say anything to you nor does he throw you in the quicksand of sins. He only whispers into your heart.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

[**Shakir 114:1-6**] Say: I seek refuge in the Lord of men, The King of men, The god of men, From the evil of the whisperings of the slinking (Shaitan), Who whispers into the hearts of men, From among the jinn and the men.

As a result of these whisperings a person becomes unjust, a mischief maker and an unbeliever. This means that Shaitan has the power to instil doubts in a person's mind and lead him astray without coming in front of him and by whispering into his heart, but the Holy Imam (a.s.) cannot come near a believer's heart and clear his doubts and uncertainties? It is an accursed heart that is ever ready to receive misguidance from the Shaitan but is never ready to received guidance from the Holy Imam (a.s.).

But leave the matter of the Holy Imam (a.s.) on one side. Have you ever seen Allah (s.w.t)? Have you ever met Him (s.w.t)? Have you ever heard His (s.w.t.) Voice? Then how come Allah (s.w.t.) is making the claim that the provision of guidance is from Him (s.w.t.) and that the guided heart is one which has been guided by Him (s.w.t.)? How does he (s.w.t.) guide us whilst remaining unseen? Now if someone were to say that He (s.w.t.) guides us through His (s.w.t.) representatives, then I refer you to these Verses:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

[Shakir 91:7-8] And the soul and Him Who made it perfect, Then He inspired it to understand what is right and wrong for it;

Now tell me who is in between the soul and Allah (s.w.t.)? Did not Allah (s.w.t.) inspire directly? And you know that inspiration is always direct. And in this way the representative (a.s.) of Allah (s.w.t.) can also inspire people. And if you say the the Holy Imam (a.s.) is just sitting free in the period of occultation and is not providing guidance then why are you supplication at least ten times:

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

[Shakir 1:6] Keep us on the right path.

Are you supplicating to your Mujtahids? When I surveyed this situation, I found four types of people involved in these accusations?

1. The ones who are trying to establish their leadership by deceiving the people and taking their wealth.
2. The ones who are their weapons of trade and eat from their remains.
3. These do not even get to eat the remains but are happy with whatever advantage they get from this worldly affairs.
4. These are the fearful ones who are terrified that if they do not do this then their deeds would be nullified. Most people are of these sorts who think that since everyone is doing this then it must be the right thing to do.

Everyone knows that there is not a single verse in favour of the majority.

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

[Shakir 9:8] How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and **most of them are transgressors**

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

[Shakir 10:55] Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but **most of them do not know**.

وَلَكِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولَنَّ اللَّهُ قُلُوبَ الْحَمْدِ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

[Shakir 29:63] And if you ask them who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, **most of them do not understand.**

As for the minority, Allah (s.w.t.) has said:

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ
رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

[Shakir 34:13] They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! **and very few of My servants are grateful.**

Therefore do not go for the majority and have conviction that the believers will always be few in number. The majority will never be believers. I will now present to you some Hadeeth about the believers being few in numbers so that you will come to know what kind of believers there will be during the time of occultation. Will they be having a good time? Taking out demonstrations and calling meetings? Be involved in infighting? Or will they be in a different state?

AL KAFI - H 2308, CH 96, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Qutaybah al-'A'sha' who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The female believer is more valued than a male believer and a male believer is more valued than red Yaqout (Ruby). Who among you has ever seen red Yaqout?'"

AL KAFI - H 2309, CH 96, h 2

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najaran from Muthanna al-Hannat from Kamil al-Tammar who has said the following: "I heard abu Ja'far, recipient of divine supreme covenant, saying three times, 'People are animals, people are animals, people are animals, except a few of believers. Believers are rare, believers are rare, and believers are rare, (more cherished).'"

AL KAFI - H 2314, CH 96, h 7

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far who has said the following: "I heard abu al-Hassan, recipient of divine supreme covenant, saying,

‘Not everyone who speaks of our *Walayah* (Divine Authority) is a believer. They, however, are made to serve as boasting morals of the believing people.’”

Now let us what will be the condition of the believers during the occultation period as described in Jami Al Akhbar of Sheykh Sadouq.

1. The Holy Prophet (s.a.w.) said: ‘There will come a time upon the people when their faces will be human but their hearts will be of Shaitans. They will be like fierce animals. If they were to be followed or taken as companions then they will put you into uncertainty and doubt. If you talk to them they will make you out to be liars. If your views do not coincide with theirs then they will backbite you. They will be regarding Sunnah as innovation and innovation as Sunnah. A believer will be disgraceful in their eyes and a mischief maker will be honoured by them’.
2. A believer will be disgraced and a hypocrite will be honoured.
3. A believer’s example will be like holding a piece of coal on your hand.
4. A believer will not have the authority to stop people from bad deeds.
5. A believer will be without authority and a mischief maker will be with authority.
6. Hypocrites will be strong and make up speech and their statements will be accepted. The people on the truth will be seen to be weak and silent.

Did you see what the conditions of the believers will be? Therefore, do not be diverted by political speeches, gatherings and demonstrations. Turn your attention towards the believers who will not be found there but will be in an isolated and unknown state.

Now let us look at the conditions of the scholars in the occultation period.

1. Their scholars will be the worst of them.
2. People will not recognise the scholars but through their good clothes.
3. They will extract laws of religion (Istinbaat) according to their desires.
4. The Jurist (Faqih) will learn the religious ordinances for worldly benefits.
5. The call to prayer will be charged for.
6. There will be abundance of the jurists (Faqih) who lead people astray.
7. The people will act on religious ordinances according to personal opinions rather than from the Holy Quran.
8. The real Jurists will encounter death and the jurists who lead astray will be in abundance.
9. The worst of creation will be the scholars of these types.

Imam Ja’far Al Sadiq (a.s.) has reported from the Holy Prophet (s.a.w.) who said: ‘There will come a time upon my Ummah when the Holy Quran will only remain as part of culture. Islam will only remain in name; the people will be Muslims in name but they will be far from Islam. Their Mosques will appear full but will be

devoid of guidance. **Their jurists will be the worst of them under the sky.** Trials (Fitna) will start from them and end with them’.

I will pause this discussion here to explain a very important point. One of the moves of the Mujtahid worshippers is that they relate most of these towards the jurists of the Sunnis. They say that these jurists who have been condemned as the jurists of the Sunnis and not the Shias. You should know that among the Sunnis, only four jurists have ever lived. All four of them have died a thousand years ago. Whoever of them is left now are they Muqallideen (Emulators) regardless of how big his position might be. These people, the jurists, by the grace of Allah (s.w.t.) are only to be found among the Shiites. All the above Hadeeth are related to the jurists of the Shiites including the one which says that upon his (a.s.) appearance he will kill sixty thousand Fuqaha (jurists), because the Sunni jurists simply do not exist.

Let us now discuss the toys which were listed at the beginning of the chapter.

THE FIRST TOY

If we do not know the solution to a problem, then who do we ask from?

The straightforward answer to this is that you should ask from those whom Allah (s.w.t.) has Commanded you to ask.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

[**Shakir 21:7**] And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not know.

This Verse has sorted out this issue until the day of judgement. As long as this Verse is there in the Holy Quran and as long as the Holy Quran exists, it has now become obligatory upon everyone who does not know to refer to the *Ahl Ul Zikr* for an answer. I have discussed this matter in detail before and there is no need for repetition here. I have also established the the Holy Infallibles (a.s.) are the only ones meant here and not anyone else. And now, if after all this someone were to still think of somebody else as the one to ask, then he can be on his religion and I can be on mine. But there are plenty of people who have some inclination towards religion and they will never falsify the statements of the Holy Infallibles (a.s.). By asking for an answer is not meant to ask in front of him and received a direct answer personally from him. To ask is to seek the answer to a problem by inquiring into it. The answer does not have to be in sound but through a statement in writing as well. I shall discuss this later on.

I am only trying to remind you that we should not consider our Imam (a.s.) to be sitting and waiting, but rather he is guiding us and safeguarding us as explained before. Just like there is a crowd of people who consider the Holy Imam (a.s.) to be redundant, there is also a group of people who believe that they are not without a Guide who is safeguarding our religion and they are benefitting from him (a.s.) in the period of occultation just as they will benefit from him (a.s.) during his appearance.

Do you not know that the existence of life on this planet, the growth of vegetation and the destruction of life threatening germs etc. are due to the light from the sun? And so when the sun gets covered by the clouds, does this planet not benefit from it in the same way as before? Sometimes the sun remains hidden from view for many months in certain places; this does not cut off the benefits from it.

So in one of his (a.s.) letters, the Holy Imam (a.s.) wrote back: 'Do not ask me what lost or benefit you will get from me during the occultation. This is like when the sun is hidden behind the clouds and still benefits the people. I am a safety for the life on this earth in the same way as the stars are for life in the skies. Therefore close the doors to those questions that do not concern you, and try to find out that which you need to find out. And keep praying more and more for my appearance as in this there is betterment for you'. – **Bihar UI Anwar Vol. 12 (Urdu Version)**.

In the light of the above Hadeeth you will no doubt realise the intentions behind the questions:

- If we go to the moon in which direction will we pray?
- If we go to the North Pole how will we pray?
- Are test tube babies permissible?

If you ponder over this you will realise that these questions have been created to confuse the people so that they will depend on the mujtahids for every problem. But, after listening to the Hadeeth of the Holy Imam Mahdi (a.s.) above, you will neither have uncertainty, nor confusion nor any doubts and nor will you run towards someone else for your problems.

THE SECOND TOY

Who will solve the new problems of the modern world?

You will have heard this misleading question many a time. The thought might have occurred to you as well that indeed there are many problems which did not exist before, but now due to the scientific progress and the technological revolution, they do, and so who do we go to ask for a solution. The Holy Quran had already been completely revealed well before and the period of all the eleven Holy Imams (a.s.) as well as the minor occultation period of the twelfth Holy Imam (a.s.) was only up until 329 AH, and so these problems were never

encountered then. Anyhow, what I am telling you is that this is not a question but a trap of Shaitan to crucify your faith without you even realising it.

Those who established this question based it on the premise that the solution to the problems of the modern world are not to be found in the Holy Quran or the Hadeeth, or at least cannot be seen to be so. This is why we will now find the solutions ourselves and act upon them. But if we were to accept their premise then indeed their logic does seem to make sense that since the Holy Imam (a.s.) is not here then who should we turn to? We cannot change the circumstances we are in. Somehow we will have to get the religion of the fifth century to fit into the fifteenth century hijra. We are not against obedience, our questions is that why should we only follow the Holy Infallibles (a.s.).

If the Holy Imams (a.s.) are Imams then so are we. If they are *Ul Lil Amr* (Those with authority) then so are we. If they are *Ahl Ul Zikr* then so are we. If they are *Nafs Ulllah* (Self of Allah (s.w.t.)) then we are *Ruhullahs* (The spirit of Allah (s.w.t.)). Then why don't we have the right to find the solutions to our problems in our time period? We have an example of a scholar at the time of Prophet Musa (a.s.) who found a solution to the problem of his time when he (a.s.) went away and was delayed a bit. Allah (s.w.t.) has preseved this in His (s.w.t.) book for ever.

But if you do not accept their premise then you will see that they have made an enormous accusation at not only the Holy Infallibles (a.s.) but on Allah (s.w.t.)'s justice as well, that He (s.w.t.) gave to us a sharia which will last till the day of judgement but only gave us the solutions to the problems of a small time period. He (s.w.t.) did make the claim that everything is to be found in His book but did not keep the solutions of the modern times in it, or (God forbid) forgot to do so. Secondly, maybe they are accusing Jibraeel that Allah (s.w.t.) did give him all the solutions but he only brought down those up to 329AH and hid the rest in his wings and went back with them.

Thirdly, maybe the Holy Prophet (s.a.w.) did not deliver the full Message and only gave us a part of it.

Fourthly, maybe the Holy Imams (a.s.) sat at home and did not explain everything for fear of their (a.s.) lives, the result of which was that the burden of this then fell on the poor Mujtahids. They then should open factories for the manufacture of solutions and charge the believers in the form of Khums for their products. Then they act according to these manufactured solutions and force their emulators to do so as well.

You tell me now, out of the four above doubts, which one would you like to adopt? If you were to adopt any of these then your faith is with you, for the question of deeds will come later, first you have to sort your faith out. But if you have been endowed with the grace of Allah (s.w.t.) and you reject the premise on

which the whole building of the Taqleed of a non infallible is standing, then think as to which problems of the modern times affect you so much that you need to go to these people?

I am explaining this to you in simple words so that no doubts remain. These terms of modern times and olden times are only there to confuse you. In reality, our purpose is one, and that is obedience to Allah (s.w.t.)'s commands. If there are no commands then how can we be obedient to Him (s.w.t.). Let me explain this by way of an example. Suppose that you keep a servant in the house for housework. Whenever you give him an order to do some housework he will do it otherwise he will just sit in one place. He will not make up your orders on his own and act upon them. This is the situation with our religion. To suppose that the purpose of our life is to do deeds regardless of whether the order has been given or not is sheer madness. And to manufacture orders and act upon those is a crime which is 'Shirk Fil Amr' (Partnership in Commands). If you do not find an order despite searching for it, then refraining would be the obedience to Allah (s.w.t.), while to act would make it disobedient and rebellious.

I am telling you again to do deeds according to the knowledge you have and be greedy for knowledge. Increase your knowledge. The more you increase your knowledge the more your deeds will increase and these deeds will be accepted. It is better to perform fewer deeds with knowledge than to perform numerous deeds without knowledge.

AL KAFI - H 104, Ch. 12, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Talha ibn Zayd who has said the following: "I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Working without understanding and insight is like travelling in the wrong direction; it only takes one further away from the destination.'"

AL KAFI - H 106, Ch. 12, h3

It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from the one he narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Imam abu 'Abd Allah, recipient of divine supreme covenant, has narrated from the Holy Prophet who has said, 'Those who work without knowledge destroy more than they gain.'"

THE THIRD TOY

When a person gets sick he goes to the doctor for treatment. He does not cure himself. And so if we have a religious problem then who shall we go to?

This proof is even more hilarious than the first two. It looks like the one who has invented this question must have become sick sometimes in his past and tried to

cure himself by going to the doctor. Instead of the doctor he must have ended up with a con artist who must have made his condition even worse, and in order to demand revenge, he took it out on the believers. He then applied his situation to the religious matters without realising that his proof actually goes against himself.

Listen to me carefully. Human nature is always on the lookout for infallibility. The human being always loves completeness and does not like deficiencies. When a person buys something he tries to ensure that it is not faulty. Even when he draws money out of the bank he does not accept torn notes. When he wants to construct a house he employs an architect whose work he has already seen before to be perfect. If he wants a lawyer he finds one who has not lost a case before. If he wants a teacher for his children he finds out first whether any of his students have failed in their exams or not. The situation is the same for a doctor. When a person gets sick he goes to a doctor who has a good record of curing people. Only a complete idiot will go to a doctor who, instead of curing people, keeps populating the graveyard with his prescriptions.

This is the point I am making. The human being is naturally attracted to infallibility. In matters of religion this is the case as well. In fact it becomes a necessity as eternal life is at stake and we cannot afford to make a mistake as we will not get a second chance. The smallest mistake could take us away from obedience to Allah (s.w.t.) and towards obedience to Shaitan. Then how does it make sense that for worldly affairs a person looks towards infallibility but in matters of religion goes after fallible people who not only destroy his worldly life but his life in the hereafter as well. This is far from intellect and no wise person will want to accept it. All this mischief is based on the view that 'the Imam (a.s.) is not here', which has already been invalidated.

Remember, just as the human body gets sick, so does the soul. The sickness of the body is 'the dysfunction of the parts of the body', and this can be cured by medicine. The sickness of the soul is 'doubt' and this is cured by conviction. Doubt cannot be the cure for doubt, and neither can conjectures and opinions. Therefore it follows that only the Holy Infallibles can cure the illnesses of the soul. This is not within the grasp of others. Whoever wants to ruin his worldly and eternal life, then that is his choice.

Another amusing thing about this toy is that the problem has been referred to as an illness. If you do not know the meaning of a word, will you open a dictionary to find out or will you run towards a mujtahid? In the same way if you do not know a religious ordinance will you open a book to find out or will you go to a scholar to tell you what the order of the Holy Infallibles (a.s.) is? (Not his personal opinion). If you find an order then act upon it otherwise refrain. Refraining from action in this situation is obedience to Allah (s.w.t.), not acting upon personal opinions. All this has happened because the people have been diverted from seeking knowledge by placing the collar of Taqleed on their necks and keeping them ignorant by stopping them from reading those books which contain the

statements of the Holy Infallibles (a.s.). They have been led to believe that their Holy Imam (a.s.) quietly went into occultation and the other Holy Imams (a.s.) did not inform them of what they need to do during this period. And so now we make a university, and whosoever achieves a degree will become a representative of the Holy Imam (a.s.), and in this situation, following them is true religion.

I am telling you not to get involved in this error. The Holy Infallibles (a.s.) have detailed the instructions for us to act upon during the period of occultation. Not a single Holy Imam (a.s.) has avoided this issue. It is not possible for me to relate all the Hadeeth on this issue. The ten Hadeeth that I am quoting now should be sufficient for the seeker of truth.

What should the Shiites do in the period of occultation?

The Hadeeth quoted below are all from Bihar ul Anwaar Vol 11 as narrated by the Holy Imam Ja'far Al Sadiq (as.).

1. 'When this happens then attach yourself to the first Imam until such time as it becomes clear who the next Imam is'.
2. 'When such a time comes and you cannot meet your Imam, then keep acting upon those orders which are already with you.
3. 'You should keep living in the same way that you have been until such time as the '*Saahib Ul Amr*' (Master of Authority) (a.s.) does not make his appearance'.
4. 'You should remain on what you have until such time as Allah (s.w.t.) makes the star rise which you need'.
5. 'Remain steadfast on what you have before until such time as Allah (s.w.t.) does not send the '*Saahib Ul Amr*'.

If there is a conflict between two Hadeeth which one shall we follow?

AL KAFI - H 195, Ch. 21, h7

Ali ibn Ibrahim has narrated from his father from 'Uthman ibn 'Isa and al- Hassan ibn Mahbub both from Sama'a from 'Abd Allah who has said the following: "Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about, if a man faces a case in which two people of his own faith in a certain issue oppose each other about what they both have narrated. One of them says that it is obligatory and the other says it is prohibited. How can it be resolved?" The Imam replied, "He must wait until he finds one who will inform him and until then he is not under any pressure." In another *Hadith* it says, "He may follow any one of the two answers. Whichever he follows in obedience and submission it is permissible for his ease."

AL KAFI - H 197, Ch. 21, h9

It is narrated from him from his father from Isma'il ibn Marrar from Yunus from Dawud ibn Farqad from Mu'alla ibn Khunays who has said the following: "Once, I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, 'If we receive a *Hadith* from the first of you and also from the members of your later generation

which one should we follow?' The Imam replied, 'Follow it until you receive it from the living Imam. When it comes from a living Imam, follow his words.' The Imam then said, 'We by Allah like you to follow what is easy for you.' In another *Hadith* it says, 'Follow whichever is the newest.'"

If we cannot find an order from the Holy Infallibles (a.s.) then what shall we do?

I have given hadeeth on this topic before but it is better to give it again to refresh your memory.

AL KAFI - H 198, Ch. 21, h10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isa from Safwan ibn Yahya from Dawud ibn al-Husayn from 'Umar ibn Hanzala who has said the following: "The Imam replied, 'If such is the case it must be suspended until you meet your Imam. Restraint in confusing cases is better than indulging in destruction.'"

The Holy Imam Mahdi (a.s.) wrote a reply in one of his letters: 'Therefore close the doors to those questions that do not concern you, and try to find out that which you need to find out. And keep praying more and more for my appearance as in this there is betterment for you'. – **Bihar Ul Anwar Vol. 12.**

AL KAFI - H 132, Ch. 16, h9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from 'Abd Allah ibn Muskan from Dawud ibn Farqad from abu Sa'id al-Zuhri from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Holding back in an uncertain condition is better than indulging in a destructive situation. Your not narrating a *Hadith* is better than narrating one that you have not verified."

I have now given you detailed instruction from the Holy Infallibles (a.s.) pertaining to the topic. I am convinced that anyone who even has a little bit of faith in him or even a little respect for his Holy Imams (a.s.) and believes in the Day of Judgment will never falsify their (a.s.) statements. He will only do whatever his Holy Imam (a.s.) has told him to do.

What remains now is the complaint that 'we do not have necessary books with us'. My reply to you is that the *Tawzeeh Ul Masaail* that you have did not come free of charge to you. Since you have paid for these, why can't you pluck up the courage to pay for *Al Kafi* and *Man La Yahzurul Faqih*? This is a one off expense, after which your children will also benefit from these books. When you go through these books you will realise that, what problem is not covered by these books for which Ijtihad is perennially done to look for using the conjectures and opinions. As far as the problem of praying on the surface of the moon or in

the North Pole is concerned, do not pay attention to these things as per the advice of your Holy Imam Mahdi (a.s.).

The statement that since these people are more knowledgeable and so we should ask them is void. If we accept this argument then the difference between truth and falsehood will disappear and all the religions of the world will become correct. Whenever you go to anyone of any religion he will give you the same answer, **'Our priests know it all as they have spent their entire lives studying our religion. Do they know more or you who have become a scholar by studying only a couple of books?'** This means that the Holy Quran, or Hadeeth or the strongest arguments have no value. The only proof acceptable is whatever the priests say because they have spent their entire lives studying it. It is obvious that no one will accept this frivolous argument.

CHAPTER 12: KHUMS

Khums is such a blessed thing which unites people, mends broken hearts, and all those jurists who have difference between them whether small or big become one. If there is any perfect example of Ijma (consensus) then this is it.

Although this is not a very lengthy subject, nevertheless its importance has made me deal with it in a separate chapter altogether. It will be my effort to deal with various points of it so that the believers can escape from the quicksand which they have been pushed into. In this chapter I have tried to deal with various aspects of it including Jizya (tax). All this effort of mine is so that instead of debating about this issue we should try and get to its reality. I am not trying to refute or compliment anyone, but this is a matter of understanding the issue. It is also your duty not to read this chapter from a debating point of view but rather as an investigation into the matter. If you were then to see reality in this then your faith dictates that you should immediately accept it, because if there is faith then there is everything, if there is no faith then there is nothing. I have looked at this problem of Khums from an investigative point of view and surveyed it various aspects so that you may not come under pressure from anyone, but you will act according to the statements of the Holy Infallibles (a.s.) and sort out both your world as well as the hereafter.

Allah (s.w.t.) has made some provisions for the life of the Muslims and has divided them into two groups – *Ummah* and the Family of the Holy prophet (s.a.w.). For the *Ummah* he has made Zakaat which is charity, and in this there is no share of the family/progeny of the Holy Prophet (s.a.w.). For the progeny of the Holy Prophet He (s.w.t.) has made 'Anfaal' (Spoils of war) and Khums in which the *Ummah* has no share. The whole of the *Anfaal* is for the progeny of the Holy Prophet (s.a.w.) whereas Khums is a fifth. Allah (s.w.t.) has kept the progeny of the Holy Prophet (s.a.w.) separate from the rest of the *Ummah* so that they should be kept away from the dirt and filth of the people and that no one would have the audacity to equate himself to them (a.s.).

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

[Shakir 8:1] They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.

In *Tafseer Saafi*, Imam Muhammad Baqir (a.s.) is reported to have said: '*Anfaal* is that which is gained from the land on which no blood has been shed. i.e. land

which has been gained without war. Either the people make a peace treaty or give it of their own accord. Uninhabited land and valleys will all be classified as Anfaal, and this is all the kingdom of Allah (s.w.t.). And so whatever is Allah (s.w.t.)'s belongs to the Holy Prophet (s.a.w.). It is up to him (s.a.w.) how he (s.a.w.) distributes it. After him (s.a.w.) it belongs to the Holy Imams (a.s.)'. It has also been narrated in *Al Kafi* that when a person dies without inheritors then his wealth is also *Anfaal*.

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[Shakir 8:41] And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

In *Tafseer Saafi* it is narrated that one of the meaning of this is that wealth which is gained by subduing the unbelievers. In *Al Kafi* there is a narration from Imam Ja'far Al Sadiq (a.s.) that this is the daily profit. In *Tafseer Saafi* there is a reference from *Al kafi* that Imam Ali (a.s.) said: 'What Allah (s.w.t.) has meant by *Zil Qurba* here are those that He (s.w.t.) has regard as near to Him (s.w.t.) and the Holy Prophet (s.a.w.) and so the orphans and the poor and the travellers are our orphans and our poor and our travellers. This is because he (s.w.t.) has kept no share for us in the charity and he has honoured us and the Holy prophet (s.a.w.) by keeping away from eating people's dirt and filth. In *Al Tahzeeb* Imam Ja'far Al Sadiq (a.s.) has been reported to have said: 'Allah (s.w.t.)'s Khums is the Imam's right and the Holy Prophet (s.a.w.)'s Khums as well as the near ones' khums'. The orphans, poor and travellers are the ones from the progeny of the Holy Prophet (s.a.w.). And so khums cannot reach anyone apart from these'.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

[Shakir 17:26] And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

In *Tafseer Saafi* it has been reported that the 'near ones' referred to in this Verse are those near to the Holy Prophet (s.a.w.) and this verse has specially been revealed for Lady Fatimah Zahra (a.s.). The Holy Prophet (s.a.w.) had reserved the garden of Fidak for her (a.s.). The poor and travellers mentioned here are the one from her (a.s.) progeny.

فَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَلِكُمْ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ
وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

[Shakir 30:38] Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

In *Tafseer Saafi* it has been reported from Imam Muhammad Baqir (a.s.) and Imam Ja'far Al Sadiq (a.s.) that when this verse was revealed, the Holy Prophet (s.a.w.) gave the garden of fidak to Lady Fatima Zahra (a.s.) and gave her the control of it.

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ

[Shakir 59:7] Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

It has been mentioned in *Tafseer Saafi* quoting from *Al Kafi* that Imam Ali (a.s.) said: 'The near ones mentioned here are us and the orphans and the needy and the wayfarer are the ones from us. This is why Allah (s.w.t.) has kept no share for us in charity and made it prohibited to us. Allah (s.w.t.) has honoured us and the Holy Prophet (s.a.w.) by not letting us eat the dirt and filth of the people.

These points come out of these verses:

1. Anfaal is that which comes without war.
2. Fey is that which is acquired through warfare.
3. Khums is a fifth of Fey.
4. Both these things are especially for the Ahl Ul Bayt (a.s.) because the right of Allah (s.w.t.) and the Holy Prophet (s.a.w.) is their (a.s.) right. They (a.s.) are the one referred to as the near of kin. The orphans, the travellers and the needy are also from the children of Lady Fatimah Zahra (a.s.).

The distribution of this will also be in the hands of the Holy Imams (a.s.). Meaning, that the only rightful owner of Khums is the Holy Imam (a.s.).

The purpose of Khums, according to the above evidence, is to strengthen the economic situation of the Aal e Muhammad (a.s.) so that they do not have to depend on the dirt of others. These verses have confirmed that the taxpayers are those of the Ummah who are not from the progeny of the Holy prophet (s.a.w.) and that the recipients are from the children of Lady Fatimah Zahra (a.s.). Furthermore, this is an individual obligation and not a collective one.

Applicability of Khums

In relation to these verses the Holy Infallibles (a.s.) have guided us to those things on which this tax is applicable.

AL KAFI - H 1413, Ch. 130, h 4

Ali ibn Ibrahim ibn Hashim has narrated from his father from Hammad ibn 'Isa from certain persons of our people from the virtuous servant of Allah who has said the following: "*Al-Khums* (one fifth tax) is due on five categories of properties. It is due on (1) spoils of war or general net income, (2) properties acquired from diving deep waters, (3) the treasures found, (4) the mines and (5) salt mines.

AL KAFI - H 1417, Ch. 130, h 8

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from Muhammad ibn Muslim who has said the following: "Abu Ja'far, recipient of divine supreme covenant, was asked about the minerals such as gold, silver, iron, lead and zinc. He said, 'They all are subject to *al-Khums*.'"

AL KAFI - H 1420, Ch. 130, h 11

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al- Husayn ibn 'Uthman from Sama'a who has said the following: "I asked abu al-Hassan, recipient of divine supreme covenant, about *al-Khums*. He said, 'It is due on all small and large gains that people make.'"

AL KAFI - H 1421, Ch. 130, h 12

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa ibn Yazid who has said the following: "Once I wrote to the Imam, recipient of divine supreme covenant, 'May Allah, keep my soul in service for your cause, explain to me what is gain and profit? What is its limit? What is your opinion? May Allah, the Most High, grant you long life. I will be grateful for your explanation so I will not continue in unlawful activities with invalid prayer and fasting.' "He wrote to me, 'gain and profit is the income from trade from its net profit or from farming after the deduction of expenses and prizes.'"

MAN LA YAHZUR AL FAQIH – H 1642

Imam Ja'far Al Sadiq (a.s.) said: 'Khums is not on anything but on the wealth of Ghanimat (spoils of war)'.

MAN LA YAHZUR AL FAQIH – H 1653

Imam Muhammad Baqir (a.s.) said: 'Whenever a protected (Dhimmi) unbeliever buys land from a Muslim, there will be Khums on it'.

It is clear from the above statements of the Holy Infallibles (a.s.) that Khums is payable on the following:

1. Minerals like gold, silver, brass, aluminium, petrol, gas etc.
2. Treasures acquired by deep sea diving like pearls etc.
3. Profits from a business.
4. Profits from farming.
5. Spoils of war.
6. Land sold to a protected unbeliever.

From what we have seen above, is Khums being explained today exactly as the Holy Infallibles (a.s.) have defined it or is it being portrayed as something else. Let us now look at one aspect at a time.

First Aspect – The only rightful owner of Khums is the Holy Imam (a.s.)

As this matter has been clarified in the light of the commentaries of the Holy Quran and the Hadeeth, it now becomes necessary for the Khums payer to make sure that the Khums that he is paying does reach the Holy Imam (a.s.). There are only two ways of ensuring this. Either we go and personally deliver this tax to the Holy Imam (a.s.) himself or else we should have on us his (a.s.) specific instructions, either oral or written, to hand it over to his agent, and thus become free of responsibility. During the minor occultation the people had written instructions from the Holy Imam (a.s.) to hand over their Khums to named agents. Hence in this period the matter was clear and people had no doubts whom to give their Khums to.

The situation in the major occultation period is completely different. The system of direct representation and ambassadorship was cut off at the inception of the major occultation, and those that claim to be these have been branded as liars and fabricators by the Holy Imam (a.s.). There has never been a single statement of the Holy Imams (a.s.) whereby they have instructed us that during the major occultation, any person who claims to be a scholar whom a few regard as their teacher or one who achieves a degree from a university of Qum, the Shiites should hand over their Khums to him. Not a single Mujtahid has ever made the

claim that he hands over the Khums monies to the Holy Imam (a.s.), and if he were to do that then he would be included in the label of a liar and a fabricator. And if the Mujtahid is not capable of delivering the Khums to the Holy Imam (a.s.) then how can the Khums payer rest assured that his Khums money has reached the Holy Imam (a.s.)? And if he were to deliberately hand over his Khums money to someone who has not been specifically named by the Holy Imam (a.s.) but has declared himself to be one, then the payer is also as much a usurper of the rights of the Holy Imam (a.s.) as the recipient is. God Willing I shall discuss the state of the usurpers of the rights of the Holy Imam (a.s.) later on.

Second Aspect – The purpose of Khums is to strengthen economic status of the Family of the Holy Prophet (s.a.w.).

This has been clarified by the hadeeth and that the purpose is to honour and keep away the Aal e Muhammad (a.s.) from the dirt and filth of the people. Therefore to conceive of Khums to be of a purpose other than this is to oppose the Holy Infallibles (a.s.) and to falsify their claim.

The point is that Allah (s.w.t.) had made Khums to be only for the Family of the Holy Prophet (s.a.w.) but some people then assumed the responsibilities of religion. When the burden of the state and religious affairs became heavy on them, they took it upon themselves for the distribution of Khums and established the notion that Khums and Anfaal is the right of the government. The claim of Lady Fatima (a.s.) for her right of the garden of fidak was also refuted on the basis that, 'If we give this to you then how will we feed the army?' The spoils of wars from all the battles was also regarded as the right of the government which will also decide how to spend it. This view had such pull over the Shiites that even they made it their basic principle.

And so, Agha e Khomeini wrote in his book 'Islamic Government': *the purpose for the imposition of such a tax is not merely the upkeep of the Sayyids or the religious scholars, but on the contrary, something far more significant—namely, meeting the financial needs of the great organs and institutions of government. How could the sayyids ever need so vast a budget? It was established with the aim of providing for the needs of the people, for public services relating to health, education, defense, and economic development.*

If you wish to applaud this audacious statement then do so, for I can only weep over it and beseech Allah (s.w.t.) for justice. The invalidity of this claim is obvious that there is no need for detailed refutation. I am only giving you some indications.

1. Khums has been regarded as the right of the government of the time.
2. In contradiction to the Commands of Allah (s.w.t.) and the Holy Infallibles (a.s.), Khums has been regarded as being for the betterment of general

- people regardless of whether they are from the progeny of Lady Fatimah Zahra (a.s.) or not.
3. It has been assumed that all those from the progeny of Lady Fatima Zahra (a.s.) are leading a happy and contented life.
 4. When khums is the right of the progeny of Lady Fatimah Zahra (a.s.), then it does not matter how much it is, it will always remain their right. How can someone have the right to say 'how can they need so much?' It is like when someone comes to your house and says to you, 'What is your need for such a big house, keep one room for yourself and give the rest over to me'.
 5. If Khums is for the betterment of all people then does it apply only to the people of Iran? Then tell me what has been done for the betterment of other people? Are the Shiites paying Khums so that only the people of Iran should benefit from it while the other Shiites keep dying of hunger?
 6. If Khums is the right of the government of the jurist (Faqih), then on what basis was Khums being collected before they achieved the government? And if they were collecting it then how much did they do for the betterment of the Shiites of the world? These works for the betterment of the Shiites can also be done without being in government.

Third Aspect – Khums is the right of the Sadaat

When the Holy Quran and the Holy Infallibles (a.s.) have clearly indicated the identities of the tax payer and the recipient then a non Sadaat cannot take even a penny from khums and Sadaat cannot be made to pay it. This is their right whether they are rich or poor. It is another matter that the needy and the orphans and the travellers among them will get priority. From the revelation of Khums until today you will not find a single incident in history where the Sadaat have been made to pay it. The Sadaat have always been the recipients and never the payers. Today the situation is such that even if the Mujtahid is a non-Sadaat, he still collects Khums from everyone. In whose obedience is this being done? Whatever the case may be, they are both unjust.

Fourth Aspect – No Mujtahid has even declared it to be a collective obligation

The fact that Khums is an individual obligation is so established that no one will ever dispute it. Not a single person is free from this obligation. For example, Namaaz is an individual obligation and so it is obligatory upon the Mujtahid as well as his followers. The same goes for other acts of worship, and since it has been established that khums is an individual obligation, then it is so on the Mujtahid as well as all his followers. Now it is up to you to find out which Mujtahid is paying Khums and to whom. If you say that they are paying to an '*Aalam*' (the

most knowledgeable), then who is he paying it to, as it would be obligatory on him as well. The more you think about this the more you will realise that this is not a religious matter but it is just an excuse to collect money from the people. If this was a religious issue then they would not have placed the whole burden on the people but they would have borne some of it themselves. But the strange thing is that on one hand Khums has been declared as an individual obligation and on the other hand they have excused the Mujtahids from it and made it a collective obligation.

If after all this you still cannot get to the bottom of this then it is not my fault. You have seen from the statements of the Holy Infallibles (a.s.) the things on which Khums has been made obligatory – Minerals, Sea treasures, Business Profits, Agricultural Profits etc. Why don't you now go and collect all the Fatwas of the Mujtahids and take a tour of all the mosques and see for yourself. You will see a very long list off all the items on which they want you to pay Khums including things like unused food items, cosmetics, clothes etc. Virtually nothing has been left out from this list. The purpose is that whatsoever they can get their hands on give it. No one in his right mind will not be able to tolerate this in his religion, while every one with clear intellect will be able to see through this misappropriation.

When did the problem of Khums start?

Those of you who are interested in history will know that when the Verse of Khums was revealed, the Holy prophet (s.a.w.) distributed it among the *Banu Hashim* and this continued during his (s.a.w.) time. After this the government of the time decided that it is their right and a fifth of the spoils of war began to be sent to the Caliph of the time who used to spend it on the affairs of his government. The Banu Hashim only got the same share as everyone else until it was the time for the caliphate of Imam Ali (a.s.). He (a.s.) did not make any changes to this matter just as he let go of the matter of the garden of Fidak. I cannot find any incident during this caliphate that anyone had come and given Khums to Imam Ali (a.s.). This was the also the case for Imam Hasan (a.s.) and Husayn (a.s.) to the extent that whenever there was any delay of the payment from the government then their condition became very difficult. After this was the period of Imam Zayn Ul Abideen (a.s.) and Imam Muhammad Baqir (a.s.). I cannot see any incident of anyone paying Khums to them (a.s.).

However, there are certain incidents during the time of Imam Ja'far Al Sadiq (a.s.) where some people used to bring some wealth to them but we should be careful not to misunderstand this. Sometimes the Shiites used to bring presents and gifts to him (a.s.) and not in the name of Khums.

MAN LA YAHZUR AL FAQIH – H 1659

Younis bin Yaqoub has said that: 'One day when I went to Imam Ja'far Al Sadiq (a.s.), a toymaker came to see him (a.s.) and said, 'I have made good profit from

my business and we know that your share in this is established but are not able to give you your share'. He (a.s.) replied: 'If these days I were to ask you for my share then it would not be justice'.

In the book 'Superman in Islam', a debate has been given between Imam Ja'far Al Sadiq (a.s.) and an atheist by the name of Abu Shakir. In a reply to Abu Shakir's accusation that he (a.s.) was collecting money from people in the name of religion, he (a.s.) replied: 'O Abu SHakir! You are saying that I aim to collect wealth in the name of worshipping God, by deceiving people. I tell you that ever since I have invited people to worship God until today I have only accepted small gifts like fruit etc. Like a friend of mine has a date farm, and in the autumn when the dates ripen then he sends me a crate of them through his servant and I only accept this gift from him so that he may not get annoyed by my refusal. I also have another friend who has a garden of pomegranates in Taif and he sends me a crate with the caravan which comes to Medina and I only accept this because I do not want him to be annoyed with me due to my refusal. Will you testify that a person will not disseminate religion until such time as he does not get some dates and pomegranates?'

The period of the Imams (a.s.) after Imam Ja'far Al Sadiq (a.s.) was even more difficult as they used to be under the scrutiny of the hostile government of the time. In this period it cannot even be imagined that they would instruct their Shiites to bring the Khums to them and thus endanger all their lives nor has any such incident probably ever been recorded. The hullabaloo of Khums started in the time of the tenth Imam Ali Naqi (a.s.). The enemies were counting the numbers of the Imams so that they can kill the twelfth Imam (a.s.) and cut off the system of guidance altogether. Among the Shiites also were those who were greedy for the worldly things were also counting the numbers so that they can profit from the twelfth Imam (a.s.) going into occultation. After Imam Musa Kazim (a.s.) a sect by the name of Waqifiyya had come into being who claimed that he (a.s.) had not died but had gone into occultation. They then claimed that until such time as he (a.s.) reappears they will handle the affairs and so usurped all the wealth and refused to hand it over to Imam Al Ridha (a.s.) who cursed them in return. What I would like to ask is that if the Imam (a.s.) were to make his appearance today and asks for his Khums that has been collected over the years, is there anyone who will be able to give it back to him? How will this be returned when it has already been digested?

Anyway, at the time of Imam Ali Naqi (a.s.) the people had realised that the time of occultation is near and so a whole machinery was put into place and a web of narrations was spun in such a way that gave the impression that the Holy Imams (a.s.) had only come into the world for two purposes only – to explain the ordinances and collect Khums. As time went on the situation got worse, until we come to the time of the minor occultation. This gave the worshippers of the world a golden opportunity. If you were to survey the history of this period you will see that apart from playing around with Fatwas and cries of 'Khums, Khums', you will

see nothing else. You think for yourself, in this difficult time period when the hostile government was severely suppressing the Shiites, and was raiding many places in search of the twelfth Imam (a.s.), who could have thought of only Khums. Imam Ja'far Al Sadiq (a.s.) himself stated in the above Hadeeth that it would not be fair for him to ask for this from his Shiites in these times.

The reason why the fraud of the representation of the Imam (a.s.) was enacted was because it would make it easier for them to collect the khums from the people, and whatever is happening today is the direct result from all this. This will only come to an end when the Holy Imam (a.s.) makes his appearance and then people's food items, cosmetics, clothes etc. will be safe, or when people use their clear intellects and get to the bottom of all this. All this looting will not be stopped by blind Taqleed.

THE RIGHT OF THE IMAM (A.S.)

It has been proven from the Verse of the Holy Quran and the statements of the Holy Infallibles (a.s.) that khums is the right of the Holy Imam (a.s.) and no one else. No one else has the right to have this right vested in himself.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

[Shakir 57:11] Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

It has been narrated in *Tafseer Saafi* and *Tafseer Qummi* that Imam Musa Kazim (a.s.) has said that this verse was revealed about the right of the Imam (a.s.) and Imam Ja'far Al Sadiq (a.s.) that the rights of Allah (s.w.t.) reaches his 'Wali'.

Now there should not be any doubt or confusion that Khums and the Anfaal are the rights of Allah (s.w.t.)'s Wali. No one else can even cast an eye on it. It is another matter if someone were to declare himself as Wali just to grab hold of this right, and this would be nothing new anyhow. The Holy Quran also testifies that in history in the period of the olden people it has been the custom that the priests have taken control of the wealth of the people.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

[Shakir 9:34] O you who believe! most surely many of the doctors of law and the monks **eat away the property of men falsely**, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.

I am not surprised at the devourers of the wealth, but at those that feed them, who without thinking, give the right of the Holy Imam (a.s.) to someone else and end up being in the list of the usurpers of the rights of the Imams (a.s.). They have confused the people by dividing Khums into 'Sehme Imam' (Portion of Imam (a.s.)), 'Sehme Sadaat, 'Sehme Yatama' etc. Remember that the division of this and the distribution of it are for the Holy Imam (a.s.) to do. We have to hand over the whole of it to him (a.s.).

AL KAFI - H 1418, Ch. 130, h 9

Ali has narrated from his father from ibn abu 'Umayr from Jamil from Zurara who has said the following: "The Imam, recipient of divine supreme covenant, has the right, before the distribution, to spend from (booties of war), to give as gifts, grants and other causes. The Messenger of Allah had a confrontation with a people and he did not leave anything for them from *al-Fay'*. He may have given them a share if he wanted."

Therefore do not get diverted by this division of Khums, the whole of it belongs to the Holy Imam (a.s.) and it is up to him who to give it to and who to withhold it from.

After all this discussion you should also consider what will be the fate of those that usurp the rights of the Imams (a.s.).

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاؤُوكَ فَاحْكُم بَيْنَهُمْ أَوْ
أَعْرَضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

[**Shakir 5:42**] (They are) listeners of a lie, **devourers of what is forbidden**; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

Imam Muhammad Baqir (a.s.) has commented upon this verse that the 'devourers of what is forbidden' are those that take the Imam (a.s.)'s wealth fraudulently.

Let me now present to you four hadeeth from Imam al Mahdi (a.s.) which were in the form of written replies, taken from Bihar Ul Anwaar, Vol 12.

1. 'Those people who are aware of our rights and eats even a little bit from it, then he has eaten fire'.

2. 'Any person who permits for himself even one Dirham from our right which is prohibited for him, then he is cursed by Allah (s.w.t.), His angels and all the people'.
3. 'Whoever eats anything from our right then he is filling his stomach with fire and will burn in Hell'.
4. 'And the person in whose control is our wealth which he has made it permissible upon himself, and he distributes it without our authorisation, as if he is distributing his own wealth, is an accursed one and on the day of judgement we will be claimants against him. And so the Holy Prophet (s.a.w.) has said: 'Whoever permits himself this wealth which belongs to my family and Allah (s.w.t.) has forbidden it, then he is cursed by mine as well as the tongues of all the Prophets (a.s.). Whoever is unjust to us he will be with those who have done injustice to us in the past and they have been cursed by Allah (s.w.t.). And so Allah (s.w.t.) has said: 'The curse of Allah is on the unjust''.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ
اللَّهِ عَلَى الظَّالِمِينَ

[**Shakir 7:44**] And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. **Then a crier will cry out among them that the curse of Allah is on the unjust.**

Even after going through these statements of Imam Al Mahdi (a.s.) somebody is still in doubt then he should give a second glance at his faith.

CONCLUSIVE ORDERS

I can see my readers to be of three categories. The first is that group which closes its eyes from reality and without even going through any of the proofs I have provided, they will be angrily asking why I have written against them.

The second group would be of those that are thinking about the proofs that I have provided and evaluating their level of reliability.

The third group is of those who understand the situation and are surveying the whole of the matter in the background of what is around them very thoroughly and have got respect for the Holy Infallibles (a.s.) in them.

I have nothing to do with the first group of readers and they are welcome to curse me if they so wish for it would only increase my virtues in the hereafter, for which

I would like to thank them. I am addressing the last two types of readers who are evaluating what I have said. They are thinking with their minds and not getting emotional about religion and will not waste any time in accepting the truth when they see it. I am making an obligation of mine to remove their confusion. And they will surely be in confusion as the question still remains that in the period of occultation, who should the Khums be paid to? The importance of Khums cannot be denied and refutation of viewpoints is not sufficient. More proofs need to be given so that the believers can achieve conviction and that their actions can then be based on this. You will have noticed in this book of mine that I have not raised an issue but that I have concluded it. God willing, in the matter of khums as well I shall not leave you halfway. I will now give such clear statements of the Holy Infallibles (a.s.) which no one will refute except a hypocrite.

The point is that the one (a.s.) whose right is this Khums is also the sole in charge of it. He (a.s.) decided who to give it to who not to give it to. It is up to him to waive this tax or not to forgive it. You should know it properly that the Holy Imams (a.s.) have forgave this tax on their Shiites and have not forgiven their enemies. I am concerned that the Shiites are the ones going around worrying about Khums when it has been forgiven to them, although it should be the enemies of the Ahl Ul Bayt (a.s.) who should be running around worrying about this for it has not been forgiven to them. You may be getting worried about the enormity of the claim I have just made, but do not be worried. I have not made this claim of my own accord but I shall be presenting my proofs for it from the statements of the Holy Infallibles (a.s.) to back it up. I will do this in the conviction that a Shia will never give preference to the statements of other people over and above those of the Holy Infallibles (a.s.).

OUR FIRST ONE IS MUHAMMAD, OUR LAST ONE IS MUHAMMAD, OUR MIDDLE ONE IS MUHAMMAD, ALL OF US ARE MUHAMMAD.

This is such a well known Hadeeth that there will be no one among the Shiites who will not know about it regardless of the level of his faith. I have now chosen for you two Hadeeth from the first Imam (a.s.), three from the fifth and sixth Imam (a.s.) and one letter from the twelfth Imam (a.s.) so that the above Hadeeth can have the backing of all the fourteen Holy Infallibles (a.s.). And if someone has the courage to reject any of these then he will reject all fourteen of them (a.s.) and ensure his place in Hell.

Imam Ali (a.s.)'s Orders

Imam Mohammed Baqir (a.s.) has narrated that Imam Ali (a.s.) has waived al-Khums for his Shias so that their children are born clean/legitimate - **Allul Sharaia, pp. 289**

Imam Ali (a.s.) said: People are being punished and killed because they do not pay our rights, through suffering from what they eat and involving in disrespectful acts. But be aware, we have lifted our rights on our shias and their children - **Allul Sharaia, pp. 289**

Imam Baqir (a.s.) and Imam Sadiq (a.s.)'s orders

Imam Jafar al Sadiq (a.s.) said: Every one is living off what they have usurped from us but we have made it permissible for our Shias -**Allul Sharaia, pp. 289**

AL KAFI - H 1064, Ch. 105, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Umar ibn Yazid who has said the following: "I saw Mism'a' in Madina. In that year he had tried to deliver a certain amount of property to abu 'Abd Allah, recipient of divine supreme covenant, who returned the property to him. I ('Uram) asked him (Mism'a) about the reason for the return. He (Mism'a) said, "When I took the property to him (the Imam) I said, 'I had become the person in charge of the pearls in Bahrayn and I have made a four hundred thousand Dirham profit. I have brought eighty thousand Dinars as your share. I did not want to keep your share and disregard what Allah, the Most Holy, the Most High, has decreed to be for you in our properties.' The Imam said, 'Is there no more from earth and what Allah takes out of it besides one fifth (of people's net savings) for us, O abu Sayyar? The whole earth belongs to us. Whatever Allah causes to come out therefrom belongs to us.' I then said, 'I will bring all the property to you.' He said, 'O abu Sayyar, we have made it a gift for you and relieved you of its liabilities. Take your property with you. Whatever land is in the hands of our Shi'a, it is lawful for them until *al-Qa'im* will rise with Divine Authority and power. He will make an agreement with them about whatever land is in their hands and will give them permission to use. Whatever land is in the hands of others, their earning from it is not lawful until *al-Qa'im* will rise with Divine Authority and power. He will take such lands away from them and will remove them humiliated.' "Umar ibn Yazid has said, 'Abu Sayyar said to me, "I do not find anyone doing business or people as in charge persons of certain tasks, who earn their living lawfully except myself and those for whom they (*'A'immah*) have made it lawful.'"

AL KAFI - H 1429, Ch. 130, h 20

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Sabbah al-Azraq from Muhammad ibn Muslim from one of them (abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The most serious trouble that one may face on the day of judgement is when a person with the right to receive *al-Khums* will stand up and say, 'Lord, my *al-Khums* (was not paid).' However, we have gifted it to our Shi'a to cleanse and purify their birth."

Imam Al Mahdi (a.s.)'s orders

In reply to a letter sent to **Imam-e-Zamana (a.s.)**, The Holy Imam (a.s.) says: 'About Khums, I waive my rights for our Shias and make it permissible for our Shias until the time of my reappearance so that their children are born clean and pious and remain legitimate'. **Bihar-ul-Anwar, vol 12, pp. 778, Wasail Al Shia, vol. 6, pp. 327, chapter 4, tradition 16.**

The solution to the problem has now been clarified for you and the statements of 'All the Muhammads' have been presented to you above. If somebody has a hobby of disobeying the Holy Infallibles (a.s.) and waste his wealth, then he is welcome to participate in this hobby of his.

CHAPTER 13: REVOLUTION

Apparently this topic appears to be unrelated to the subject of this book. I would not have picked up my pen for this, but since this is being considered as part of religion nowadays, and those who oppose it are regarded as the enemies of religion, I consider it my duty to get rid of this misunderstanding as well. This would sort out the truth from falsehood and remove uncertainty and doubt.

Revolution means to turn, revolve, etc. and this can be applied to everything. The major ones are:

1. Governmental revolution.
2. Political revolution – change of system.
3. Revolution in life – Change is lifestyles.
4. Intellectual and spiritual revolution – Change of mind.
5. Religious revolution – Diverting people towards one religion away from others.

Let us now see what kind of revolution it is that has happened today and what is behind all this. It has generally been portrayed as a Shiite revolution whose purpose is the spread of religion all over the world. This is so that the work about which Allah (s.w.t.) Says 'You wait and We too are waiting' and for which He (s.w.t.) has kept the Imam Al Mahdi (a.s.) in occultation for, should get done before its time. It is another matter that based on the principle of 'All deeds are based upon intentions' completely opposite results seem to be coming out.

It is a habit of mine that whenever I need to find out about any matter then I refer to imam Ali (a.s.)'s saying in Nahj Ul Balagah 'Whenever you are suspicious about a matter then you come to know its result by looking at its inception'. I have been thinking about this revolution in Iran for a long time now and suddenly I came across a book entitled 'Sunni V/s Shia A Pitiful Outcry'. This book presented such facts that answered all my questions and when you go through the arguments below you will also realise that whatever it may be, this revolution in Iran was definitely not a Shiite revolution to spread the Shiite faith. This was only the establishment of the government of the Mullahs.

WHY DID THE MULLAHS THINK OF FORMING A GOVERNMENT?

Micavelli has written in his book 'The Prince', that in order to establish religious ordinances, the formation of a government is necessary. This is because, however they may be, they are above reproach and the people tend to accept

them easily without much opposition and discipline gets established in the society. For this he quoted the example of the Roman emperor Romulus's heir Numa who diverted his people towards religion and happily governed them in peace and security.

The point is that from the governments of the Banu Umayya and Banu Abbas to the Othmania caliphates, all of them were dependent on the Fatwas of the accursed people. Even an eternally accursed ruler like Yazeed depended upon a Fatwa for the killing of Imam Husayn (a.s.). Even in Iran the mullahs were heavily involved with the previous Shah's government. In all these periods the Fatwas of the mullahs were for sale and strengthening the grip of the kings. Slowly, slowly the realisation dawned upon the mullahs that if based on their Fatwas which were bought by a rulers for a few pennies they can achieve governance, then why can't they themselves take over the rulership on the basis of all their Fatwas. And so they spun their web of Taqleed and formed a large group of their followers (muqallideen). So much Khums money was being collected from them that it even exceeded the national budget of many small countries. In other words a government within a government had been formed and this thought of forming their own government was a necessary conclusion for them.

Agha e Khomieni writes in his book 'Islamic Government': 'Their plan is to keep us backward, to keep us in our present miserable state so they can exploit our riches, our underground wealth, our lands, and our human resources. They want us to remain afflicted and wretched, and our poor to be trapped in their misery. Instead of surrendering to the injunctions of Islam, which provide a solution for the problem of poverty, they and their agents wish to go on living in huge places and enjoy lives of abominable luxury.'

We believe in government and believe that the Prophet (s) was bound to appoint a successor, as he indeed did. Was a successor designated purely for the sake of expounding law? The expounding of law did not require a successor to the Prophet. He himself, after all, had expounded the laws; it would have been enough for the laws to be written down in a book and put into people's hands to guide them in their actions. It was logically necessary for a successor to be appointed for the sake of exercising government. Law requires a person to execute it.

We need righteous and proper organs of government; that much is self-evident. Today, we have 700 million Muslims in the world, 170 million or more of whom are Shi'ah. They are all ready to follow us, but we are so lacking in resolve that we are unable to lead them. We must establish a government that will enjoy the trust of the people, one in which the people have confidence and to which they will be able to entrust their destiny.'

Now that you have heard this from the man behind the revolution itself you should have little problems in understanding the rest of the chapter. I would like

to get rid of the misunderstanding that this is a Shiite revolution, as you can see that there was not such concept in the minds of the people who created this revolution. There was no differentiation in the minds between the Shiites and the Sunnis. The fact is that they neither believed in a Shiite government nor a Sunni government, but an Islamic government in which there is no difference between the two. Their Islam is the one which revolves around government. The main purpose of the revolution was to form a government.

You know that I do not say anything without evidence, which I aim to present later on. Let me first tell you that apart from a few minor differences in their 'Furoo' there is no difference between the two sects. Both sects are in fact one and the same. The teachings of the Holy Imams (a.s.) and the injustices they suffered, their killings, the suppression of the Shiites and their killings, being cemented in the walls whilst still alive, etc. which have been related in thousands on books over the centuries have all been regarded as fairy tales. Those who have been to Iran will see that the Shiite religious ordinances are slowly but surely being made to be ever closer to the Sunni ones, and the day is not far when apart from the matter of grieving for Imam Husayn (a.s.) no difference will remain between the two. Every one is aware that there is a world of difference between the two sects in the beliefs as well as actions. Take a look at a few examples.

1. The major differences is in the testimonies being borne. The Shiites bear three testimonies which includes the Mastership (*Wilayah*) of Imam Ali (a.s.) whilst the others just stop at two.
2. The Shiites do not ascribe a body to Allah (s.w.t.) and consider Him (s.w.t.) to be beyond sight. The other sects, however, ascribe a body for the Divine Creator and they all agree that He (s.w.t.) can be seen.
3. The Shiites believe in the Justice of Allah (s.w.t.) to be part of their primary beliefs whereas the others consider it otherwise.
4. The Shiites believe in the Infallibility of the Holy Prophet (s.a.w.) whereas the other sects believe that he (s.a.w.) is prone to error. The Shiites believe that the Holy Prophet (s.a.w.) is a Prophet all the times whereas the others consider him (s.a.w.) to be a normal person some of the time.
5. The Shiites believe in *Imamate* and is part of their fundamental beliefs whereas this concept simply does not exist amongst the others.
6. The Shiites believe in *Raj'at* (Return) whereas the others have no such belief.

I have merely glanced at the summary of the beliefs and have not paid any attention to the actions as even they have a lot of differences among themselves. You can see from above that the two major sects are fundamentally difference

and those who consider them to be similar are either deluding themselves or others.

Even so, the Fatwa of Agha e Khomeini has been given on page 54 of the book 'Sunni Shiite differences an unreal' "This act of differences among the Ummah is forbidden in law and it is obligatory upon all Muslims to oppose this".

This tune of the amalgamation of the two Sects is so embedded in their minds that even the Shiites today have lost faith in their own beliefs to the extent that they are not sure whether they will be going to Paradise or become the fuel of the fire of Hell. They have started blaming Allah (s.w.t.) for creating the differences between the two Sects and so these people are now trying to amalgamate the two Sects against the Plan of Allah (s.w.t.). In the first page of the above book it has been stated: 'Whatever the reason might be behind the formation of the Sects, but the reality is that we have had to pay a very heavy price for this as the existence of these Sects has given strength to the enemies of Islam. The Shiite/Sunni difference is only a difference of actions, and this small difference does in no way justify the division of this nation into two. As it will become clear from reading this book, at the most the difference between the two is the same as the differences which exist among the four Sunni schools of thought'.

Did you realise what type of people these are and what type of Islam they have, and how much it relates to the Shiite sect? This is then evidenced further in the book: 'New constructions and the leaders of the oil rich states and their puppets know full well that neither an army is needed nor weapons, but only a handful of pretenders are needed who can issue *Fatwas* as and when needed. They then got some of them to declare the revolution as a Shiite revolution'.

In order to gain conviction I am now quoting the words of Agha e Khomeini from page 54 of the book so that it can be concluded that this revolution has nothing to do with the Shiite religion: 'We desire that we should have an Islamic government and that our decisions would be in accordance with Islamic law; the same Islam that was revealed unto the Holy prophet (s.a.w.) in which there was no concept of Sunni or Shiite sects. There were only Muslims, and the difference schools of thought did not exist'.

I don't understand how this belief came to the lips of this man and which Islam it was that he is talking about. The Islam which reached us through the Holy Imams (a.s.) is the Shiite sect, whilst the one which came through the companions formed the Sunni sects. They are trying to stop these two types of Islam and are adopting for themselves a third type. There is no doubt that the correct Islam is the one which revealed unto the Holy Prophet (s.a.w.), but how did this Islam get to them directly? Maybe someone can untangle this knot. This much is for sure that in their view both the companions as well as the Holy Imams (a.s.) are unreliable. In the madness of the unity of the Muslims, they have falsified their own religion and the people regard this as some sort of an achievement. It is

further stated: 'The stand for the unity of Muslims was regarded by some as impossible to achieve while others deemed it to be possible. They said that we should unite on common beliefs, on which faith is not necessary, neither are these from the fundamental beliefs nor from those necessities of religion who avoidance is prohibited, and respect each others emotions'.

You can realise how dangerous this ground is on which they are taking us. Based on this, the other sects have nothing to lose, but the Shiite faith is based on Justice of God (*Adaalat*) and *Imamate*, and if these two are taken away from it then where would it leave the Shiite sect?

In order to achieve their aims they have ignored what is right and what is wrong. They created a belief that it does not really matter which Sect you follow for they will all lead you to Paradise, and so on page 25 they printed a statement of Sheykh Shaltout: 'Allah (s.w.t.)'s religion and its laws are not based on any particular school of thought. These are all sects based on jurisprudence and are all acceptable in front of Allah (s.w.t.).

They have then quoted Sheykh Muhammad Al Ghazali: 'Both groups have paced their beliefs on the Unity of Allah (s.w.t.) and the Prophethood of the Holy Prophet (s.a.w.) and none of them has any preference over the others about this, and they are seekers of salvation'.

WHO CONCEIVED THE PLANS FOR THE REVOLUTION?

There were three groups who conceived of this.

1. A specialist group of Iranian Mujtahids.
2. The Muslim Brotherhood (Ikhwan Al Muslimeen).
3. Jamaa't Islami Pakistan.

Let me first introduce to you the Muslims Brotherhood.

THE MUSLIM BROTHERHOOD

This organisation was set up by an Englishman called John Phelby who changed his name to Sheykh Muhammad Phelby. The details of this can be found in the book 'History of the Family of Al Saud' by Nasir Al Saeed. John Phelby go together a lot of the followers of Sheykh Abdul Wahhab with long beards and the students of Usool E Fiqh. He got them to issue Fatwas that whosoever opposes Abdul Aziz Ibn Saud is a unbelievers and should therefore be killed. An army of religious people was collected who were obedient to these Sheykhs, who were named as 'Jaysh Al Ikhwan' (Army of the Brotherhood).

Ibn Saud collected an army of thirty thousand of these equipped with British weapons. This army was known as 'Jaysh Al Ikhwan Ul Muslimeen' (The Army of the Muslim Brotherhood). This is the Muslim Brotherhood which made an appearance in Egypt. It had its branches in many parts of the world under different names. In Pakistan its branch is called Jama'at E Islami. All these branches had one aim and purpose – take control of the affairs of the country. They met with stiff opposition as there are four schools of thought among the Sunnis who opposed them. In Egypt all their activists, whose leader was Syed Qutb, were lined up and shot by the then leader Jamal Abdel Nasser. In Pakistan they were rejected by the people and their mission failed. However, in Iran where the majority of the people were Shiites, a special group of Mujtahids found it easier as a lot of them were in their Taqleed. They stepped over the dead bodies of more than a hundred thousand people and claimed the government.

This was a short introduction of The Muslim Brotherhood about which the author writes: 'In this book the position of the Shiites in the well known organisation of the Arab world, The Muslim Brotherhood, has been clearly set out. The top Scholars of the Shiite world are the founding fathers of this' - (Page 3). Now we come to the main purpose of the revolution which is to be found on page 143 of the book.

'In the book *Al Harkat Al Islami Wa Tahdeeth*, Ghanoushi has considered this new thinking to be the same as the one by Imam Hassan Al Banna, Allama Mawdudi, Syed Qutb and Imam Khomeini'.

The compiler is of the opinion that a new discipline will emanate from Iran. Under the heading 'What do we mean by a new movement?', he writes: 'Our purpose is that thinking which will come about from the formation of an Islamic government and this explanation is in accordance with all the three movements – The Muslim Brotherhood, Jama'at E Islami Pakistan, and Iran's Islamic revolution'.

THE STARTING POINT

In the book 'Sunni V/s Shia A Pitiful Outcry' he writes on page 17 : One of the thinkers of The Muslim Brotherhood, Suleym Al Hansawi, has written in his compilations *Al Sunnat Al Muftara*: 'During the formation of this organisation for the unity of the Muslim countries Imam Hassan Al Banna and a Shiite Mujtahid were present. Unity between The Muslims Brotherhood and the Shiites was created resulting in the tour of Cairo by Nawwab Safavi in 1954. Everyone knows that Imam Hassan Al Banna met Ayatullah Kashani in 1948 during Hajj and there was an understanding and similarity of views between them'.

And when Nawwab Safavi went to Damascus he met the caretaker of The Muslim Brotherhood Dr. Mustafa Al Sibai. When Dr. Sibai complained about the irrelidousness of the Shiites and their inclinations towards nationalistic parties,

Nawwab Safavi said in clear words, 'Those Shiites who wish to be true Ja'faris should join The Muslim Brotherhood.

This is the Nawwab Safavi who was the leader of the *Fidayee E Islam*. Despite having the Shiite ideology they still hold the belief in Muslim Unity and they have with them a detailed plan for this. On page 19 he is quoted as saying: 'Come, let us all work together for Islam and forget everything else in this struggle. Hasn't the time arrived for the Muslims to become aware and eradicate the differences between the Shiites and the Sunnis.

When the Shah of Iran ordered the execution of Nawwab Safavi, Fateh Yaqin of The Muslim Brotherhood commented: 'In this way a Shiite Muslim has become part of the martyrs of The Muslim Brotherhood. Is there any Nawwab present in Iran today who can correct what is happening?' The writer says: 'And so Fated Yaqin was waiting for another Nawwab from Iran. But O my God! Why are these people so worked up about the Nawwab of Iran? These Nawwabs are greater than the previous ones'.

If you were now to think over this drama played out in the name of Muslims Unity, you will not come across the names of the *Hanafis, Shafeis, Malikis and Hanbalis* anywhere. Are they not all Muslims? Should they not have been included in this Muslim unity? But no! In all this they are nowhere to be seen. Only two groups stand out as hot headed in this. The Muslim Brotherhood and its branches and some Iranian Mujtahids. This is sufficient for you to realise what the purpose of all this was.

The following conclusion can be drawn from all the evidence presented above:

1. On Page 12 there is a statement from The Muslim Brotherhood: 'This revolution is under the leadership of such an Imam who is the collective pride of Islam and the reason for the high status of the Muslims'.
2. On page 41 – In west Germany a historical leader of The Muslim Brotherhood, Assam Al Attar, sent quite a few congratulatory telexes to Imam Khomeini and asked the Imam of the Ummah to supplicate for him. His recorded cassettes have been distributed among the young Muslims.
3. On Page 141 - In Sudan, The Muslim Brotherhood had a great demonstration in the University of Khartoum and Hassan Al Turabi who is a well known politician, went to see Imam Khomeini and expressed his full support.
4. On Page 43 – Faqih Yaqeen, a leader of The Muslim Brotherhood has made more than one trip to Iran and has expressed his support in his speeches. In Jordan, Abdul Rahman Khalifa, who is the leader of The Muslim Brotherhood there, has also expressed his support for the revolution, before and after it. Niyaz Yusuf, a poet, has advised all Muslims to support Imam Khomeini in his poems. He says: 'Khomeini is

- the Imam and Guide who has got rid of injustice. (It is surprising that he has not seen the injustices in Saudi Arabia and did not start a movement over there. This is because they have already established themselves over there. Their main purpose was for the destruction of the Shiite Sect in which they have succeeded. And so if they do not celebrate over this then what else will they do?) We have given our commitment to Imam Khomeini and we will eradicate the darkness of polytheism with our blood so that there will be light in the universe.
5. The Fatwa of Maulana Maudid of the Jama'at E Islami Pakistan has been printed in the magazine 'Al Dawah' of 1979: 'Khomeini's revolution is an Islamic revolution. All the Islamic organisations and youth groups are involved in this. All Muslims in general and Islamic organisations in particular should help this revolution in every which way they can'.
 6. On Page 50 – Maulana Maudidi, who was a great thinker of this century and is revered by many has said that it is the religious, moral and legal duty of every Muslim to support this revolution.

You have seen the praise of Maulana Maududi. It has been assumed that it is the religious, moral and legal duty of every Muslim to follow Maulana Maududi. Their predicament is that they could not even manage to hold a gathering in their own headquarters due to lack of support. The situation of Jamaat E Islami is in front of your eyes and all Sects are aware of this. Sometimes they seek support from the Hanafis and sometimes from the Deobandis. There is a very strong and deep relationship between the revolutionaries and the Jamaat E Islami Pakistan. This can even be gauged by the fact that soon after the revolution, the first group that visited Iran was not a Shia one but a group of Jamaat E Islami Pakistan under the leadership of Mian Tufail Muhammad.

THE DREAM OF RULING THE WORLD

The plan of the Mullahs was not restricted to Iran, but they were aspiring to rule the world and they wanted all the people to be clothed in this. And so, on page 55 of the book it says: 'Iranian Muslims, alongside the true believers have lifted the banner of the preservation of all religions'. And on Page 42,: 'It was thought that the armies of the other countries would bring down their respective governments just as the Iranian brought down the regime of the Shah'. Apparently, these are just a few words, but ponder over this and you will see that what this was leading to was wholesale bloodshed and destruction'.

On Page 47, this was issued from the international organisation of The Muslim Brotherhood: 'Kill the opposition in your area for this opportunity may never arise again'.

Iqbal had told the truth when he said: 'The religion of the Mullahs is mischief in the way of God'.

They had even carved out their authoritative boundaries, after their conquest of the world. On Page 29: 'The Muslims Brotherhood's leader of the first line of the current times, Syed Hadi, writes in his book 'Al Islam: 'Each sect will have autonomous authority in its own area and they will chose their own leaders. It will be obligatory upon all of them that they should be obedient to the caliphate'.

LICENCE OF THE REVOLUTION

It has been proven from above that this revolution had nothing to do with the Shiites. It was due to the fact that the leaders were Shiites, therefore they needed some sort of legitimacy for this, and so they made use of two things as a shield. The Holy Quran and the life of the Holy Infallibles (a.s.).

The problem was not of Caliphate or Imamate or Trusteeship or *Ul Il Amr*, but of making claims to these so that legitimacy can be obtained for their actions. On Page 72 of the book 'Islamic Government and the Rule of the Jurist': 'That Quran whose stance is against the Emperors'.

What I am saying is that if someone were to hold this belief without referring to the Holy Quran then that is another matter. Those that are aware of the Quranic Injunctions or those that read the Quran with its translation will find it difficult to believe this stance. The Holy Quran is the Proof of Allah on His servants and not a declaration of an emperor. Go and read the whole Quran. There is no place where Allah (s.w.t.) has instructed His (s.w.t.) Prophet to overcome a king. Allah (s.w.t.) did not send the Prophets so that they should leave aside the propagation of religion and get involved in political affairs and the achieving the rulership of governments. Did any Prophet tell the king of his time that he should abdicate in his favour? The Prophet Musa (a.s.) did not tell the Pharaoh that he should hand over his government to him (a.s.). he (a.s.) told the Pharaoh to hand over the Israelites so that he (a.s.) should guide them and correct them. In the story of Prophet Dawood (a.s.) also we cannot see that he (a.s.) was told by Allah (s.w.t.) to overturn the throne of Goliath, but it was the people who requested Prophet Dawood (a.s.) to appoint a king for them so that they can defend themselves. Prophet Dawood (a.s.) fought against Goliath, in the army of Talut as an ordinary soldier. It was not his (a.s.) aim to dethrone Goliath and become the king. It was a defensive battle which is ingrained in human nature.

Out of all the Prophets, only four of them had a government – Prophet Dawood (a.s.), Prophet Sulayman (a.s.), Prophet Yusuf (a.s.) and the Holy Prophet (s.a.w.). None of them struggled to achieve their governments and none of the other Prophets expressed such an intent. The Holy Prophet (s.a.w.) did not overcome Madina and established a government there. He fled from Mecca due to the dangers there and migrated at the request of the people of Madina. The Holy Prophet (s.a.w.) did indeed call them towards the true religion but did not aspire for their government. And so for the claim that: 'The Holy Quran's whose

struggle is for standing against the emperors', is nothing but a false accusation against the Holy Quran and make is a plaything. It is possible for this to be the view of Hassan Al Banna, or Nawwab Safavi or The Muslim Brotherhood, but the Holy Quran is free from such frivolities.

HOW WAS THE MAP OF THE REVOLUTION MADE?

Although evidence from the Holy Quran was given to prove the creation of the revolution, you will be taken by surprise when you realise the factors behind this revolution. The Holy Quran is nowhere to be seen.

On Page 152 – 'When I was in prison, I came across **the books of Nehru**. He wrote these books when he was in prison and did not know whether he will be released or be killed. He had mad a plan for the independence of India. When he was released, he acted upon the very same plan that he had conceived of whilst in prison, and he became the prime minister of four hundred million people'.

I have no need to say any more about this. **The plan of Nehru and the shield of the Holy Quran**. Anyhow, this was his first reason. The second reason was the reference to the lives of the Holy Imams (a.s.), which is even more dangerous than the first. The first thing he did was to speculate on the thinking of the Holy Imams (a.s.). What would they have done in this situation? What would they think about? He found all this out and in this inspirational state he did not even spare the Holy Imams (a.s.). The second thing he did was to utilise the situation of the Banu Abbas with the Ahl Ul Bayt (a.s.). Why did he do that? Only for the gaining of government.

On Page 74 – 'The oppressor rulers knew full well that if the Holy Imam (a.s.) have time to spare then they will surely take a stand and make life difficult for us. You can see that Haroun kept the Holy Imam Musa Al Kadhim (a.s.) in prison for many years and Manoun kept the Holy imam Ali AL Ridha (a.s.) under close scrutiny and eventually had him poisoned. This was not because they were of the Family of the Holy Prophet (s.a.w.) but Haroun and Mamoun understood them to be on the true religion. Anyway, this was because they knew that the children of Ali (a.s.) were desirous of government and claim that the Caliphate is rightfully theirs. They thought that if the Holy Imam Musa AL Kadhim (a.s.) were to be left free then it is possible that when the circumstances are favourable to him (a.s.) then he (a.s.) would take a stand and destroy their governments. And so they never gave them respite. **Do not have any doubts that had the Holy Imam Musa Al Kadhim (a.s.) been given any leeway he (a.s.) would have definitely taken a stand and brought down their governments. These people were desirous of the governments of Banu Abbas and would sacrifice everything for that. They did not have any particular enmity with the Ahl Ul Bayt (a.s.)**

You have read the reasoning given above. Remember this! There is no honour for anyone except that which has been given in charity from the door of the Holy

Infallibles (a.s.). And so, from someone's words, whoever it may be, were to degrade the Holy Infallibles (a.s.) in any way then this is the criterion which should be used and these words should be rejected without a moment's hesitation otherwise you will end up being unjust to the Holy Infallibles (a.s.). They have done this because they have considered the Holy Imams (a.s.) to be similar to themselves – helpless. They have assumed that the Holy Imam (a.s.) would also be dependent upon reasons just like us. He (a.s.) has no personal actions. He (a.s.) reacts to the prevalent circumstances. And if nothing could be done then he (a.s.) kept quiet. **As if keeping quiet is due to his helplessness and not his policy.** All this is either due to the lack of understanding of the station and greatness of the Holy Imams (a.s.) or is being done deliberately. **You tell me! How was it possible that Ali (a.s.), who lifted the gate of Khyber with his two fingers, was taken away by a few people with a rope around his neck? And if they say that Ali (a.s.) was alone, then how come nobody from the multitude had the courage to exhume the body of the Holy Prophet (s.a.w.)? Ali (a.s.) was alone even then.** Does this person who has offered this lame excuse not realise that each of the Holy Imam (a.s.) has his own purpose to fulfil which he (a.s.) does so at its appropriate moment in time? He (a.s.) does not do anything else except fulfil this purpose regardless of the circumstances that prevail.

AL KAFI - H 735, Ch. 61, h2

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from abu al-Hassan al-Kinani from Ja'far ibn Najih al-Kindi from Muhammad ibn Ahmad ibn 'Ubayd Allah al-'Umari from his father from his grandfather from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: *"Allah, the Most Holy, the Most High sent a document to His prophet, recipient of divine supreme covenant, before his death. He then said, 'O Muhammad, this is your will to the noble ones in your family.'* He asked, *'Who are the noble ones in my family, O Jibril (Gabriel)?'* He then said, *'They are Ali ibn abu Talib and his sons, recipients of divine supreme covenant.'* On the document there were several seals of gold. *The Prophet, recipient of divine supreme covenant, delivered it to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and commanded him to open one seal and follow the instructions for him therein. (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, then opened one seal and followed the instruction in it. Then he delivered it to his son al-Hassan, recipient of divine supreme covenant. He opened a seal and followed that which was therein (to follow). He then delivered it to al-Husayn, recipient of divine supreme covenant.. He opened one seal and found therein instructions that asked him to rise for martyrdom with a group of people. That there will be no martyrdom for them except along with you and sell yourself to Allah, the Most Holy, the Most High. He followed all the instructions. Then he delivered it to Ali ibn al-Husayn, recipient of divine supreme covenant. He opened one seal and found therein instructions that asked him to fix his gaze just before him and remain silent, secluded in his house, and worship his Lord until his death will arrive. He did as*

he was instructed and then delivered it (the sealed document) to his son Muhammad ibn Ali, recipient of divine supreme covenant. He opened one seal and found therein instructions that asked him to speak to people and make them learn. That he should not fear anyone except Allah, the Most Holy, the Most High; no one can harm him. He followed the instructions and then delivered it to his son Ja'far, recipient of divine supreme covenant.. He opened one seal and found therein instructions that asked him to speak to people, make them learn, propagate the knowledge of his family (Ahl al- Bayt) and affirm the veracity of his righteous ancestors. That he should not be afraid of anyone except Allah, the Most Holy, the Most High; he is secure and safe. He did as was instructed and then delivered it to his son Musa, recipient of divine supreme covenant.. In the same way Musa, recipient of divine supreme covenant, will deliver it to the succeeding Imam and so on up to the appearance of al-Mahdi, recipient of divine supreme covenant.'"

AL KAFI - H 737, Ch. 61, h4

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from al-Harith ibn Ja'far from Ali ibn Isma'il ibn Yaqtin from 'Isa ibn al-Mustafad, abu Musa al-Darir who has said the following: In the script of al-Safwan there is the following addition: "Ali in Ibrahim has narrated from his father from 'Abd Allah ibn 'Abd al- Rahman al-'Assam from abu 'Abd Allah al-Bazzaz from Hariz who has said the following: "I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, why is it that you, members of the family of the Prophet, recipients of divine supreme covenant, live such short lives? Your deaths are so close and soon after the other Imam even though people need you so much?' "The Imam said, 'For every one of us there is a document that contains what he needs to do within his time. When his assignment according to the commandments therein is complete, he learns that his time of death has arrived. The Prophet, recipient of divine supreme covenant, comes to him to give the news of his death and informs him of all that is for him with Allah.'

Can you accept that a seeker of knowledge like myself is aware of these statements while the one who is emulated by multitudes of people is unaware of this? And his statement, '**Do not have any doubts that had the Holy Imam Musa Al Kadhim (a.s.) been given any leeway he (a.s.) would have definitely taken a stand and brought down their governments'**, how much does it carry in the light of this? Only two possibilities exist based on his reasoning. Either the Holy Imam (a.s.) was unaware of his plan of action or else he (a.s.) did not carry it out due to lack of courage. Whichever of the options you chose, you will end up losing your faith. The only possibility that exists otherwise is to openly falsify the one who is reasoning like this.

The reality is that historically as well as from the statements of the Holy Imam (a.s.), this reasoning which has been presented, cannot be proven. If Imam Musa Al Kadhim (a.s.) wanted to overthrow the government he (a.s.) could have done

so, but he decided to keep quiet as this was the right thing to do. If Imam Ja'far Al Sadiq (a.s.) wanted to rule, he (a.s.) would have accepted the requests of the Khorasanis and assumed the Caliphate, as this was a golden opportunity for him (a.s.), but did not do so. Alas! These accusations have been thrown as the Holy Imams (a.s.) that they (a.s.) used to make war preparations at home, and had the opportunity arisen, they would have taken a stand and overthrown the government. What is strange is what he has said about the Banu Abbas that they neither had any particular enmity against the Holy Prophet (s.a.w.) nor against the Holy Ahl Ul Bayt (a.s.). This was just a political matter just like when Aurangzeb has his brothers killed and Mamoun had his brother Ameen killed. This is despite the fact that every page of history as well as the statements of the Holy Imams (a.s.) bear witness that these accursed people were enemies of God, enemies of religion, adversaries of the Holy Prophet (s.a.w.) and His Family (a.s.). They were thirsty for their blood and used to envy the greatness of their (a.s.) position and status. They were afraid that the multitudes of followers of the Holy Imams (a.s.) might rise up against them, although the Holy Imams (a.s.) never made any such moves and they always used to reiterate that this will be done by the Al Qaim (a.s.). Despite this, a lot of people of low understanding (whose understanding was similar to the Mujtahids of today) used to take a stand against the governments, and they never had the support of the Holy Imams (a.s.).

WHAT KIND OF REVOLUTION WAS THIS?

From the discussion above it has become crystal clear that this revolution was at the most a political revolution. It was never ever a sectarian, religious or spiritual one. If you were to ask me proof of this then I will say that there is no better proof than witnessing it. Hearsay evidence is something else whereas eyewitness is something else. I hereby invite you to go to Iran and survey the situation for yourself. I am not saying this by just sitting in my living room, rather I am making this statement after having been there myself and interacted with the people of Iran. These are the conclusions that I have reached:

1. The Iranian currency has fallen in value by a third.
2. Inflation is sky high.
3. People's purchasing power is on its last breath.
4. People are complaining about their poverty.
5. People are finding it difficult to make ends meet.
6. Harsh and crazy laws have resulted in the virtual obliteration of the tourist industry. In this situation, calling this a cultural revolution is a joke.

Intellectual, religious and spiritual revolution is one where the people's thoughts have been changed and they freely adapt to the new life. Changing people's lives by the force of law cannot be called a revolution. When you survey the situation

you will see that the situation is quite opposite to the drum that is being beaten that the people have changed into being pious, God-fearing overnight and that they are now avoiding frivolities,

1. The people's appearance is different from their actual lives. The women observe *Hijaab* when they go out and about, but at home they are the same as what they used to be during the previous regime.
2. During marriage and other occasions, the custom of dancing is still being carried on to the extent that the bride herself participates in dancing.
3. Music is being played commonly. Recorded tapes are being sold openly in the market place. They used to listen in secret before, but now it is being done in the open. It looks as if the government is turning a blind eye to this desire of its public. This is being done in the buses, hotels, and even in the parks which are under the control of the government. It is apparent from this that music has been accepted as part of life in Iran.
4. Drugs taking has increased and even under aged children can be seen to be smoking cigarettes openly. This is due to the cultural environment prevalent.
5. Men and women can be seen to be walking around hand in hand in parks and other places. It is another matter that the woman is clad in *Hijaab*.
6. Gambling dens have increase. If you were to take a tour of Isfahan especially at *Pul Khwaju* you will see a completely different world over there.
7. The custom of keeping bear is slowly decreasing and now more and more men are shaving off their beards.
8. The custom keeping a rosary in the hand and playing with it is also on the decrease. People are slowly returning back to their previous lifestyle.
9. They are considering the Holy Shrine of the Holy Imam Al Ridha (a.s.) as a goldmine. Instead of respecting and honouring the visitors, they are profiteering from them. The shopkeepers, taxi drivers and the government itself is involved in this. They are charging the visitors more in places where tickets need to be bought. In this situation, to call this a religious, spiritual, intellectual and moral revolution is a crazy man's dream. It is clear that this was nothing but a political revolution whose main purpose was to achieve power regardless of the price which needs to be paid. This has had not effect on the individual or the collective state of the people.

RESULTS OF THE REVOLUTION

The background and the powers on which this revolution was brought about, those in the know knew full well the logical results of this. Whipping up religious fervour and madness to bringing about a revolution and to expect good results is in itself a crazy thought. And so enmity, envy, narrow mindedness, extremism, hard attitudes, revengefulness, expressed itself in this religiousness. The attitude of respecting other people's views was eroded and the thinking 'I am the only one who is right and everyone else is wrong' was created. In the political, cultural, national and international arenas a hard-line attitude was adopted instead of an understanding one. Internally people were forced to adopt a robotic life. Killings and looting became a daily routine. Fear was implanted upon the people with the help of religious military forces so that no one would have the courage to lift his head. On the international scene Iran became isolated due to these policies. Only a few day had passed after this revolution, there was talk about exporting it to other countries based on the policies of The Muslim Brotherhood. As the Shiites were greatly influenced by the Mullas, those countries where the Shiites were the majority, it was only natural for the rulers to take notice and alarms bells started ringing. The Iran Iraq war was due to this. One day the veil will be removed as to who was behind this revolution. It is necessary to take a look at the effects of this in the Shiite world and in Iran itself was well.

1. The biggest effect was that Iran stopped becoming a nuclear power. All the agreements had been signed with European countries, technology from China, and Plant from Russia.
2. Before the revolution Iran had become the Superman of the area and no one had the courage to do anything about it. Iran had such a large array of helicopters which was even bigger than that of America itself. It had an air force which was even more modern than that of Israel. It had more than forty thousand tanks and other hardware which cannot even be numbered. After the revolution I don't what happened to this. Did the earth swallow this or the sky took it up. The situation was such that even a small country like Iraq invaded Iran and got it embroiled in a baseless eight year war. Iran was moved fifty years back in its progress. Historically, a lot of powers have wreaked destruction upon Iran, but the destruction that was brought about by this revolution far exceeds all of these enemies.
3. Religious terrorism became the rule from which no one was safe. The police Savak was replaced by the revolutionary guards who considered everyone as their slaves. Even today they are treating visitors like prisoners of war in the name of security. The situation in Iraq is even more difficult but they do not treat visitors like this.
4. A show off society was born which had made exoteric worship as its bedspread and cover. These people had prostration marks on their foreheads and rosaries in their hands, but their purpose was to gain the world in the name of religion.

5. Beliefs were destroyed and Mullah worshipping reached its peak. The *Kalema* was changed and the national *kalema* was adopted from the adversaries. In the Adhaan, instead of saying Allahu Akbar, Allahu Akbar separately, it was being recited together. From the third testimony, '*Ameerul Mo'mineed Imamul Muttaqeen Aliyyun Wali Ullah*' was taken out. In the prostration they started using their knees instead of their palms. In the Slaam they have started looking left and right.

These were just a few examples, otherwise a whole book can be written about this.

THE EFFECTS OF THE REVOLUTION ON PAKISTANI SHIITES

There is a basic difference between the religious background of Iran and Pakistan. In Iran, both the *Mehraab* and the *Mimbar* were in the hands of the *Fuqaha*, and so during and after the revolution they used these two tools to their full extent. They had very few obstacles in this. In Pakistan the *Mehraab* was in the hands of those who play around with *Fatwas* whilst the *Mimbar* had always been in the hands of the *Zakireen* who used to teach people about their beliefs and recite the praises of the *Ahl Ul Bayt* (a.s.) and their grief and thus strengthen their faith. From the smallest to the biggest of the *Zakireen*, all their methodologies were the same and they hand control over the beliefs of the people and so the *Fatwa* players had difficulties in spinning their webs here. And so started the conflict between the *Mehraab* and the *Mimbar*. An organisation was set up to discredit the *Zakireen* and that the control should rest with the *Fatwa* players. It was either the centuries old tradition or the grace of the Master (a.s.) that the people stayed focussed towards the praises of the *Ahl Ul Bayt* (a.s.). From the *Mehraab*, instead of the praises of the *Ahl Ul Bayt* (a.s.), they started heaping praises on the leaders of Iran and got people acquainted with their titles. Such an environment was created as if the Holy Imam (a.s.) had himself appeared in the shape of these Mullahs. It became obligatory to obey the Mullahs just like obedience is obligatory to the Holy Imam (a.s.). A group of seven Mullahs was created to discredit the *Ahl Ul Bayt* (a.s.) as much as possible through their lectures. These satanic thoughts of theirs is to be found in books like '*Ahsan Al Fawaaid*' and '*Usool al Shara'ie*' which are available even today. Since all this was done with the blessings of the government, there it kept quiet about it and did not oppose them even the slightest. This was the government's purpose anyhow that the *Ahl Ul Bayt* (a.s.) should be discredited to such an extent so that their own leaders should have some respect among the people. But the *Zakireen* did oppose these lectures of theirs and a lot of books were written against them, but nevertheless, a group of people came into being that started worshipping the Mullahs and was happy with the disrespect of the *Ahl Ul Bayt* (a.s.). This small group is still existing today and is a thorn in the hearts of the Shiites.

Over here a paramilitary force was set up similar to the revolutionary guards of Iran. This group's purpose was that if anyone were to speak against any mullah

then it would act against him. And so attacks were started against the Zakireen who used to explain the true beliefs of the Shiites and expose their deceit. For example the attacks against Allamah Taaj Ud Deen Hyder and Allamah Abdul Hakeem Buturabi. They used to recite slogans even during the *Majalises* of the Holy Imam Husayn (a.s.) in order to divert the attention of the people away from the Holy Imam Husayn (a.s.) and towards their own leaders. They changed the *Durood* and started singing the praises of the Mullahs which was the constitution of this group. I even heard a person say: 'The reason why Imam Husayn (a.s.) did not pray the afternoon prayer was because he was drenched in blood which is unclean and so prayer could not be done'. This group is still around today and has closed its eyes on the hereafter in its worship for authority and government. The common Shiite is fearful of this group and is scared of speaking out against them. This group has forgotten the lessons of history and does not understand that there is nothing that is eternal over here and there is an ending to every beginning over here. Maybe these people are unaware of what is to happen after this ending.

On the other hand in Iran a group of Mullahs was set up to start heaping praise on the revolutionary leaders rather than the Holy Ahl Ul Bayt (a.s.) so that people would slowly become unaware of their true beliefs and divert them towards exoteric acts of worship. This was because the people would then be dependent upon the Mullahs for their exoteric acts of worship and the mission of the Mullahs would move forward.

What happened in Pakistan was the religious terrorism became a way of life. Paramilitary groups began to be set up whose declared intention was to preserve the *Azadaari* of the Holy Imam Husayn (a.s.) but in reality it was to beat up and kill those Shiites who did not conform to their views. Contemporary history is witness to all this. In this way it became common knowledge that the Shiites of Pakistan were also trying to bring about a revolution similar to the one in Iran. The other Sect vehemently opposed this. Apart from Jamaat E Islami, all the others strongly opposed this. The other Sect then set up their own paramilitary forces whose main purpose was the general massacre of the Shiites. The indoctrination of these forces was that Paradise would become obligatory on the one who kills Shiites, or loots their properties, or inflicts some sort of loss on them. There were some people among the Shiite leadership who added fuel to this fire instead of calming things down. They were waiting for the time when massacres of the Shiites would become commonplace and there would be no safety for them. When this situation arose, their dreams, which had been dreamt along with The Muslim Brotherhood and Jamaat E Islami, came true.

When you look at the big picture you will see that these dreams were not of their own but of their masters, and that they were nothing but pawns in the big game. And so they started their slogans once again which they had at the start of the revolution whose purpose was the destruction of the Shiite beliefs. In order to stop this bloodshed an inter Muslim organisation was set up and an agreement was

signed. Have a look at this agreement and see for yourself. I am quoting this from page 3 of the magazine Zulfikar of 12th September 1995: 'The honour of the Holy Prophet (s.a.w.), the Holy Ahl Ul Bayt (a.s.), the Holy Imam Mahdi (a.s.), the pure wives of the Holy Prophet (s.a.w.), the honourable companions, and the rightly guided caliphs are part of faith. The who rejects them is outside the fold of Islam. Insulting them and discrediting them is forbidden and a crime'. This was signed on the 14th April 1995 by Mawlana Shah Ahmad Noorani, Mawlana Syed Sajid Ali Naqvi, Mawlana Syed Ali Al Musawi, Mawlana Muhammad Fazal Hyder (General secretary of Wafaq Shia Ulama), Mawlana Mureed Abbas Yazdani, Mawlana Qazi Husayn Ahmad, Mawlana Samee Ul Haq, Mawlana Zia Ul Qasim, Professor Sajid Meer, Mawlana Agham Taza Pooya, etc. etc.

Since there is a mention of the 'rightly guided caliphs' in this covenant that was signed, the magazine then goes on to explain this term.

RIGHTLY GUIDED CALIPHS

In explanation of the famous statement of the Holy Prophet (s.a.w.) that there will be twelve caliphs after him (s.a.w.), the famous Sunni Judge Qazi Ayyaz has written in his book 'Al Shifa', and the scholar Ibn Hajar Askalani in his commentary of Sahih Al Bukhari, jalal Ud Deen Suyuti in Taarikh Ul Khulafa, Mulla Ali Qadri in Sharah Fiqah Akbar and Shah Wali Ullah Dehlavi in his book Azaalat Ul Khifa have listed them as follows: -

1. Abu Bakr
2. Umar
3. Uthman
4. Ali (a.s.)
5. Muawiya
6. Yazeed
7. Abdul Malik Bin Marwaan
8. Walid
9. Suleyman
10. Yazeed Bin Abdul Malik
11. Hisham
12. Walid Bin Abdul Malik

Then there is a quote from Ibn Taymiyya, 'Some are of the opinion that Yazeed was from among the companions and some think he was a prophet and some think he was from among the rightly guided caliphs'.

Under this there was an excerpt from a interview of the Sipah E Sahaba leader Mawlana Qasimi: 'Despite our sacrifices, we only agreed with this covenant to be signed because if this can stop the cursing of the companions then we would have achieved our purpose. In 1400 years these two Sects have finally agreed that the one who abuses the rightly guided caliphs, the pure wives, the honourable companions, has nothing to do with Islam. Sajid Naqvi and Mured Abbas Yazdani are signatories to this that those who abuse the rightly guided caliphs, the Ahl Ul Bayt (a.s.) and the companions of the Holy Prophet (s.a.w.) is outside the fold of Islam'.

And so it is my advice to the Shiites that they should investigate the happenings at Saqeefa, the injustice upon the Ahl Ul Bayt (a.s.), the burning of the door of the Holy Lady Fatimah (a.s.) and the martyrdom of her unborn child Mohsin, the battles of Jamal, Siffeen and Nahrwaan, the killing of Imam Ali (a.s.), and Imam Hassan (a.s.), the tragic events of Karbala and the treatment of the Holy Family (a.s.), and the injustices that were heaped upon the other Holy Imams (a.s.), and forget about all that has been written in their books now. They should stop their mourning sessions of the Holy Imam Husayn (a.s.) as the finger now points to big people, and they might now end up being outside the fold of Islam. They should now come to a new Islam which was the one presented by the originators of the revolution. There is victory for them in this. We come from Allah (s.w.t.) and to Him we return. I have no more strength now to write any more about this revolution. Whoever wants to do whatever can do it. My work was only for the uncovering of the veil. And that I have done.

The reality is that all this audacity and courage was possible because the public was fooled into believing that the Holy Imams (a.s.) were just sitting tight at home and did not leave any guidance for us. The Holy Imam Mahdi (a.s.) did not guide us as to what our way of life should be during the major occultation and so the complete running of the affairs of religion is in the hands of the Mullahs. They cant turn and twist it as they feel like. They can play with it as they like and we have no choice but to be obedient to them.

In order to do away with this misunderstanding I am hereby quoting the Hadeeth of the Holy Infallibles (a.s.) in reference to what our way of life should be during the major occultation. There are numerous such Hadeeth and it is obvious that it is not possible for me to quote all of them and so I am only quoting a few of them by way of sample in which the Holy Imams (a.s.) have strongly forbidden us to get involved with the formation of government, political affairs of the state, violent demonstrations, and armed rebellions.

The Holy Imam Muhammad Baqir (a.s.) said: 'I am advising you to fear Allah (s.w.t.), stay away from the crowds of people and stay at home. Stay away from those of our family that take up armed rebellions as they have no purpose or destination. Know this as well that whichever group that takes a stand will not be able to eradicate injustice nor will it be able to bring honour to religion, but afflictions will come upon them which will break them up' – **BIHAR UL ANWAAR VOL 11; PAGE 276 (URDU)**

The Holy Imam Ja'fa Al Sadiq (a.s.) said: 'You people sit at home. When you see me that I have associated myself with someone, then arm yourselves and come towards me'. – **BIHAR UL ANWAAR VOL 11; PAGE 287 (URDU)**

The Holy Imam Ja'far Al Sadiq (a.s.) said; 'At this time sit at home and your coming out will create strife as Allah (s.w.t.) will occupy with those matters which they do not approve of. – **BIHAR UL ANWAAR VOL 11; PAGE 287 (URDU)**

The Holy imam Ja'far Al Sadiq (a.s.) said: 'You keep your mouths shut and sit at home as this matter will not be for you nor for the people' – **BIHAR UL ANWAAR VOL 11; PAGE 289 (URDU)**

The Holy Imam Muhammad Baqir (a.s.) said: 'So long as the earth and the sky are silent, you remain silent as well and do not come out as when the Master of the Time (a.s.) comes it will not be hidden from anyone. – **BIHAR UL ANWAAR VOL 11; PAGE 281 (URDU)**

It is written in Nahj Ul Balagah that the Holy Imam Ali (a.s.) said: 'Hold on to the earth and be patient during afflictions, do not give movement to your hands and your swords at all, hold your tongues, when Allah (s.w.t.) is not in a hurry for you then why are you in a hurry? - – **BIHAR UL ANWAAR VOL 11; PAGE 291 (URDU)**

The Holy Imam Ali Ibn Husayn (a.s.) said: 'By God, if anyone were to take a stand before the appearance of the Holy Imam Mahdi (a.s.), his example is that of a baby bird whose wings have not yet fully developed. Comes out of its nest and the children capture it and start playing with it'. – **BIHAR UL ANWAAR VOL 12; PAGE 85 (URDU)**

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'Sit at your homes silently so long as the earth and the sky remain silent, but when you get the news that Sufyani has made his stand then immediately come to us even though you may have to walk all the way'. – **BIHAR UL ANWAAR VOL 12; PAGE 85 (URDU)**

The Holy Imam Muhammad Baqir (a.s.) said: 'There is no better Jihad in this time than Hajj, Umrah and nearness to the Holy Imam (a.s.)'. **AL KAFI , BOOK OF DIVINE PROOF, CHAPTER 40, H8 (URDU)**

The nine Hadeeth above and the one I am about to quote hereby completes my book and they should be taken as the conclusion of this last chapter. I do not have any better proof than this nor does any person of faith has any need for it. Look at this last Hadeeth and remember me in your prayers.

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'Before the appearance of Al Qaim (a.s.), whichever standard (flag) is raised, then know that its leader is Taghoot (Satan) who is worshipping someone other than Allah (s.w.t.)' - - **BIHAR UL ANWAAR VOL 11; PAGE 287 (URDU)**

This book was completed in November 1999 which corresponds to Rajab 1420.

APPENDIX

UNDERLYING INTENTION

I am presenting a gift to all those believing men and women who had aligned themselves with falsehood only due to lack of knowledge. As they had not been exposed to the truth before therefore they should now come towards it as a bird returns to its nest and prove the fact that 'Everything returns to its origins'.

REFUTATION OF ACTION

I have no idea how many drowned and how many survived, but I am certain that the number of those who survived far exceed those that drowned, for which there is no amount of thanks that I can give in the presence of the Holy Imam Mahdi (a.s.) which will be sufficient. The reactions which I have received from not only Pakistan, but India, England and other countries as well, clearly prove to me that no matter how strong falsehood may be, it is not possible for it to eradicate the truth. Falsehood is not something which can be eradicated and that tells me that the believers hearts are not bereft of movement in matters of faith.

As Iqbal has said – Soften yourself and you will see that this clay is very fertile.

The only regret I have is that so far I have not received any academic response to my book. For example someone may have pointed out that in this book a particular reference is incorrect, or a particular Verse is incorrect or the conclusions that have been reached from them are not correct. The voice that was heard was that 'The write is an unbeliever! He has taken money from American and Israel. The buying of this book, reading it and keeping it at home amounts to disbelief'. Etc. Etc. Only those that do not have any evidence or proofs make this kind of talk. There is no basis for these kind of reactions. These kind of crazy assertions are not something on which time or paper should be wasted in response to it, but I do not want the Shiites to be left in any misunderstanding, no proof should be left out and there should be no room for escape.

WHAT IS THIS NEW THING?

One thing that was said was, 'This has been happening for a long time now and no one has raised a voice against it, so who is this guy who is creating new things in matters of religion?' The point is that if a blind person were to be given eyesight all of a sudden then everything will look new to him. This is their condition. These people have kept the Shiites in the dark about their real religion, and so many lies have been spoken that the Shiites have now come to believe

these lies as the truth, and so if someone were to speak the truth to them then they would consider it to be a new thing. When you read this book you will realise that I have presented the interpretation of the Verse of the Holy Quran as explained by the Holy Infallibles (a.s.). The Hadeeth I have presented are from extremely old Shiite source books. The 'Book Of Suleym Bin Qays Hilali' is the first Hadeeth book of the Shiite Sect written at the time of the Holy Imam Ali (a.s.). This book has been verified by three Infallible Imams (a.s.) – The fourth, fifth and sixth Holy Imams (a.s.). I have presented quotations from this book. I have also quoted from *Al Kafi* which was written during the minor occultation of the Holy Imam Mahdi (a.s.). There is no record of any reprimand about this from the Holy Imam (a.s.) and so this cannot be doubted. Then there is the period of Shaykh Sadouq which is very near to the beginning of the major occultation. I have quoted from his books *Man La Yahzurul Faqih* and *Illul U Shara'ie*. I have also quoted from the sermons of the Holy Imam Ali (a.s.) to be found in *Nahj Ul Balagah* and *Nahj Ul Israr*.

Sahifa Kamila is collection of supplications as taught by the Holy Imam Al Bin Husayn (a.s.) and is considered to be a very authentic book. I have quoted from this books as well. Nobody can dispute against the person of Allamah Majlisi, I have quoted from his books as well. I have also quoted from the well known Mara'jas, Allamah Hilli, Allamah Toosi, Allamah Muhammad Baqir Khowansari, Allamah Bakhshashi, Agha e Khomeini, Allamah Dastaghayb, Mufti Ja'far Husayn etc. Can you please tell me where have I brought a new thing from? The inventors of new things are those who have spoiled the map of the Shiite Sect and have established a religion which has neither to do with the Holy Ahl Ul Bayt (a.s.) nor with their (a.s.) religion. They have prohibited the asking of questions and in this way the whole population has been made to be subservient to them.

THIEVES BLOWING THE WHISTLE

The second accusation that has labelled against me is that I am breaking up the community and creating differences between them. Glory be to Allah (s.w.t.)! The people who are throwing this accusation at me are the very ones who have been doing nothing but this for centuries. Every person has his own set of beliefs, his actions are difference from others, some are emulating this guy and some the other (Taqleed), some are reciting something as an obligatory act and some as a recommended one, some are considering a thing to be prohibited whilst the same thing is considered by others as lawful and permissible, in one Mosque two congregational prayers are seen. Who has created these differences? Me?

I have a pamphlet on me which has a photograph of a particular Ayatullah and people have been invited to do his *Taqleed* as he is the real Ayatullah. Then there is a reference to a particular person who was given the title of *Ayatullah* whilst he was in prison in order to save him from the death penalty. Who has done all this mess? And the blame is on me? If in a crowd of falsehood, the raising of the voice of truth an inviting people to it equates to the spread of

dissension, then I accept this accusation willingly. If you were to take dissension to mean who you are saying it to be then all the Prophets (a.s.) would come under this as whenever a Prophet (a.s.) the people became divided into two groups of those with the truth and those with the falsehood. There can never be a compromise between truth and falsehood. Whoever reads my book will testify that its very purpose is to eradicate dissension, and that is through obedience to the Holy Infallibles (a.s.).

Is this not a central point on which the whole Shiite world can get united on? Is it no obligatory upon all to grab hold of the Firm Handle (Urwat Ul Wusqa)? I have a whole chapter dedicated to differences in my book where this matter has been extensively discussed in the light of Divine Verses and the statements of the Holy Infallibles (a.s.). And who is there who can accuse me of spreading dissension? Except for the one whose income has been adversely affected of course.

A BOOK OF KNOWLEDGE

This is also some sort of a joke. The accusation is that this is not an academic book. And when questioned as to why this is so, then answer comes back that this has been written in a layman's language and is therefore not a scholarly work. Glory be to Allah (s.w.t.)! Glory be to Allah (s.w.t.) again! These people are in need of a psychologist. Remember this and know this well that this is also a conspiracy which has been played out on the Shiites throughout the centuries that the books should be written in such a manner that it would be impossible for the common man to understand them and the knowledge should become exclusive to a particular group of people only and that the people would always be dependent upon them and keep their collars round their necks. And now if someone were to bring the knowledge to the doorsteps of the common people in their own language then obviously this would be unacceptable to them as their conspiracy would break up.

DOCTORPHOBIA

I am surprised that despite all the evidence and proofs these people, be they learned or ignorant, keep on repeating the same thing over and over again that 'If someone is sick then he needs to see a doctor and therefore if a religious problem arises then he needs to go and consult the priest'. From the first day they said from the pulpit of 'Baab Ul Ilm' that: 'This person wants everyone to become a Mujtahid and if this were possible then everyone would also become doctors'. This is a very big false accusation against me. I definitely do not want every person to become a Mujtahid. In fact I do not want anyone to become a Mujtahid. That thing which has nothing to do with the religion of Ahl Ul Bayt (a.s.) and has been taken from their (a.s.) enemies, how can I encourage people towards it?

Medical science is a worldly profession and Allah (s.w.t.) hasn't told us to adopt worldly professions that everyone should become doctors, engineers or lawyers. This is up to the individual which branch of knowledge he wishes to learn and which one he wishes to ignore. He can even decide not to do that and earn his living doing menial jobs. Allah (s.w.t.) has regarded all types of methods to earn a living to be an act of worship provided they are lawful in religion. In the matter of religion, however, Allah (s.w.t) has not left us free to decide but has made the acquisition of knowledge and obligation upon all Muslims. The Pure and Holy Imams (a.s.) has severely reprimanded those who depend upon others for knowledge and do not bother acquiring it themselves. Therefore the example of medical science with the knowledge of religion cannot be valid.

The second point which is necessary to make is that whether it is a doctor or an engineer, going to them is merely for consultation. You may have seen advertisements in various hospitals promoting medicine after which there are the words, 'If the symptoms persist consult your physician'. You will also have seen that we can go to any doctor that we feel like and there are no restrictions. We do not have to go to a particular one only. Going to a particular doctor does not restrict us from going to another one. There is also another warning which is displayed in the hospitals, 'Medication can be dangerous'. In other words, it could be dangerous to treat ourselves through medication without having consulted the doctor first. Now, if these people have decided that the cure for religious 'ailments' has been given to us by the Holy Prophet (s.a.w.) and the Holy Imams (a.s.), and then if someone were to create his own 'medication' in the form of religious laws and get other people to partake from it, would this not constitute 'self-medication'?

The third thing is that, be it a doctor or a lawyer, we have to consult them out of necessity. These illiterate friends of mine have taken this to equate to *Taqleed* (Blind emulation). Even the most serious person will not be able to hold back his smile at this. When we need to have a haircut we go to the barber for it, does this now mean that we are in his *Taqleed*? When we want to have our shoes repaired and go to the shoemaker for it does this mean that we are now his *Muqallideen*? (Emulators) And so by consulting the doctors we are not emulating him, but rather we are only consulting him. When turning towards a doctor does not constitute *Taqleed* then how can consultation with a priest, be so. Why are we being forced into it? This matter will become more clear by way of an example. Supposing a priest were to become sick and goes to the doctor. According to them he will then be doing his *Taqleed*. Now, the situation would be that both of them are in each other's *Taqleed* according to them. This like the chicken and egg situation. Which came first? Only those who are blind of intellect will regard the turning towards the doctors and engineers as *Taqleed*. These people do not understand what connotations come out of this. It is proven from history that whenever prophet (a.s.) or the Holy Imams (a.s.) fell ill, they consulted the physicians. But these people have their businesses to run and if the Holy infallibles (a.s.) get degraded in the process then so be it.

IGNORANT RESPONSE

One Allamah expressed intense disgust over my book. Someone asked him: 'Sir! If this book is so bad and a lot of people are being misguided with it, why do you not write a response to it?' He replied arrogantly, 'We do not respond to ignorant people!'

First of all, I have neither claimed to be a scholar, nor have I adorned myself with any titles. Furthermore the Holy Prophet (s.a.w.) has defined an ignorant person in this way: 'One who claims to be learned is the ignorant'. Praise be to Allah (s.w.t.)! I fall outside the ambit of this definition of the Holy Prophet (s.a.w.). This Allamah should worry about himself as he has adorned himself with the title of 'The Most Knowledgeable One' (Allamah).

CONSPIRACY TO DESTROY SHIITE LIFE

One person was so impressed with this book that he expressed his feelings that he agreed with all of it. Then he met this 'teacher of angels' who said to him: 'My friend! This book is very dangerous'. He asked: 'And why is that so?' The guy said: 'Have you not read the chapter on *Khums*? This is a conspiracy to destroy the Shiite way of life'.

Firstly, someone should ask him what connection do the Shiites have with *Khums*, for it is only for the Family of the Holy Prophet (s.a.w.) and not for the general public. Now, listen to me about the attitude that prevail against the Family Member of the Holy Prophet (s.a.w.) (Sadaat).

First of all they ruin their honour by asking them for proof of being *Seyyids*. Now where on earth is he supposed to get this certificate from? And even if he does succeed in doing so, when are they going to accept it anyhow? They want a Priest to certify it as he also has a living to make. Now, how does a strange Mullah know whether a person is a *Seyyid* or not? He just has to take some money and issue a certificate. And when this *Seyyid* gets this certificate to go and collect *Khums* he finds that there is a long queue before him. And when he finally gets his turn, he gets a miserly two hundred rupees in his hand from which he has to run his home, pay for hospital care and educate his children with it. The correct thing for these degenerate people to do would be to deliver the *Khums* monies directly to the homes of the *Seyyids* and not to make them queue up for it. When the government imposes a tax, does it come to their doors to collect it or do they go running towards their office to pay it in case they get imposed with a penalty. This situation of the *Seyyids* was either seen during the rule of the *Umayyid* and the Abbasid dynasties or it is being seen now at the hands of those who call themselves Shiites.

AN IMPORTANT OBJECTION

I have discussed 'Conjecture' as being a principle of Ijtihad in my book condemningly. I have presented Divine Verses and the statements of the Holy Infallibles (a.s.) which have strictly forbidden the use of conjecture. An objection was raised against me and a couple of Hadeeth were sent to me without any references attached to them. The first one quoted an incident whereby the Holy Prophet (s.a.w.) was leading prayers when a cry of a child was heard from inside his house. He (s.a.w.) shortened his prayers and went inside the house. When he (s.a.w.) returned the companions asked him: 'O Prophet Of Allah! Why did you shorten the prayers?' He (s.a.w.) replied: 'I surmised that it was Husayn (a.s.) that was crying'. Over here the Arabic word 'Zann' has been used by him (s.a.w.). The other Hadeeth which they presented to me is to be found in Sermon No. 54 of Nahj Ul Balaghah. When the people crowded around the Holy Imam (a.s.) pressuring him (a.s.) to accept the Caliphate, he (as.) said: 'I surmised that they would kill me'. Over here also the Arabic word 'Zann' has been used. The question they raised was that if the Holy Infallibles can act upon conjectures then why can't we? What I am saying is that they have only given me a couple of Hadeeth but I am referring them to a Verse of the Holy Quran where Allah (s.w.t.) has used the term 'Zann' for his truthful Prophet.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

[Shakir 12:42] And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

There you are! Now it has been established that the word 'Zann' has been used for a truthful Prophet and so I hereby present my congratulations to these people. I don't think this argument has been presented to me out of ignorance. I am of the conclusion that this is a joke which has been played on our religion. What I find to be strange is that these people do not even shirk from falsifying Divine Verse and Holy Narrations in order to justify their conjectures. The Holy Quran is quite clear is stating that the Holy Prophet (s.a.w.) NEVER used to speak of his own accord. Whatsoever was revealed unto him (a.s.) is what he (s.a.w.) spoke. What has revelation got to do with conjecture? And the Holy Imam (a.s.) is reported to have said that even if all the veils were to be lifted from him, it would not make an iota of a difference to his conviction. Despite this, these people have the audacity to associate these Holy Personalities with conjecture. Any aware person will testify that a word used by different people does not always carry the same meaning. We refer to ourselves as being alive and Allah (s.w.t.) also refers to Himself as being Alive. Does the term 'alive' carry the same meaning for both? We have also been referred to as people and so have the Prophets (a.s.) and Holy Imams (a.s.). Does this mean that we are all the same? I would have

never bothered to answer these frivolities, but as this is an academic discussion therefore I want my readers to understand this correctly.

At this juncture I would like to discuss five term which have been used for both the Holy Infallibles (a.s.) as well as the generality of people.

THOSE FIRMLY ROOTED IN KNOWLEDGE (RAASIKUNA FIL'ILM)

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

[Shakir 4:162] But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.

The believers from among the People of the Book have been referred to as 'Those who are firmly rooted in knowledge'.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرٌ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ
الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

[Shakir 3:7] He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

In this Verse it is the Holy Infallibles (a.s.) that have been referred to as those who are rooted in knowledge. How can we conclude from this that they are both equally firmly rooted in knowledge.

THE UNJUST

Take a look at these two Verses:

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ

[Shakir 3:57] And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَاهَدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Shakir 3:86] How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.

There are numerous such Verses in the Holy Quran. Two things can be established with these two Verses – (1) Allah (s.w.t.) does not guide the Unjust. In other words the unjust would be a people gone astray. (2) Allah (s.w.t.) does not befriend the unjust. In other words the unjust would be the enemies of Allah (s.w.t.). Let us now look for the same wordings used for Prophets (a.s.).

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

[Shakir 2:35] And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ
أَنْ لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[Shakir 21:87] And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

Now if someone has the courage he should come forward and say that this word has been used in the same meaning here that it was used for other people. Then

the ugly connotations of this would be assigned to the Prophets (a.s.) (God forbid!)

I know that these people are now going to teach me the difference meanings of the word 'unjust'. One thing is for certain, whatever type of injustice it may be, it is the opposite of justice.

KNOWLEDGE

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

[Shakir 29:3] And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

[Shakir 29:11] And most certainly Allah will know those who believe and most certainly He will know the hypocrites.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلَيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

[Shakir 57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.

If we were to take the same meaning from this word, then the conclusion would be that even Allah (s.w.t.) does not know the future events. (God Forbid!)

MAYBE (LA'ALLA)

This word is used when the speaker is not convinced of what he is saying. Allah (s.w.t.) has Used this same word for Himself (s.w.t) on numerous occasions. A few examples of which are:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

[Shakir 2:21] O men! serve your Lord Who created you and those before you so that you may guard (against evil).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

[Shakir 2:52] Then We pardoned you after that so that you might give thanks.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

[Shakir 2:53] And when We gave Musa the Book and the distinction that you might walk aright.

Are we now to conclude (God forbid!) that even Allah (s.w.t.) talks without conviction?

KINGDOM

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
وَتُعْزِّزُ مَنْ تَشَاءُ وَتُذَلِّلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

[Shakir 3:26] Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ
الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

[Shakir 4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

Are we now to take kingdom to mean the same in all these situations? This is the reason why the translators and the commentators have made us of interpretation on these occasions. The word 'conjecture' (Zann) also has to be looked at in the

same manner. The Holy Infallibles (a.s.) are at such a high level that the mere thought of uncertainty does not arise. For ignorant people like us, acting upon conjecture is shameful and prohibited as conviction is a condition for actions.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
بِمَا يَفْعَلُونَ

[Shakir 10:36] And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

After all these clarifications, no doubt remains, but I would still like to explain further as to what meanings are to be taken when this word gets used for the Prophets (a.s.) and the Holy Imams (a.s.).

Zann has three meanings linguistically – conjecture, doubt, and conviction. This is to derive a conclusion based on witnessing something based on knowledge and intellect. When you realise the difference between the knowledge and intellect of the Holy Imams (a.s.) and ordinary people, the matter would become clear. All scientists, philosophers and wise people are unanimous in concluding that the human being does not use more than a third of his brain. If he were to use more than this then he would become paralysed and go mad. In this way two thirds of the brain remains unused. This is where the first stage of revelations begins. Anyway, these are the possibilities. Practically, all the intellectuals and scientists so far have only managed to use five percent of their brain. The human has yet to exceed these levels. This means that ninety five percent still remains untapped. It is irrefutable that when a human being uses his deficient intellect to get to some conclusions, the matter will always be subject to doubt. In contrast the Holy Infallibles (a.s.) use their complete intellect. It is the same with knowledge. Our knowledge is restricted and localised, whereas the knowledge of the Holy Infallibles (a.s.) unrestricted and universal. And so whatever conclusions that will be reached by them (a.s.) based on their (a.s.) knowledge will be free from uncertainty and doubt. This is the reason why Allah (s.w.t.) has condemned our conjectures whereas those of the Holy Infallibles (a.s.) have been Praised. Too try and equate our conjectures with theirs is proof of our ignorance.

FRIDAY PRAYERS

A lot of questions came to me regarding Friday and Eid Prayers. I never respond to irresponsible talk and am not going to do so now. However, I will respond to academic questions which are raised with good intentions. Basically, all these questions can be summarised into one: 'Why should we not pray the Friday Prayers when there is an explicit Order for it in the Holy Quran?' This is a reasonable question and I consider it an obligation upon myself to answer it.

The first point to note is that the Friday Prayer is completely different from other Daily Prayers. It is an obligation to 'make up' for the missed Daily Prayers but there is not such regulation surrounding the Friday Prayer. There is no Order to leave aside trading for the Daily Prayers like there is for the Friday Prayer. The sermon forms an obligatory part of the Friday Prayer and there is not such obligation for the Daily Prayers. It is such an obligation that during the sermon no other prayer can be prayed. The purpose of the sermon is to achieve and understand the Holy Imam (a.s.) of our time and announce his apparent governance. The Prayer leader has to hold a stick in his hand during the sermon. All these factors point to one thing that the purpose of this is to explain the honour and dignity of the Holy Imam (a.s.). It stands to reason that this can only be done when the Holy Imam (a.s.) is physically present among us (Has come out of the major occultation). Allah (s.w.t.) neither gives us any pointless Orders nor is He (s.w.t.) in need of any of our Prayers.

OBLIGATORY PRE-CONDITIONS

Whatever obligatory acts that the Jurists deal with, they all come with conditions attached to them. These acts are only obligatory if the pre-conditions for it are met or else they become prohibited. For example, for a Prayer to be done it is a must that the clothes that we wear and the place where we Pray are not usurped property. Now if someone were to wear usurped clothes and start praying on usurped land and then respond to objections by saying that: 'Why should I not pray when there is an explicit order for it in the Holy Quran?', then this would testify to his ignorance and lack of intellect. And if in this condition this person does pray, then instead of worshipping Allah (s.w.t.) he would have ended up being disobedient to Him (s.w.t.). Similarly, for fasting, it is a pre-condition that a person is not sick or on a journey. And in this condition is a person insists on fasting saying that 'Why should I not fast when there is an explicit order for it in the Holy Quran', then he will end up being disobedient to Allah (s.w.t.) despite having fasted. For Zakaat (Poor rate) possession of taxable wealth is necessary. If someone were to say: 'Why should I not give Zakaat when there are explicit orders for it in the Holy Quran?' when he is not in possession of taxable wealth, then he will have rebelled against Allah (s.w.t.). It is a pre-condition of Hajj that a person has disposable income and if someone were to say: 'Why should I not perform hajj when there is an explicit order for it in the Holy Quran?' then he is being stubborn against Allah (s.w.t.). For Jihad the order of the Holy Imam (a.s.) is necessary and if someone were to adorn himself with weapons and come out saying: 'Why should I not do Jihad when there is an explicit order for it in the Holy Qur'an', then this will be classified as bloodshed and strife, not an act of worship. It is the same with Friday Prayers. This is indeed an individual obligation and whoever disputes this, is an unbeliever and an accursed one. It is necessary to understand that the Holy Quran contains summarised Orders the explanations for which were given by the Holy Prophet (s.a.w.) and the Holy Imams (a.s.). If you were to obtain a list of the pre-conditions of the Friday Prayer from any Mujtahid

you will see that from all the pre-conditions the most important one is the presence of the Holy Imam (a.s.). Even Mufti Ja'far Husayn has accepted this. If this was not the case then there would not have been so many difference interpretations of the Quranic Verses. If there is an explicit Order to pray the Friday Prayer then how come the Mujtahids differ in the Verdicts. Some say it is obligatory, some say it is a recommended Prayer while some say it is almost an obligation, when it is an individual obligation. Agha e Khoie says that after the Friday Prayer the Mid-day Prayer (Zohr) has to be recited while Agha e Khomeini says that it should not be done. The reason for all these differences is that the occultation of the Holy Imam (a.s.) is stuck in their throats and in the interests of Muslim unity and in their desire to please their elder brothers, these Mujtahids keep giving different Verdicts for this matter. There is something fishy going on. Let me explain this by way of an example. We have freedom to eat and drink all those things which have been declared as lawful by Allah (s.w.t.), but in the month of Ramadhan these very same things become unlawful unto us during fasting. The time period that we are living in today can be regarded as the month of Ramadhan. The occultation of the Holy Imam (a.s.) has rendered many things as redundant, like Friday Prayer, Edi Prayers Holy War etc. Allah (s.w.t.) Willing when our Holy Imam (a.s.) makes his appearance, we will pray these Prayers and we will also take part in Holy Wars. To perform these actions out of desire when the pre-conditions have not been met equates to rebellion against Allah (s.w.t.) and obedience to Shaytan.

I have written all this in order to explain these matters to you so that you may understand better otherwise for a believer the order of the Holy Imam (a.s.) is sufficient. If the Holy Imam (a.s.) had not been in occultation then the believers would not wander around here and there. I have presented the order of the Holy Imam Ali Bin Husayn (a.s.) from *Sahifa E Kamila* in my book, and not if someone were to go against that in his obedience to someone else then he should know that this is a sign of hypocrisy.

ALTERNATE VIEW

So far I have dealt with question and objections that have been levelled against me, but I have also received letters from those who say that what I have written is insufficient and that I have omitted many other matters. The basic purpose of my book was to rectify the situation and so I included whatever I thought was necessary for it and avoided those matters which would have provoked pointless discussion. These people have sent me some questions regarding the topics of *Ijtihad* and *Taqleed*, and I think it is necessary to mention them here, but with precaution, as this has nothing to do with me but it has to do with those who are busy in promoting this system for worldly benefit. It is not on me to answer these questions but on those that indulge in *Ijtihad*, because the secrets of the home are known to the people of the household. These Mujtahids, their representatives and their workers should answer these questions with full responsibility, and with historical references, since they have assumed the position of being guides of

the people. The people should consider it an obligation upon themselves to extract answers from these people. They should ensure that their answers are received in writing with their seals on it so that it can be verified.

QUESTIONS

1 – Although the four special representatives of the Holy Imam Mahdi (a.s.) themselves never claimed to be so, they were labelled with this and this became popular. Then the claim was made of general representation. The question is: 'Who was the fifth representative?' In other words, who was the FIRST PERSON to declare himself as the representative after the death of Husayn Bin Muhammad (the fourth one)? How long after his death was this first claim made? What was the name of his book, which in the language of jurisprudence is referred to as *Tawzeeh Ul Masaail*, and when did it first reach the hands of the people? It is being rumoured that the Abbasides burnt our libraries and so this book was also burnt with it and is no longer available these days. The question is that in those very libraries, very old books of ours like *Al Kafi*, *Man La Yahzur Ul Faqih*, *Tahzee*, *Istibsaar*, *Nahj Ul Balagah*, and numerous sermons of the Holy Imam Ali (a.s.), were present. How come these books were preserved whereas the only book that burned was the first *Twazeeh Ul Masaail*. Is there anyone who can unravel this mystery?

2 – The *Mujtahids* claim to be the representatives of the Holy Imam Mahdi (a.s.) and it is a principle that a representative always does the same as what the his mentor does. When we recite the salutations to our Holy Imam (a.s.) we use the words: 'Peace be on you O Imam of the Men and Jinn'. The person has asked: 'In the Holy Quran Allah (s.w.t.) has Declared that He (s.w.t.) did not create the Jinn and the men but for worshipping Him (s.w.t.)' Worship denotes obedience to Commands and these have been given to us by the Holy Infallibles (a.s.). Now that these *Mujtahids* are claiming to be the representatives of the Holy Imam (a.s.), then it follows that commands should also must emanate from them. The commands should be for the Jinn as well as Men as obedience is obligatory upon both of them. For Men they claim to be the representatives of the Holy Imam (a.s.), but, has the obligation been lifted from the Jinns? Who is the representative for them? Do the Jinns also come to these famous people to sort out any of their problems?

A few more questions arise from the above:

- The Holy Imam (a.s.) has come as a guide to all mankind and all of the Jinns and so no one can be equal to them. The origin of the Holy Imam (a.s.) is different to those of the Jinn and the Men. Do these *Mujtahids* claim to be of a different origin from that of the Jinn and Men? And so how can they claim to be the representatives?

- In our salutation to the Holy Imam (a.s.) we say: 'Peace be upon you O partner of the Holy Quran!' Can a person who is prone to errors ever be a partner with the Holy Quran?
- In our salutation to the Holy Imam (a.s.) we say: 'Peace be upon you O Caliph of the Most Beneficent!' Can the representatives of this Holy Imam (a.s.) claim to be a Caliph of Allah (s.w.t.)? And if they cannot then how can they be the representatives?
- According to the well known *Hadeeth*, all the Holy Infallibles (a.s.) have been referred to as 'Muhammads'. The Holy Prophet (s.a.w.) never spoke without revelation and therefore none of the Holy Imams (a.s.) did either. How come these claimants are making statements without Divine Commands?

3 – There is a strange claim in the *Tawzeeh Ul Masaail* of Syed Ali Sistani which reads: 'By following the rules in this book, you will be free from giving account on the Day of Judgment for your actions'.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

[Shakir 31:33] O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.

قُلْ أَغْيِرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيَّهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

[Shakir 6:164] Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ
وَازِرَةً وَّزِرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

[Shakir 17:15] Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.

وَلَا تَزِرُ وَازِرَةً وَّزِرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا
الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

[Shakir 35:18] And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not ought of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا
يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةً وَّزِرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

[Shakir 39:7] If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts

أَلَا تَزِرُ وَازِرَةً وَّزِرَ أُخْرَىٰ

[Shakir 53:38] That no bearer of burden shall bear the burden of another-

The six Verses above quite clearly state that on the Day of Judgment, no one will bear the burden of anyone else. Each person will have to answer for his deeds himself. The Holy Quran has also stated that the deceivers will surely deceive us in this regard. These *Mujtahids* must be fathers to their own children and if they cannot bear the burden of their own children then how can they make the claim

to bear the burden of other people? Does not this person who has made this claim in blatant violation of it?

4 – Who was the first person to claim that it is obligatory to emulate (Do the *Taqleed* of) a non Infallible. And when was this claim first made?

5 – Who was the first person to make the claim that without being in the *Taqleed* of a non Infallible none of the deeds are acceptable? When was this claim first made? Between the time of the last special representative of the Holy Imam (a.s.) till the time that this claim was first made, how much time had elapsed? And what will happen to those believers who left this world without being in the *Taqleed* of a *Mujtahid*?

6 – Who was the first person to have claimed to be an *Ayatullah*? And when he made this claim, what meaning did he make it in? And what is meant by this title these days? By placing the words ‘Great’ and ‘Grand’ along with this, what benefit is derived from it?

7 – What was the deficiency in the *Mujtahids* of old who never made the claim to be *Naaib e Imam* (a.s.), *Hujjat Ul Islam* and *Ayatullah* type of titles, and what is the speciality of the *Mujtahids* of today which has compelled them to make these claims.

These questions have been presented to the scholars and myself as well as my readers are awaiting answers from them. We hope that they will give us replies that is befitting of their glorious status. Instead of throwing accusations they will adopt the way of academic discourse which should never be turned into political duels. What is acceptable is that which can be proven by evidence not by the might of an individual.

THE LATEST

I had already completed my discussion and my book had already gone to press, so it was not possible for me to add a few pages to it afterward. I have just received a letter today from someone who says that he used to be my adversary, but after reading this book he now regrets his actions and presented his apologies to me. He is my brother in faith and God Willing a believer in the sight of Allah (s.w.t.).

Concerning the book, he says that someone gave it to him and requested some answers and so he passed them on to me. This book, ‘Concerns regarding Ijtihad and Taqleed’, which has been printed by Hassan Printers of Chowk, Karachi, Pakistan. For contact they have given their phone number which is 2623515. The price tag of forty rupees has been printed on the book so that it can be established that it is indeed a book and not a pamphlet produced by way of charitable donations. Practically speaking, whoever I have spoken to is prepared

to keep the Holy Quran on his head that this book was distributed freely in Masjid E Kahyr UI Amal in Ancholi after the *Majlis*. It is strange that the very people who are against the distribution of free food 'Tabarruk' in a Mosque the ones distributing this forty rupee book.

The real problem was that since my book came in to the market, the Mujtahids and their workers came under great pressure to write and answer to it. But it will be impossible for them to falsify my book till the Day of Judgment for falsifying my book will be like falsifying the Holy Quran the Holy Infallibles (a.s.) and their own Mujtahids, because in this book there are no other references other than from these sources. And so they were trapped both ways, whether they give an answer to it or not. Now, everyone thinks that this is indeed an answer to my book 'Kash UI Haqaiq', but in reality it is not. In this book there is absolutely no reference whatsoever to my book nor have any of the points raised in the book an answer to my points. Yes, they have certainly mentioned in their book matters which have nothing to do with the intellect nor reality in order to mislead the blind and push them into a pit. I have no concern with the blind but whatever that I have written is for people of understanding.

Writing is not a problem for me, but there is no point in purposeless discussions. If you were to look carefully into it you will see that this book actually verifies what is written in my book and does not refute it. All you need is an inquiring mind. They have presented on Quranic Verse and ten Hadeeth, which have all been explained already in my book to prove my point. Had they dealt with the points that I have made in my book then at least an academic discussion would have ensued. What have they gained from repeating the same points all over again? For their information, they have only presented eleven arguments whilst I have seventeen in my book. They should now write another book and mention the six arguments that they have missed out. This is what has been happening for centuries now.

What I have said is sufficient for this book but I think I should present a summary of it for the benefit of the publishers. But I have a slightly different approach of introducing matters. I have divided their book into different 'books' (sections) and summarised these separately. I never let go of truth-seeking, and so I apologise in advance.

1 - BOOK OF STRANGE THINGS

First of all this book is like a child for whom no one is prepared to be his father. There is no mention of the author of the book. One Page there is a statement which reads that: 'A group of scholars' have pulled their resources to put this book together. From this I can gather that all these scholars are unanimous in the views mentioned in the book.

Whoever has read my book will see that I have only presented the statements of the Holy Infallibles (a.s.) and I have invited people only towards them (a.s.). Their book is against this approach and there is a statement of the Holy Imam (a.s.) that: 'Whenever a consensus is reached against the Holy Infallibles (a.s.), these people will be hypocrites'. They should have at least written the name of one of the 'group of scholar' so that he can be recognised and the book can at least be associated to him. The term, 'A group of scholars' is a very wide one and had different meanings in different areas. In the west even an owl is referred to as 'wise'. If they get hold of this book of theirs, they will wonder how a group of owls have reached a consensus over it.

The second strange thing about this book is that it has proven that a child is born first then a father comes into existence. One Page 2 it is written, 'Second Edition 2002' when there is no mention of the first edition and no one is aware of its existence.

The third strange this appears of Pages 52 and 59 of their book where they have listed the criteria required for the understanding the Holy Quran and *Hadeeth*. For the understanding of *Hadeeth* they have listed forty nine pre-conditions. What they mean is that neither is anyone going to be able to meet these forty nine conditions nor is he ever going to touch a book of *Hadeeth*. In this way they have prohibited the reading of the *Hadeeth* of the Holy Infallibles, except for the *Mujtahids*. Let me list some of these conditions that they have listed.

1. The knowledge of all the narrators from the beginning till to date.
2. From the time of the companions and the Tabi'een (Repentants) till now, the knowledge of the narrators and their clans. In other words, in the past fourteen centuries whatever narrator of Hadeeth has lived, it is necessary to know the family background, lineage, etc. of all of them otherwise you cannot read Hadeeth. It is better if you remain ignorant.
3. The knowledge of the origin of the narrators. In other words he should have the knowledge of geography otherwise he cannot read Hadeeth.
4. The knowledge of the brother and sisters of the companions and the Tabi'een.
5. The knowledge of the children and slaves of the companions and the Tabi'een. This is only possible when a person is related to them and is a frequent visitor to their homes. What is beyond understanding is the connection between a Hadeeth and the brothers and sisters of the companions and the repentants. Anyhow, without this Hadeeth cannot be understood and therefore it is prohibited to touch a book of Hadeeth.
6. The knowledge of the intention of the companions and the Tabi'een. In other words, unless someone has the knowledge of the unseen, he can neither read Hadeeth nor understand it.

I don't understand whether the Holy infallibles (a.s.) came to give religion to the people or to establish the leadership of a group. People should try and understand what kind of game is being played here.

2 – BOOK OF NATURAL INSTINCTS

Incidentally this group of scholars are experts in human psychology. They are aware that if the book is monotonous their readers would become bored and so they have stated certain things for their amusement.

On Page 79 they have quoted a *Hadeeth*: 'We have forgiven *Khums* for our Shiites'. As the *Mujtahids* have full knowledge of the brothers, sisters, brother-in-laws etc. of the narrators, they have therefore derived different meanings for this statement. Some say that it is forgive for ever, some say that it is not forgive but it is not necessary for it to reach the Holy Imam (a.s.) and so it should be buried in the ground so that when he (a.s.) makes his (a.s.) appearance, then the ground would regurgitate this wealth and it will then have reached him (a.s.). You must have found this joke amusing.

In the whole book, people have been diverted into remaining ignorant to the extent that on Page 71 they have quoted a *Hadeeth* of the Holy Imam Ja'far Al Sadiq (a.s.): 'Seventy sins of an ignorant will be forgiven before one of a knowledgeable one'. Then they have quoted another one of the same Page 71: 'The scholars indulge in contemplation whilst the idiots only copy'. Then they have quoted the Holy prophet (s.a.w.); 'Whoever did not spend his life in seeking good knowledge has wasted it'.

You have to decide whether one has to seek knowledge or to remain ignorant.

With regard to Friday Prayer they have quoted a *Hadeeth* on Page 79: 'Friday Prayer cannot be done in the absence of the Imam'. They have also quoted the Fatwa of Syed Murtaza 'In the period of the major occultation the praying of the Friday Prayer is unlawful'. Then they have also quoted from other *Mujtahids* who have taken the word Imam to be a prayer leader rather than the person of the Holy Imam (a.s.) and have come to the conclusion that the Friday Prayer is permissible.

On Page 87 they have quoted two *Hadeeth*:

(1) It is obligatory to pray the Friday Prayer.

(2) It is obligatory to lead the Friday Prayer.

In the eyes of these people the Holy Infallibles (a.s.) have made statements with double meanings attached to them so that people would remain confused till the Day of Judgment.

This is the end result of being familiar with the brothers, sisters and the brother in laws of the narrators.

On Page 51 they have written that: 'Therefore it is the responsibility of every person to investigate who is better than a Mujtahid on the basis of knowledge. The principles of 'the testimony of two just people' will be a guide in this regard, otherwise a person should have the capabilities of determining this and emulate (do the Taqleed of) a particular Mujtahid'. Each of you can understand quite clearly that it is not possible for a less knowledgeable person to understand a more knowledgeable on whether he be just or otherwise. And so they have quoted the Hadeeth of the Holy Imam Ali (a.s.): 'A knowledgeable person understand the ignorant one as he was ignorant before, but an ignorant person can not understand the knowledgeable one as he we never knowledgeable before'. This statement has actually sunk the ship of Ijtihad and Taqleed right here. Since it is not possible for a less knowledgeable person to know the knowledgeable one then how is it possible for him to do his Taqleed. In real life, it is the Mujtahid with the strongest lobby, and whose agents manage to convince the people of his stature, that draws the biggest following, be he the most knowledgeable or not. I have many examples of this in front of me but I don't think it would be appropriate for me to quote them over here.

On Page 64 the write: 'If the Holy Imam (a.s.) wanted to appoint representatives then he (a.s.) would have done so as soon as he went into major occultation. It is the view of the group of scholars the he (a.s.) should have left a ten kilometre long list of people to be followed from the start of the major occultation up until the time of his (a.s.) appearance'. The point is that whenever a person becomes an adversary of the Holy Infallibles (a.s.), Allah (s.w.t.) crucifies his intellect.

3 - BOOK OF PROBLEMS

This book contains such statements that give rise to questions.

On Page 54 they write: 'The work of a *Mujtahid* is to find the solutions to all the problems of ordinary people from the Holy Quran and the *Sunnah*, and not get involved in discussions outside of this'.

The question is that if the limits of the *Mujtahids* are as defined by them above then why did they jump into politics? Why did they get involved in the formation and the break-ups of governments? Are these matters to do with the future topics of Ijtihad? If they are then why did the *Mujtahids* of old avoid this? In this very age, why did Agha E Khoie sit in a corner away from all of them?

On Page 40 they have written: 'It is proven from history that the first one to divert people away from *Ijtihad* and *Taqleed* was the founder of the Akhbari Sect Mullah Muhammad Amin Astarabadi, who wrote in his book 'Fawaaid Al Madina' the first treatise against *Ijtihad* and *Taqleed* in eleventh century Hijra.

Over here also a question arises. This was the situation of the people of that time. The people who are against *Ijtihad* and *Taqleed* are being accused of receiving dollars from America and this is being advertised in their sermons and pamphlets. The question is, who was giving dollars to Muhammad Amin Astarabadi in the eleventh century. Did America exist at that time? We can prove that it was the English that created the group of people who wear black and white turbans on their heads. Whoever has read the book, 'Memoirs of Hempher' will testify to this.

4 - BOOK OF DISBELIEF

This book contains such statements that give rise to disbelief.

One Page 7 they have quoted the Holy Imam Mahdi (a.s.): 'The Mujtahids that meet all the conditions are my example and are trustees of the prophets (a.s.) and the Imams (a.s.)'.

These people should drown themselves. For the sake of a few worldly gains they are adamant at selling their hereafter. They are so ignorant that neither do they know the meaning of the word 'example (Misl)' nor are they aware of the meaning of the word 'trustee (Waaris)'. They should first ask their superiors for the correct meanings of these words before slapping themselves in the face. Neither the original Arabic of these 'Hadeeth' have been given nor their references. I hereby challenge anyone to bring me these 'Hadeeth' in Arabic with these very words being used, from even the most torn book, then I will give him a reward of ten thousand rupees. If not, then it becomes obligatory upon all the believers to supplicate to Allah (s.w.t.) to send curses upon the liars. The fear of God has left their hearts and in the protection of a non infallible person prone to errors, they are prepared to do anything. In their very book they have quoted a Hadeeth of the Holy Imam Ja'far AL Sadiq (a.s.) on Page 27: 'Whoever is bereft of the fear of God cannot be a scholar'.

On Page 24 they have written: 'It is not right to say that that knowledge and Hadeeth should be sought from the Holy imam (a.s.) when the trustees of Prophets (a.s.) are present'. Both of the points made in this are against the Holy Quran. I will only believe them when they give me a written falsification of *Ziyarat E Warisa*. O group of scholars! What have you to say?'

On Page 71 it is written: 'The Holy Prophet (s.a.w.) has said: "Whoever welcomes a scholar it is as if he has welcomed me; whoever visited a scholar it is as though he has visited me; whoever sits near me it is as though he has sat near me and whoever sits near me it is as though he has sat near Allah (s.w.t.)'.

If the meaning derived from the word 'scholar' is taken to denote the *Mujtahids* then understand that you have washed your hands off *Tawheed*. The scholars are

those who are the manifestation of Allah (s.w.t.), whose desires and the Desires of Allah (s.w.t.) and whose intentions are the intentions of Allah (s.w.t.). Looking at them is like looking at Allah (s.w.t.), the understanding of whom is like understanding Allah (s.w.t.), obedience to whom is obedience to Allah (s.w.t.), whose words are the words of Allah (s.w.t.) and whose actions are Allah (s.w.t.)'s actions. This is not a reference to those who have been born from a impure clot and is entrapped in the affairs of this world. For God's sake! Take pity on yourself. You are not going to live in this world forever.

Doubts have been raised, for example – Who is a scholar, the meaning of Fiqh, Faqeeh and Tafaqqoh, difference between a Mujtahid and a Narrator of Traditions etc. I have no need to write on these once again. You should refer to the appropriate chapter in my book. I have been very brief in my introduction of their book, otherwise there are many other things to say about this. But I have neither the strength nor desire to deal with all these frivolities. In the end I only want to ask one thing: 'You have not mention the Eid Prayers or the supplication recited therein, anywhere in your entire book. What have you to say about this disbelief that you are committing and getting others to do so as well?' Do you not know that the word 'Khayr' (good) is in reality the Holy Infallibles (a.s.) themselves? If good were to separate from them even for an instant then it would lose its existence. Then what does it mean by the sentence 'O Allah (s.w.t.) make us enter into good in the same way as you have made Muhammad (s.a.w.) and his (s.a.w.) Family (a.s.) enter'? Have you any instance whereby good was separate from them (a.s.) even for an instant? Do you also not know what is meant by the word 'Suu' (evil)? Evil is evil, be it small or large. In your supplications you used the words 'Kulli Suu' (all evil). Then what is meant by the sentence: 'O Allah (s.w.t.) remove us from all evil just like you have removed Muhammad (s.a.w.) and his (s.a.w.) Family (a.s.)? Have you any instance in your mind when these pure persons were immersed in all evil even for an instant? Do you not believe in the Verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

O have you exceeded the Jew in the enmity towards the Holy Prophet (s.a.w.) and his (s.a.w.) blessed Family (a.s.)?

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

With none but Allah is the direction of my affair