

Ulul Amr

- By Syed Nadeem Ahmed Jafri

*In a recent success of the Indian cricket team a lot of credit had been given to their coach. The world record holder of almost 100 centuries in International Cricket, Sachin Tendulkar, attributed his **recent batting success to this coach**. This shows **even he needed somebody to guide him to improve upon his batting performance**.*

*In the business world, **most of the successful managers after spending many years at the top** retire to become business coaches. Their experience and guidance helps small and **upcoming businesses to channelize their efforts in a right direction and move ahead on a success path**.*

*A bright student apart from attending school, still **needs a tutor to make him perform well in his board exams**. The expert **tips given by his tutor** ensure that **he shines in exams and comes out with flying colours**.*

*→ Thus in order to make our efforts meaningful we do require guidance and mentoring of **an expert coach** in various walks of life. These **coaches are from the specific field** where we need to achieve expertise and **they have a successful track record as a proof of their ability**. Let us strive with this article to find out **the right and chosen guides in our lives** who would make our efforts meaningful **to reach the straight path and attain nearness to Allah**.*

As Allah (SWT) says in the following ayah:

- *“**Aur jo shakhs Khuda ki yaad se andha banta hai Hum (goya khud) uske waaste shaitaan muqarrar kar dete hai.**” – (Surah-e-Zakhruf, ayah 32)*

*“(And **whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.**)”*

It is thus mandatory for us to remember Allah to be able to save ourselves from the Satan. If we forget Allah, Allah Himself would appoint a Satan and we would get astray.

And Allah (SWT) again says in the following ayah:

- *“**Agaah raho ye log yaqeenan jhoote hain shaitaan ne unn par qaboo paaliya hai aur Khuda ki yaad unn se bhula di hai. Ye log shaitaan ke giroh hai sunn rakho ke shaitaan ka giroh ghaata uthane wala hai.**” – (Surah-e-Mujadla, ayah 19)*

*“(The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; **they are the Shaitan's party; now surely the Shaitan's party are the losers.**)”*

So if we get tempted by Satan and forget Allah, **we become part of Satan's party of losers**. So **how should we please Allah (SWT)** and avoid getting tempted by the Satan? Let us see the following ayah and contemplate:

- *“Aur na kisi imaandar mard ko ye munasib hai aur na kisi imaandar aurat ko jab **Khuda aur us ke Rasool (SAW) kisi kaam ka hukm dein to unko apne uss kam (ke karne na karne) ka akhtiyaar ho** aur (yaad rahe ki) **jiss shakhs ne Khuda aur uss ke Rasool (SAW) ki nafarmani ki wo yaqeenan khulam khulla gumrahi main muftela ho chukka.**”- (Surah-e-Ahzab, ayah 36)*

*“(No believing men and women have any choice in a matter after God and His Apostle have decided it. **Whoever disobeys God and His Apostle has clearly lost the way and gone astray.**)”*

Whatever Allah (SWT) has instructed and ordered us and whatever the holy Prophet (pbuh) has ordered us is to be **followed and respected**. Failing, we might get tempted by Satan and get astray.

That is the reason Allah (SWT) further says:

- *“Ae Rasool (SAW) kehdo ke **Khuda aur Rasool (SAW) ki farmabardaari karo** phir agar yeh log **uss se sartaabi karein to (samajh lein ki) Khuda kafiron ko hargiz dost nahin rakhta.**” – (Surah-e-Aale Imran, ayah 32)*

*“(Say: **Obey Allah and the Messenger;** but if they turn back, then surely Allah does not love the unbelievers.)”*

Thus in order to be a believer and be loved by Allah it is mandatory for us to not only obey Allah's command but we need to equally **obey whatever the holy Prophet (pbuh) has instructed us**.

Now let us see what the following ayah says:

- *“Ae Imaandaro Khuda ki ita'at karo aur Rasool (SAW) ki **aur jo tum main se ulul amr (sahaban e hukumat) ho unki ita'at karo.**” – (Surah-e-Nisa, ayah 59)*

*“O ye who believe! Obey Allah and obey the Messenger and those **vested with authority from among you (Ulul Amr)**”.*

→ Again, from the above ayah it seems that there is **one more authority** from among us which needs to be **followed and obeyed the way we obey Allah (SWT) and the holy Prophet (pbuh)**. If we ponder upon the ayah we will observe **that the instruction of obeying the Ulul Amr is unconditional**; hence we need to obey them in whatever condition to remain guided and avoid getting astray. So who are they?

Allah (SWT) is **the Greatest**, the holy Prophet (pbuh) is **His Greatest Messenger** for which Allah (SWT) Himself is the witness; thus **two great authorities to be obeyed and followed**. Logically it seems that Ulul Amr, the third authority, hence should have the following characteristics:

- Ulul Amr must be **appointed by Allah (SWT) Himself**; we don't have any authority in this regard.
- Like the holy Prophet (pbuh) **Ulul Amr must be steadfast on the straight path and similar to him in conduct** as duly testified by Quran.
- They need to be well guided to guide the ummah; **hence they need to be infallible**.

Keeping this in mind let us further go deep in Quran to find them. The following ayah from Surah-e-Airaf will help us in this regard:

- *"Hud ne jawab diya (ke bas samajhlo) ke tumhare Parwardigaar ki taraf se tum per azaab aur ghazab naazil ho chuuka kya tum mujhse chand (buuton ke farzi) naamon ke baare main jhagadte ho **jinko tum ne aur tumhare baap dadao ne (khwamkhwah) ghad liya hai haalaanke Khuda ne unn ke liye koi sanad nahin naazil ki** pus tum (azaabe Khuda ka) intezaar karo main bhi tumhare saath muntazir hoon."* – (Surah-e-Airaf, ayah 71)

*"(He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me **over names which ye have devised - ye and your fathers, - without authority from Allah?** then wait: I am amongst you, also waiting.")*

The above ayah mentions the dispute between Hud (A.S) and his community regarding worshipping and following certain names. **He is trying to stop them to do that since there was no authority established by Allah over the genuineness of the names**. Hence we can say that only **the authority** which is **duly appointed by Allah (SWT)** needs to be followed.

And in the following ayah Allah (SWT) further declares:

- “*Aur tumhara Parwardigaar jo chahta hai paida karta hai **aur (jise chahta hai) muntakhab karta hai** aur yeh intekhaab logon ke ikhtiyaar main nahin hai..” – (Surah-e-Qasas, ayah 68)*

*“(Your Lord creates what He will and **chooses (for His tasks) whomsoever He will. It is not for them to make the choice.**)”*

The ayah has said very clearly that it is Allah and Allah alone who chooses whomsoever for His tasks and **we don't have any authority to choose them**. If we do that we might lose the straight path.

And in the following ayah He says it very explicitly that:

- “*(logo) jo tumhare Parvardigar ki taraf se tum per naazil kiya gaya hai uski pairvi karo aur uss ke siwa **doosre (farzi) sarparaston ki pairvi na karna.**” – (Surah-e-Airaf, ayah 3)*

*“(Follow what has been revealed to you from your Lord and **do not follow guardians besides Him, how little do you mind.**)”*

→ Since it is Allah (SWT) who appoints the authority and guardian above the people to carry His tasks, **He reveals and indicates their presence**. The above ayah thus orders us to look for them and follow them rather than following people for whom nothing has been revealed by Allah (SWT).

Now with this result it is easy to establish that Ulul Amr, as indicated by in Surah-e-Nisa, ayah 59, are duly appointed by Allah (SWT) and there must be indications in form of ayahs regarding them in Quran.

Let us try to find out those references regarding Ulul Amr in Quran then:

- “*Aur Shaitaan ne apne khayal ko jo unke baare main kiya tha sach kar dikhaya to un logon ne usski pairvi ki **magar imaandaron ka ek giroh na bhatka.**” – (Surah-e-Saba, ayah 20)*

*“(And certainly the Shaitan found true his conjecture concerning them, so they follow him, **except a group of true believers.**)”*

The ayah clearly indicates that there was **one specific group of believers who did not get lured by Satan** but it does not say this for every believer. This group **remained steadfast on straight path always** and **hence was sinless and purified**. It means that every believer needs to strive to find them and follow them to remain steadfast on the right path.

Now let us see the following ayah from Surah-e-Baqra:

- *“(Aur) ae hamare paalne wale Tu hamein apna farmabardaar banda bana aur **hamari aulaad se ek giroh paida kar jo Tera farmabardar ho.**” – (Surah-e-Baqra, ayah 128)*

*“(And make us submit, O Lord, to Your will, and **our progeny a group submissive to You.** Teach us the way of worship and forgive our trespasses, for You are compassionate and merciful)”*

While raising the foundations of the House (Ka’aba) Ibrahim (A.S) and Ismail (A.S) used to recite the above mentioned prayer. As per the prayer there is **a group from within the progeny of Ibrahim (A.S) submissive to Allah (SWT)’s Will and hence steadfast on the straight path**. We can infer that this group is the same group which is being referred in ayah 20 Surah-e-Saba which we discussed above.

And the following ayah from Surah-e-Aale Imran says:

- *“Tum kya achhe giroh ho ke logon ki **hidayat ke waaste paida kiye gaye ho.** Tum logon ko **achhe kaam ka to hukm karte ho aur bure kaamon se rokhte ho** aur Khuda per **Imaan rakhte ho** aur agar ahl-e-kitab bhi isi tarah imaan laate to unke haq main bahot achha hota un main se kuch to imaandar hai aur aksar badkaar”. – (Surah-e-Aale Imran, ayah 110)*

*“(You are the best of the **nations raised up for (the benefit of) men;** you **enjoin what is right and forbid the wrong** and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.)”*

This group of people is raised for the benefit of mankind. They are best in conduct and character. **They guide people to the right path.**

On the explanation of the above ayah Ibn-e-Abi Hakim has quoted Hazrat Abu Ja'far that **they are Ahl-ul-bait of Rasool (SAW)**. (Ref: Tafseer-e-Suyuti, Vol 2, P 64)

→ Thus we can infer that the **Ahl-ul-bait are the duly appointed Ulul Amr**, and **we need to obey them** the way we obey holy Prophet (pbuh).

In the earlier section we had inferred 3 things about Ulul Amr; **first that they are duly appointed by Allah** - which we have already established. Second, that **they should be steadfast on the straight path like the holy Prophet (pbuh) and similar to him in their conduct** and this needs to be verified now and hence let us see the following two ayahs:

- *“(Ae logo) beshak tumhare liye pairvi karne ko achhe se achha namoona khud Rasulallah (SAW) mawjood hai ya’ani us shakhs ke liye jo Allah aur qayamat ke din ki ummeed rakhta ho aur Allah ki bahot si yaad karta ho.” – (Surah-e-Ahzaab, ayah 21)*

*“(Certainly you have in the **Apostle of Allah an excellent exemplar** for him who hopes in Allah and the latter day and **remembers Allah much**.)”*

- *“Humain seedha raasta dikha, un logo ka raasta jin per Tu ne inaaam farmaya...” – (Surah-e-Fateha Ayah 6-7)*

*“(Show us the straight way, **the way of those on whom Thou hast bestowed Thy Grace...**)”*

The first ayah informs us that the holy Prophet (pbuh) is the **great example for us to follow**. While the second ayah from Surah-e-Fateha is the prayer **to seek guidance to the straight path the way certain chosen and blessed people of Allah have treaded**.

From both the ayahs mentioned above, we can infer that the path treaded by these chosen and blessed people and the holy Prophet (pbuh) needs to be same. Thus **Quran testifies** here about **their steadfastness on the straight path and their conduct and character similar to the holy Prophet (pbuh)**.

While commenting on the above mentioned ayah from Surah-e-Fateha, Sa'labi writes in his tafseer, a tradition from **Abu Hureira that the 'straight path' means the path taken by Mohammed (SAW) and the children of Mohammed (SAW)**. (Ref: Sa'labi in his Tafseer, Waki ibn-e-Jarrah in his commentary).

And that is the reason the holy Prophet (pbuh) has displayed his closeness to Ali (A.S) and Hussain (A.S) in following words:

- "He created **me and Ali** from the **same light**".

(Ref: Imam Ahmad ibn Hanbal in his Fadail, volume 2, p 663, Tradition #1130, from Abdur-Razzak, from Mu'amar, from al-Zuhri, from Khalid ibn Mu'dan, from Zadan, from Salman al-Farsi, Mizan Al-Ei'tidal, by al-Dhahabi, v1, p235, al-Riyadh al-Nadhirah, by al-Muhib al-Tabari, v2, p164, v3, p154, History of Ibn Asakir)

- He has also said that "**I am from Husain and Husain is from me**"

(Ref: Sahih Tirmizi, vol 6, P 307, Kanzul Ammal, vol 4, P 221, Masnad Ahmed, vol 4 P 972)

Our third inference was that they need to be infallible to be a perfect guide. Imam Fakhruddin al-Razi, a grand Islamic Scholar writes in his tafseer while referring to ayah 59 of Surah-e-Nisa:

"The type of obedience that Allah (SWT) has ordered is unconditional obedience. **It must relate to that individual who is infallible.** If he was fallible and could do mistakes, then would Allah (SWT) be telling us to follow such a person and adhere to him? Allah (SWT) tells us to follow the Ulul Amr unconditionally. **He must be infallible, a fact that is testified to by this verse**". *(Ref: Tafseer al Kabir Volume 3 page 243)*

And Quran confirms about their piety in the following words:

- "**Ae Paighambar ki Ahl-ul-bait Khuda to buss yeh chahta hai ke tum ko har tarah ki burai se door rakkhe aur itna paak rakkhe jitna paak rakhne ka haq hai**" - (Surah-e-Ahzab, Ayah 33)

*("Verily, Verily Allah intendeth but to **keep off from you (every kind of) uncleanness, O ye people of the House, and purify you with a thorough purification.**")*

Thus it is **Allah's Will that the people of household (Ahl-ul-bait) remain purified** from all kind of uncleanness and thus **they are ofcourse infallible** as per the above ayah. *(Ref: Tafseer Durr-e- Mansoor, Mulla Jalaluddin Suyuti, Vol 5, P 198-199).*

We were able to establish all the 3 inferences about the Ulul Amr and we have rightly recognized them now. Let us see few more ayahs that would support and substantiate our claim.

In the ayah no. 3 from Surah-e-Airaf – which has been mentioned in the earlier section - **Allah (SWT) has given clear instructions to follow whatever has been revealed** and not to follow other guardians. Now let us see the following ayah and try to contemplate on both the ayahs:

- *“Ae Rasool jo hukm tumhare Parvardigar ki taraf se tum per naazil kiya gaya hai pahoncha do. Aur agar tum ne aisa nahin kiya to samjhlo tum ne Us ka koi paigham hi nahin pahonchaya aur tum daro nahin Khuda tum ko logon ke shar se mahfooz rakhe gaa aur Khuda hargiz kafiron ki qaum ko manzil e maqsood tak nahin pahonchata.” – (Surah-e-Maeda, ayah 67)*

“(O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.)”

This ayah was revealed at Ghadeer-e-Khum, when the holy Prophet (pbuh) was returning from his last Hajj. (Ref: Tafseer al Kabir by Fakhr al Din Mohammed ibn Umar al razi (1357/1938), Umdatul Qari fi Sharh Sahih al Bukhari - by Al Ayni, Tafsir al Nisaburi, v6 P194)

And at this point he announced **“Man Kunto Maula fa hazaa Ali-un Mawla”** in front of the huge gathering of 120000 Muslims. (Ref: Sahih Tirmizi, V2, P298, Bukhari, V5, Book 59).

The message of “Man Kunto Mawla...” was revealed to the holy Prophet (pbuh) which was needed to be delivered. Thus **Mawla Ali (A.S) is the Ulul Amr** and for establishing his authority the ayah was revealed and Allah (SWT) has given lots of indications in Quran in this regard.

That is why Allah says in the following ayah:

- *“Ae Imaandaro tumhare **malik sarparast** to buss yehi hain **Khuda** aur uss ka **Rasool (SAW)** aur **wo momineen** jo pabandi se namaz adaa karte hai **aur haalat-e-ruku main zakat dete hai...**” – (Surah-e-Maeda, Ayah 55)*

*“(Verily your leader is only Allah and His messenger and those who believe; those who establish worship **and pay the poor-rate while they bow down in prayer.**)”*

Thus Allah (SWT) confirms that there is the third authority that needs to be followed explicitly in the above ayah.

There are various references available of prominent Islamic commentators who are unanimous in their opinion that the above ayah refers to Mawla Ali when he gave his **ring to a beggar while bowing down in the ‘ruku’**. (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi)

Tradition from Hazrat Abu Dharr al Ghaffari says that one day he was praying with the holy Prophet (pbuh) when a beggar approached them in the mosque. No one responded to his pleas. Beggar then raised his hands towards heavens and said, **“Allah! Be a witness that I came to Thy Prophet's mosque and no one gave me anything”**. At that time Mawla Ali (A.S) was bowing in *Ruku*, he pointed his little finger, which had a ring on it, towards the beggar who came forward and took the ring. The holy Prophet (pbuh) raised his hands towards heaven and prayed then in following words:

"O Lord! my brother Moses had begged of Thee to open his breast and to make his work easy for him, to loose the knot of his tongue so that people might understand him, and to appoint from among his relations his brother, as his successor, and to strengthen his back with Aaron and to make Aaron his partner in his work. O Allah! Thou said to Moses, 'We will strengthen thy arm with thy brother. No one will now have an access to either of you!' **O Allah! I am Muhammad and Thou hast given me distinction**. Open my breast for me, make my work easy for me, and from my family **appoint my brother Ali as my vizier. Strengthen my back with him**".

It is mentioned in the tradition that even before the holy Prophet (pbuh) could finish his prayers the above mentioned ayah was revealed by Gabriel (A.S) establishing **Mawla Ali (A.S) as a guardian over the Muslim World**.

In the beginning of this article we referred ayah 19 from Surah-e-Mujadala which has said that **the party of Satan is the party of losers**. Now let us see ayah no. 56 from Surah-e-Maeda, which is a subsequent ayah to the above mentioned ayah which we just discussed:

- *“Aur jisne Khuda aur Rasool (SAW) aur unhi Imaadaro ko apna sarparast banaya to Khuda ke lashkar main aagaya aur issme shak nahin ke Khuda hi ka lashkar ghalib rehta hai.” – (Surah-e-Maeda, Ayah 56)*

“(And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.)”

Along with Allah (SWT) & our holy Prophet (pbuh) if we consider **Mawla Ali (A.S) as our guardian we enter Allah's triumphant party**. If someone does not follow all of them, **he is at risk of joining the Satan's party of losers**.

By pondering upon various ayahs, the holy Quran has helped us in identifying the true Ulul Amr – Mawla Ali (A.S) and Ahl-ul-bait. Let us now see some of the hadith and other references by leading Islamic Scholars in this regard:

- It is narrated by Mawla Ali (A.S) that when he asked the holy Prophet (pbuh) about who were Ulul Amr, the Prophet (pbuh) replied that: "**You (Ali) are the first of them**". (Ref: *Shawahid Tanzil, Vol. 1, p. 148*)
- The ayah no. 59 Surah-e-Nisa, referring to Ulul Amr was revealed to establish the **authority of Mohammed wa aale Mohammed** as per the tradition of Jabir Ibn Abdullah Ansari (Ref: *Rowzatul Ahabab page 134-135, Vol II*).
- The Holy Prophet (pbuh) said: "The Ulul Amr from the Ahl-ul-Bait (as) are **pure and inerrant. They never disobey any of Allah's (SWT) order and are always guided and supported by Him**. Their deeds are free from all forms of deviation, and their feet are firmly planted on His Straight Path. **It is through the blessed existence of these great ones that Allah's (SWT) servants receive their sustenance, cities become prosperous, and the rainfall descends**. The Ruh-ul-Qudus (A.S) always accompanies them, and there is never any separation between them and the Qur'an". (Ref: *Bihar al-Anwar, al-Majlisi, Vol. 23, p. 19.*)
- In the 77th chapter of Yanabi-ul-Mawaddah of al-Hafiz Sulaiman ibn Ibrahim al-Qunduzi al-Hanafi, the author quotes many traditions to the effect that the holy Prophet (pbuh) has said: "**I, Ali, Hassan, Hussain and nine of the descendants of Hussain are pure and sinless.**"

The author in the same book writes that the holy Prophet (pbuh) has told this to Hussain (A.S) that "You are a chief, brother of a chief; you are an Imam, son of an Imam, brother of an Imam; **you are Proof (of Allah), son of a Proof (of Allah), brother of a Proof (of Allah), and father of nine Proofs (of Allah), the ninth of whom will be al-Mahdi.**"

With all the inferences and references we can conclude that **Ulul Amr are Mawla Ali (A.S) and 11 other Imams from his lineage**. They are **the authority above us** and we need to follow them to be guided.

When we follow the advice of coaches and tutors we improve our performance in that specific field and at times we might attain expertise if we diligently obey them. So let us see what we gain if we follow and obey Ulul Amr? As Quran says in the following two ayahs:

- "**Beshak jo log imaan laye achhe kaam karte rahe yahi log bahtereen khalayaq hain.**" – (Surah-e-Bayyina, ayah 7)
 "((As for) those who believe and do good, surely **they are the -best of men.**)"
- "**Khuda un se raazi aur wo Khuda se khush.**" - (Surah-e-Bayyina, ayah 8)
 "**(Allah is well pleased with them and they are well pleased with Him)**"

The above two ayahs talk about few chosen believers **who are good in their deeds**. They are **the best people** and are pleased with Allah and even **Allah is pleased with them**.

It is mentioned in Durr-e-Mansoor that the above **two ayahs were revealed in the praise of Mawla Ali (A.S) and his followers**. (Ref: Durr-e-Mansoor, vol 6, P 379)

Thus if we want that our deeds be accepted by Allah (SWT) and wish to seek **His nearness we need to follow and obey Ulul Amr – Imam Ali (A.S) and be guided the way Allah (SWT) wants us to be**.

Here I am tempted now to mention a couplet from a well-known Qawwali written by Hazrat Amir Khusro:

“Ali imam-e-manasto manam ghulaam-e-Ali”

“(Ali is the master of all, I am the slave of Ali)”

“Hazaar jaan-e-giraami fidaa-e-naam-e-Ali”

“(Thousands lives are to be sacrificed in the name of Ali)”

And with the beautiful excerpt of a dua of Sahifa-e-Kamila, let me pray for all of us :

“O My Lord! Bless Muhammad (SAW) and his Household with a permanent, ever-growing blessing, whose perpetuity has no cutting off and whose term knows no limit, and make that a help to me and a cause for the granting of my request!

Thou art Boundless, Generous” Aamin.

Divine Purpose

- By Syed Nadeem Ahmed Jafri.

In the name of Allah, Most Gracious, Most Merciful.

A tourist who wishes to go to a hill station to spend his holidays after reaching his destination is happy to be there. His purpose is fulfilled and hence he enjoys every moment he spends there. In contrast if a business manager is taken forcibly to a beautiful tourist destination which offers every luxury which he seeks, may not enjoy anything since he is worried about a missed business opportunity. His purpose is not solved and hence he considers the time spent there as a waste.

We walk in the morning to burn calories. We go to office or do some work to earn our livelihood. Every action of ours is based on a specific purpose and thus a well-defined purpose gives meaning to our lives.

With commitment to purpose comes honour and recognition. Don't we often read in the newspapers that a certain person was conferred with 'Padmashri' or a similar award for his consistent outstanding contribution in his specific field.

*→ In the light of above explanation it seems appropriate to say that when Allah (SWT) created this planet and the universe He may have created this based on a specific Purpose. And it is important for us to try to identify His Purpose so that we can **make our lives meaningful** and do not waste it while we are alive. And if we remain committed to His Purpose we are entitled to be **honoured and rewarded** accordingly.*

As Allah (SWT) says in the following verse in Holy Quran that:

- *“Aur Maine jinnon aur aadmiyon ko issi gharaz se paida kiya ki wo **Meri ibadat karein.**” – (Surah-e-Adh Dhariyat, ayah 55)*

*“(I have not created the jinns and men **but to worship Me**)”*

Allah (SWT) created mankind and Jinns so that He is worshipped by them. So if we worship Allah (SWT) **the way He wants us to worship Him**, we would fulfill the purpose of our creation.

The Prophets who came to earth with Allah's Message strived in this direction and hence **Allah (SWT) has appreciated their efforts** in the following manner:

- *“**Ke saari Khudai main (har taraf se) Nooh per salam hai. Hum neki karnewalon ko yun jazay-e-khair ata farmate hain. Iss main shak nahin ke Nooh Hamare (khaalis) imaandar bandon se the.**” – (Surah-e-Saaffat, ayah 79-81)*

“(Peace and salutation to Nooh among the nations. Thus do We surely reward the doers of good. Surely he was of Our believing servants.)”

- *“Ke (saari Khudai main) Ibrahim per salam (hi salam) hai. Hum yun neki karnewalon ko jazay-e-khair dete hain. Beshak Ibrahim Hamare (khaas) imaandar bandon main se the.” - (Surah-e-Saaffat, ayah 109-111)*

“(Peace be on Ibrahim. Thus do We reward the doers of good. Surely he was one of Our believing servants.)”

In the above ayahs Allah (SWT) is **rewarding Nooh (A.S) and Ibrahim (A.S) for their good work which they had undertaken during their lifetime** and sends His blessings on them.

In the light of above ayahs let us now see the following ayah:

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se Aal-e-Yaseen per salaam hi salaam hai” – (Surah-e-Saaffat, ayah 129-130)*

“(And We perpetuated to them (praise) among the later generations. Peace be unto the Aal-e-Yaseen.)”

Allah (SWT) sends His *salams* on **“Aal-e-Yaseen”** appreciating **their good deeds** and He promises that their deeds would be perpetuated among the later generations.

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted a tradition from the authority of Ibn-e-Abbas that **Aal-e-Yaseen** in the above ayah **refers to Aal-e-Mohammed (SAW)** (Ref: *Durr-e-Mansoor, vol 5, P 286*)

Fakhruddin Razi has also quoted a similar tradition which says that **Aal-e-Yaseen means Aal-e-Mohammed (SAW).**

In *Ma’ani Al-Akhbar* there is a tradition from the authority of Imam Jafar-e-Sadiq (A.S) from his forefathers that Imam Ali (A.S) has said **“Yaseen means the holy Prophet (SAW) and Aal-e-Yaseen are we Imams from his household.”**

The holy Quran got completely revealed over the span of 23 years of the Prophethood of our beloved Prophet (pbuh). During the later years of his Prophethood, from *Aal-e-Yaseen (Aal-e-Mohammed (SAW))* only Imam Hasan (A.S) and Imam Hussain (A.S) were there and that too in their childhood; the **world had not witnessed their valour and martyrdom yet**. Still in the above ayah **Allah has praised them and sent His blessings** with a promise to perpetuate their praise among the later generations. Here **Allah’s praise for them has preceded their actions.** While in case of the ayahs referring to **Nooh (A.S) and Ibrahim (A.S)** Allah’s praise has followed their actions.

➔ The only explanation to this is that they had existed before the creation of this world and here **Allah is referring to those actions of the *Ahl-ul-bait* which were done before their coming to this earth.** In order to understand this let us go back to the Quran and try to find out a proper evidence of our above inference.

We will start with the creation of Aadam (A.S) and his subsequent elevation as a '*Khalifa*' over all the angels. As Allah (SWT) says in the following ayahs:

- “*Aur Aadam ko sab cheezon ke naam sikhadiye phir unko farishton ke saamne pesh kiya aur farmaya ki agar tum apne daawe main ke - hum mustahaqe khilafat hain – sachhe ho to Mujhe inn cheezon ke naam batao.*” – (Surah-e-Baqra, ayah 31)

*“(And He taught Adam all the names, then showed them to the angels, saying: **Inform Me of the names of these, if ye are truthful**)”.*

When the angels objected on Aadam (A.S)’s superiority over them Allah (SWT) taught Aadam (A.S) all the names; **this knowledge of names** gave him **superiority above the angels** since they were ignorant of these names. Then Allah (SWT) ordered Aadam (A.S) to disclose the names taught to him in the following manner:

- “*(Uss waqt Khuda ne Aadam ko) hukm diya ke Ae Aadam tum inn farishton ko unn sab cheezon ke naam bata do bas jab Aadam ne farishton ko unn cheezon ke naam bata diye to Khuda ne farishton ki taraf khitab kar ke farmaya: kyon, Main tum se na kehta tha ke Main aasmanon aur zameenon ke chhipe hue raaz ko jaanta hoon, aur jo kuch tum ab zaahir karte ho aur jo kuch tum chhipate the (wo sab) jaanta hoon.*” – (Surah-e-Baqra, ayah 33)

*“(He said: O Adam! **Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.**)”*

In the above ayah after the names were disclosed by Aadam (A.S) to angels, Allah (SWT) reaffirmed His superiority to the angels saying that He had always told them that it is **He who knew the secret of the heavens and the earth** which they were unaware of. We can thus infer that **the names disclosed by Aadam (A.S) to the angels were the part of this Divine Secret that Allah (SWT) had kept to Himself and not disclosed even to His angels** including *Iblees* the Satan though they existed much before the creation of Aadam (A.S). All the angels are created by “**Light**” while Aadam (A.S) was created by “**Clay**” yet **he was made ‘Khalifa’ above them by virtue of his knowledge of these names.**

The authentic research work by great Islamic scholars have mentioned that **the names which Allah (SWT) taught Aadam (A.S) were of Mohammed (SAW), Ali (A.S), Fatema (S.A), Hasan (A.S) and Hussain (A.S)** (Ref: *Durr-e-Mansoor, Kanz-ul-Ammal, Yanabe-ul-Mawwadah, Riaz al Nuzra and Arjah al Mutalib*)

Imam Hasan Askari (A.S) in his *tafseer* says that:

"When Allah Almighty created Aadam, he taught him the names of everything and presented them to the angels. He placed **the five spirits (Panjetan Pak) of Mohammad, Ali, Fatima, Al-Hasan and Al-Hussein (pbut) in Aadam.** Their lights brightened the horizons of the skies, Al-Hojob, the heavens, the Chair and the Throne. **Allah Almighty ordered the angels to prostrate to Aadam in order to glorify him because he has been chosen to be the holder of these spirits whose lights had spread throughout the horizons.** Thus, they all prostrated except *Iblees* (the Devil) who refused to be humbled to the glory of **Allah's Greatness and to our (Ahl-ul-bait)'s lights.** All the angels were humbled to them (the lights), yet he stood with arrogance and refused to do so and **because of his rejection and arrogance, he was one of the disbelievers.**" – (Ref: *Tafsir Al-Imam Al-Askari* p.219, *Bihar Al-Anwar* vol.26 p.326, *Ta'weel Al-Ayat al-Zahira* vol.1 p.44, *Qasas Al-Anbiaa* p.43 *Lisan al-Mizan* v. 3, p. 346)

→ Thus before the creation of Aadam (A.S) **the light of Panjetan Paak (A.S)** existed. It was this knowledge which gave Aadam (A.S) superiority over all other creation of Allah (SWT) including angels. The ignorance of *Iblees* and **his subsequent rejection of prostrating to Aadam (A.S) who was the carrier of the light of Panjetan Paak (A.S) made him a disbeliever.**

Mir Seyyed Ali Hamdani Faqih Shafi'i in his *Mawaddatu'l-Qurba, Mawadda VII*, has recorded a report from **third Caliph Uthman bin Affan** who said that the Holy Prophet (SAW) said, **"I and Ali were created from one light 4000 years before the creation of Aadam.** When Allah created Aadam, He deposited that light into Aadam's loins. We remained as one light until we were separated in Abdu'l-Muttalib's loins. Then **I was endowed with Prophethood and Ali with Vicegerency.**"

Many prominent Islamic scholars have recorded the similar hadith in their work. (Ref: *Sharh-e-Nahju'l-Balagha, vol.II, p.450 (printed in Egypt), Manaqib of Ibn Maghazili Shafi'i, Yanabi-ul-Mawwada, Manaqib of Khawarizmi*)

From the above references which we have gone through and the *tafseer* of Imam Hasan Askari (A.S) we can conclude that **'Panjetan Paak'** were created 4000 years before the creation of Aadam (A.S). **They were the first creation of Allah (SWT) and were His well kept Divine Secret** which got revealed with the birth of Aadam (A.S). So during this period of 4000 years between their creation and the creation of Aadam (A.S) what did these holy spirits do?

In Basar-e-Anwar Hazrat Salman (R.A) and Hazrat Abu Dharr (R.A) asked Imam Ali (A.S) about the true nature of his "Noor" as a reply to their question he delivered the sermon which is called '*Marefat-e-Nooraniyat*'. Let us see the excerpt from this sermon:

- **"Salmán! we are those 'Secrets' of Allah (SWT) that will not remain hidden. We are His light that can never be extinguished, And we are His those 'bounties' which can never be matched. Among us, our first is Muhammad, our median is Muhammad, in fact, we are all Muhammad!. He who recognised us in this manner, surely, attains Faith.**

In the same sermon he further adds:

*Salmán, and O Jandáb! Muhammad (SAW) and myself were the ‘one-Noor’ that was voicing forth the ‘divine eulogy’ (tasbeeh) before any other reality started to praise Him. We were the cause of illumination unto all creation. This ‘one-Noor’ was then divided by Allah into two portions, the Chosen "Mustafa" (SAW) and his Vicegerent, "Murtaza" (A.S), and made compulsory (vouchsafed) unto His creation. Allah (SWT), exalted be His Glory, said to each half, "Be Muhammad!", "Be 'Alí!" It is thus that the Prophet (SAW) had said: **"I am from Alí and Alí is from Me. None can propogate Divine Message but Myself and Alí"**. - (Ref: Nahjul Israr, P82, <http://hubeali.com/khutbat/TheSermonRecognitionofNoor>)*

The above sermon confirms our inference that **“Panjetan Paak” are the Divine Secrets of Allah (SWT) who praised Allah’s Greatness, exalted Him and voiced forth the divine eulogy before any other creation.** They were first to offer prayers to Allah (SWT) when even time and space were not created.

Today, when we pray to Allah (SWT), our eulogy is to seek His favours and fulfill our wishes. **We ask for good health, livelihood, prosperity, children, better worldly life and salvation for hereafter from Him.** And He fulfills most of our wishes. In our lives of **70-80 years we pray to Allah (SWT) in this manner** and feel that we have been devout in our prayers throughout our lives and remembered Him every moment.

But when ‘Panjetan Paak’ prayed to Allah (SWT) they did not ask anything for themselves as Allah (SWT) had not created anything else. Hence **their eulogy for Allah was pure without any materialistic expectations and personal desires.** And they worshipped Him and exalted Him in this manner for 4000 years till Aadam (A.S) was created.

In the beginning of the article we had seen the ayah (*Surah-e-Adh Dhariyat, ayah 55*) which says that Allah (SWT) created Men and *Jinn* to worship Him. **Thus the right of Worshipping Him has been fulfilled by “Mohammed (SAW) wa Aale Mohammed” when they exalted and worshipped Allah (SWT) selflessly for 4000 years.** Thus **they fulfilled Allah’s Purpose.** Again in the initial section we had seen the ayah (*Surah-e-Saafat, ayah 129-130*) where Allah sends his blessings and peace on *Aal-e-Yaseen* it is appropriate to infer that in this ayah Allah (SWT) is referring to their selfless commitment of worshipping Him and fulfilling His Purpose before the birth of Aadam (A.S) and hence He had sent His peace and blessings on them much before any other action which they did in this world. Not only this, Allah (SWT) has also exalted their position and praised their worshipping again in following manner:

- **“Wo Qandeel un gharon main roshan hai jinki nisbat Khuda ne hukm diya hai ke unki taa’zeem kee jaae aur unmain Uska naam liya jaae jin main subah wa sham wo log Uski tasbeeh kiya karte hai.”** – (*Surah-e-Noor, ayah 36*)

“(The Light is lit) in houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings)”

In the above ayah Allah (SWT) appreciates certain houses in which His name is remembered and glorified mornings and evenings. He has permitted them to be exalted.

Sala’bi has quoted Anas Ibn-e-Malik and Buraida, that when the holy Prophet (SAW) recited this verse, Abu Bakr stood up and asked pointing towards **the house of Ali (A.S) and Fatema (A.S)**, whether that house was included in the houses referred to? The holy Prophet (SAW) replied saying **“Yes, and it is better than other houses that are referred.”** (Ref: Durr-e-Mansur, Vol 5, P 50)

→ In this world it is often observed that if we remain committed to whatever purpose assigned to us we are rewarded by the concerned authority and our efforts are recognized. So when the holy Prophet (SAW) and his holy Progeny (A.S) remained committed to Allah’s Purpose what reward did they get from the Almighty Allah?

After creating Aadam (A.S) Allah (SWT) spoke to him in the following manner:

- *“O Adam! Suppose if they (Mohammed (SAW) wa Aale Mohammed (SAW)) had not been there, I would neither have created you, nor would I have given the attire of creation to the Heavens, Hell, Skies and Earth.”* (Ref: Ma’ani Al Akhbar, P 124, Hadeeth-e-Qudsi)

Allah (SWT) created everything for the sake of Mohammed (SAW) and his holy Progeny (A.S). Had He not created them He would not have created anything. Thus all other creations of Allah (SWT) are **the gift which He bestowed upon them.**

We can further understand this in the light of “Hadeeth-e-Kisa” (The event of blanket). This hadeeth is a tafseer of ayah-e-tatheer (Surah-e-Ahzab, ayah 33) narrated by Jabir Ibn-e-Abdullah Ansari (R.A) from the authority of Lady Fatema (S.A), the beloved daughter of the holy Prophet (SAW). The excerpt of the hadeeth is as follows:

- *“Then the Lord, Almighty Allah said: ‘O My Angels! O inmates of the Heavens! I created this solid firmament, well-stretched earth, well-lighted moon, shining sun, rotating planets, rippling oceans, floating boats, and all other things for the sake and love of these five persons who are inside the cloak.’*

At this, the Archangel Jibraeel (A.S) said: ‘O Lord! Who are they inside the cloak?’

The Lord said: 'They are Ahl-ul-Bait of the Prophet and the assets of the Prophethood. They are Fatema (S.A), her father, her husband and her two sons.'

It is for the love of the holy Prophet (SAW) and his holy Progeny (A.S) that Allah (SWT) had created everything. **Their love is the Purpose of creating this planet, universe and all other creations of the Almighty Allah (SWT)** and hence as a final message He instructed the holy Prophet (SAW) to inform the *Ummah* about **this Divine Purpose i.e. the love of Ahl-ul-bait as a reward** of his messengership in the following ayah:

- “*Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka apne karabatdaron ki mohabbat ke siwa tumse koi sila nahin maangta*” – (Surah-e-Shura, ayah 23)

(*Say: I do not ask of you any reward for it but love for my near relatives*)

The love of the relatives of the holy Prophet (SAW) **is love for Fatima (S.A), Ali (A.S) and their children Hassan (A.S) and Hussain (A.S)**. (Ref: Sa'labi, Suyuti, Baidhavi, Bukhari, Muslim, Ahmed ibn Hambal, Allama Zamkhashri Vol 3, P 68).

➔ So let us conclude the article that Allah (SWT) created Men and *Jinn* to worship Him. For 4000 years till the creation of Aadam (A.S) “*Panjetan Paak*” worshipped and exalted Allah selflessly without anticipating any personal gain. Their pure devotion was so appreciated by Allah (SWT) that for the sake of their love and to reward them He created all other creations. Thus now **His Purpose of creating everyother thing is for the love of Ahl-ul-bait** and hence if we pray to Allah (SWT) and worship Him with love of *Ahl-ul-bait* in our hearts we are fulfilling the purpose of our creation. In case we worship Allah (SWT) and remain indifferent with the love of *Ahl-ul-bait* we are forgetting His Purpose and our prayers might not be accepted.

Identity of Allah

- By Syed Nadeem Ahmed Jafri.

In the name of Allah, Most Gracious, Most Merciful.

*The sky is one and vast and it is spread over us so when two faraway friends staying in separate countries **look at the sky at the same time they would see the same sky.** Also it would be equidistant from both of them. For example suppose a person in India looks at the sky and at the same time his friend in Iran also looks in the same direction, they both would **see the same sky** and it would be **equally near or far from both of them.***

Now if they are asked to describe the shape of the sky; whether it is circular, square or rectangular? What would be their response? I think they would say that it is difficult to guess the shape of the sky since it is spread all over us and our vision cannot grasp its shape.

➔ In the light of above example let us try to understand the Vastness and Limitlessness of Allah (SWT). Let us turn towards the Quran and try to understand this Divine Phenomenon of Allah's Greatness:

- *“Us ko aankhein dekh nahin sakti na duniya main na aakherat mein aur Woh logon ki nazaron ko khub dekhta hai aur Woh Bada bareekbeen wakifkaar hai...” – (Surah-e-Anam, ayah 103)*

“(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.)”

We have a limited vision and just as we cannot see the shape of the sky it is difficult for us to see Allah (SWT) with such limitations. He is spread all around us and hence it is difficult for our eyes to grasp His Vastness. He is above all comprehension but He sees His creations and He is all knowing. So where is He? The Quran explains this as follows:

- *“(Ae Rasool) jab Mere bande Mera haal tum se poochhen to (kehdo ki) **Main unn ke paas hi hoon.**” – (Surah-e-Baqra, ayah 186)*

*“(When My servants ask thee concerning Me, **I am indeed close (to them)**)”*

Allah (SWT) says He is very close to all of us. But **how close?**

- *“**Aur Hum to usske shehrug se hi bhi zyada qareeb hain**” – (Surah-e-Qaaf, ayah 16)*

*“(For We are **nearer to him than (his) jugular vein.**)”*

Allah (SWT) indicates in the above ayah that He is even **closer than our jugular vein.**

→ Hence let us understand this Divine Phenomenon now:

- Allah (SWT) is difficult to be seen because He is limitless and cannot be confined to a specific shape and size. Thus He is beyond our vision.
- The way sky is **equidistant from the people** across the globe, **Allah (SWT) is closer to the jugular vein** of every person on this earth.

So if **He is Unseen** but **nearer** than our jugular vein how do we recognize Him? Has He created His Identity which can be seen and understood by us? We would try to find out as we go further with this article, but before this let us try to focus on the following point.

We just saw that it is difficult to limit Allah (SWT) in a specific shape and size. And if somebody does it he becomes a **non-believer of Allah's Omnipresence**. With this in mind let us contemplate on the following ayahs:

- **“Jo (Makhluk) zameen per hai sab fanaa hone wali hai aur sirf tumhare Parvardigar ki zaat jo azmat aur karamat wali hai baaqi rahegi.”** – (Surah-e-Rehman, ayah 26-27)

“(All that is on earth will perish: But will abide (for ever) the Face of thy Lord, - full of Majesty, Bounty and Honour.)”

The above ayahs say that everything on this earth would perish except the bountiful, majestic and honourable **Face of Allah (وَجْهَ رَبِّكَ)**. But Allah (SWT) does not have any shape and hence to think that He is having a Face is to give Him a shape and confine Him which contradicts the phenomenon of His Omnipresence and Limitlessness. Then why did the ayah has said so? Let us see one more similar ayah and then we would ponder upon this aspect.

- **“Usski zaat ke siwa har cheez fanaa hone wali hai.”** – (Surah-e-Qasas, ayah 88)

“(Everything (else) will perish save His Face.)”

The ayah from *Surah-e-Rehman* says that **all that is on earth would perish** except Allah's Face which would remain forever, while the above ayah from *Surah-e-Qasas* says that **everything else would perish except Allah's Face (إِلَّا وَجْهَهُ)**; it does not mention the word 'earth' in this ayah.

There are three inferences which we can draw from here. 1) Allah (SWT) cannot be confined and hence there must be **someone created by Allah (SWT) who represents His Face** and who is **'Wajahullah'**. 2) Along-with Allah's other creations *Face of Allah* is also present on this earth. 3) Except Allah's Face every other creations of Allah (SWT) which are on **earth and otherwise would perish**. Thus **whoever is "Wajahullah" would remain when everything else would perish**.

Now let us contemplate on the following ayah:

- “*Aur unn logon ne Khuda ki jaisi qadradani karni chahiye thi Uss ki (kuch bhi) qadr na ki haalanke (Wo aisa Qadir hai ki) Qayamat ki din saari zameen usski muthi main hogi aur saare aasman Uss ke dahine haath main lipte hue hain jise yeh log Uss ka sharik banate hain woh usse pakizah aur bartar hai.*” – (Surah-e-Az Zumr, ayah 67)

“(And they have not honored Allah with the honor that is due to Him; and **the whole earth shall be in His grip** on the day of resurrection and **the heavens rolled up in His right hand**; glory be to Him, and may He be exalted above what they associate (with Him))”

As per the above ayah on the day of resurrection the whole earth shall be in Allah’s Grip and the heavens would be rolled up in **His Right Hand**. One of the inferences which could be drawn from the above ayah is that **the word ‘Grip’ and ‘Right Hand’ used by Allah (SWT) are to showcase His control on that day**. But Allah (SWT) is always in total control of everything which He has created and He is not dependent on the day of resurrection for His Power and Control; Allah (SWT) holds the same Power and Control even now over His Creations. Thus it further forces us to infer that there must be **an appointed authority representing “Right Hand” of Allah (SWT)** which would be given powers to **control the proceedings of that day**. **And this authority cannot be different from “Wajahullah” (Face of Allah)**.

→ Allah (SWT) has kept Himself away from our eyes and vision. He is Unseen and He does not hold any shape and size. But **He has created His Countenance (Wajahullah) as His Identity and Sign**. Knowing and understanding this “**Face of Allah**” would help us improve our faith and understand Allah’s Greatness. And **rejecting and ignoring His Countenance would definitely lead to ‘kufir’ and punishment**. Hence it is important for us to take strides in this direction to find **Allah’s Countenance**.

In order to understand this let us take the help of the following ayah from *Surah-e-Saad*:

- *Khuda ne (Iblis se) farmaya ki ae Iblis jis cheez ko Maine apni khaas kudrat se paida kiya (bhala) uss ko sajda karne se tujhe kisi ne roka kya tune takabbur kiya ya waqayee tu Alin main se hai?” – (Surah-e-Saad, ayah 75)*

“(He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? **Art thou too proud or art thou one of the Alin (Mighty one)**”.

The above ayah refers to the incidence where *Iblis the Satan* refuses to prostrate in *sajda* before Adam (A.S). This act of pride and refusal makes him the rejected one and **he ultimately becomes ‘Kafir’ though he still believed in Allah’s Oneness and Greatness**.

When we observe the later part of the above ayah we find that Allah (SWT) is questioning *Iblis* on his not prostrating to Adam (A.S) by asking **whether he has turned arrogant or does he think he is from amongst the *Alin*?** This shows the presence of ***Alin* - the mighty ones** even **before the creation of Adam (AS)**. And they were made superior to Adam (A.S) in their position by Allah (SWT). We can further infer that Allah (SWT) **dislikes arrogance and pride** and **He equally dislikes someone who compares himself to these mighty ones** since in the above ayah Allah (SWT) has specifically questioned *the Satan* on these two aspects. **If someone still thinks that he can match them and be like them in position**, he is following the footsteps of *the Satan* and such a person is at a risk of losing everything which he has earned in his lifetime and it **would lead him to 'Kufr'**; though he **still might be a believer of Allah's Oneness and Greatness**.

This shows that '*Alin*' are the Greatest Signs of Allah and to accept their superiority is key to enhance our faith. The other thing worth knowing is that the word **'*Alin*' is the plural form of 'Ali' in Arabic.**

The following excerpts from the *tafsir* of our beloved Imam Hasan Askari (A.S) would help us identify them and their greatness:

- Imam Hasan Askari (A.S) has reported from his forefathers (pbuh) that the holy Prophet (pbuh) has said: "When Allah created Adam and Eve (Allah's peace be upon them), they strutted around Heaven, then **Adam told Eve:**" **Allah hasn't created any beings better than us."** so Allah sent this revelation to Jibriel (A.S): **Bring me my servant who is in the higher Paradise.** Then when they entered the paradise, they saw a female servant sitting on one of Heaven's carpets. She had a crown of light on her head and on her ears, she had earrings of light. The heavens had brightened from the beauty of her face?! So he (Jibriel) said: This is **Fatima (pbuh) the daughter of Mohammad (pbuh)**; a prophet who your descendants will begat at the end of time. So he said: What is **this crown on her head?** He said: **Her husband Ali (pbuh) son of Abi Talib**, he said: And **what are those earrings on her ears?** He said: **Her sons Al Hasan (pbuh) and Al Hussein (pbuh)**. He said: My beloved Jibriel! Have they been created before me? He said: **They existed in the obscure knowledge of Allah Almighty, before you were created in four thousand years.**

(Ref: *Tafsir Al-Imam Al-Askari* p.219, *Bihar Al-Anwar* vol.26 p.326, *Ta'weel Al-Ayat al-Zahira* vol.1 p.44, *Qasas Al-Anbiaa* p.43)

This clarifies that the '*Alin*' so mentioned in ayah of *Surah-e-Saad* are **Mohammed (SAW), Ali (A.S), Fatema (S.A), Hasan (A.S) and Hussain (A.S).** They have been created four thousand years prior to Adam (A.S) and they are superior to all other creations. Loving and accepting their superiority is enhancement of faith and would lead to salvation. *Iblis* could not understand

this and became *Satan* while Aadam (A.S)'s mistake was forgiven when he accepted their superiority. As Quran says:

- “*Phir Aadam ne apne Parvardigar se (Mazerat ke chand alfaaz sikhe), pus Khuda ne un alfaaz ki barkat se Aadam ki tauba qubool kar li beshak Wo bada maaf karne wala Maherbaan hai*”. (Surah-e-Baqra, ayah 37)

“(Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.)”

Allah (SWT) in order to forgive Aadam (A.S)'s mistake, taught him some words and when Aadam (A.S) recited these words Allah (SWT) turned to him mercifully and his mistake was forgiven. The commentators have agreed that these holy words mentioned in the above ayah which Aadam (A.S) recited to invoke Allah (SWT)'s Mercy are the names of Mohammed (SAW), Ali (A.S), Fatema (S.A), Hassan (A.S) and Husain (A.S). (Ref: Durr-e-Mansur, Suyuti, vol 1 P 16).

→ From the above contemplation we can conclude now that Allah (SWT) created the **holy Prophet (pbuh) and his holy Progeny (pbut)** superior to his every other creations and termed them as ‘*Alin*’- **The Mighty Ones** and made them **His Greatest Signs** as submitting to **their superiority is faith and rejecting to accept them as leaders is ‘Kufr’**. They are so purified that **only through their intercession** Allah’s Mercy can be invoked and **would He listen to our prayers and forgive our sins.**

So if they are ‘*Alin*’, the mighty ones and **Allah’s Greatest Creation** it is logical to infer that they are ‘*Wajahullah*’ and **His Right Hand** as discussed earlier. Let us now prove this in the light of Quran.

In the following ayah Allah (SWT) defines Himself:

- “*Khuda to saare aasman wa zameen ka Noor hai, uske Noor ki misaal aisi hai jaise ek taak (sina) hai jismain ek roshan charaagh ho aur charaagh ek shishe ki qandeel main ho aur qandeel apni goya ek jagmagata hua roshan sitara (wo charaagh) zaitun ke aise Mubarak darakht (ke tael) se roshan kiya jaae jo na purab ki taraf ho aur na paschim ki taraf balke bicho-bich maidan main uska tael aisa shafaaf ho ke agar che aag uuse chuae bhi nahin taahum aisa ma’lum ho ke aap hi aap roshan ho jaeega gharaz ek Noor naihain balke Noor Ala Noor (Noor ki Noor per joat pad rahi hai) Khuda apne Noor ki taraf jise chahta hai hidayat karta hai aur Khuda logo ke samajhane ke waste mislain bayaan karta hai aur Khuda to har cheez se khoob waqif hai.* – (Surah-e-Noor, ayah 35)

“(Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as if were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.)”

While explaining the above ayah prominent scholars like **Hasan al-Basri, Abdul Hasan Maghazil and Shafei** have mentioned that **the Niche** mentioned in the above ayah refers to **Janab-e-Fatema (S.A), the Lamp** means her two sons - **Hasan (A.S) and Hussain (A.S)**. **Blessed Tree** is the **lineage of Prophet Ibrahim (A.S)** through which the holy Prophet (pbuh) and his holy Progeny (pbut) descended. **Light upon Light (Noor ala Noor)** alludes to **one Imam succeeding the another Imam** and **Allah doth guide who He wills to His Light** means that **Allah (SWT) instills love for the descendants of Mawla Ali (A.S) and Fatema (S.A) in the heart of a person whom He wishes to guide.**

In the light of the above ayah it can be inferred that **Allah (SWT) defines Himself by defining the light of the holy Prophet (pbuh) and his holy Progeny (pbut).** And since Allah (SWT) has identified Himself with them; **the holy Prophet (pbuh) and his holy Progeny (pbut) are therefore Allah’s Identity.**

The prominent commentators have mentioned the following sermon of the holy Prophet (pbuh) on the authority of Imam Zainul Abedin (A.S), which further endorses our above mentioned inference:

- Imam Ali Bin Al-Hussein (pbuh) said: "My father narrated to me that his father narrated that the Messenger of Allah (pbuh) said:

*"O servants of Allah. When Adam saw the Light shining from his seed, for Allah had transferred our spirits from the topmost of the Throne to his seed, he saw the Light but he didn't see the spirits so he said: "O Lord! What are these Lights?!" Allah the Almighty said: **"They are Lights of spirits whom I transferred from the most honorable place in My Throne to your seed and for that purpose I have ordered the angels to prostrate themselves for you because you were the holder of those spirits."** Hence, Adam said: "O Lord! Would you show them to me?" Allah the Almighty said: "Adam, look at the topmost of the Throne." He looked and the Light of our spirits fell from Adam's seed to the topmost of the Throne and then the images of our spirits' Lights that are in his seed were printed and reflected on it as someone's face reflects on a clear mirror. Hence, he saw our spirits and said: "O Lord! What are these spirits?" Allah, the Most High, said: "O Adam, these are the spirits of my greatest creations and servants.-"*

- *This is Mohammad and **I am Al-Mahmoud Al-Hamid (The Most Thanked)** for My actions, I derived this name for him from My Name.*

- *This is Ali and I am Al-Ali Al-Athim (The Most High and the Greatest), I derived this name for him from My Name.*
- *This is Fatima and I am (Fater) the Originator of the skies and earth; I am the One who shall deprive my enemies from My mercy on the day of My judgment and protect my saints from what may harm them; hence, I derived this name for her from My Name and*
- *These are Al-Hasan and Al-Hussein and I am Al-Mohsen Al-Mojmel (The Most Charitable and the Most Generous); I derived their names from My Name.*

These are My most virtuous creations and My most dignified servants. By them, I give. By them, I punish. By them, I reward. Therefore, plead by them, O Adam, and if you face a hardship, let them be your interceders. For, I swore to Myself indeed to never disappoint anyone who hopes mercy by them and never refuse anyone who asks a request by them. Thus, when he (Adam) did a mistake, he **pleaded Allah the Almighty by them;** hence, **He accepted his repentance and forgave him.**"

(Ref: Bihar-ul-Anwar, P 327, V 26, P 150, V 11, Tafseer-e-Imam Hasan Askari (as) P 219, Tafseer-e-Saafi, V 1, P 115, Yanabe-ul-Mawadda, V 1, P 288)

There is one more similar *hadith* by Imam Jafar-e-Sadiq (A.S) on the creation of *Panjetan Paak* (A.S):

- Imam Al-Sadiq (A.S) said: "Allah, the Most High, has been before anything existed. He created five ones from the Light of His Majesty and gave a name for each of them from His revealed names; for **He is Al-Hamid and He named (The Prophet) Mohammed;** **He is Al-Aala and He named Amir Al-Momineen Ali** and **the Greatest Names are for Him so He derived Al-Hasan and Al-Hussein from them** and **He is the Originator so He derived for Fatima a name from His names.** Therefore, when He created them, He let them be in the Covenant; hence they are on the Right Side of the Throne." – (Ref: Tafseer Forat p.56, Al-Bihar vol 37 p. 62)

In the light of the above ayah from *Surah-e-Noor*, the subsequent sermon of the holy Prophet (pbuh) and the *hadith* of Imam Jafar-e-Sadiq (A.S) we can say that Allah (SWT) created them before any other creations, made them **superior to all His Creations and thus made them His Identity.**

In the earlier part of this article while contemplating on the ayahs from *Surah-e-Rehman* and *Surah-e-Qasas*, wherein they have mentioned about Face of Allah, we inferred that since Allah cannot be limited to any shape and size **the Face of Allah is created by Allah (SWT) to represent Him.** While in the light of above analysis of *Surah-e-Noor* and other reference we have concluded that **the holy Prophet (SAW) and his Progeny (pbut) is Allah's Identity.** And

a person is always identified by His Face therefore the holy Prophet (pbuh) and his holy Progeny (pbut) are the Face of Allah. Thus we can further infer that our 12th Imam Mohammed Mehdi (A.S) who is in occultation represents the Face of Allah on this earth which would remain when everything else would perish.

Now let us see few more references in this regard:

- It is narrated by Mohammed Ibn Yahya from Ahmed Ibn Mohammed Ibn Isa from Mohammed Ibn Sinan from Abu Salam al-Khannas from some of our people that Imam Mohammed Baqir (A.S) has said that:

"We (family of Prophet Muhammad) are the al-Mathani (one of two) that Allah gave to Prophet Muhammad (s.a.). We are the Wajahullah (face of Allah, meaning a certain aspect of Allah's relation with people) that move among you on earth. We are the eyes of Allah (overseers or observers from the side of Allah) in His creatures. We are the hands of Allah that are open with blessings for His servants. Those who wanted to know us have known us. There are people who are ignorant about us they are ignorant of us and of the leadership of the pious people." (Ref: Kitab al-Kafi, Book # 3, Chapter 23, Hadith # 3)

- It is narrated in *Tafsir-e-Safi* on page 485, quoting from *Tafsir-e-Qumi* that **Imam Zainul Abedin (A.S)** has reportedly said that:

"We are the Face of Allah by means of which Allah is recognized and by whose means every command of Allah is reached."

- It is mentioned in *Al Manaqib* with reference to **Imam Jafar-e-Sadiq (A.S)** that while explaining the verse: "***There remaineth but the Countenance of thy Lord of Might and Glory***" he said, "**We are the Face of Allah.**" (Ref: *Kazimi Sayyid Imdad Hussain, Al-Quran-ul-Mubin, Lahore: Himayat-e-Ahl-e-Bayt (waqf), nd, P. 692*)
- **Imam Ali (A.S)** has said that "**I am the face of Allah in the heavens and on earth.**" (Ref: *Ibid p. 206*)

And since he is the Face of Allah, the holy Prophet (pbuh) has praised Mawla Ali's face in the following manner in the below mentioned hadith:

"Looking at the face of Ali (AS) is Ibadat." (Ref: Sayyid Muhammad Sāleh Kashfī, *Kaukab-i-Durrī fī fazāil-i Ali*, Lahore, *Imamiyya Kutub Khāna*, 1963, p.161)

In the earlier section we had also pondered upon the ayah 67 from *Surah-e-Az Zumr*, which mentions that the on the day of the resurrection the heavens would be rolled up in Allah's Right Hand and the entire earth would be in His Grip. We had inferred that Allah's Right Hand refers

to the appointed authority which would be given powers and control to take care of proceedings of that day. Also our conclusion was that **Allah's Hand cannot be different from the Face of Allah (*Wajahullah*)**. **Now we know that Mawla Ali (A.S) and other Imams from his lineage are '*Wajahullah*' and hence they are Allah's Hand.**

- Allama Ibn Hajar has mentioned a tradition according to which the holy Prophet (pbuh) has said:

"O Ali you will be the distributor of Heaven and Hell- you will say to Hell:
"This one is for thee and that one for me."

Also, the holy Prophet (pbuh) has reportedly said that:

"He alone will cross the bridge of Sirat whom *Ali* permits."

So **Mawla Ali (A.S) is not only '*Wajahullah*' (Face of Allah) but he is the appointed authority and the distributor of Heaven and Hell and hence He is '*Yadullah*' (Allah's Hand).**

➔ Let us come to our conclusion. The Sky is invisible in absence of Sunlight, and during day time it is visible only due to Sunlight, at Sunset the Sky goes in darkness until Moon and Stars appear; similarly Allah (SWT) is Unseen from our eyes and it is because of **the guidance of the holy Prophet (SAW) that we became aware of Our Creator and became His Believer**. And after the holy Prophet (pbuh) **the guidance from Mawla Ali (A.S) and all Imams from his lineage would make us understand Allah's Greatness in a way it should be understood since they have been created superior to all, they are Allah's Face, His Identity, our guide and the duly appointed authority of Allah above us.**

Identity of a Momin

- By Syed Nadeem Ahmed Jafri

A man is hidden behind the following two aspects of his personality:

- His Belief
- His Conduct

His beliefs cannot be seen by the human eye but we can recognize them on the basis of his actions. Thus **his conduct** is the mirror which **reflects his beliefs**.

Consider this, if I consider myself as your friend, **unless I help** you when you need me the most, you **might not come to know about my feelings**. But once I came to your rescue **you would know me as your true friend** even if I **did not acknowledge this verbally**. My **deed spoke what words had not**. But if somebody, after making many false promises fails you; you would not consider him to be your friend any more. Thus here again **what mattered was his action and not his promises**. That is why the English idiom aptly says '**Actions speak louder than words**'.

➔ Thus if we wish to know how a person is we need to observe his conduct. **It will reveal his true identity**. In that sense even in Islam, the parameter of differentiation between a believer (*Momin*) and a non-believer (*Kafir*) is the conduct of an individual. His actions speak a great deal about his faith. With this article we will try to establish this inference.

Let us see what Allah (SWT) says about faith in Quran:

- *"Kya logon ne ye samajh liya hai (sirf) itna keh dene se ke hum imaan laye, chhod diye jayenge aur unka imtihaan na liya jayega aur Humne to un logon ka bhi Imtihaan liya jo un se pehle guzar gaye garaz Khuda un logon ko jo sacche hain yaqinan alaheda dekhega aur jhoothon ko bhi zaroor dekhega."* – (Surah-e-Ankabut, ayah 2-3)

"(Do people think that once they say, 'We believe,' they will be left alone and not be put to the test? We certainly tried those who have gone before them, so God will certainly distinguish between those who are truthful and those who are lying.)"

Mere verbal acceptance of faith is not considered anything by Allah (SWT) and He puts to test all the people who claim to be believers. He differentiates a believer (*Momin*) from a non-believer (*Kafir*) after trying their faiths. Hence **Allah (SWT) gives importance to conduct and action instead of words**.

We will now see the following two ayahs from Surah-e-Tawba:

- *“Aur Musalmanon yeh log to Khuda ki qasmein khayenge ke woh tum main hi ke hain halanke woh log tum main ke nahin hain. Magar hain yeh log buuzdil ke agar kahin ye log panah ki jagah (Kila’a) ya chhupne ke liye ghaar ya ghus bhaithne ki koi aur jagah pajayen to usi taraf rassiyan todte hue bhaag jayen.” – (Surah-e-Tawba, ayah 56-57)*

“(They swear by God that they are believers like you; but they are not. They are afraid (to appear in their true colours): if they could find a place of refuge, or a cave or any hiding-place, they would run there with frantic haste.)”

→The above ayah discusses certain hypocrites who **claimed to be believers** but **they were coward and Allah (SWT) detests their actions**. It further substantiates our inference that the believer is judged solely on the basis of his **deeds and actions**. And a **believer (Momin) is brave in his conduct and ready to sacrifice everything for the cause of Allah**.

Having inferred this now let us see the life of Abu Talib (A.S). There are differences amongst Muslims related to the faith of Abu Talib (A.S); some people conveniently forget **what he did for Islam and the holy Prophet (SAW)** and they consider him as a non-believer as they cannot find any documented proof of his reciting **‘Kalema’** on the deathbed. Let us see what Quran has to say on this:

- *“Aur Hum ne Bani Israel ko dariya ke uss par kardiya phir Firaun aur uss lashkar ne sarkashi ki aur shararat se unn ka peechha kiya yahan tak ke jab woh doobne laga to kehne laga ke jis Khuda per Bani Israel imaan laaye hain main bhi uss per imaan laata hoon. Uss ke siwa koi Ma’abud nahin aur main farmabardar bandon se hoon. Ab (marne ke waqt imaan laata hai) halaanke isse pehle tu nafarmani kar chuka aur tu to fasadiyon main se tha.” - (Surah-e-Yunus, ayah 90-91)*

“(So We brought the Children of Israel across the river. Pharaoh and his troops pursued them arrogantly and aggressively. When he was about to drown, [Pharaoh] exclaimed, ‘I believe that there is no deity save Him in whom the Children of Israel believe, and I am of those who surrender themselves to Him!’ ‘Only now? When you had always been a rebel, and a wrongdoer.’)”

In his entire life Firaun did everything **to oppose Musa (A.S), the prophet of his time**. He created hurdles and harassed the Bani Israel and thus he was rebel and a wrongdoer throughout his life. His **showcasing faith in Allah (SWT) on his deathbed did not give him any benefit** and he **remained a ‘Kafir’ and died so**.

On the contrary Abu Talib (A.S) did everything to **protect Mohammed (SAW) - the last prophet**, from the pagans of Arab. He helped the Prophet (pbuh) in his mission and was his guardian. After all his efforts do you still feel that Allah (SWT) would have waited for Abu Talib (A.S) to recite a '**Kalema**' to accept his faith and services? Did not his **deeds speak a lot about his love for the Prophet (pbuh) and his belief in the religion of Islam?**

We have understood that Allah (SWT) judges people on the basis of their deeds in the light of various ayahs which we have contemplated upon. Now Let us see those deeds which Allah (SWT) likes the most:

- *“Madina ke rehne walon aur unn ke gardo nawah dehatiyon ko **yeh jaaiz na tha ke Rasool-e-Khuda ka saath chhod dein aur na ye (jaaiz tha) ke Rasool (SAW) ki jaan se be-parwah ho kar apni jaanon ke bachane ki fikr karein**, ye hukm us sabab se tha ke unn (jihad karne walon) ko Khuda ki raah mein jo taklif pyaas ki mehnat ya bhook ki shiddat ki pahonchti hai ya aisi raah chalte hain jo kuffar ke ghaiz or ghazab ka baais ho ya kisi dushman se kuch yeh log haasil karte hain to **buss uske aewaz main (unnke nam’ae amal main) ek nek kaam likh diya jayega**. Be-shak Khuda neki karne walon ka ajr (wa sawab) barbaad nahin karta.” – (Surah-e-Tawba, ayah 120)*

*“(It was not proper for the people of Madinah and those desert Arabs around them to **hold back from following God’s Messenger, and to prefer their own lives to his life**. This is because whenever they suffer from thirst or weariness or hunger for God’s cause, and whenever they take any step which provokes those who deny the truth, or inflicts any loss upon the enemy, **it shall be counted as a good deed in the sight of God—God will not deny the righteous their reward**)”*

Allah (SWT) likes those who are ready to sacrifice their own life for the sake of holy Prophet (pbuh) and his mission. For such people Allah (SWT) has **promised great rewards** and their good deeds would be accepted by Him. Thus **protecting the holy Prophet (pbuh) and being there when he needed is the most rewarding and appreciated virtue by Allah (SWT).**

After the holy Prophet (pbuh) began preaching Islam, members of the other Quraishite clans felt threatened and they started pressurizing Abu Talib (A.S) to stop his nephew and control him. Despite all this, Abu Talib (A.S) remained supportive of the holy Prophet (SAW) and defended him from the other heads of Quraish.

Prominent Islamic historians have documented his noble gestures. Ali b. Burhanuddin Shafei in his book '*Insanul Oyoon*' has described the benevolence of Hazrat Abu Talib (A.S) towards the Prophet (SAW) as follows:

'Every night Hazrat Abu Talib (A.S) would ask the Prophet (SAW) to go off to bed, and when everybody was asleep, **Hazrat Abu Talib (A.S) would make any one of his sons or brothers or cousins to sleep on his (SAW) bed** so that people who intended **to attack the Prophet (SAW) could not do so.**'

It was during this period that the unbelievers of Mecca tried to trouble the Prophet (SAW) in various ways. All sorts of difficulties and tortures were inflicted upon him. Thinking Abu Talib (A.S) to be old, they threatened him with their plots, but this could neither stop his endeavors nor did it affect his steadfastness.

Thus the deeds mentioned in the above ayah are in sync with whatever Abu Talib (A.S) did for the sake of holy Prophet (SAW); hence it again establishes him as a **Brave and Selfless Momin**.

➔ In order to further understand this we will see his life in the light of Quran. Mentioning ayahs that indicate the virtues of a *Momin* we would relate them with his conduct during his lifetime. Let Quran give its own verdict on the faith of Abu Talib (A.S).

As Quran says in the following ayah:

- ***“Ae Imaandaro agar tum Khuda ke deen ki madad karoge to Woh bhi tumhari madad karega aur tumhain saabit qadam rakhega.”*** – (Surah-e-Mohammed, ayah 7)

“(O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.)”

Virtue of a **believer is to readily help the cause of Allah**, and in return Allah (SWT) **promises to make him firm on his feet** and thus **keep him steadfast on the right path**.

Most of the Islamic historians unanimously write that without the help of Abu Talib (A.S) and his son Ali (A.S) it would have been difficult for Islam to get established and gain so much popularity and acceptance among the people. (Ref: *Tahzeebul Mateen, Vol 1 P 13, Ibne Abil Hadeed in his work*)

Thus Abu Talib (A.S) contributed a lot in the cause of Allah (SWT) and thus to think that he was an unbeliever is **contradicting the above ayah** and hence **a great sin in itself**.

Another ayah on conduct of a *Momin*:

- *“Ae Rasool (SAW) unn logon se kehdo ke **agar tum Khuda ko dost rakhte ho to meri pairvi karo ke Khuda (bhi) tum ko dost rakhega** aur tum ko tumhare gunaah bakhsh de ga aur Khuda bada Bakhshnewala Maherbaan hai.”* – (Surah-e-Aale Imran, ayah 31)

*“(Say, ‘**If you love God, follow me and God will love you and forgive you your sins. God is most forgiving, and most merciful.**’)”*

A person who claims to love Allah (SWT) should follow the holy Prophet (SAW). If he does so Allah (SWT) would love him in return and would be forgiving and merciful towards him. **Thus the parameter for love and belief in Allah (SWT) is a person’s support to the holy Prophet (SAW).** When someone is a constant source of support and comfort to the holy Prophet (SAW) and remains his guardian throughout his life, would not **he be one of the greatest believers then?**

In the presence of Abu Talib (A.S) once the holy Prophet (SAW) was preaching his followers. The apostates of Quraish in order to destroy the mission of holy Prophet (SAW) approached Hazrat Abu Talib (A.S) with the demand of surrendering the holy Prophet (SAW) to them right away. Determined Abu Talib (A.S) replied “If a she-camel could surrender its young one to somebody else, then I also will hand over Mohammed (SAW) to you.” (Ref: *Minhajun Nabuwwah Muhaddise Dehalvi vol. 2 pg. 77*)

In the light of above ayah we can further establish the credentials of **Abu Talib (A.S) as a God-fearing, God-loving True Momin.**

Let us see the following ayah now:

- *“**Momineen momineen ko chhod ke kafiron ko apna sarparast na banaaye. Aur jo aisa karega to use Khuda se kuch sarokar nahin** magar (iss qism ki tadbiron se) kisi tarah unn (ke shar) se bachna ho to (khair) aur Khuda tumko Apne hi se darata hai aur Khuda hi ki taraf laut kar jana hai”* – (Surah-e-Aale Imran, 28)

*“(Let not **the believers take the non-believers for wali (guardian) 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.**)”*

Allah (SWT) orders all the believers specifically in the above ayah **not to take non-believers as their guardian and if somebody does so he shall not find Allah (SWT) as his guardian.** So when

an ordinary believer cannot have a non-believer as a guardian, why did Allah (SWT) allow the **holy Prophet (SAW) to be guarded by Abu Talib (A.S) had he been a non-believer?** Would not it contradict the above ayah? This further confirms that he was a true-believer and **Allah (SWT) appointed him as the guardian of the holy Prophet (SAW).** The following ayah endorses his guardianship:

- *“Kya Uss ne tumhain yateem paakar panah na di (zaroor di)?” – (Surah-e-Zoha, ayah 6)*

“(Did He not find you an orphan and give you shelter (and care))?”

In the major *tafseer* of the holy Quran by Islamic scholars of various sects it is mentioned that the above ayah has been revealed to showcase the protection and shelter provided by Abu Talib (A.S) to the holy Prophet (SAW). **Thus his protection to holy Prophet (SAW) was Allah (SWT)'s protection.**

Ibn Hajar in his book writes 'When Abdul Muttalib (A.S) expired he wrote in his last will to Abu Talib (A.S) to raise the Holy Prophet (SAW). Hence **Abu Talib (A.S) nurtured him (SAW) with lots of love and affection, not even raising his own son Ali (A.S) in the same manner.**

And Allah (SWT) confirms that it is He who guides the fathers, forefathers and descendants of his chosen Prophets in the following ayah:

- *“Aur Humne Ibrahim ko Ishaq wa Yaqub (saa beta pota) ataa kiya **Humne sabki hidayat ki aur unn se pehle Nooh ki bhi Hum hi ne hidayat ki aur unn hi Ibrahim ki aulaad se Dawood wa Sulaiman wa Ayyub wa Yunus wa Musa wa Harun (sabki Hum hi ne hidayat ki) aur nekokaron Hum aisa hi sila ataa farmate hai aur Zakariya wa Yahya wa Isa wa Ilyas (sab ki hidayat ki) aur (ye) sab Khuda ke nek bandon se hain. Aur Ismail wa Yosha wa Yunus wa Lut ki (hidayat ki) aur sabko sare jahan per fazilat ataa ki aur (sirf unhiki nahin balke) unnke baap dadaon, aur unnki aulaad aur unnke bhaibandon main se (bahoteron ko) muntakhab kiya aur unhain sidhi raah ki hidayat ki.” – (Surah-e-An’am, ayah 84-85-86-87)***

*“(And We gave to him Ishaq and Yaqoub; **each did We guide, and Nuh did We guide before,** and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; every one was of the good; And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds: **And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.)”***

From the above ayah it is clear that Allah (SWT) guides his Prophets to the right path and not only them He also guides their **fathers, descendants and their brethren** and keeps them steadfast on the true path.

Hazrat Abdul Muttalib (A.S) was **the grand-father of the holy Prophet (SAW)** and father of Abu Talib (A.S) – the guardian and uncle of holy Prophet (SAW).) They were guided descendants of Ibrahim (A.S) and believers of *deen-e-Ibrahim* before Islam was revealed. And since they were always on the true-path **their reciting ‘Kalema’ or not** should not be used as a pretext to claim that they were not true *Momins*.

Hazrat Abdul Muttalib (A.S) followed the religion of Ibrahim (A.S) and the proof of this is the event of the elephants which Abraha had brought to destroy the Ka’aba. The event also finds mention in Quran in the form of an ayah. Abdul Muttalib (A.S) was the caretaker of Ka’aba and hence prayed to Allah (SWT) to protect the Holy Ka’aba from Abraha. He then approached Abraha and asked him to release his livestock. Abraha got shocked and said “You are the chief of this tribe and I thought you would plead to me to spare the Ka’aba.” To this Abdul Muttalib (A.S) replied “I am the owner of these animals and have therefore come to ask for them. **As for the Ka’aba, its Master is there to take care of it.**”

Maqatil narrates that Hazrat Abu Talib (A.S) made a will to Bani Hashim on his death bed in the following manner:

“O Bani Hashim, if you all obey the holy Prophet (SAW) and if you all believe in his truthfulness you will be guided.”

In Midarajan Nabuwwah (of Mohaddisse Dehalvi) and in Rauzatus Safa vol. 2 the following sermon of Hazrat Abu Talib (A.S) addressing the people, which also served as his will, has been recorded:

'O Quraish! You are the most pious servants of Allah. **I recommend Muhammad (SAW) to you in matters of righteousness and virtue. He is the trusted one of Quraish and the truthful one of Arabia and he possesses all the virtues for which I am making a will to you.** He (SAW) has brought such good news, which has been accepted by your hearts, but your tongue has chosen to deny it on account of fear of taunts. On the contrary, I see that the weak and the defenseless have accepted his (SAW)'s invitation and have testified in his Shariat and revere him. Thus they have become the leaders and your chiefs have been humiliated. The proud ones have been humbled and the humble ones have become self-sufficient. Those who distanced themselves from him (SAW) are the unfortunate ones. I can see that the people of Arabia are attached to him (SAW) and have expanded their hearts for his love and have very dutifully and diligently prepared themselves to follow him and serve him. O Quraish! Befriend Muhammad (SAW) and supporters of his group. **I swear by Allah those people who do not tread the path shown by him (SAW) will not find guidance,** and only they will accept and adhere to his ways and

qualities who are virtuous. **If death could have been delayed and there would have been some more time left in my life, I would be helping him and as far as possible I would have repelled all dangers from his path.'**

→Life of Abu Talib (A.S) in the light of Quran has proved that **he was a devout Momin committed to protect the holy Prophet (SAW)**. Let us now see few references about his faith:

- Abu Talib (A.S) supported the holy Prophet (SAW) since he had a great faith in his message being the last and final message from Allah (SWT). The faith of Abu Talib (A.S) was expressed through his sayings which came in the form of poetry as he used to say **'I verily know that the religion of Mohammed is the best amongst all religions.'** (Ref: *Tareekh Ibn Katheer 3:42, Fath al-Baari Fi Shar-h Saheeh al-Bukhari 7:153, Al-Isaabah 4:116 and many more*)
- Imam Jafar Al-Sadiq (A.S) asked Younus Bin Nabatah: "O Younus, what do people say about Abu Talib?" Younus replied: "People say that he is in a shallow in the fire from which his brain is boiling. Imam al-Sadiq (A.S) said: **"The enemies of Allah are lying. Abu Talib (in the paradise) is with the prophets, truthful, martyrs and pious people, who are the best to be with.** (Ref: *Shaikh al-Abtah 32, al-Hujjah 17, al-Ghadeer 7:394 from Kanz al-Fawaa'ed*).
- Imam Ali (A.S) said: "By Allah, Abu Talib was a faithful Muslim (Mo'min), keeping his faith secretly, **not to cause to Bani Hashim harm from Quraish boycott.** (Ref: *Al-Hujjah 24, Al-Ghadeer 7:389, Mo'jam al-Qoboor 1:200*).
- Imam Ali (A.S) also said: "By Him who sent Muhammad as a prophet, if **my father's intercession is given to forgive** all the sinners on earth, **Allah will forgive all of them.** (Ref: *Tathkirat al-Khawaas 11*).
- The reason of the allegation against Abu Talib is clarified by the Prophet (SAW) when he told Imam Ali: "O Ali, **you have an example** from my brother **Isa (A.S); as the Jews hated him, they accused his mother.**" (Ref: *Kanz al-Ummal by al-Muttaqi al-Hindi*)
- It is narrated by Hazrat Abu Bakr that Abu Talib (A.S) did not die but after he said: **"I bear witness that there is no God but Allah, and Mohammad is His messenger."** (Ref: *Sharh al-Nahj by Ibn Abil Hadeed 3:312, Shaikh al-Abtah 71, Al-Bidayah wal-Nihayah 3:123, Al-Isaabah 4:116, Dala'il al-Nobowwah by al-Bayhaqi 1:120, Kash al-Ghummah by Al-Sha'rani, 2:144*).

After seeing the above references on his faith, let us end the article with few words of Abu Talib (A.S) recorded by prominent scholars which showcase his love for our beloved Prophet (SAW).

Mohammed b Ishaq (author of *Seeratun Nabuwwat*) has recorded more than 80 couplets long poetry of Hazrat Abu Talib (A.S) in praise of holy Prophet (SAW). This was composed when Mecca was under a severe famine. People approached Abu Talib (A.S) as he was *Shaikh al Bat'ha* and their leader. Abu Talib (A.S) requested the holy Prophet (SAW) to pray for rains and when it rained he praised the holy Prophet (SAW) in the following words:

“O Muhammad! Looking at your luminous face, raindrops fall. Your merciful existence is a refuge for the helpless orphan and a protection for the modesty and chastity of widows.”

→ Abu Talib (A.S) was amongst **the greatest of Momins**. He was chosen by Allah (SWT) to protect the holy Prophet (SAW), which is a great honour in itself. He was the main support to the holy Prophet (SAW) and **laid the foundation of ‘Kalema’** during the formative years of Islam. And Allah (SWT) has accepted his services and **rewarded him immensely by making the pious progeny of the holy Prophet (SAW)**; piety of which is testified by Quran (Surah-e-Ahzab, ayah 33), as the **Progeny of Abu Talib (A.S)**.

MY FAITH MY RELIGION

PEARLS OF GUIDANCE

In view of Quran

Nadeem Jafri

30 July 2010

This is an attempt to understand the faith and religion in the light of Holy Quran and Hadiths. With the real life examples, I have tried to understand various issues related to faith.



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Dedication

I wish to dedicate this work to:

- *My Uncle, for without his guidance, mentoring and continuous nurturing it would not have been possible. He is my constant source of learning and inspiration.*
- *My Parents for all that they have done for me. Their sacrifice has made me whatever I am today.*
- *My Family for that is my identity and reason for my motivation.*
- *My Elders, brothers and entire Jafri family for accepting, loving and encouraging me.*

Contents

1. Introduction	4
2. Wasila and Shirk	5
3. Man Kunto Mawla	10
4. The Straight Path: Quran and Ahl-ul-bait	15
5. Ali Mushkil Kusha	26
6. The Path to Salvation	37
7. Imam as Witness	47
8. Momin and Imaan	55
9. Trueway to Faith	63
10. Light of Guidance	73
11. Proof of Divinity	84
12. Amr e Ilahi	96
13. Raza e Ilahi	107
14. Sirat-e-Mustakim	119
15. Zibh-e-Azeem	133
16. Hubb-e-Ali	147
17. Taazim-e-Rasool (SAW)	164
18. Quran-e-Naatiq	181
19. Ayat-ul-Kubra	201



Introduction

In the name of Allah, Most Gracious, Most Merciful.

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.” – (Ayatul Kursi, Surah-e-Baqra, ayah, 256)

Islam is a religion that has profound vastness and hence whatever perspective we hold should be supported by logic and reasoning. Allah (SWT) has said in Quran that while reciting the holy book, we should contemplate and ponder over its Ayahs and this will help us to enhance our faith through logical reasoning and give us a clear perspective of this great religion.

In every article I have taken up one aspect of faith and have tried reaching a logical conclusion in the light of Holy Quran.

Also, I would like to acknowledge here the great work done by Yousuf N Lalljee with his book “Stairway to Heaven”. I had referred several works but this particular book has helped me enhance my faith and develop my understanding and hence it is worth mentioning here.





Wasila and Shirk

In my quest for finding the true path which Allah (SWT) has propagated in The Holy Quran, this is my humble attempt to discuss and understand the concept of "Wasila" which most of us mistake it as 'shirk'. We tend to do it as we don't want to get deviated from the true path, as we love Allah and want to follow Him and obey Him as far as possible.

When we see our lives, we see that we come to this world vide our parents. Allah says that He gives us birth, but we never see Him, instead we see the mother giving birth. Allah says that it is He who raises us but we find that our parents take pains to raise us. Now if we start ignoring our parents and don't look after them by saying that "you did not do anything, it is Allah who has given me birth and raised me". Allah (SWT) will never like this and He will surely punish us. He does not like us **to be disrespectful and ignore the 'wasila'** which he has chosen for the specific purpose. We see a child demanding many things from his parents. Can this be 'shirk'? No it cannot be it is a right wasila from which Allah will grant a child whatever he needs. So 'wasila' is chosen by Allah and asking and seeking things vide a wasila is asking from Allah Himself.

Let us understand with one more example. I teach and I am a visiting faculty. Many students look up to me for fulfillment of their knowledge. I become a wasila for their 'ILM'. Allah





imparts them knowledge and He appoints me to deliver that. Now, if my intentions are good and I am honest with my teaching I will be an expert on the subject. People will praise me and love me. Now can this be 'shirk' no it cannot. It is Allah's will that I get reward for my good "intention" and hardwork.

Again, I cannot be the wasila for subjects other than 'advertising' on which I am not good at. I cannot teach engineering nor medical science. So it means that Allah has created me as a wasila for one aspect of knowledge.

Now let us try to understand the importance of *Mohammad (SAW) wa aale Mohammad (SAW)* in this light. We will first see the following aayat from Surah-e-Baqra (Aayat 124).

"Ae Rasool (S.A.W) Bani Israel ko woh waqt bhi yaad dilao jab Ibrahim (A.S) ko unke Parvardigar ne chand baton main aazmaya aur unhone pura kar diya to Khuda ne farmaya Main tumko logon ka peshwa banane wala hoon. Hazrat Ibrahim (A.S) ne arz ki aur meri aulad main se. Farmaya haan magar mere ahad per zaalimon main se koi shakhs faaez nahin ho sakta."

("And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.")





From the above aayat it is clear that Allah (SWT) tried Ibrahim (A.S) and when he was successful, Allah made him *Peshwa* and *Imam*. He then prayed that his progeny should also be *Imam* and *Peshwa* and we know that *Mohammed wa aale Mohammed* i.e. all 12 Imams and Janaba Fatema (SA) and *Huzoor (SAW)* are descendants of Ibrahim (AS). So Allah granted his wish.

Again Allah says that he tried Ibrahim (A.S) and that was the *qurbani (sacrifice)* which Allah wanted from him of Ismaeel (A.S). We all know the entire incident. It means that Allah tests His chosen servants and then He grants them with his limitless grace.

Now let us see the life of *Mohammad (SAW) wa Aale Mohammed (SAW)* and their *tests* on various occasions. There are many but I will restrict to the followings:

- 1) When *Huzoor (SAW)* was a child and when he became orphan. *Hazrat Abu Talib (A S)* raised him, supported him and did everything to protect him from his enemies. He was always ready to sacrifice his children to save the holy prophet. During the nights he would exchange the bed on which *Huzoor (SAW)* would sleep with his child's so that if somebody with ill-intention wants to harm the prophet, he would harm *Hazrat Abu Talib's (A.S)* children instead. Allah appointed *Abu Talib (A.S)* as guardian to the prophet.



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- 2) During "Shab-e-Hijrat" when there was a threat on the life of Huzoor (SAW). Maula Ali came to his help and he slept on Huzoor (SAW) bed for the entire night. If somebody would have attacked on that night, Maula Ali would have got harmed and not Huzoor (SAW). He was ready to sacrifice his life for the sake of Allah.
- 3) We all know that Imam Husain (A.S) sacrificed his entire family for the sake of Allah. Ibrahim (A.S) was asked to sacrifice his one child, which he tried by keeping his eyes closed, while Imam Husain (A.S) sacrificed his entire family in front of his open eyes. Why would not Allah (SWT) then grant them with his "Will" then?

When we look this logically we can understand why Allah said in Surah-e-Ambiya (Aayat 107) that:



"Aur Ae Rasool (SAW) Hum ne tum ko tamam alamon ke liye rehmat hi karke bheja hai".

("And We have not sent you but as a mercy to the worlds.")

And Rasool (SAW) has said that ***"I and Ali are from one light"*** (Ref: Masnad Ahmed bin Hambal, Muwwadatul Kurba – Mir Ali Hamdani Shafae)

He has also said that ***"I am from Husain and Husain is from me"*** (Ref: Sahih Tirmizi, vol 6, P 307, Kanzul Ammal, vol 4, P 221, Masnad Ahmed, vol 4 P 972)





From the above it is clear that in both the worlds (in this world and hereafter), Mohammed wa Aale Mohammed (SAW) are the wasila (intercession) for Allah's mercy (*Rehmat*). So when we seek "*rehmat*" and "*madad*" from them we are not doing '*shirk*', we are infact going to a right intercession (wasila) through whom things will be granted. So it also means that whoever Mohammed (SAW) wa aale Mohammed (SAW) wishes Allah will bless him. Their wish is Allah's wish.

Since Mohammed (SAW) wa aale Mohammed (SAW) had clear intentions and honest with their quest to follow Allah's path, Allah rewarded them with his "Will". And when we praise them we are praising Allah. If I deliver a good lecture and students praise me and that cannot be shirk as Allah has rewarded me for my hardwork, similarly praising Mohammed (SAW) and his progeny cannot be a '*shirk*' as Allah has rewarded them for their faithfulness and honesty.







Man Kunto Mawla

I find myself too small to write something on as grand as this subject “Man Kunto Mawla ho fa hazaa Ali-un Mawla”. But I do wish to clear certain misconceptions regarding the above Hadees of Rasool (SAW) vide this article. May Allah (SWT) give me enough strength and knowledge to do the justice.

In the Muslim world there are many differences regarding the true meaning of “Man Kunto Mawla...”. There are a few amongst us who claim that “Mawla” stands for a “**friend**”, while there are many who say “Mawla” means a “**Master**”. Now, I don’t think any Muslim would want to deliberately create confusion, as we all wish to understand and follow whatever Rasool (SAW) has asked us to do. The entire confusion has occurred since Arabic is a tricky language and the word ‘Mawla’ in Arabic has various meaning one of them is “Friend” and the other is “Master”.

But before I begin my explanation, let me quote you an interesting example. Being a businessman I am always inspired by stories on leadership and I read an interesting book “Straight from the gut” which is a biography of Jack Welch, who is the most admired CEO of the business world and who built the GE Company. In his book he writes that while deciding on his successor he observed many of his juniors, started short-listing them in his mind and eventually decided



to give the mantle of leadership to Jeffery Immelt in the year 2000. Though he decided **well in advance** he was looking for **an opportune time** to announce his **successor** and future **leader** of GE Company. All the major stakeholders, business associates and senior employees were present in the **'succession ceremony'**. Now after the ceremony if I would have asked him that whether the announcement about Jeffery Immelt in front of this large gathering was to tell all of them that he was a well-wisher and a friend of the company or was it to announce him as a future leader? What would be his reply? I think probably he would say:



*“What a foolish question to ask. Jeffery Immelt has been a true friend of the company for so many years. He has proved that by serving the company with great commitment. I have full-faith in his capability and that is the reason he is the **new leader**, who would take the company to **new heights**. All this pain was to announce him as a **leader**.”*

True Jack, in life there can be hundreds of friend and if on every new friendship we call people and do the announcement, our entire lives will be spent in organizing get-togethers.

Now keeping this in mind, let me come to my topic and let us contemplate on the following ayat.

“Ae Rasool jo hukm tumhare Parvardigar ki taraf se tum per naazil kiya gaya hai pahoncha do. Aur agar tum ne aisa nahin





kiya to samjhlo tum ne Us ka koi paigham hi nahin pahonchaya aur tum daro nahin Khuda tum ko logon ke shar se mahfooz rakhe gaa aur Khuda hargiz kafiron ki qaum ko manzil e maqsood tak nahin pahonchata.” – (Soora-e-Maida, Aayat 67)



(“O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.”)

This ayah was revealed in Ghadeer-e-Khum, when Rasool (SAW) was returning to Medina after offering his last Hajj (Ref: Tafseer al Kabir by Fakhr al Din Mohammed ibn Umar al razi (1357/1938), Umdatul Qari fi Sharh Sahih al Bukhari - by Al Ayni, Tafsir al Nisaboori, v6 P194)

So we understand from the above ayah that there was one specific **“order”** which Allah (SWT) had given to Rasool (SAW) **much before** the revelation of this aayat. And this order was of such a great importance that failing of this may not lead to completion of religion.

At this point Rasool (SAW) announced **“Man Kunto Maula fa hazaa Ali-un Mawla”** in front of the huge gathering of 120000 Muslims. (Ref: Sahih Tirmizi, V2, P298, Bukhari, V5, Book 59).

Now if I ask Allah (SWT) after this aayat and hadees are revealed, that whether Mawla stands for a “Friend” or a “Master”, Allah (SWT) probably would tell me that:



*“Don’t ask such foolish questions again. Ali is always been a true friend of Islam. Have you forgotten, Badr, Ohad, Khandaq, Khyber....He was always there to serve the religion time and again. This revelation is ofcourse to establish his supremacy above others. We have rewarded him with **“leadership”** as under him the religion will reach **newer heights.**”*



The logical conclusion which we can derive from above is that by accepting Mawla Ali as our leader after Rasool (SAW) our **Islam** gets completed. We thus become **“True Muslim”**

Again Rasool (SAW) has said about Mawla Ali:

- “Ali thoddi tak Iman se labraiz hai” (Ref: Yana ba ul mawwadat, vol. 2, Page 27)
- “Kul ka Kul **Iman** aaj Kul ke Kul Kufra ka saamna karne nikla hai” (This he spoke when Mawla Ali went to fight with Amr-bin-abadewad in Jung-e-Khandaq Ref: Imam Ahmed bin Hambal & Nisae, page 8. Ibne Abi Shiba Vol 4, P 326. Kanzul Ammal Vol 6, Page 352, 407)

In the following ayat, Allah (SWT) endorses whatever Rasool (SAW) has said: *“Qasam hai sitare ki jis waqt ke woh utra. Tumhara rafeeq na bhatak gaya hai aur na bahka hai. Aur wo khwahishe nafasani se kuch nahin kehta. Jo kuch who kehta hai woh nahin hai magar Wahi hai jo uski taraf bheji jaati hai. Usko badi quwwaton waale aur badi aqal waale ne taalim kiya.” - (Soora-e-Najam, ayat, 1-5)*





“I swear by the star when it goes down. Your companion does not err, nor does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed, The Lord of Mighty Power has taught him”

It means that without Allah’s consent Rasool (SAW) would not speak. In this light Mawla Ali is **“Kulle Iman”** by Allah (SWT) and Rasool (SAW) both; so if we wish that our **“Iman”** gets complete we should look towards Mawla Ali and try to follow him. Loving and following him will make us **“Mukammal Momin.”**

Allah (SWT) has further said in the following aayat:

“Ae Imandaro agar tum Khuda ke deen ki madad karoge to Woh bhi tumhari madad karega aur tumhain saabit kadam rakhega.” - (Soora-e-Mohammed, aayat 7)

“O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.”

By keeping our **Islam** and **Iman** intact, we can help Allah’s deen. And that would happen if we follow Mawla Ali and accept him as **our leader**. In the above aayat Allah has promised that He will help us if we help His *deen*, so logically when we call for our leader and master by calling **“Ya Ali Madad”**, Allah (SWT) bestows His limitless grace and help on us as we are protecting our *Islam* and *Iman* i.e. our *deen*.

Ya Ali Madad.



The Straight Path: Quran and Ahl-ul-Bait



“When I walk ahead in the journey of life, I want to enjoy the true meaning of life and understand it well. I want to lead a life which is successful. Which is meaningful. But do I have enough understanding? Can I claim that I know how should I conduct well?”

*Allah (SWT) has given me the answer, He has given me **the Holy Quran**, which if follow I will live life the way He wants. But again the question may arise whether I have enough of **intelligence** and **knowledge** to understand whatever is being instructed? How do I know whatever **interpretation** I do is right or not? Who is going to **certify** my understanding?”*

With these thoughts in my mind, I went everywhere. I met many a learned people. They had their own explanation but they failed to convince me.

This summer vacation in order to have some fun-time, we all had decided to go to a wildlife sanctuary. Little did I know that this trip would be a real eye opener for me. The idea was to spend some quality time amidst nature and it would be a recreation trip for the children as well. During the visit, we hired a guide who could take us around the sanctuary and







help us with our trip. This guide had been with the sanctuary for many years and he knew the place **inside-out**.

His experience and knowledge helped us in seeing the **rarest of rare** species and wild animals. And the best part was that **he could sense their presence** even when the animals were almost half a mile away in a bush. I was amazed, as it was difficult for me to see them even through the **binoculars** and he was guiding me through his **naked eyes**. I was impressed by his knowledge and understanding. This he could do because of his thorough **understanding** of the area. He was the **ultimate authority** of the sanctuary. I realized the importance of a **true guide**.

I would also like to share my college day's experience. I was a physics student and understanding '**quantum physics**' was really tough for me. The reference books were in **English language** and my command over the language is fairly good, yet I could not understand the subject well. Understanding of the **English language** was not enough to understand the book and **the book alone** was not enough for me to understand the subject. The need was then to have '**an expert**', who can be my guide. I found a professor who was willing to help me with the subject and following his guidance I could clear my graduation. I thanked the **college authorities** for appointing him to help me.

➔ The important lesson I learnt from the above examples is that not necessarily a person who has fairly good command



over **Arabic language** can understand **Quran** well. He can be well versed with Arabic language but he **may not** have the understanding of “**philosophy of Islamic teachings**”.

Now I wanted to have a **right guide** who is **an expert** on the ‘Islamic teachings’, duly appointed by Almighty Allah (SWT); the **Supreme Authority**. I desperately started seeking a true guide and Allah (SWT) answered my prayers in the following *ayat*.

- “*Yeh wo Kitab hai jis ka Kitab-e-Khuda hone main kuch bhi shak nahin. Yeh **Muttaqi** ke liye hidayat hai.*”
– (Surah-e-Baqra, Ayah 2)



(“This Book, there is no doubt in it, is a guide to those who guard (against evil”).

Allah says that Quran will guide you only if you are a “**Muttaqi**” momin. We may think then there has to be some parameter, some measure to be one. I always wanted to be guided and hence I will claim I am a *Muttaqi Momin* but then there has to be **some proof** of my claim.

Mawla Ali (AS) has given an answer to this:

*“Hum **Ahl-ul-bait** ke saath “**Muttaqi**” momin ke alaava koi **dosti nahin rakhta** aur badbakht munafiq ke alaawa hamse koi dushmani nahin rakhta.* – (Ref, Zakhair ul-ukba).





➔ So if we have **love for Ahl-ul-bait**, we are **Muttaqi Momin** and when we become Muttaqi Momin, the Quran is our **guide** and **“Rehnuma”**. Their love is the measure and a proof of being a **Muttaqi Momin**.

Allah (SWT) has further said to Rasool (SAW):

- *“Aur Ae Rasool (SAW) kafir log kehte hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki gawahi ke waste Khuda aur **wo shakhs jis ko aasmani kitab ka ilm hai kafi hai.**” – (Surah-e-Raad, Ayah 43)*



“Yet those who are disbelievers say: “You are not the apostle sent (by God).” Tell them: “God is sufficient as witness between me and you, and he who has knowledge of the Book.””

The person who has been given “Knowledge” of holy book is definitely Mawla Ali (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi).

Also we know that Rasool (SAW) has said **“I am the city of knowledge and Ali is its gate”**

(Ref: Tarikh-ul-Khulafa by Jalaluddin Suyuti, Mustadrak by Al-Hakim, Durr-e-Mansur, Ibn-e-Hajar’s Sawaiq-e-Mohriqa, P 122, P 73 older edition)





➔ Allah (SWT) has made them ‘**The experts**’ on **His religion** and given them ‘**entire knowledge**’ that is why when we love them we get access to **their knowledge** and we understand Quran and we are **rightly guided**.

Now let us see what place “Ahl-ul-bait” hold with reference to Almighty Allah (SWT). The following aayat will help us understand this better:

- *“Ae **Paighambar ki Ahl-ul-bait** Khuda to buss yeh chahta hai ke tum ko har tarah ki **burai se door rakkhe** aur itna **paak rakkhe jitna paak rakhne ka haq hai**” - (Surah-e-Ahzab, Ayah 33)*

(“Verily, Verily Allah intendeth but to keep off from you (every kind of) uncleanliness, O ye people of the House, and purify you with a thorough purification.”)

Most of the commentators have unanimously agreed that this aayat is revealed to showcase the ‘**piety**’ and **purity** of Ahl-ul-bait (Ref: Tafseer Dhur Mansoor, Mulla Jalaluddin Suyuti, Vol 5, P 198-199).

It is also referred as “Aayat-e-Tatheer”. And Hadees-e-Kisa is the *tafseer* of this aayat given by Jabir Ibn Abdullah Ansari which mentions that it is revealed in honour of Panjetan (A.S).

Allah (SWT) has showcased their piety in many occasions.



- It was ordered by Allah (SWT) to Rasool (SAW) that all the doors of houses which were opening in the courtyard of Masjid-e-Nabwi should be closed except the house of Ali (A.S) & Fatema (A.S). They were allowed to enter the masjid at any time in any given situation. They were always pious to get the entry. (Ref: Major Jarret's Suyuti's His., P 175)



We have understood the importance of their love in understanding Quran now let us see their standing vis-à-vis Namaz. Namaz for a Muslim is *meraj*. It is the highest form of prayer which every Muslim should offer 5 times a day. It is mandatory to recite Surah-e-Fateha (Surah-e-Hamd) in the beginning of the namaz. If we don't, we cannot offer namaz.

In this light let us see the following *ayat* from the above mentioned Surah:

- ***“Humain siddha raasta dikha, un logo ka raasta jin per Tu ne inaam farmaya...”*** – (Surah-e-Fateha Ayah 6-7)

(“Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace...”)

It has been quoted by famous commentators that the above *ayat* mentions the path chosen by Ahl-ul-bait. (Ref: Sa'labi writes in his tafseer e tradition from Abu Hureira that “straight path” means **the path of Mohammed (SAW) and the children of Mohammed (SAW)** and also confirmed by Waki Ibn-e-Jarrah in his commentary).



Again the namaz is incomplete without offering “**durood**” on Mohammed wa Aale Mohammed. Let me quote here the famous words of Imam Shafe’i:

“O Ahl-ul-Bait of Allah’s Messenger, **your love is a duty imposed upon us in the Holy Quran**. It is enough among your great privileges that **whoever does not bless you, his prayer is void.**” - (Ref: Ibn-e-Hajar’s Sawaiq-e-Mohriqa, P 88, Nabahani’s Sharaf-ul-Mo’abbad; Imam Abu Bakr Shahabuddeen’s Rishfat-us-Saadi)

Namaz the highest form of prayer is **incomplete** without Surah-e-Fateha and “durood” on Mohammed wa aale Mohammed. Such is their nearness to Allah (SWT) that **Zikr-e-Khuda (Namaz) is incomplete without Zikr-e-Ahl-ul-bait (Durood)**.



➔ Love for Ahl-ul-bait makes us **Muttaqi**; we understand **Quran** and our **prayers are accepted by Almighty Allah**.

Allah (SWT) has made their love mandatory for every muslim in the following aayat:

- “Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka **apne karabatdaron ki mohabbat** ke siwa tumse koi sila nahin maangta” – (Surah-e-Shura, aayat – 23)

(‘Say: I do not ask of you any reward for it but love for my near relatives’)







By consensus of opinions of various writers, commentators, compilers the above-mentioned *ayat* refers to the Prophet's own kith and kin and **not of the mass** of the **Prophet's followers**. Here "al qurba" refers to **Ali (A.S) & Fatema (A.S) and their children**. (Ref: Sa'labi, Suyuti, Baidhavi, Bukhari, Muslim, Ahmed ibn Hambal, Allama Zamkhashri Vol 3, P 68).

In the Muslim world there is some difference of opinion, as many of the scholars believe that here *karabatdaron* (al qurba) means relatives of muslims, but above references and few of the christain scholars who translated Quran say that it is love of relatives of Prophet (pbuh) which Allah (SWT) has indicated in the above *ayat*. I am mentioning few of the translations:

- George Sale: "Say, 'I ask not of you, for this my preaching, any reward, except the **love of my relations.**"
- J.M.Rodwell: "Say, 'For this I ask no wage of you save the **love of my kin**".
- E.H.Palmer: "Say, 'I do not ask for it a hire-only the **love of my kinsfolk.**"

➔ With the above reasoning we understand that without the love for Ahl-ul-bait, **neither can we understand Quran nor will our namaz be complete**. That is why Allah (SWT) has made their love compulsory on us.





Allah (SWT) has definitely bestowed His limitless grace on Ahl-ul-bait. And such is the greatness of Ahl-ul-bait that Allah (SWT) has made them **His authority** over the **Muslim world**.

We will understand this in the light of the following *ayat*:
(*Surah-e-Nisa, ayat 59*)

“O ye who believe! Obey God and obey the Apostle and those vested with authority from among you”.



The above *ayat* was revealed to establish the **authority of Mohammed wa aale Mohammed** as per the tradition of Jabir Ibn Abdullah Ansari (Ref: Rowzatul Ahabab page 134-135, Vol II).

Further Rasool (SAW) has said that: “I have left behind **two weighty things** amongst you, **one of which is greater than the other**. The **Book of Allah**, the Exalted, and **my `itrah (kindred)**. So **watch out how you treat these two after me**, for verily they will not separate from each other until they come back to me by the side of the Pond.’

(Ref: Sahih Muslim, part 7, Kitab fada'il al Sahabah [Maktabat wa Matba`at Muhammad `Ali Subayh wa Awladuhu: Cairo] pp. 122-123, Mustadrak, 3:109, al-Muslim, 15:180, Masnad, 4:367)

This is also called ‘Hadees-e-Saqlain’, where saqlain means weighty or heavy things. This tradition was spoken by Rasool (SAW) on four major occasions, such as at Arafat (Tirmizi,







5:328), at Ghadir Khum (Nisai, 96:79), at Prophet's Mosque in Medina (Ibn Atiyyah, 1:34) and in Prophet's chamber during his last illness (Ibn Hajar, p. 89). This showcases the importance of this message in the eyes of Rasool (SAW).

This also establishes **“Mohammed wa aale Mohammed”** as an **authority** on the religion. So if Quran is Noor (light), Mohammed wa aale Mohammed are also **Noor (light)**. If Quran is **‘flawless’** Mohammed wa aale Mohammed are **‘infallible’**. If Quran is **‘ILM** (Knowledge) Mohammed wa aale Mohammed are **‘Aalim’** (Scholars) If Quran is **holy** Mohammed wa aale Mohammed are **‘pious’** and **‘purest of all’**. **No other creation of Allah (SWT) is as pious and as great as them.**

Quran **‘mentions’**, Ahl-ul-bait **‘delivers’**. Quran mentions *Jihad* and *namaz*, Imam Husain (A.S) in Karbala **displayed** how should we conduct in *Jihad* and what is the importance of *namaz*. Quran mentions **“tawakkal”** and Mawla Ali displayed that on **‘Shab-e-Hijrat’** by sleeping amidst the enemies on Rasool (SAW) bed. Quran **‘instructs’** and **orders** while Ahl-ul-bait are **‘example’** we need to follow to understand Quran.

➔ So if we read Quran in **isolation**, we are **not “Muttaqi”** and hence we **fail to understand Quran**. Also without love of Ahl-ul-bait our **prayers are not accepted**. The result is we don't reach the true-path and we may risk getting astray. But if we follow them we understand Quran, our prayers are accepted





and we are always on **the straight path** which leads to salvation.

Is this the only reward we expect from them? No, not at all. Allah (SWT) has made them our leader and He has placed limitless bounties on us if we love them and do whatever Rasool (SAW) has told us. As per the words of Rasool (SAW):

“Whoever dies for the love of Aal-e-Mohammed shall be a **martyr**; and behold, whoever dies for the love of Aal-e-Mohammed shall die as one whose sins **have been forgiven.**” He has further added that “And behold that whoever die for the love of Aal-e-Mohammed, Allah shall **make his grave the visiting place of the Angels of mercy**”. (Ref: Zamakhshari in his Tafseer, Imam Sa’labi in Tafseer-e-Kabeer)

➔ Finally I got all the answers to my initial thoughts. I have found the **true-path** now. I know now how to understand Quran and whom to follow. I pray to my Lord that keep me steadfast on the straight path so that I **understand Quran**, my prayers are **accepted by Thee** and I get **the certificate** of salvation and under the able guidance of Aal-e-Mohammed I am successful. And my life is meaningful. Aamin.







Ali Mushkil Kusha

*When we observe life we understand that if there is one thing, there is always another thing to **overpower** that. For example if there is a hard cardboard which I want to cut with great precision, I would require a sharp-edged cutter to do that. If I try without the cutter, I may hurt my fingers and may not be able to cut the board **with precision**. So the cutter has the **ability** to cut the board perfectly. It can **overpower** hard cardboard.*

*There are many such examples in our day to day life which compel us to think in this direction. I was listening to a radio station recently, and in the programme the discussion was on **'safety tips'** in case of fire while working in a kitchen. The announcer advised the listeners to keep a bucket full of **sand** in the kitchen as a **safety measure** in case of accidental fire. During the emergency **it can be emptied on the fire** and fire will get **extinguished immediately**. The **sand** has the **ability to overpower the menace of fire**. Allah (SWT) has thus created a **solution** to every **problem**.*

Now, when I generally ask someone about his life, most of the time I would get the answer that life is difficult and full of problems. So let us first find out why life is so difficult? What is the **reason** behind all **problems** and **hardships** which we face? And what is the solution available to all our problems?



In Quran, we are fortunate to have a best guide that can lead us to a better life. So I believe Quran can throw better light on the above issue. Hence, let us search Quran for the reason and May Allah (SWT) make our search successful.



Let us see the following Ayahs from (*Surah-e-Hijr, Ayah 39-43*):

*“Satan ne kaha Ae mere Parvardigar chunke Tu ne mujhe raaste se alag kiya main bhi unke liye duniya main (saazo saaman) ko umda kar dikhaoonga aur **un sabko zaroor behkaoonga** magar un main se tere nire khare **khaas bande ki wo mere behka ne main na aayenge.**“*

“(Satan said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate Except Thy servants from among them, the devoted ones.)”

*“Khuda ne farmaya ke **yehi raah sidhi hai** ke mujh tak pahonchti hai. Jo mere **mukhlis bande** hai un per tujhe kissi tarah ki hukumat na hogi magar haan **gumraahon** main se jo teri pairvi kare usper tera zor chal jaaega aur haan ye bhi yaad rahe ke un sab ke waste aakhri wada buss Jahannum hai.”*





(“Lord said: This is a right way with Me: Surely, as regards My servants, you have no authority, over them except those who follow you of the deviators. And surely Hell is the promised place of them all”)

Further in the Ayah from Surah-e-Airaf, Allah elaborates on Satan:

- *“...Wo aur uska kunba zaroor tumhain iss tarah **dekhta rehta hai** tum unhain nahin dekhne paate. Hum ne shaitaan no ko unhi logo ka rafeeq qaraar diya hai jo **imaan nahin rakhe....**”– (Surah-e-Airaf, Ayah, 27)*

“(....He surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe...)”

➔ It is clear that the moment we **get astray** and **start following satan** our **problems** start. And if satan has got such a power, how can we fight him? We might feel that how can Allah (SWT) expect us to fight someone who is **unseen**? How can we be saved from satanic menace?

Since Allah (SWT) has created a solution to every problem, He must have created the solution to fight satan as well. Again Quran will guide us to the right solution. So let us search the Quran further.



Let us focus on the following Quranic Ayahs for this:

- (In Surah-e-Taha Musa (A.S) prays to Allah (SWT))
*“Aur mere kunbe walon main se **mere bhai Haroon** (A.S) ko **mera wazir bana de uske zariye se meri pusht mazboot kar de** aur mere kaam main usko **mera sharik** bana na hum dono milkar kasrat se Teri tasbih karein aur kasrat se teri yaad karein Tu to hamari halat dekh hi raha hai. Farmaya Ae Musa (a.s) tumhari sab darkhwastain manzoor ki gayee.” – (Surah-e-Taha, Ayah 29-36)*

“(And give to me an aider from my family: Haroun, my brother, Strengthen my back by him, And associate him (with me) in my affair, So that we should glorify Thee much, And remember Thee oft. Surely, Thou art seeing us. He said: You are indeed granted your petition, O Musa)”

So Musa (A.S) prayed to Allah (SWT) to make Haroon (A.S) his **successor** and **help**. It was Allah’s help which Musa (A.S) was seeking **vide his brother Haroon (A.S)**. And Allah (SWT) granted all that which Musa (A.S) prayed for.

- (In Surah-e-Airaf, Ayah 142, Musa (A.S) instructs Haroon (A.S))
*“Aur Musa (A.S) ne apne bhai Haroon (A.S) se kaha ke tum meri quam main **mere jaanashin** raho aur **unki***

islaah karna aur fasaad karne walon ke tariqe per na chalna.”

“(Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.)”



- (In Surah-e-Maryam, Ayah 53, Allah (SWT) says this for Musa (A.S))

“*Aur Hum ne unhain **apni khaas meharbaani** se unke bhai Haroon (A.S) ko **unka wazir** bana kar inaayat farmaya.*”

“(And We gave to him out of Our mercy his brother Haroun a prophet.)”

It seems logical from above that It was not only Musa (A.S)’s wish but even Allah (SWT) wished that Haroon (A.S) be the successor of Musa (A.S). Haroon (A.S) was a **great help** to Musa (A.S) and he was **an appointed guide** for Musa (A.S)’s *quam* (community).

If we relate this with Islamic history we will find that in every holy war fought during the time of Rasool (SAW), Mawla Ali **remained steadfast and firm in the battle field**. Almost all the commentators who have mentioned wars like Badr, Ohad, Khandaq, Khyber and many more vouch for his commitment and faithfulness towards Rasool (SAW) and Islam.



And that is the reason Rasool (SAW) has said about Mawla Ali that:

- “Ali, you are to me as **Haroon (A.S) was to Musa (A.S)** (Ref: Jalalu'd-Din Suyuti in Ta'rikhu'l-Khulafa, page 65; Abu Abdullah Bukhari in his Sahih, Volume III, the Book of Ghazawa, Qazwa Tabuk, p. 54, and in his book Bida'u'l-Khalq, p. 180; Muslim bin Hajjaj in his Sahih, vol II, p 236-7, Sawa'iq Muhriqa, P-30,34 and more)
- “Ali is **your guide** and all of you are to come to me at the Hauz-e-Kausar... (Ref: Kanz-ul-Ummal Vol2, p. 350)

➔ So as Haroon (A.S) was a great help to Musa (A.S) so was Mawla Ali to Rasool (SAW). If Haroon (A.S) was the successor of Musa (A.S) appointed by him and Allah (SWT), Mawla Ali **was the successor of Rasool (SAW) appointed by him and Allah**. If Haroon (A.S) was a guide for Musa (A.S)'s quam Mawla Ali is a **guide for *Umah-e-Rasool (SAW)***. Hence call for **“Ya Ali Madad”** is **seeking refuge under a duly appointed guide** to safeguard ourselves from ‘**satanic misguidance**’.

Let us move further in Quran and see whether we can find more proof to above claim. For this purpose let us contemplate on the following Ayahs from Surah-e-Maida:



- “Ae Imaandaro tumhare **malik sarparast** to buss yehi hai **Khuda** aur uss ka **Rasool (SAW)** aur **wo momineen** jo pabandi se namaz adaa karte hai **aur haalat-e-ruku main zakat dete hai...**” – (Surah-e-Maida, Ayah 55)



“(Verily your leader is only Allah and His messenger and those who believe; those who establish worship and pay the poor-rate while they bow down in prayer.)”

All the commentators and researchers are unanimous in their opinion that this refers to Mawla Ali when he gave his **ring to a beggar while bowing down in the ‘ruku’**. (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi)

So Allah (SWT) with this ayah **appoints Mawla Ali**, alongwith Himself and Rasool (SAW) as leader & guide to the Muslim world. Allah further says in the subsequent ayah...

- “Aur jisne Khuda aur Rasool (SAW) aur **unhi Imaadaro ko apna sarparast banaya to Khuda ke lashkar main aagaya** aur issme shak nahin ke **Khuda hi ka lashkar ghalib rehta hai.**” – (Surah-e-Maida, Ayah 56)

“(And whoever takes Allah and His apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.)”



→ Life is getting simpler now, accepting Mawla Ali as our **'malik (guardian)'** and **'sarparast (leader)'** along with Allah (SWT) and Rasool (SAW) we are amongst the army of Allah which is never defeated. And once in His army our every step is a **"Jihad"** in Allah's path. Even when we follow our day to day routine it is a **Jihad**. Hence call for **"Ya Ali Madad"** is to be a **soldier in Allah's army** which is the **greatest honour** ever. And no satan can ever create problems for us then.

Now our life is secured as we are in Allah's army but what happens when we leave this world? We will focus on the following ayahs and contemplate on them:

- *"Aur jo log **Khuda ki Raah** main **mare gaye** unhain kabhi murda na kehna, balki **wo log zinda hai** magar tum unki zindagi ki haqeeqat ka kuch bhi shaor nahin rakhte." – (Surah-e-Baqra, ayah 154)*

"(And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.)"

- *"Aur jo log **Khuda ki Raah** main **shaheed kiye gaye** hai unhain hargiz murda na samjhna balki **wo log jete jaagte maujood** hai, apne Parvardigar ki taraf se **tarah tarah ki rozi paate** hai." – (Surah-e-Aale Imran, ayah 169)*



“(And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord)”

From the ayahs of Surah-e-Maida, which we discussed in above section, we understood that accepting Mawla Ali as our leader along with Allah (SWT) and Rasool (SAW), we are part of Allah's army till the time we are alive and our every step then is in **His path**. While the above two ayahs say that if a person dies in Allah's path he is **shaheed**, he is **alive**. I believe that is why Mawla Ali has said this in Nah-jul-balagha that:

- *“Aur jo log Khuda aur us ke Rasool (SAW) aur **unki Ahl-ul-bait ke haq** ko pehchante hue **bister per bhi dum tode** wo **shaheed** marta hai...” - (Nah-jul-Balagha, Khutba, 188)*

“(Any one of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet and members of the Prophet's house, will die as martyr. His reward is incumbent on Allah.)”

➔ Call for **“Ya Ali Madad”** gives us entry in Allah's army till we live. Our life is a **jihad** in **Allah's path** and when we leave this world we are **shaheed**.

In the beginning of this article we had seen the ayahs from Surah-e-Taha, where Musa (A.S) has prayed for Haroon (A.S), now let us see what Rasool (SAW)'s prayers are for Mawla Ali and his **'mohib'**:

*“O our Lord! **Love those** who **love Ali**, despise those who will despise Ali; **support those** who will **support Ali**, reject those who will reject Ali.” -- (These words were spoken by Rasool (SAW) after the declaration at Ghadir-e-Khum)*

He also prayed: *“O Allah! **Befriend that one** who **befriends Ali** and be inimical to that who bears ill-will to Ali”-* (Ref: Kanzul Ummal Vol 2. P 350)



And Allah (SWT) has said this in Quran:

- *“Us din yeh (gunehgaar) log sifaarish per bhi qadir naa hongee magar haan jis shakhs ne Khuda se sifaarish ka iqraar le liya ho.” – (Surah-e-Maryam, ayah 87)*

“(They shall not control intercession, save he who has made a covenant with the Beneficent Allah.)”

The above ayah mentions that during the day of judgment, along with *gunehgaar* there will be **certain people** who have **made a covenant** from Allah (SWT) and their **‘sifaarish’** will be accepted. Now most of the commentators have written that the word **‘Iqraar le liya’** or **‘made a covenant’** is the **promise of loving and following Imams**. (Ref: Tafseer Dhur Mansoor, Vol 4, Sawaiq-e-Mohriqa and many more)

We just saw in the above hadees, that Rasool (SAW) prayed to Allah to befriend those who befriend Ali and Allah (SWT) has mentioned in the above ayah that those who have taken promise will be able to seek favours (sifaarish) from Him.



Seeking favours is to **love** and be a **friend of Imam**. And Imamate started with Mawla Ali. He is **Imam-e-Muttaqin**. He is **Ameer-ul-momineen**. Thus loving him gives us privilege to seek favours from Allah (SWT). What an honour!

→ Our research has been successful. Quran has given the final verdict. A **bucket full of love** for '**Abu Turab**' (Mawla Ali) will save us from the '**fire**' of Satan. He is the solution to all satanic problems. If we love and accept him as our Mawla and leader from the bottom of the heart, we are **guided**. We are in the Allah (SWT)'s **invincible army**, our life is a '**jihad**' and we die **as martyr even if we die on a bed**. We become **Allah's friend** who can seek favours and whose 'sifaarish' will be accepted by Him. That is why he is "**Mushkil Kusha**". So why not we all together say "**YA ALI MADAD**"!





The Path to Salvation

*As the saying goes “**All is well that ends well**”. I have observed that most of the time whenever somebody suggests a book or a film to me, I invariably ask him about the **ending**. I would read only that book or see only that film which has a **happy ending**.*

Films and books are work of fiction, they may not have any bearing on the real life; even then we are concerned with the happy ending. So if we are so concerned about a fictional thing, we need to think whether we are concerned about real life as well? Are we doing enough to ensure that our ending is happier?

*We work hard to become a doctor, or an engineer or a professional so that we earn status and dignity and bring happiness to our lives. In this world we are fully empowered to decide and act. But what happens after that? What happens after we leave this world? **How** do we ensure that our life hereafter is happy where we have **to live forever**? **When** do we work to improve our life after death?*

So, it means that in this very life, since we have the **power to act and decide**; Allah (SWT) must have suggested **us ways to make our life happier and blissful after death**. Let us then strive to find **the path to salvation**. Allah (SWT) has promised that if we take one step in His direction, He will take ten steps.



So let me start my steps and Insha'Allah at the end, we will find Him.

Allah (SWT) has spoken to us through Quran. So let us reflect on few of His holy ayahs and this will surely guide us to the path of salvation.



In the following ayah from Surah-e-Baqra, Allah (SWT) has spoken about resurrection:

- *“Aur Khuda bahot **jald hisab lene** wala hai..... aur Khuda se darte raho aur yaqeen jano ke ek din tum sab ke sab **uski taraf qabr se uthaye jaoge...**” – (Surah-e-Baqra, ayah 202-203)*

“(And Allah is quick in account..... Then fear Allah, and know that ye will surely be gathered unto Him..)”

The ayah says that Allah (SWT) is surely going to check the **accounts**. Again the ayah further says that **we all will have to gather in front of Him** after resurrection. But the following ayah from Surah-e-Anam says:

- *“Us ko **aankhein dekh nahin sakti na duniya main na aakherat main** aur Woh logo ki nazon ko khoob dekhta hai aur Woh bada bareekbeen wakifkaar hai...”– (Surah-e-Anam, ayah 103)*



“(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.)”

This may confuse us, as we feel that if He **is not to be seen** then why has He said that we all will have to be **gathered in front of Him**? Both the above ayahs are true and that is our faith. This leads us to think that Allah (SWT) must have appointed **His representatives** who will conduct **the justice on His behalf**. These representatives must be **as divine, as just, as pious** and **as capable** as Allah (SWT) wants them to be. Who are they then?

In the Surah-e-Qaaf, Quran says:



- *“Aur har nafas iss shaan se aayega ke **ek haankne wala** aur **ek gawah** us ke saath saath hoga” - (Surah-e-Qaaf, ayah 19-20-21)*

“(And every soul shall come, with it a driver and a witness.)”

- *“Aur **haankne wale** aur **gawah** ko hukm hoga ke **tum donon har munkir sar kash ko jahannum main daal do...**” (Surah-e-Qaaf, ayah 24)*

“(Do cast into hell every ungrateful, rebellious one.)”





The above ayah refers to **Rasool (SAW)** and **Mawla Ali (A.S)** as **the two** who would throw the evil doers into the **hell fire**.
(Ref: Masnad Ahmed bin Hambal)



That must be the reason, Rasool (SAW) has said about Mawla Ali (A.S) that:

- “Ali **Jannat** aur **Dozakh ka taqseem** karne wala hai”.
(Ref: Sawaiq-e-Mohriqa, P 126, Yana Be-ul Mawwadat, vol 1, P 163)

➔ Allah (SWT) is not **to be seen in this world**; **neither will we ever see him** in the next world. Allah (SWT) has chosen **Rasool (SAW) and Mawla Ali (A.S)** as **the judges** on the Day of Judgment who would punish the sinners and reward the momins. They are **as divine, as just, and as pious** and **as capable** as Allah (SWT) wants them to be, after all they will be deciding on behalf of Allah (SWT). So when Allah says that we all will have to be gathered in front of Him, logically it seems **we will be gathered in front of Rasool (SAW) and Mawla Ali (A.S)** and thus if we **remain faithful** to them we can have a **happy ending** to our lives.

Let us take few more steps in this direction. Quran says regarding Adam (A.S)’s birth in the following ayahs:

- “*Aur Ae Rasool (SAW) woh waqt yaad karo jab tumhare Parvardigar ne farishton se kaha ke **main ek aadmi ko khamir di hui mitti se jo sukhkar khan khan bol ne lage paida karne wala hoon.**”*



“(And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.)”

- *“To jis waqt **main usko har tarah se doorast kar chukoon** aur usmain **apni taraf se rooh phoank doon** to sab ke sab **uske saamne sajde main gir padna...**” - (Surah-e-Hijr, ayah, 28, 29)*

“(So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.)”

Allah (SWT) created Adam (A.S), **perfected him** and then made him His **khalifa** and ordered the angels to bow down in **‘sajda’** to him. Thus he was above angels in **stature**. We also know that eventually Satan did manage **to lure Adam (A.S) to disobey Allah (SWT)**. How is this possible? I often think that since Allah (SWT) had perfected Adam (A.S), then Adam (A.S) had all the power and strength to overpower satanic temptations. How could he be lured by Satan? And if he was lured then it must be Allah’s Will. **So why did Allah (SWT) allow this to happen?** Since the entire mankind was to come into existence through Adam (A.S)’s lineage, Allah (SWT), it seems wanted to **set a precedent** for mankind through this incident. So what is it that Allah wants us to find? Let us now reflect on the following ayah:



- “Phir Aadam ne apne Parvardigar se **(Mazerat ke chand alfaaz sikhe)**, pus Khuda ne **un alfaaz ki barkat se** Aadam ki **tauba qubool kar li** beshak Wo bada maaf karne wala Maherbaan hai”. (Surah-e-Baqra, ayah 37)

“(Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.)”

Allah (SWT) taught Adam (A.S) **some words seeking forgiveness**, and through these words **he was forgiven**. It is now clear why Allah had allowed Adam (A.S) to get lured by Satan, after perfecting him. This is the **precedence Allah wanted to set**, that whenever **we go astray** or we do get lured by satanic temptations, it is through **these holy words that Allah would forgive us**.

The commentators and Islamic scholars have agreed that **these holy words (mentioned in the above ayah)** through which Adam (A.S) was forgiven are the names of Panjetan Paak i.e. **Mohammed (SAW), Ali (A.S), Fatema (S.A), Hassan (A.S) and Husain (A.S)**. (Ref: Durr-e-Mansur, Suyuti, vol 1 P 16).

Again Allah (SWT) has said in the following ayah of Quran:

- “Ae Imaandaro Khuda se daro jitna Us se darne ka haq hai aur tum (deen) Islam ke siwa kisi aur deen per hargiz



*na marna aur tum sab milkar **Khuda ki rassi mazbooti se thame raho...***” – (Surah-e-Aale Imran, ayah 102)

- (“O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves...”)

Allah (SWT) wants us to hold **His rope** tightly so that we remain steadfast on his faith and Imam Ja’far-as-Sadiq (A.S) has said that the **rope of Allah** are we **Ahl-ul-bait of Mohammed (SAW)**. (Ref: Imam Sa’labi, Tafseer-e-Kabeer, Sawaiq-e-Mohriqa, Chapter 11, Part 1, Imam Abu Bakr – Rishfat-us-Saadi).

➔ We are on the right direction as Allah has shown us His **rope** - it is **Ahl-ul-bait**, so if we love them and **hold them tightly** we can reach Allah. In case if we falter and may get deviated from the straight path, the **holy words**; names of **Panjetan Paak (Mohammed (SAW), Ali (A.S), Fatema (S.A), Hassan (A.S) and Husain (A.S))** would **bring us forgiveness for our misdeeds** just as Adam (A.S) was given forgiveness.

We know that Allah (SWT) wanted to punish the people who had disobeyed Nooh (A.S) and hence He had ordered Nooh (A.S) to prepare **an Ark** which would save him **and his near and dear ones** from the worst natural calamity of flood, which Allah had sent. Nooh (A.S) ordered everybody to embark the ark, but his son disobeyed saying that the mountains would



save him. Nooh (A.S) then prayed to Allah (SWT) to save his son, to which Allah replied in the following manner:

- *“Khuda ne farmaya ae Nooh (A.S) tum ye kya keh rahe ho hargiz **woh tumhare ahel main shaamil nahin, beshak woh badchalan hai.**” - (Surah-e-Hud, ayah 46)*

“(“O Noah”, He answered, “truly he is not of your family. He is surely the outcome of an unrighteous act.)”

Nooh (A.S) was the Nabi of his time and it was mandatory that his command be respected and followed. His **own son disobeyed him** and hence he was **drowned and he died**.

Now, let us see who were saved then:

- *“Aur Hum ne Nooh (A.S) ko aur **kashti walon ko najaat di** aur us **kashti ko** tamam aalam ke liye **ek nishani qarar di.**” – (Surah-e-Anqaboot, ayah 15)*

“(But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!)”

The people who **responded to the call of their Nabi (Nooh (A.S))** and **embarked the Ark** were saved by the wrath of Allah (SWT).



Rasool (SAW) is **Khatemun Nabiyeen** and he is **Sardar-e-Ambiya** and it is **mandatory for us to follow** his instructions and **be obedient to him**. He has said that:



- “Behold **my Ahl-ul-Bait** are like the **Ark of Noah**; whoever **embarked** it was **saved** and whoever **turned away** from it was **destroyed.**” (Ref: Mustadrak by Imam Hakim, vol 3, P. 151)
- He has also said that “Whoever wishes to live and die like me, and to abide in the Garden of Eden after death should **acknowledge Ali** as **his patron** and **follow the Ahl-ul-bait** after me, for they are **my Ahl-ul-bait** and they have been **created out of the same substance as myself, and endowed with the same knowledge and understanding.**” (Ref: Tabrani in Mu’jum-ul-Kabeer, Shafe’l in his Musnad reproduce the tradition from Ibn-e-Abbas, Kanz-ul-Ummal, Vol 6, P 217, Masnad Ahmed Ibn-e-Hambal)

The way people were saved from the fury of flood when they had followed Nooh (A.S) and embarked his Ark, we will be saved from all kind of fury and calamities if we respond to Rasool (SAW)’s call and **embark the ark of Ahl-ul-bait** and consider **Mawla Ali** as **our patron and guide**. That is the **path to salvation**.

➔ We have reached where Allah (SWT) wanted us to reach. **Rasool (SAW)** and **Mawla Ali (A.S)** are the **appointed judges** on the day of judgment and hence being **faithful to them** is being **faithful to Allah (SWT)**. **Obeying them** is **obeying Allah (SWT)** and that will give us salvation. **Mohammed (SAW) wa Aale Mohammed (SAW)** are that **rope of Allah** that keeps us



steadfast on the path of salvation. It is **their holy names** through which **Allah (SWT) forgives our sins and misdeeds.** Mohammed (SAW) wa Aale Mohammed (SAW) are **that everlasting Ark**, if we **embark it** we will be saved. We will get salvation. We will have a **fairytale ending of “Living happily ever after”**. Let Allah (SWT) then gives us enough strength to hold **His rope** and **embark the Ark of Ahl-ul-bait** till we live. Amin.







Imam as Witness

*When I had just finished my management studies and was applying for a job in various companies, I was required to draft **Curriculum Vitae (CV)** which would contain my detailed information. This CV was divided mainly in two parts: **Credentials and Reference.***

*My **credentials** would contain information regarding **my work, my achievements and my professional degree** while **the reference** would be the **names of the prominent people** I know in the **industry** who can vouch for me if required.*

*While facing one such interview, the prospective employer after looking at my credentials for some time started asking me about my reference. I had mentioned a **very prominent name** from within the industry **as my reference** and my interviewer was interested to know **how do I know this gentleman?***

*The course of interview suddenly changed; from credentials **it moved to my reference.** The employer told me that if you are so close to the reference you gave, **I don't want to know anything else.** If he is your reference **you are as good as selected.** He holds **lots of goodwill** in the **industry** and we are sure that he **would never refer somebody less worthy.***



→ This made me thinking, the reference should be such that **it holds value in the eyes of the interviewer**; only then it will work. The other important point I learnt was that however **good my credentials are** if there is **not a single authentic reference** who can stand by me my credentials may not give me results. And I **may fail** to seek a **good decent job**.

We use references time and again in our day to day life without even realizing this. So, if this is so important in our worldly matters can this hold true in Allah's court?

In Surah-e-Baqra Allah says that:

- “*Aur uss waqt ko yaad karo jab Hum ne farishton se kaha ke **Aadam (A.S) ko sajda karo** to sab ke sab jhuk gaye magar **Shaitan ne inkaar kiya** aur ghuroor main aagaya aur **kafir ho gaya.**” – (Surah-e-Baqra, ayah 34)*

“(Remember, when We asked the angels to bow in homage to Adam, they all bowed but Iblis, who disdained and turned insolent, and so became a disbeliever.)”

Since he refused to bow down to Aadam (A.S), he was kicked out of Heavens:

- ‘*Khuda ne farmaya tu **baheesht se nikal jaa** dur ho ja beshak tu mardood hai.’ – (Surah-e-Hijr ayah, 34)*



“((Allah) said: "Then get thee out from here; for thou art rejected, accursed.)”



It is said that Satan was the most knowledgeable amongst the angels. His **credentials** made him **‘ustad’** of all the angels. There was not a single corner on the **‘arsh’** where he did not bow down in sajda to Allah. It means that he believed in Allah, hence was not a **kafir by that sense.**

We may feel that then why Allah (SWT) referred to him as kafir in the above ayah? **He became kafir** as he refused to accept **the leadership of Aadam (A.S), the duly appointed khalifa** of Allah (SWT). His **great credentials were of no use** to him and within few moments he lost everything. By refusing to bow down to Aadam (A.S), he **rejected that very witness** who could have vouched for him in Allah’s court.

➔ The result which can be derived from the above is that the credentials of **namaz, roza, zakaat, and hajj** may not hold **any kind of importance** if someone fails to **recognize the duly appointed Imam by Allah (SWT)**. The way Satan was kicked out of Heavens, **he too may not enter Paradise ever** and all his credentials would be wasted. And as per Allah (SWT) such a person is **kafir**.

In the following ayah Quran says:

- *‘Uss din ko yaad karo jab **Hum tamam logon ko unke Imamon ke saath bulayenge**, to jiska naama-e-aamaal un ke dahine haath main diya jayega to woh log khush*



khush apna naama-e-aamaal padhne lagege aur un per resha barabar zulm nahin kiya jayega.” – (Surah-e-Bani Israel, ayah 71)

“(One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.)”

Mawla Ali (A.S) has said that he has heard from Rasool (SAW) that **every community will be called along with its Imam** at the day of judgement. (Ref: Durr-e-Mansoor, vol 4, P 194). It means that our **entire credentials aside**, we will be **asked to follow our Imams** on that day. Thus it is important for us that whom we choose as our Imam?

In case of Aadam (A.S) it was easier as Allah (SWT) Himself ordered the angels to bow down to Aadam (A.S) and accept his authority. But in our case how would we know whether the Imam we are following is **the duly appointed Imam by Allah (SWT)?** I believe Quran should be referred again for this purpose. So let me quote few more ayahs in this connection.

- *“Aur jis tarah tumhare qible ke bare main hidayat ki ussi tarah **tum ko aadil banaya** taake aur logon ke muqable main **tum gawah bano** aur **Rasool (SAW) tumhare muqable main gawah bane....”** – (Surah-e-Baqra, ayah 143)*



“(And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you)”

The above ayah has been **addressed to a few chosen people by Allah (SWT)** who are **duly appointed bearer of witness** and on them Rasool (SAW) is witness. It will be **their reference** that will take us through in Allah’s court.

It has been recorded by Salim-bin-Qais that Mawla Ali (A.S) has mentioned that we are **‘Ummat-e-aadil’** (Just people) and **bearer of witness to the people**. And Rasool (SAW) are our witness. (Ref: Shawahid Tanzil, Hakim Abul Qasim).

- *‘Aur jo haq jihad karne ka hai **Khuda ki raah main jihad karo**, Usi ne **tumko barguzida kiya** aur amur e deen main tum per kisi tarah ki sakhti nahin ki **tumhare baap Ibrahim (A.S) ke mazhab ko tumhara mazhab bana diya hai**. Usi Khuda ne **tumhara pehle hi se musalman farmabardar bande naam rakkha** aur iss Quran main **bhi**. To **jihad karo taake Rasool (SAW) tumhare muqable main gawah bane** aur tum pabandi se namaz padha karo, zakaat dete raho aur Khuda hi ke ahkaam ko mazboot pakdo wahi tumhara sarparast hai to kya achha sarparast hai aur kya achha madadgaar hai.’* - (Surah-e-Al Hajj, ayah 78)

“(And strive in His cause as ye ought to strive, (with sincerity and under discipline). **He has chosen you**, and has imposed no difficulties on you in religion; **it is the**



cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!)”



If we focus on above ayah we will find that it is one ayah which is **being addressed to someone other than Rasool (SAW)**. As ayah says that **“tumko barguzida kiya”** that means **he is a chosen one**. He is also from the **lineage of Ibrahim (A.S)**. He is ordered to take **part in jihad the way it should be, so that Rasool (SAW) is his witness**. So who is this chosen and faithful servant of Allah (SWT) who is to fight for Allah’s cause as per His order?

Abdur-Rahman bin Auf has quoted Hazrat Umar, according to him the above mentioned jihad will be at the time **when Bani Umayya will be the rulers** (Ref: Durr-e-Mansur, vol 4, P 371).

Now, from the lineage of Ibrahim (A.S) whoever has fought against Bani Umayya he is that chosen and faithful servant of Allah (SWT) whom the ayah is addressed to. The above ayah definitely refers to **Jihad-e-Karbala** and it is addressed to **Imam Husain (A.S)**.

Jihad-e-Karbala was Allah (SWT)’s order and Imam Husain was chosen for that purpose. And Allah (SWT) appointed **Rasool (SAW) as a witness to Imam Husain (A.S)’s jihad**. So when we **mourn and remember the atrocities afflicted upon Imam Husain (A.S)** it is our way of saying that **though centuries**





apart, we are with him and would have fought the evil had we been born in that era. This way we make **our Imam as our witness** and in turn **Rasool (SAW) is our witness.**



He conducted the jihad **the way it should be** and **taught us the importance of sacrifice, faith, love and unity.** He had also displayed **the importance of namaz.** So **lessons from Karbala** are also important to **improve our credentials.**

We have seen what Quran has to say about Imams now let us see few of the hadees of Rasool (SAW) on the subject:

- ‘In every generation of my followers there are going to be **just and righteous members of my Ahl-ul-bait** to counteract the alterations and corruptions which the misguided people will try to make in my religion, to remove false allegations of the untruthful and to contradict the misinterpretations of the ignorant. Beware! **Your Imams (pontiffs) shall be your representatives before Allah.** So, be careful whom you adopt as your representatives.” (Ref: Recorded by Mulla (Jami) in his Seerat and also by Ibn-e-Hajar in Sawaiq-e-Mohriqa, P. 90)
- ‘Mine will be **twelve Amirs.** And all of them would come down from **the Quraish.**” (Ref: Recorded by Jabir Bin Samarah, Saheeh Bukhari, P 628, Saheeh Muslim vol. 2, 119)

So now we have found our Imams. They are from the house of **Ahl-ul-bait.** They are twelve in numbers and sons of **Ali (A.S) and Husain (A.S).** If we stick to them and follow them, we will





be under their representation during the day of judgment. They will be **our witness** and **our reference** in Allah's court. **We improve our credentials** by going to **pilgrimage to Hajj** and **we strengthen our references** when we go to pilgrimage to **pay our homage and respect to Imams**.

➔ Yes, finally we can conclude that references do work in Allah's court, provided the references are of the **duly appointed Imams**. Here, we draft our own CV, while there Allah (SWT)'s authority will give us our Naama-e-aamal, so even if we try **we will not be able to change that**. Let us then pray to Allah (SWT) that when we receive our naama-e-aamal **along with our credentials** do mention **the names of Your duly appointed Imams** in **our reference section**, so that we are selected to enter the comfort of Paradise. Aamin.





Momin and Imaan

*During my induction in one of the prominent companies, the HR manager was explaining me **the policies of the organization** and what would be **my job responsibilities**? And what were **the expectations** of the company from me?*

*He further elaborated about the **employee benefit schemes** of the company – **the perks** and **leave entitlement** and **the performance appraisal system**. I was very impressed and I asked him about how soon would I be eligible for all this?*

*He said that it would depend on **successful completion of my probation period of six months**. During this period the company would observe **my commitment, integrity, my way of carrying out all the responsibilities** and above all **my dedication** to the organization.*

*If I am successful I would be a **confirmed employee** having access to **all the benefits and perks** but If I fail my probation period **may get extended** and in worst situation I may be **asked to leave** the organization.*



*➔ Any company operating in any kind of industry follows the above norms, so if this is so prevalent in **business organization** can we draw any parallel of this with **Islamic organization**?*

In Quran Allah (SWT) says in the following ayah:

- *“Arab ke dehati kehte hai ke hum imaan laye ae Rasool (SAW) tum kehdo ke tum **imaan nahi laaye** balke yun **kehdo ke islam laaye** haanlake **imaan ka abhi tak tumhare dil se guzar hua hi nahin....**” – (Surah-e-Al-Hujuraat, ayah 14)*

“(THE BEDOUIN say, “We have attained to faith.” Say [unto them, O Muhammad]: “You have not [yet] attained to faith; you should [rather] say, ‘We have [outwardly] surrendered’ - for [true] faith has not yet entered your hearts. But if you [truly] pay heed unto God and His Apostle, He will not let the least of your deeds go to waste: for, behold, God is much-forgiving, a dispenser of grace.”)”

In the light of above ayah, it can be said that **“Being in Islam”** and **“Being with Imaan”** are two different things. Again, it seems that a person is first a Muslim and then he can become a Momin. For a Muslim it is mandatory to **offer namaz, fast in Ramzan** and **go for a Hajj** and if he does this he is called a devout Muslim. So how can he become a Momin? It means Allah (SWT) wants Muslims **to do something beyond the mandatory** to be a Momin. What is that?



Following ayah will help us in our quest:

- *“Aur Ae Imandaro namaz pabandi se padha karo aur zakaat diya karo **aur (dil se) Rasool (SAW) ki ita’at karo taake tum per rahem kiya jaaye.**” – (Surah-e-Noor, ayah 56)*



“(Hence, [O believers,] be constant in prayer, and render the purifying dues, and pay heed unto the Apostle, so that you might be graced with God’s mercy.)”

The above ayah has been addressed to **“Imaandar Momins “** and it says that apart from our prayers (namaz); Allah (SWT) expects us to be **dedicated to Rasool (SAW)**. It means that **being dedicated to Rasool (SAW) is that key parameter**, which will transform a Muslim into a **true Momin**.

Again in the following ayah Quran says:

- *“Aur **jo shakhs ne Khuda aur Rasool (SAW) ki ita’at ki to aise log un maqbool bandon ke saath honge jinhain Khuda ne apni na’ematein di hai yaane ambiya aur siddiqueen aur shohda aur saalehin aur yeh log kya hi ache rafeeq hai.**” – (Surah-e-Nisa, ayat 69)*

“(And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!)”



If we remain **dedicated to Rasool (SAW)**, we get **the appraisal of being the chosen one** by Allah (SWT). And then we become eligible to **get limitless bounties** from the Almighty Allah.

➔ So if we carry out our responsibilities of namaz, roza, zakat, Hajj and whatever is being entrusted on us well and **above all remain dedicated to Rasool (SAW)**; Allah (SWT) would **confirm us as Momins**. And once we get **the confirmation of being a Momin**, we would get the **benefits of Allah's grace, His limitless bounties and kindness**. And we are **amongst the chosen people** of Allah.

We have been taught the ways of offering namaz, undergoing roza and Hajj. But do **we know the way to remain dedicated to Rasool (SAW)**? Has Allah (SWT) **created such example** which we should follow? And if such an example is there, can Quran throw some light on it?



In Surah-e-Anfal, Allah (SWT) says:

- *“Ae Rasool (SAW) wohi to woh Khuda hai jis ne **apni khaas madad aur momineen se tumhari taeed ki**” – (Surah-e-Anfal, ayah 62)*

“(He it is Who strengthened you with His help and with the believers)”

In the above ayah, Allah (SWT) has informed Rasool (SAW) that He has appointed a Momin, who is a great help to him.





As per the tradition of Abu Hureira, quoted by Ibn-e-Asakir, Rasool (SAW) has said that it is written on ‘arsh’ that there is no God but Allah, Mohammed (SAW) is My slave and My Rasool and **I helped him through Ali**. (Ref: Durr-e-Mansoor, Vol 3, P 199, Mulla Jalaluddin Suyuti, Tarkih Ibn-e-Asakir, Zainul falli).

Allah further says in the following ayah of the same surah:



- *“Ae Rasool (SAW) tum ko buss Khuda aur **jo momineen tumhare taabe’ farman hai kafi hai.**” – (Surah-e-Anfal, ayah 64)*

“(God is sufficient for you, O Prophet, and the faithful who follow you.)”

Here, He endorses the **commitment and dedication of Mawla Ali (A.S)** and He further says that Allah and Mawla Ali are enough for Rasool (SAW)’s help.

This dedication and commitment has made him “Commander of Faithfull” and the prominent hadees of Rasool (SAW) says:

- **“Momin ka Amir aur Musalmanon ka Sardar Ali hai.”**
(Ref: Manaqib al Khwarzami, P 85, Karib Minal Lafaz, Faraeed al Samtain, Vol 1, P 149)



→ Mawla Ali (A.S) is **that shining example** which **needs to be followed**. and if we follow him **we will know the way** to remain dedicated to Rasool (SAW). He is **Amir-ul-Momineen** and **leader of umah-e-Rasool (SAW)**.

Love for Mawla Ali (A.S) is that **key differentiator** between a Momin and otherwise. That is why Rasool (SAW) has said:

- “Momin ke **naam-e-aa’mal ka uonwaan Ali** ki **mohabbat** hai” (Ref; Sawaiqa Mohraika, P 120, Tarikh ibn-e-Asakir, vol 42, P 7, Tarikh al Baghdad, P 177)



In the following ayah Quran says:

- “*Yeh woh log hai jinki roohain farishte iss haalat main qabz karte hain ke woh (najaasat-e- kufr se) paak-o-pakizah hote hai to farishte unse (nihayat tapaak se) kehte hai salaam-un-alay kum jo naikiya duniya main tum karte the uss ke sile main Jannat main (be-takalluf) chale jao.*” – (Surah-e-Nahl, ayah 32)

“(When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did.")”

In the above ayah the angels send their salams to **few chosen people** for their **good deeds**. So what are these good deeds which even angels acknowledge and who are these people?





Rasool (SAW) has said this:



- ‘Behold, **whoever dies for the love of Aal-e-Mohammed two doors leading towards Heaven shall be opened for him in his grave**’. (Ref: Zamakhshari in his Tafseer, Imam Sa’labi in Tafseer-e-Kabeer)

In the light of above hadees it is clear now that ayah of Surah-e-Nahl refers to **Momins** who die for the love of **Aale Mohammed**. It means the reference of “*Nekiyan*” or “**good deeds**” is the love for Prophet (pbuh) and his holy progeny which even **angels acknowledge**.

In a professional career if you do well for the organization you are **duly rewarded**. You get **appreciation** for your consistency in **commitment** and **dedication**. Now let us see which are the rewards a Momin can expect at the Day of Judgment for his **commitment in loving Mawla Ali and his dedication to Rasool (SAW)**. For this we will see the following two ayahs:

- “*Jis din tum momin mard aur momin aurton ko dekhoge ke **unke imaan ka noor** unke aage aage aur dahine taraf chal raha hoga to **unse kaha jaege** ki tum ko bashaarat ho ki **aaj tumhare liye woh baagh hai jinke niche nahrein jaari hai jinmain hamesha rahoge yehi to badi kamiyabi hai** – (Surah-e-Al Hadid, ayah 12)*

“(The day you see the believers, men and women, with their light advancing ahead and to the right of them,



(they will be told:) "There is good news for you this day, of gardens with rivers flowing by where you will live for ever." This will be the great attainment.)"

- "**Khuda ne Imaandar mardon aur imaandar aurton se bahisht ke un baaghon ka wa'ada kar liya hai** jinke niche nahrein jaari hai aur **wo un main hamesha rahenge** bahisht ke baaghon main **umda umda makanaat ka bhi wa'ada farmaya** hai aur Khuda ki khushnudi un sab se baalatar hai, yehi to badi a'ala darje ki kaamiyabi hai." – (Surah-e-Tauba, ayah 72)

"(Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.)"

➔ I would like to conclude with this prayer that O my Lord! **Increase my love for Mawla Ali**, so that **I remain dedicated to Rasool (SAW)** and **so that I become a chosen Momin slave of Yours**. I get **appraisal and great rewards** in this **world and hereafter**. Keep my feet planted on the path Your holy Prophet (PBUH) has shown. Aamin





Trueway to Faith

*While working with a mobile company I was required to meet a **top official** of a textile company and present him with the details of the product.*



*Being **an outsider**, it was **a difficult task** as I was **not aware of the way** to meet such a high profile person. After mustering lots of courage I went to meet him.*

*At the front office, the manager **came to my rescue** and **directed me** to the **Executive Assistant** of the official. He said that this is **the right way** of reaching him. I was glad and thanked him.*

*Later on **following the advice** of the **front office manager**, I was **successful** in talking to the Executive Assistant and **eventually met the top official** and **closed the deal**.*

*➔ Since the top officials are **not accessible directly** it is **the front office** from where we **get the relevant information** about **the organization** and **its close association** helps us in getting **the right direction** to **reach the top management**.*

This, I think has a great resemblance with the way Islam spread in the subcontinent, let us see how?



As per the ayah of Surah-e-Baqra **‘There is no compulsion in Religion’** (Ayatul Kursi, Surah-e-Baqra, ayah, 256). It means that Islam can **never spread** through **force, tact, guile** or **violence**.

Again let us see Allah (SWT)’s instructions to Rasool (SAW) in this regard:



- *“Ae Rasool (SAW) tum logon ko apne **Parvardigar ki raah** per **hikmat** aur **achhi achhi nasihat** ke **zariye se bulao** aur **bahas-o-mubahasa** karo bhi tu **aise tariqe se jo logon ke nazdik sab se achha ho**. Iss main shak nahin ke jo log Khuda ki raah per se bhatak gaye unko tumhara Parvardigar khoob jaanta hai aur hidayat yafta logon se bhi khoob waqif hai.”* – (Surah-e-Nahl, ayah 125)

“(Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.)”

In the light of the above ayah, it can be said that Islam can spread only **through logical reasoning and affectionate arguments**.

Now, if we want to put forward our arguments in day to day life, we know that beyond a certain point we tend to **lose**





patience and we end up in a **heated discussion** with the person who **opposes us** or we do not want to carry forward the argument any more.

It means the above task was not an easy one, and after **Rasool (SAW)** there must have been some chosen **ones** who helped in his mission.

In the following ayah, Allah (SWT) says:

- *“Aur tum main se **ek giroh** aise logon ka bhi to hona chahiye **jo logon ko neki ki taraf bulaye aur achhe kaam ka hukm de aur boore kamon se roke aur aise hi log aakherat main **apni dili muradein payenge.**”** – (Surah-e-Aale Imran, ayah 104)*



“(And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.)”

Here Allah wishes to have a specific group of people who can help in spreading **the message of righteousness**.

Again, in the following ayah of Surah-e-Aale Imran, Allah (SWT) says:

- *“**Tum kya achhe giroh ho ke logon ki hidayat ke waaste paida kiye gaye ho. Tum logon ko **achhe kaam ka to hukm karte ho aur boore kaamon se rokhte ho aur Khuda per **Imaan rakhte ho** aur agar ahl-e-kitab bhi isi*****





tarah imaan laate to unke haq main bahot achha hota un main se kuch to imaandar hai aur aksar badkaar”. – (Surah-e-Aale Imran, ayah 110)

“(You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.)”

While in the previous ayah, Allah wished to have a group of people who can spread the right message, here; in the above ayah He has actually addressed them. They are **born to preach** and **spread the message of Islam**. They are thus **the authority** of spreading Islam and bring people towards Imaan.



Ibn-e-Abi Hakim has quoted Hazrat Abu Ja’far that these group of people are **Ahl-ul-bait of Rasool (SAW)**. (Ref: Tafseer-e-Suyuti, Vol 2, P 64)

And Rasool (SAW) has said that:

- “In the **love for my Ahl-ul-bait** lies **the foundation of Islam**” (Ref: Selections from Kanz-ul-Ummal, P 94).

➔ Ahl-ul-bait of Rasool (SAW) i.e. Mohammed wa Aale Mohammed are **the authority for preaching** the religion. They put forward arguments with logic and reasoning the way Allah wanted them to do.





Now when we see the Islamic history, we find that Mohammed wa Aale Mohammed **carried out the holy task of preaching Islam only in Arab countries**, we may wonder then that how did Islam spread in the subcontinent with **1/3rd of the world's Muslim population here**.

It leads us to think that the people who were responsible for preaching Islam in Indian sub-continent must have been **associated with the authority i.e. Ahl-ul-bait of Rasool (SAW)**.

In the following ayah Quran says about the **true preachers of Islam**:



- *“Aur Hamari makhlukat se kuch log aise bhi hai **jo din-e-haq ki hidayat karte hai aur haq hi haq insaf bhi karte hai.**” – (Surah-e-Airaf, ayah 181)*

“(And of those whom We have created are a people who guide with the truth and thereby they do justice.)”

While in Nah-jul-balagha Mawla Ali has thrown some light on these **trustees of religion** and the true preachers. Let us see the excerpt of Imam Ali's speech to Kumayl ibn Ziyad al-Nakha'i:

- “If sensible **trustees of knowledge** and **wisdom totally disappear from human society** then both **knowledge and wisdom** will suffer severely, may bring harm to humanity and **may even die out**. But **this earth will never be without those persons** who **will prove the universality of**







truth as disclosed by Allah, they may be well-known persons, **openly and fearlessly declaring the things revealed to them** or they may, under fear of harm, injury or deaths hide themselves from the public gaze and **may carry on their mission privately** so that the reasons proving the reality of truth as **preached by religion and as demonstrated by His Prophet may not totally disappear.”**

Then he furthers says to Kumayl that:

- “By God, **these (true Knowers)** are the fewest in number, but the **greatest of all in their rank with God!** Through them **God preserves His Evidences and His Illuminating-manifestations**, so that **these (Knowers) may entrust them to their (true) peers and sow them in the Hearts of those like them.** Through (those Knowers) Knowing penetrates to the inner reality of true Insight (*haqīqat al-basīra*). They are **in touch with the Spirit of Certainty (*rūh al-yaqīn*)**. They make clear what the lovers of comfort had obscured. They are **at home with what distresses the ignorant**. And their bodies keep company with this world, while their **spirits are connected to the Loftiest Station**. Those are the ones **who are (truly) God’s Stewards** on the earth, who are **calling (the people) to His Religion**. Oh, how I **long to see them!**” – (Ref: Nah-jul-balagha, saying 146)

As per Mawla Ali (A.S) this earth will never be without these chosen trustees. When **we love Mawla Ali we are in Allah’s army** (Ref: Surah-e-Maida, ayah 55-56, I have already mentioned this in my article “Ali Mushkil Kusha” with relevant references), and **if Mawla Ali longs for**



someone's company, what would be his stature? I believe he should be at a **highly placed rank among Allah's army.**



→ Love for Ahl-ul-bait is **the foundation of Islam**. Islam is **Allah's wisdom and knowledge** that means when these **True Knowers** and **Trustees** laid the foundation of Islam they actually laid **the foundation of love for Ahl-ul-bait** amongst their followers. They **directed the people** who approached them **to Ahl-ul-bait** and gave them **the true way of reaching faith.**

Most of the Pir Auliya who came to Indian subcontinent to preach Islam, **have written eulogies and munajaat's in praise of Ahl-ul-bait.** Work of great Sufi saints like Hazrat Shams Tabrez (RA), Hazrat Hasan Kabir-ud-din (RA), Hazrat Khwaja Moinnedin Chisti (RA), Hazrat Khwaja Qutub Bakhtiar Kaki (RA) **speak volumes about their dedication and love for Mohammed wa Aale Mohammed.** Though centuries apart, it was this love which became a **guiding force for them** to preach religion.

Khwaja Moin-ud-din Chisti (RA) has written "***Shah ast Husain, Badshah ast Husain...***" in praise of Imam Husain's martyrdom. And I would like to mention few stanzas of his other munajaat. With this Munajaat he has shown his followers how to **pray for salvation:**

- "*Ya Rab Ba Haqq-e-Sayyede Konene Mustafa Ke ou Shafe-e-Ma-asio Ke ou ma'ambe Ata.*"





(O my Lord **for the sake of Mustafa** the chief of the two worlds, who is the intercessor of sinners and source of bounties).

- *“Ya Rab Ba Haqq-e-**Shah-e-Najaf** anke amadah Dar shane ou Tabarako, Yaseen wa Hal Ataa.”*

(O Almighty God, **for the sake of Shah-e-Najaf (Ali)** about him God revealed Tabarak, Yaseen and Halata).

In the last stanza he seeks his salavation:

- *Daarad Moin ummeed dar aandam ze lutfe Khud Bakhsi wuraa ba **shah e shahidan e Karbala.**”*

(Moin hopes that the Almighty God will forgive him on that day; the day of **Resurrection for the sake of the Monarch of the martyrs of Karbala**).

We find similar munajaat written by Khwaja Qutub Bakhtiar Kaki (RA) as well. **This association of theirs with Ahl-ul-bait directed their followers to the right path** and made them successful.

Allah (SWT) says in the following ayah:

- *“Aur wo **jo sacch ko lekar aaya aur jis ne uski tasdiq ki** Khuda se **darne waale wohi to hai**. Un ke liye un ke Parvardigar ke paas **jo jo kuch woh chahenge maujood hai**, neko karon ka badla yahi to hai” – (Surah-e-Zumar, ayah 33-34)*



“(But he who brings the truth, and he who wholeheartedly accepts it as true - it is they, they, who are [truly] conscious of Him! All that they have ever yearned for awaits them with their Sustainer: such will be the reward of the doers of good.)”

Their efforts **got appreciated** by Allah and people got their **desires fulfilled** at their shrines. That is how Khwaja Moinnudin Chisti (RA) came to be known as ‘**Gharib Nawaz**’; Hazrat Hasan Kabir-ud-din (RA) came to be known as ‘**Kufr Shikan**’ and Nizammuddin Auliya as ‘**Mehboob-e-Ilahi**’.

Again in following ayah of Surah-e-Baqra Allah promises:

- *“**Pus tum Hamari yaad rakho to Main bhi tumhara zikr (khair) kiya karunga aur Mera shukriya ada karte aur nashukri na karo.**” – (Surah-e-Baqra, ayah 152)*

“(Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.)”

It was they who **laid the foundation of Islam in Indian subcontinent and spread Allah’s message**. And Allah has **rewarded them** immensely; **as promised** in the above ayah, as we see **millions of people from across the world**, irrespective of their religion and faith **throng to their tombs** and shrines during **Urs** and otherwise to pay respect and homage to these Sufi saints and seek their blessings.



→ Sufi Saints and Pir Auliya are the **trustees of knowledge and Islamic wisdom**. It is through them that Islam got propagated in Indian subcontinent. They have **sown the seeds of love for Ahl-ul-bait** amongst their followers and **laid the foundation** of Islam. I pray to my Lord to keep me in the companionship of these trustees of knowledge and wisdom so that my devotion and love for Ahl-ul-bait increases manifold and may I remain steadfast on Your path. Amin





Light of Guidance



*It is raining heavily right now and I am sitting in my room working on a laptop. It is dark outside and I have **switched on the lights** as it is difficult for me to work in the given condition. I realized **how dependent my eyes were on the lights**.*

*Yesterday evening I saw a gentleman walking on the road **with a torch** in his hand; the **light was guiding him** through the roads and helping him avoid potholes which the rains would have created.*

*Our dependence on the light goes back to many years. We have used one form of light or the other to **illuminate our lives and remove the darkness**.*

*Today we have a long-lasting source of light at our disposal, thanks to the great work done by Thomas Edison in 1879. With the invention of electricity our lives have changed forever. We have a continuous source of light with us now. This **light strengthens our vision. Removes darkness** from our lives.*

→ Our eyes have the ability to recognize and see things **but not in darkness**. We are dependent on some external source of light to **support and strengthen** our vision. This external source of light can be a bulb, a torch or a tube light. Again we wish to have a **most powerful source of light** so that **we can see things clearly**. In certain cases if a torch is not giving us



*enough light we would replace it as fast as we can to have **better vision**.*



In order **to see** the physical objects we are dependent on **our eyes**. And when we want **to feel** spirituality we are dependent on **our faith**. Allah is never to be seen physically but we can see Him through our faith. Whatever Allah has created are His signs and we see His creatures and feel His presence. Our faith is thus **our spiritual eye**; we see and **feel Divine presence** through our faith. The way **eyesight weakens in darkness**, at times our **faith may weaken** in the **atrocities and hardships**.

Let us then try to find **that most powerful source of spiritual light** that strengthens our faith and gives us the best vision.

In the following ayah from Surah-e-Ash Shura Allah (SWT) says:

- *“Aur isi tarah Humne Apne Hukm ki rooh (Quran) tumhari taraf **‘wahi’ ke zariye** se bheji to tum na kitab hi ko jaante the ke kya hai aur na imaan ko magar iss Quran ko **ek Noor banaya hai** ke isse Hum Apne bandon main se **jiski chahte hai hidayat karte hai** aur iss main shak nahin ke tum **ae Rasool (SAW) sidha hi raasta dikhaate ho**”. – (Surah-e-Ash Shura, ayah 52)*

“(And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a



Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way)”

Two important lessons we learn from the above ayah is that **Quran is definitely Allah’s light (Noor) and Rasool (SAW) would always lead us to the straight path.** Quran will guide us when we take the path shown by Rasool (SAW).



Further, the below mentioned ayah says:

- *“Phir Allah per aur us ke Rasool (SAW) per aur us Noor per jis ko Hum ne naazil kiya hai Imaan lao. Aur Allah jo kuch tum karte ho us se agaah hai. – (Surah-e-Tughaban, ayah 8)*

“(Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.)”

In the above ayah, Allah (SWT) refers to a specific light (Noor) that He **has sent down along with Rasool (SAW)** and orders us to believe this light (Noor). When we see and contemplate on both the above mentioned ayahs we would understand that the ‘Noor’ mentioned in the ayah of Tughaban is different from the ‘Noor’ mentioned in the ayah of Ash Shura, as in the ayah of Ash Shura Allah (SWT) has said that **Quran has been revealed to Rasool (SAW) in the form of a ‘Wahi’.**





We will get further clarification on the '**Noor (Light)**' if we focus on what Rasool (SAW) has said:



- "I myself, and Ali were **one light** in the **Hands of Allah fourteen thousand years (14,000) before He created Adam (as)**. When Allah created Adam (as) He divided that Light into two parts, **one part is me and one part Ali.**"

In another narration he has said:

- "He created **me and Ali** from the **same light**". (Ref: *Imam Ahmad ibn Hanbal in his Fadail, volume 2, p 663, Tradition #1130, from Abdur-Razzak, from Mu'amar, from al-Zuhri, from Khalid ibn Mu'dan, from Zadan, from Salman al-Farsi, Mizan Al-Ei'tidal, by al-Dhahabi, v1, p235, al-Riyadh al-Nadhirah, by al-Muhib al-Tabari, v2, p164, v3, p154, History of Ibn Asakir*)

Thus along with Quran, Rasool (SAW) and Mawla Ali are the 'light' and that is why Rasool (SAW) has further told us:

- "Ali is with the Quran and **the Quran is with Ali**, and these two will **never be separated** from each other until they reach me at the Hauz-e-Kausar!" (Ref: *Jam'aa Sagheer, p 56, Kanz-al-Ummal p 30, Izalut-ul-Khifa Maqsad 2, p 279*)



➔ So now it is established that **Allah is Noor, Quran is Noor, Rasool (SAW) is Noor and Mawla Ali is Noor**. Mawla Ali is that 'Light' of guidance which was sent down along with Rasool (SAW) and we have to follow him, to remain on **the straight path and be guided**.

In order to further authentic our above result, let me quote few more ayahs and contemplate on it:

In the Surah-e-Noor, Allah (SWT) has defined **His own 'Light'**:

- *“Khuda to saare aasman wa zameen ka Noor hai, uske **Noor ki misaal aisi hai jaise ek taak (sina) hai jismain ek roshan charaagh ho aur charaagh ek shishe ki qandeel main ho aur qandeel apni goya ek jagmagata hua roshan sitara wo charaagh zaitun ke aise **Mubarak darakht** (ke tael) se roshan kiya jae jo na purab ki taraf ho aur na paschim ki taraf balke bicho-bich maidan main uska tael aisa shafaaf ho ke agar che aag uuse chuae bhi nahin taahum aisa ma'lum ho ke aap hi aap roshan ho jaega gharaz ek Noor naihin balke **Noor Ala Noor (Noor ki Noor per joat pad rahi hai) Khuda apne Noor ki taraf jise chahta hai hidayat karta hai aur Khuda logo ke samajhane ke waste mislain bayaan karta hai aur Khuda to har cheez se khoob waqif hai. – (Surah-e-Noor, ayah 35)*****

“(Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and





within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.)”

Hasan al-Basri, Abdul Hasan Maghazil and Shafe’l have mentioned that here **“Niche” (taak)** means **Janab-e-Fatima (A.S)**, **“the lamp (Roshan Charagh)”** means **Hasan (A.S) and Husain (A.S)**, **“Blessed Tree (Mubarak Darakht)”** means Prophet Ibrahim (A.S). **“Light upon Light (Noor Ala Noor)”** alludes to **one Imam succeeding another** and **“Khuda apne Noor ki taraf jise chahta hai hidayat karta hai”** means the **love for descendants of Mawla Ali and Fatema (A.S)**.

➔ So **Janab-e-Fatima (A.S)** is **Noor**, **Hasan (A.S)** and **Husain (A.S)** are **Noor** and rest of the **Imams from Husain (A.S)’s lineage** are **Noor**. That means **Mohammed wa Aale Mohammed** are **Allah’s Noor** which descended on this earth through **the holy lineage of Ibrahim (A.S)**. If we wish to see Allah’s Noor then, we need to see them. They are **everlasting source of Allah’s Divine Light**.

Allah has made **them carriers of His Noor** and thus **revealed Himself through them** and that is the reason in **Surah-e-Ahzab, ayah 33** (Ayah-e-Tatheer, which I had



mentioned in my earlier article **The Straight Path: Quran and Ahl-ul-bait** along with all references) Allah has promised **Ahl-ul-bait of Mohammed (SAW)** to keep them **pious and pure always.**

Further in the subsequent ayah Allah says about their house:



- *“Wo Qandeel un gharon main roshan hai jinki nisbat Khuda ne hukm diya hai ke unki taa’zim kijaae aur unmain Uska naam liya jaae jin main subah wa sham wo log Uski tasbih kiya karte hai.” – (Surah-e-Noor, ayah 36)*

“(In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings)”

In fact being **the most pious and purest of Allah’s all creations** their house is **better than other houses** which **Allah has allowed to be exalted** and **His name shall be recited thereon.**

Sala’bi has quoted Anas Ibn-e-Malik and Buraida, that when Rasool (SAW) recited this verse, Hazrat Abu Bakr stood up and asked pointing towards the house of Ali (A.S) and Fatema (A.S), whether that house was included in the house referred to? Rasool (SAW) replied saying **“Yes, and it is better than other houses to which this refers.”** (Ref: Durr-e-Mansur, Vol 5, P 50)





Rasool (SAW) has thus said about Aale Mohammed (SAW)



- “Do **not go ahead of them** lest ye perish; nor lag behind them, lest ye perish also. And do not teach them for **they know more than you.**” (Ref: Tabrani as part of Hadees-e-Saqlain, Ibn-e-Hajar Sawaiq-e-Mohraika, vol 24, Chapter 37)

Now when Allah (SWT) has chosen them and given them authority and made them His Noor, would there be a section of people not liking this? Allah has said:

- **“Yeh log chahte hai ke apne mooh se phoonk maar kar Khuda ke Noor ko bhuja dain aur Khuda iske siva kuch maanta hi nahin ke Apne Noor ko pura hi kar ke rahe”**
– (Surah-e-Tawba, ayah 32)
“(Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).)”

Every Imam in his life endured lots of **atrocities and hardships** and **all of them were martyred** except the 12th Imam who is alive in occultation. We know how in Karbala Imam Husain (A.S) sacrificed his family, friends and children and **saved the religion and thus saved Allah's Noor**. He was martyred but his mission is still alive in our hearts and as promised by Allah in the above ayah, it will remain so.





Now again let us see the following ayahs from Surah-e-Noor where Allah has shown **His appreciation for their prayers:**

- ***“Aise log jin ko Khuda ke zikr aur namaz padhne aur zakaat ada karne se na to tijaarat hi ghaafil kar sakti hai na kharid-o-farokht ka ma’amlā kyonke wo log us din se darte hai jis main khauf ke mare dil aur aankhein ulat jaeengi Uski ibadat isliye karte hai taake Khuda unhain unke aa’maal ka behtar se behtar badlaa ataa farmaye aur apne fazal-o-karam se kuch aur zyada bhi de aur Khuda to jise chahta hai be-hisaab rozi deta hai.”***
- (Surah-e-Noor, ayah 37-38)

“(By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),- (37) That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.)”

Prayers of Imam Husain (A.S) on the battle field of Karbala are good enough proof of above ayah. And thus Allah has shown His great appreciation for them and their conduct and prayers.

Such was their perfection and greatness that prominent Islamic scholars have said:





- “Whatever did the **Progeny of Mohammad (SAW)**, they **did it in the best way**” – (Ref: Saheeh Muslim Vol 1 P 266)

Being a Muslim we all believe in the Day of Judgment. The day would be as long as 1000 years as per Quran. And Quran does mentions about its severity. On that day will this **source of Allah’s light** be our guide? What does Quran have to say? Let us see:

- *“Us din kisi ki sifarish kaam na aayegi **magar jis ko Khuda ne ijazat di ho aur us ka bolna pasand kare.**” – (Surah-e- Taha, ayah 109)*
“(On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.)”

The above ayah says that no kind of intercession will work **except** for those **who have the permission** and **whose words are liked and appreciated by Allah (SWT)**

In the light of above ayah and our reasoning on the topic we can say that **Mohammed wa Aale Mohammed** are definitely **the right intercession** as they are **Allah’s Noor**, their **prayers are appreciated** and **liked by Allah** and **their house is the most exalted** amongst the houses where Allah’s name is recited.



That is the reason Rasool (SAW) has **promised us**, the lovers of Ahl-ul-bait that:

- **“Acknowledgment of Aal-e-Mohammed** (the children of Mohammed (SAW)) means **salvation from the Fire**, and **love of them** is a **passport for crossing the Bridge of Sirat** and **obedience to them** is a **protection from Divine Wrath.**” (Ref: “Shifa” by Qazi Ayaz, Part 2, Pg 40)

➔ Now that we have found this **everlasting source of Allah’s Noor**, let us all pray to our Lord that may He keep us **enlightened** through **this Divine light** in this world and hereafter. Aamin





Proof of Divinity

A professor from a prominent business school had invited me to take a guest lecture in his school and to share my experiences of setting up business with the students.



While I was discussing the pedagogy of my proposed lecture with him, the chief faculty of the B-school came in for some work. As a protocol, this gentleman introduced us.

*The chief faculty was interested in my business and asked for my business card. When he saw my card he could recognize it as he had visited my retail store many a times and had high regards for it. It made me **happy that he held my business in high esteem.***

*He said that his institute was really lucky to have a **capable person** like me to take up a session and he added that he was sure it would be quite enriching for his students.*

*I was surprised at this gentleman's appreciation for me and wondered how he could judge my capabilities although he had hardly known me. I realized that he gauged **my capabilities on the basis of enterprise which I created.***

➔ The important result here is that either in your presence or absence you are recognized by the work you have done. And that is why Holy Quran has mentioned this on various



occasions that all creations of Almighty Allah are **Signs of His existence**. He is Omnipresent, and can be seen through His creations.

Let us try to understand this through the following ayahs of Surah-e-Sha'ura:

(In the following ayah the community of Saleh (A.S) insists on seeing a miracle to believe him)

- *“Tum bhi to aakhir hamare hi aise aadmi ho puss agar tum sachhe ho **to koi mo’ajiza hamare paas la dikhao**” – (Surah-e-Sha’ura, ayah 154)*



“(You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.)”

- *“Saleh (A.S) ne kaha **yehi oontani mo’ajiza hai** ek baari uske paani peene ki hai aur ek muqarar din tumhare paani peene ka hai.” – (Surah-e-Sha’ura, ayah 155)*

“(He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time.)”

- *“Us per bhi un logon ne us ke **paaon kaat daale aur us ko maardala** phir khud pashemaan hue **phir unhain azaab ne le daala** – Beshak us main yaqeenan **ek badi***





ibrat hai aur un main ke bahotere imaan laane waale bhi na the.” – (Surah-e-Sha’ura, ayah 157-158)

“(But they ham-strung her: then did they become full of regrets. But the Penalty seized them. **Verily in this is a Sign:** but most of them do not believe.)”

Here Saleh (A.S) on the insistence of his community displayed a miracle of a she-camel but his **people rejected and killed it** and hence were **doomed and destroyed**.



Before coming to any result let us see couple of more ayahs which will give us more proper and logical understanding.

Let me mention here two ayahs of Surah-e-Ankaboot:

- “Gharaz Ibrahim (A.S) ki qaum ke paas un baton ka uske siwa aur koi jawab na tha ke baaham kahne lage usko maar daalo ya jala kar khaak kar daalo aakhir wo kar guzre, to **Khuda ne unko aag se bachaliya** usmain shak nahin ke duniya daar logon ke waste iss waaqae main **Qudrat-e-Khuda ki bahot si nishaniyan hai.**” – (Surah-e-Ankaboot, ayah 24)

“(So naught was the answer of his people except that they said: Slay him or burn him; then **Allah delivered him from the fire;** most surely **there are signs in this for a people who believe.**)”





The above ayah refers to the incidence of fire during the time of Ibrahim (A.S).



- ***“Aur Hum hi ne Qaroon wa Firon wa Haaman ko bhi halaak kar dala haanlaake un logon ke paas Musa (A.S) waaze wa roshan mo’ajize le kar aaye phir bhi yeh log rooe zameen main sarkashi karte the aur Hum se nikalkar kahin aage na badh sake to Hum ne sab ko unke gunaah ki sazaa main le daala.”*** – (Surah-e-Ankaboot, ayah 39)

*“((Remember also) Qarun, Pharaoh, and Haman: there came to them **Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach Us. So each We punished for his sins)**”*

The above ayah refers to **two prominent signs** given to Musa (A.S) by Allah, one was **‘Yade Beza’** and the other was **‘Asa’**, and as per the order given by Allah, he had displayed these signs in front of Pharaoh and his people to convey Allah’s message. And when they rejected these signs they were doomed.

➔ Now, when we see all the above ayahs, we find that every prophet came with clear **Signs of Allah’s divinity**. And when his **community misbehaved with these signs** it was **doomed and destroyed**. The other thing worth understanding here is that whichever creations we behold in our surroundings are





Signs of Allah’s Existence and whatever the prophets had were **Signs of Allah’s Divinity.**

So while all the prophets had the clear signs of Allah’s divinity with them, Rasool (SAW), the last prophet, must also be having these signs, so let us try to find out.

In the following ayah from Surah-e-Nisa, Allah (SWT) has said:



- *“Ae logo usmain to shak hi nahin ke tumhare paas **Parvardigaar ki taraf se deen-e-Haq ki dalil aa chuki aur Hum tumhare paas ek chamakta hua Noor naazil kar chuke hai..**” – (Surah-e-Nisa, ayah 174)*

*“(O mankind! Indeed hath come to you **(an undeniable) Proof from your Lord**, and We have sent down unto you **a Manifest Light.**)”*

Here, as per the interpretation of the above ayahs, it is mentioned by many commentators that **‘Burrhaan’** (Proof from your Lord) refers to **Rasool (SAW)**, on whom **Holy Quran was revealed**. While **‘Noorum Moobeena’** (Manifest Light) refers to **guidance through Mawla Ali and rest of Imams** from his lineage.

So, the fact is that Rasool (SAW) and Mawla Ali (A.S) and rest of Imams are the **Proof of Allah’s Divinity**. Now let us further understand this with more logical reasoning. Let me first cover





two important incidences pertaining to **Kaaba** and then we will try to connect the events and reach a conclusion.

Let us see the following ayah from Surah-e-Baqra:

- *“Baaz ahmaq log ye keh baithenge ki Muslamaan jis Qible Baitul Mukkadas ki taraf pehle se sajda karte the usse dusre qible ki taraf mudjaane ka kya baais hua. Ae Rasool (SAW) tum un ke jawab main kaho **purab pachcheem sab Khuda ka hai** jise chahta hai sidhe raaste ki taraf hidayat karta hai.” – (Surah-e-Baqra, ayah 142)*

*“(The fools among the people will say: What has turned them from their Qiblah which they had? Say: **The East and the West belong only to Allah; He guides whom He likes to the right path.**)”*

Allah says in the above ayah that East and the West belong to Him, then why did He change the Qibla from Baitul Mukkadas to Kaaba? This point is worth contemplating.

In the following ayah from the same Surah, Allah says:

- *“Ae Rasool (SAW) **qibla badalne ke waaste beshak tumhara baar baar aasman ki taraf mooh karna Hum dekh rahe hai to Hum zaroor tum ko aise qible ki taraf pher denge ke tum nihaal ho jao achha to namaz hi main tum **Masjid-e-Mohtram Kaabe ki taraf mooh karlo aur ae Musalmaanon tum jahan kahin bhi ho usi*****





ki taraf apna mooh kar liya karo..” – (Surah-e-Baqra, ayah 144)

“(Indeed We see the turning of your face to heaven, so We shall surely turn you to a Qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it.)”



It means that it was Rasool (SAW)’s wish that Kaaba should be a Qibla and Allah (SWT) fulfilled his wish as per the above ayah. Also, in the above ayah **it has made mandatory for all Muslims to face the direction of Kaaba while offering their namaz.** Historians say that this incidence took place in Medina, seventeen months after the event of **Hijrat.**

So why did Rasool (SAW) wish for the change in Qibla from Baitul Mukkadas to Kaaba?

Let me quote here one more incidence related to Kaaba, this happened few years before Rasool (SAW) announced his prophet hood and hence much before Kaaba became the Qibla.

It was **Friday 13th of Rajab 30 Amulfeel, Hazrat Fatima binte Asad (A. S),** the wife of Hazrat Abu Talib (A.S) entered the precincts of the Kaaba and **prayed to Allah saying "O'my protector ease my pain.'** All of a sudden the wall of the Kaaba opened up and she, as if by some unseen force went inside the Kaaba and the wall closed. Ali (A.S) the youngest son of





Abu Talib was born inside the Holy Kaaba. She stayed inside for three days. This incidence is well documented by many Islamic scholars and historians.

(Ref: Muhammad ibn Talha el-Shafei in Matalib-us-saool, page 11, Hakim in Mustadrak, page 483, Vol. III, El-Umari in Sharh Ainia, page 15, Halabi in Sira, page 165, Vol. I, Sibte ibn al-Jauzi in Tadhkera Khawasil Ummah, page 7, Ibn Sabbagh Maleki in Fusoolul Mohimma, page 14, Muhammad bin Yousuf Shafei in Kifayet al-Talib, page 261, Shablanji in Nurul Absar, page 76, Ibn Zahra in Ghiyathul Ikhtisar, page 97, Edvi in Nafhatul Qudsia, page 41, Mohaddith-e-Dehlvi in 'Izalatul Kholafa')

Apart from the above reference we find many other historians, sufi saints mentioning this event of birth of Mawla Ali in Kaaba. I am mentioning few such references:

- "No one before Ali was born in the Ka'ba. **This was a distinction given to Ali in order to enhance his honor, rank, and dignity.**" (Ref: Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l- Muhimma, Fasl I, p.14)
- **Khawja Moinuddin Chishti Ajmeri** mentions this fact in his famous Quartet saying that "When Ali was born inside the Kaaba the Sky and the earth was filled with a light and Angel Gabriel announced that a child was born in the house of God."
- **Maulan Rume in his Mathnawi** writes, "O' one who travels to Najaf to visit the tomb of Ali must know the fact that **the pearl of the Kaaba lies there to give us security** because of our intense **love for him.**"





- **Masoodi** the famous historian writes in his book of history Muruj el Zahab, that Ali was born inside the Kaaba **on the orders of Muhammad the Messenger of God.**

Now if we connect both the incidences logically it seems that since Kaaba being the birth place of Mawla Ali, from whom Imamat was to start, Rasool (SAW) wished that it should become a Qibla for all Muslims. Again it was to establish Mawla Ali's rank, status and dignity in Islam. The other message which both the incidences convey is that **the way all Muslims have to face the direction of Kaaba for their namaz, every Muslim will have to follow Mawla Ali and Imams through his lineage for divine guidance.**

Let us move back to Quran and we may further find some incidences that would substantiate our result.

As per the ayah from Surah-e-Aal-e-Imran:

- *"Phir jab tumhare paas ilm (Quran) aa chuuka us ke baad bhi agar tum se koi (Nasrani) Isa (a.s) ke baare main hujjat kare to kaho ki achha maindaan main aao **Hum apne beton ko bulaae tum apne beton ko, Hum apni aurton ko bulaae tum apni aurton ko, Hum apni jaanon ko bulaae tum apni jaanon ko, uske baad Hum sab milkar Khuda ki baargaah main gid gidaae aur jhooton per Khuda ki la'anat kare.."** – (Surah-e-Aale-Imran, ayah 61)*



*“(...If any one disputes in this matter with thee, now after (full) knowledge hath come to thee say: “Come! Let us gather together, - **our sons and your sons, our women and your women, ourselves and yourselves.** Then let us earnestly pray and invoke the curse of God on those who lie.)”*



The above ayah is also referred to Ayah-e-Mubahila. As per the traditions mentioned by prominent historians the ayah was revealed when the Christians of Najran had contested Prophet Muhammad's claims to Prophethood and upon the instructions in the above Ayah, a confrontation of sorts was arranged where there would be a settlement of affairs.

As outlined in the verse, each party to the event was to bring their women, their sons, and *Anfusana*, their nearest of kin and of kind.

The Christians brought a great delegation of clergy and learned scholars whereas Prophet Muhammad (pbuh) summoned **Hazrat Ali, Bibi Fatima**, and his grand-children **Hassan, and Hussain**. He took Hussain (A.S) in his arms, and grasped Imam Hasan's (A.S) hand in his own, ask Janab-e-Fatima (S.A) to follow him and Hazrat Ali (A.S) to follow her.

As the Christian delegation saw these **Five Purified souls** approach, they quickly conferred among themselves and **pleaded to call off the Mubahila at their vision of these Holy Spirits**. They agreed to **not question the nobility of the Prophet** and his message again. A treaty was drawn up by Hazrat Ali to seal this agreement and the Muslims were never





troubled by these Christians again. (Ref: Imam Fakhruddin Razi in Tafseer-e-Kabeer, Vol II, P 73, Allama Zamakhshari in his 'Tafseer-e-Kashshaf')

Saad bin Abi Waqas also relates that when the Ayat-e-Mubahila was sent down, Prophet Muhammad (pbuh) called Imam Ali (a.s), Bibi Fatimah (s.a), Imam Hassan (a.s) and Imam Hussein (a.s) and said 'O my Allah, these are my Ahl-ul-Bayt'. (Sahih Muslim, Vol.2, Page 287, Sahih Tirmizi).



From the above we conclude that while every prophet was given '**Signs of His Divinity**', and they had shown these signs in front of disbelievers to convey their message, the way Musa (A.S) did in front of Pharaoh, **Mohammed wa Aale Mohammed** themselves were '**Proof of His Divinity**' as we just saw that their mere presence in front of Christians of Najran at Mubahila was enough. Their divine faces and holy spirits forced the Christians to agree for the treaty.

Allah (SWT) has not spared people who rejected the 'Signs of His Divinity' as we saw in this article, then would He spare who rejects the 'Proof of His Divinity'?

Rasool (SAW) has that is why said:

- "And behold whoever dies with **the enmity towards Aal-e-Mohammed** it shall be written on the Day of Judgment between his eyes that, '**He should despair of Allah's Mercy...**'





(Ref: This is from the Sermon Asma which has been reported by all the Islamic authorities, Zamakhshari in his Tafseer, Imam Sa'labi in Tafseer-e-Kabeer)

And let me end my article with ayah from Surah-e-Furqaan:

- ***“Aur un logon ne duniya main jo kuch nek kaam kiye hai Hum un ki taraf tawwajjo kareinge to Hum us ko goya udti hui khaak bana kar barbaad kar denge.”*** – *(Surah-e-Furqaan, ayah 23)*

“(And We shall turn to whatever good deeds they did (in this life), and We shall make such deeds as floating dust scattered about.)”

When we think on the above ayah, it seems that the people who would reject the “Proof of Allah’s Divinity” i.e. people **who would not have love for Mohammed wa Aale Mohammed**, their good deeds would not be considered and their future would be doomed and destroyed.

➔ We can thus conclude that **whatever we see that are ‘Signs of Allah’s Existence’, whatever prophets brought were ‘Signs of Allah’s Divinity’, while Mohammed wa Aale Mohammed themselves are ‘Proof of Allah’s Divinity’** and that is the reason so much importance is given to follow and love them as **Allah’s mercy is concealed in love for them**. So My Lord! Do have mercy on me on that Day of Judgment and keep me in the company of people who acknowledge **Your Divine Proofs**. Aamin.





Amr e Ilahi



In my recent business trip I was accompanied by one of my partners with whom I like to discuss spirituality along with business. During the discussion we were talking about various creations of Almighty and their importance in our lives.

*He was all praise for solar system and the way it operates. The same Sunlight which brightens our days, when reflected through Moon, illuminates our nights. Sun is **the original source of light** while Moon becomes **the interim source**.*

*The other interesting observation which came out of discussion was that our eyes are not strong enough to bear the Sunlight directly. If we try to look at the Sun for long, it may damage our eyes. While the same Sunlight, when reflected through **Moon at night, soothes our eyes**.*

We tend to gaze at the Moon for a while and admire its beauty. It is the Moon alone which has the quality of soothing the Sunlight, other reflecting sources like mirror or even water don't have this ability and seeing the reflection of Sun through them can be damaging.

→ *So Moon has the **ability and the character** to reflect the **Sunlight** in the manner that **suits us** and again it is the **interim source of Sunlight** which illuminates the dark nights when **Sun is invisible**.*



It is Allah, who has created everything but He has kept Himself invisible from us. He is the **ultimate source**. As He says in Quran on various occasions that all His creations are His signs, it means that there must be **an interim source** for bestowing His bounties on us.



So let us try to reach this interim source and thank our Lord for creating it. For the purpose we will focus on few of the ayahs of Quran and try to reach the conclusion.

In the following ayah from Surah-e-Fatir, Allah says:

- *“Phir Hum ne apne bandon main se **khaas un ko Quran ka waaris banaya jinhain (ahl samjh kar) muntakhab kiya** kyunke bandon main se kuch to naafarmaani kar ke apni jaan per sitam dhaate hai aur kuch unmain se neki-badi ke darmiyaan hai aur un main se **kuch log Khuda ke ikhtayaar se nekiyon main auron se goya sabqat le gaye hai**, yehi intekhaab wa sabqat to Khuda ka bada fazal hai.” – (Surah-e-Fatir, ayah 32)*

*“(Then We have given **the Book for inheritance to such of Our Servants as We have chosen**: but there are among them some who wrong their own souls; some who follow a middle course; and some **who are by Allah’s leave, foremost in good deeds; that is the highest Grace)**”*





Here Allah (SWT) testifies **the character** of the inheritor of Allah's wisdom. He is the chosen servant of Allah and foremost in good deeds. Allah (SWT) found him suitable to make him the source of divine knowledge. So who is he?

Rasool (SAW) in the following hadith has revealed this great inheritor by saying:

- “The Holy Quran has **outward and inward** meanings and **Ali Ibne Abi Talib has the knowledge of both**. (Ref: Hilyatul Awaliya, Abu Nu’aym, vol 1 P 65)

And Mawla Ali confirms about his own divine knowledge:

- “Ask me about **the Book of Allah**, because there is no ayah but that I know whether it was revealed at night or in daytime, on the plain or in the mountain.” (Ref: History of Khailfa who took the right way, Jalaluddin Suyuti, P 194)

Even prominent historians of Muslim world have quoted Mawla Ali as saying **“Salooni’: ask me whatever you wish before I am no more among you”**. (Ref: Sawaiq-e-Mohriqa, Ibn-e-Hajar).

In this connection let us see one more ayah:

- **“To agar tum log khud nahin jaante ho to ahl-e-zikr se pooch kar dekho.”** – (Surah-e-Anbiya, ayah 7)



“(Ask the rememberancers (ahl-e-zikr), if you do not know)”

Imam Sa’labi reports from Jabir Ibn-e-Abdullah Ansari in his Tafseer that when this ayah was revealed, **Mawla Ali (A.S)** said, **“We are the rememberancers (ahl-e-zikr)”**.



➔ From the above it makes sense if we say that Mawla Ali was chosen above others to inherit the divine knowledge. He had the ability and the character to distribute the knowledge the way Allah wanted. Thus **he is the interim source of Allah’s knowledge and wisdom.**

Now, let us see the following ayah from Surah-e-Yaasin:

- *“Hum hi yaqeenan murdon ko zinda karte hai aur jo kuch wo log pehle kar chuke hai unko aur unki achhi ya boori baaqi maanda nishaaniyon ko likhte jaate hai aur Hum ne har cheez ko ek sareeh wa **roshan peshwa main gher diya hai.**” – (Surah-e-Yaasin, ayah 12)*

“(Surely We give life to the dead, and **We write down what they have sent before and their footprints,** and We have **recorded everything in Imam-e-Mubeen)**”

In the above ayah Allah (SWT) says that all the good and bad deeds of mankind is recorded in “Imam-e-Mubeen”. It means that at the day of Judgement, Allah (SWT) would





refer this Imam-e-Mubeen when finally He would take the accounts.

As per one tradition, when this ayah was revealed, Hazrat Abu Bakr and Hazrat Umar were standing beside Rasool (SAW). Both of them asked whether Imam-e-Mubeen was 'Tauret'? Rasool (SAW) said 'No' they then asked whether it was 'Injeel' to which he again said 'No', they further asked whether it was 'Quran' he again replied in negative. At this time Mawla Ali (A.S) appeared from the front, **he said pointing towards Imam Ali that he is "Imam-e-Mubeen."** (Ref: Durr-e-Mansoor, Vol 5 P 261, Jalaluddin Suyuti, Ubaid bin Hamid bin Jureira, Ibn-e-Abi Hakim)

Thus Mawla Ali would be having the records of all good and bad deeds of mankind. That is why Rasool (SAW) has said that:

- "Ali is the **divine proof from his Almighty** and I am witness on it." (Ref: Tarikh Ibn-e-Asakir, vol 43 P 220, Kareeb Minal lafaz fi Yanabe-ul-mowaddat, vol 1 P 293)
- "O Ali, you are **the divider of heaven and hell**" (Ref: Sawaiq-e-Mohraika, P 126, Yanabe-ul-mowaddat, vol 1 P 163)



➔ This means that Mawla Ali would be the chosen representative from Allah's side on the day of Judgement. This makes him **an interim source of Allah's justice.**

Let us find further proof on the above topic through focusing on few more ayahs:

- *“Khuda ko chhod kar jin ki parastish karte hain unko sabko ikattha karo phir unhain Jahannum ki raah dekhao **aur haan zara unhain thehro to un se kuch poochna hai.**” – (Surah-e-Sa’affat, ayah 23-24)*

*“(Gather together those who were unjust and their associates, and what they used to worship besides Allah, and lead them to the Way to the (Fierce) Fire! **“But stop them, for they must be asked.”**)”*

In the above ayah, while the wrongdoers would be headed towards Hell, Allah would ask them to stop for further questioning. That means this question is equally important as per Allah. So what is that Allah would ask?

As per the tradition given by Ibn-e-Abbas of Abu Saeed Khudri, Rasool (SAW) has said that on the day of Judgement **people would be questioned about wilaya of Ali Ibne Abi Talib and love for him.** (Ref: Sawaiqe Mohraiqa, Allama Ibn-e-Hajar)



And Rasool (SAW) has also said that:

- **“Followers of Ali would surely succeed”** – (Ref: Yanabe-ul-mowaddat, vol 2 P 312, Kareeb Minal lafaz fi tazkirtul khawaas, P 56)

➔ There is no salvation without acknowledging Mawla Ali’s wilaya. **His love is the interim source of Allah’s salvation.**

Before we proceed further with our discussion, let us first see the relationship of Ibrahim (A.S) and Rasool (SAW) vis-à-vis Allah.

Ibrahim (A.S) is called as **“Khalil-ullah”** meaning **“Friend of the Almighty Allah”**. A friend is somebody who is faithful to you and he is your well-wisher. I will consider somebody as my friend who listens to me and be my help. Ibrahim (A.S) was so **faithful to Allah’s Will** that Allah considered him as His friend.

Now let us see the following ayah:

- *“Aur raat ke khaas hisse main namaz-e-tahajjud padha karo ye sunnat tumhari khaas fazilat hai. Qareeb hai ke Qayamat ke din **Khuda tumko maqam-e-Mehmood tak pahonchae**”.* – (Surah-e-Bani Israel, ayah 79)

*“(And during a part of the night, pray Tahajjud beyond what is incumbent on you; may be that your **Lord will***

raise you to Maqam-e-Mahmuda (a station of praise and glory i.e. the highest degree in Paradise!)”.



In the above ayah, Allah (SWT) promises Rasool (SAW) to raise him to Maqam-e-Mahmud. That is why he is called “**Habib-e-Khuda**” or “**Habib-ullah**”. Habib means somebody who is loved and adored. **Rasool (SAW) was adored by Allah**. Now, when you adore somebody you want to do something for him and make him happy. Allah (SWT) changed the Qibla from Baitul Mukkaddas to Kaaba just because it was Rasool (SAW)’s wish. Ref: [(Surah-e-Baqra, ayah 144, We have established this in my previous article ‘Proof of Divinity”)]

So while Ibrahim (A.S) was faithful to Allah’s Will. Rasool (SAW)’s will was Allah’s Will.

With this in mind let us see the following ayah:

- “*Aur logon main se Khuda ke bande kuch aise hai **jo Khuda ki (khushnudi) haasil karne ki gharaz se apni jaan tak bech daalte hai** aur Khuda aise bandon per bada hi shafkat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah**; and Allah is Affectionate to the servants.)”*





If we look at the above ayah, it mentions a chosen servant of Allah, who sells himself. Now, in any business transaction there should be **two entities for a sale to happen**: one is a buyer and other is a seller. From the above we know that there is **one seller who is ready to sell his soul to seek Allah's pleasure, that means in this case the buyer is Allah** who has purchased the soul and has given **His pleasure in return**. The important result from this point onwards is that **the above-mentioned soul is now Allah's soul**.

This ayah was revealed in **the praise of Mawla Ali (A.S)** when he slept on the bed of Rasool (SAW) during the night of Hijrat. Rasool (SAW) informed Mawla Ali (A.S) about the dangerous situation and his plans to move to Yasreb. He asked Mawla Ali (A.S) if he would sleep on his bed covering himself with his cloak. Mawla Ali asked **"If I sleep in your place, in your bed, will your life be saved?"** "Yes" was the reply of Rasool (SAW). Ali (A.S.) thanked Allah and slept in the bed of the Rasool (SAW) covering himself with the cloak.

Let us see some references in this connection:

- Imam Ghizali in his Tareekhe Khamees writes that the above ayah of Surah-e-Baqra was revealed mentioning **this sacrifice of Mawla Ali (A.S)**.
- In Mustadrak by Imam Hakim, Volume 3 Page 4, it is related from Ibn-e-Abbas, "Lo!" **Ali was the man who sold his soul**; the incident of his wrapping himself in the





Holy Prophet's cloak on the fateful night of the flight to Medina is not unknown."

- On the same page of the same book, Imam Hakim related from Imam Zain-ul-Abedeem (A.S), "**The first man in Islam who sold his soul to attain the pleasure of Allah was Ali**, when he slept on Holy Prophet's bed on the night of his escape from Mecca."

It was Mawla Ali's commitment for the cause of Rasool (SAW) and his love for Holy Prophet which encouraged him to risk his life. His faithfulness towards "Habib-ullah" was so liked by Allah that He became the purchaser of Mawla Ali's soul. Thus Mawla Ali became '**Nafs-ullah**' meaning **Allah's soul**. So now **Mawla Ali's will is actually Allah's will**.



That is why Rasool (SAW) has said that:

- "**Amongst men it is Ali who knows Allah the best.**" –
(Ref: *Selections from Kanz-ul-Ummal, Bahamash Al Masnad, Vol 5 P 32*)

➔Allah has purchased Ali's soul and He has not only shared His name 'Ali' with Mawla Ali (A.S), but also rented His house (Kaaba) for him to take birth. Thus **Mawla Ali is the interim source of Allah's Will.**

In his Khutba: Mareifet-e-Nooraniyat, which he addressed to Hazrat Salman Farsi and Hazrat Abu Dhur Ghafari, Mawla Ali has said:



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- “O Salmán! O Jandáb! Verily, **Allah has made me His Trustee over His creation and His Vicegerent on His earth, in His territories, and over His servants.** Allah has given me what no artist can depict and no man of understanding can truly comprehend. One who knows me in this manner, **becomes a momin.**”

Here I would like to end my article with famous urdu couplet written by Hazrat Amir Khusro (r.a.):

- *“Jo Kaabe main ho payda aur Shahadat paae masjid main, Khuda ke ghar ka maalik wo bashar yun bhi hai aur yun bhi.”*

➔ Mawla Ali (A.S) is thus the **interim source of Allah’s limitless bounties.** So My Lord! Please increase my love and affection for your everlasting source of bounties and bestow your grace and blessings on me in this world and hereafter.
Aamin



Raza e Ilahi



When I had moved to my new house I was happy to find a beautiful garden at the backyard. But soon I realized that its maintenance was a tough task; it needed proper attention and care. Because of heavy seasonal rains there were weeds everywhere and there was a need for a good mowing so that it gains its original form.

Since I had to go out of town for a vacation, I hired an expert gardener who can look after my garden and take appropriate care of it. After few days when I returned from my vacation I could not believe my eyes. He had changed the look of my garden completely.

*It was lush green with lawns which were cut proportionately and plants were full of beautiful flowers. **His expert nurturing enhanced the beauty of an otherwise messy garden.***

*I **appreciated his efforts and congratulated** him on his work. I decided to **permanently appoint him as my gardener as his work was trustworthy.** From that day onwards **even if I decided to do something in my garden I would invariably take his advice.***

➔ Allah (SWT) has created this world and decorated it with the philosophy of Islam. Through Quran and the last Prophet



(SAW) this philosophy was well accomplished. **Let us then try to find out the people who nurtured and beautified it for us?**

Let us start with the following ayah:



- *“Wo waqt yaad karo jab Khuda farmaaega ke ae Mariam (A.S) ke bête Isa (A.S) Hum ne jo ehsaanat tum per aur tumhari maa per kiye unhain yaad karo.” – (Surah-e-Maida, ayah 110)*

“(Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother.)”

In the above ayah Allah (SWT) is asking Isa (A.S) to remember His limitless grace which He bestowed over him and his mother Mariam (A.S) and be thankful to Him. On various occasions in the Quran He insist His messengers and the mankind in general to remain thankful for His limitless favours which He bestowed on us.

Now in the following ayah from Surah-e-Dahr Allah says:

- *“Yeh log hai jo nazarein puri karte hain aur us din se jis ki sakhti har taraf pheli hogi darte hai **aur uski mohabbat main mohtaaj aur yateem aur aseer ko khana khilaate hai aur kehte hai ke hum to tum ko khaalish Khuda ke liye khilaate hai** hum na to tum se badle ke khwaastgaar hai aur na shukar guzaari ke.” – (Surah-e-Dahr (Insaan), ayah 7-8-9)*





*“(They fulfill vows and fear a day the evil of which shall be spreading far and wide. **And they give food out of love for Him to the poor and the orphan and the captive: We only feed you for Allah's sake; we desire from you neither reward nor thanks.**)”*

This is the shining example of conduct of charity which Allah wishes the mankind to follow. **Their gesture has personified** whatever was instructed by Allah in this case.

Zamakhshari has quoted Ibn-e-Abbas in his book Al-Kashaf that this verses were revealed highlighting the charity given by Mawla Ali (A.S), Fatema (A.S), Hassan (A.S) and Husain (A.S). Once Hassan (A.S) and Husain (A.S) were ill, the Prophet (SAW) along-with his companions visited them and suggested to Mawla Ali to make a vow to Allah. Therefore, Imam Ali together with Fatima (A.S) and their servant Fedhdhah **vowed to Allah that they would fast for three days** if He would relieve Hassan (A.S) and Husain (A.S.).

So when Hassan (A.S) and Husain (A.S) got cured they all fasted. On the first day **a needy man approached** during the time of breaking the fast. **The holy family gave away whatever they had to him** and spent the night with nothing to eat except water. **They fasted the second day**, and again at sunset, when they were waiting for their food, **an orphan asked them for help and they again preferred him over**





themselves. The third evening a captive (prisoner of war) asked them for help and they repeated their preference for the needy above themselves.

This selfless act was noticed by Allah, so let us see what did they get in return from the most Beneficent, The most generous? Let us see the following ayah from the same Surah:

- *“Un ke upar sabz kareeb aur itlas ki poshaak hogi aur unhain chaandi ke kangan pehnaye jaaenge aur un ka Parvardigaar unhain nihayat paakizah sharaab pilaega ye yaqeeni tumhare liye hoga tumhari (kaarguzaariyon ke) sile main aur tumhari koshish qaabile shukar guzaari hai.” – (Surah-e-Dahr (Insaan), ayah 21-22)*

*“(Upon them shall be **garments of fine green silk and thick silk interwoven with gold**, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink. It will be said to them, **‘This is your reward – indeed your efforts have been appreciated.’**)”*

At this time, Gabriel descended and said: ‘Take this chapter Muhammad (SAW); Allah surely congratulates you for having this family.’ It is worthy to state that the Good ones mentioned here are **Ali, Fatima, Hassan and Hussain; who deserve Paradise because of their act of feeding the needy,**

the orphan, and the captive. (Ref: Tafseer-e-Kishaf, Vol 3, P 239)

➔ Thus while in case of Isa (A.S) Allah instructed him to remember His bounties and be thankful to Him. In the case of family of Mawla Ali (A.S) Allah acknowledges their selfless effort of charity, appreciates and thank them and rewards them with paradise. **This shows the rank of this holy family with respect to Allah.**

This is not the only occasion where Allah remembers them. Let us see two more ayahs in this connection:

- *“Iss main shak nahin ke Khuda **aur uske farishte paighambar (aur unki aal) per durood bhejte hai to ae imaandaro tum bhi durood bhejte raho aur baraabar salaam karte raho**”. – (Surah-e-Ahzaab, ayah 56)*

*“(Surely **Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.**)”*

When this verse was revealed, someone asked Rasool (SAW) in what words should the believers recite ‘Salawat’ or ‘Durood’ i.e. the salutation to him. He said. **“O Lord! Bestow Thy mercy and grace upon Mohammed (SAW) and the Progeny of Mohammed (SAW)** as Thou didst bestow Thy mercy and blessings upon Ibrahim and the progeny of Ibrahim,

verily Thou art the Most Praised and the Most Gracious one.”
– (Ref: Saheeh Bukhari Chp. 19, P 305 & Chp 26 P 5, Jam’a Tirmizee P 66 & P 395, Sunan Ibn-e-Majah P 65, Sunan Nisae Vol 1, P 189)

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se **Aal-e-Yaseen per salaam hi salaam hai**” – (Surah-e-Sa’afat, ayah 129-130)*



*“(And We perpetuated to him (praise) among the later generations. **Peace be unto the Aal-e-Yaseen.**)”*

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted Ibn-e-Abbas that Aal-e-Yaasin in the above ayah refers to Aal-e-Mohammed (SAW) (Ref: Durr-e-Mansoor, vol 5, P 286)

Fakhruddin Razi writes that the **Ahl-ul-bait are at par with the Holy Prophet (SAW)** in salutation for Allah said, **“Peace be unto thee, O Prophet”** and He also said, **“Peace be unto the Aal-e-Yaseen.”**

So Allah does remember them and His angels join Him in sending their salutations to Mohammed wa Aale Mohammed (SAW).

Even Rasool (SAW) whenever used **to come to Mawla Ali (A.S)’s house**, he would hold the door and say ‘Assalam-



alaykum Yaa Ahl-ul-bait". (Ref: Durr-e-Mansoor, Mulla Jalaluddin Suyuti, Vol 5, Page 198-199)



➔ It means that Allah, His messenger and His angels together send their greetings and salutation to the family of **Mawla Ali (A.S) for their selfless love and sacrifice for the cause of Islam and Allah.**

There is no greater sacrifice than the sacrifice of Imam Husain (A.S) in Karbala. Karbala is important to all of us as here Imam Husain (A.S) by sacrificing his children, brothers, relatives and friends displayed his commitment for the divine cause. Before Jihad-e-Karbala we never knew the level of commitment required to acquire Allah's pleasure. **Imam Husain (A.S) has set the benchmark and given us the parameter in this regard.**

Ramzan is the holiest month in Muslim calendar. We all fast in this month and show our commitment towards Allah and expect his bounties and grace in return. Allah has promised to purify us if we do as He has instructed. While fasting there are no restrictions in *saheri* and *iftaari*, **we can have grand breakfast for *saheri* and lavish *iftaari* when we break the fast.** The duration is **normally around 14-15 hours at a stretch.** In these hours we fight all the temptations and expect that Allah would reward us.

Now let us see what happened in Karbala, **Imam Husain (A.S) and his holy household was without food and water for more**







than 72 hours at a stretch. There was no saheri and no iftaari for them. We fast in the comfort of our houses, still Allah is happy with us. While Imam Husain (A.S) was without food and water along with his little children way away from his house. He was surrounded by enemies who were after his blood, again there was no security of his children. **But still he remained committed and fought with all temptations to seek Allah's pleasure.**

We just saw in Surah-e-Dahr how Allah appreciated the sacrifice of house-hold of Mawla Ali when they gave charity. It seems logical that Allah would have appreciated the grand sacrifice of Imam Husain (A.S) and his household in Karbala.

In order to substantiate this let us see the following ayah and I am sure it will give us logical perspective on the above discussion:

- **“Us main shak nahin ke ye yaqeeni bada sakht aur sarihi imtihaan tha aur Hum ne Ismaeel ka fidya ek zibhe azeem (badi qurbani) qaraar diya. Aur Hum ne unka achha churcha baad ke aanewalon main baaki rakkha hai ”** – (Surah-e-Sa’afat, ayah 106-107-108)

*“(Most surely this is a manifest trial. **And We ransomed him with a Feat sacrifice. And We perpetuated (praise) to him among the later generations)**”*



This ayah refers to the incident where Ibrahim (A.S), following the instructions of Allah, was ready to sacrifice his son Ismaeel (A.S). Allah liked his willingness and He then exchanged it with a **greater sacrifice (Zibhe Azeem)**. Most of the **Islamic commentators have unanimously said that this great sacrifice which Allah is referring in the above ayah is sacrifice of Imam Husain (A.S) and his household** at the battle field of Karbala. (Ref: Merajjunnabuwat, P 35)

There was only one sacrifice which Ibrahim (A.S) had to perform while in Karbala Imam Husain (A.S) saw martyrdoms of 6 months old Ali Asghar (A.S), 18 years old Ali Akbar (A.S), his nephews, brothers and friends. **Thus for this reason Allah (SWT) considers the sacrifice of Imam Husain (A.S) as Zibhe Azeem (Great Sacrifice).**

Referring to this famous Urdu poet Allah Iqbal has said:

- ***“Gharib-o-sâda-o-rangi'n hay dâstân-e-Haram.
Nihâyat iski Husayn ibtida hay Ismâil”***

(He says that event of construction of Kaaba is very simple and interesting, it started with the sacrifice of Ismail (A.S) but it was not completed and it was postponed for later generation when Imam Husain (A.S) sacrificed his life and preserved the dignity of Holy Kaaba)

Some of the prominent Islamic scholars have recorded the importance of Karbala and the message it gave to Muslim world.



- Salami records: "I paid a visit to the Prophet's wife Umme Salma and saw her crying with grief. When I asked her what made her weep, she said, '**I just dreamt that the Prophet had come with his beard and head covered with dust. When I asked him what made him so full of grief, he told me that he had just returned after seeing his Husain butchered.**'" (Ref: Jam'a Tirmizee P 466, Mishkat Vol 8, P 139, Mustadrak Vol 4. P 19)

Even some Non-muslim scholars have given their opinion on the grand sacrifice:

- "Of that gallant band, male and female knew that the enemy forces around were implacable, and were not only ready to fight, but to kill. Denied even water for the children, they remained parched under the burning sun and scorching sands, yet not one faltered for a moment. **Husain marched with his little company, not to glory, not to power of wealth, but to a supreme sacrifice, and every member bravely faced the greatest odds without flinching.**" – Dr. K. Sheldrake
- "**The best lesson which we get from the tragedy of Cerebella is that Husain and his companions were rigid believers in God.** They illustrated that the numerical superiority does not count when it comes to the truth and the falsehood. The victory of Husain, despite his minority, marvels me!" – **Thomas Carlyle**

- “In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.” – **Edward Gibbon**
- “A reminder of that blood-stained field of Karbala, where the grandson of the Apostle of God fell, at length, tortured by thirst, and surround by the bodies of his murdered kinsmen, has been at anytime since then, **sufficient to evoke, even in the most lukewarm and the heedless, the deepest emotion, the most frantic grief, and an exaltation of spirit before which pain, danger, and death shrink to unconsidered trifles.**” - **Browne’s History of Persia**

So while Mawla Ali sought pleasure of Allah by sleeping on the bed of Rasool (SAW), **Imam Husain (A.S) on the battlefield of Karbala won the trust of Allah and got His permission in return.** As Allah says in the following ayah:

- “*Aur Jis shakhs ke liye wo ijaazat ata farmaye uske siva kissi ki sifarish us ki bargaah main kaam na aayegi.*”- (Surah-e-Saba, ayah 23)

*“(No intercession can avail in His Presence, except for those for whom **He has granted permission**)”*

Our above claim is substantiated, as we find that in the month of Moharram and otherwise it is because of **Imam Husain’s**



intercession the people irrespective of their religion get their desires fulfilled.

Let me then conclude by mentioning Khwaja Gharib Nawaz's immortal verses on the status of Imam Husain (A.S):

- *Shah ast Husain, Badshah ast Husain-*
(King is Husain, Emperor is Husain)
Deen ast Husain, Deen Panah ast Husain -
(Faith is Husain, **Guardian of faith is Husain**)
Sardad na daad dast dar dast-e-Yazeed -
(**Offered is Head**, against his hand to Yazid)
Haqqa key binaey La ilaah ast Husain. -
(Indeed Husain is **the foundation of La ilaha**)

➔ By displaying impeccable example it is Imam Husain (A.S) and household of Mawla Ali (A.S), who gave meaning to Islamic philosophy. They are the **duly appointed guardian of the religion. Their conduct and sacrifice has beautified it further.** So let us pray to Our Lord to keep us loyal to them and His divine mission, so that we can be considered amongst His trusted servants. Aamin.”



Sirat-e-Mustakim

*I took up a job with a media company to start my professional career after I had finished my management studies. During my first interaction with my seniors I was **assigned a specific target to achieve in the span of one year.***

My manager informed me that if I successfully achieve my targets in that year, I would get the confirmation in the organization and may get good appraisal.

*This made me really work hard and I almost achieved my targets. **I was happy and satisfied by my achievements and was pretty sure of getting a good appraisal.***

*At the end of the year I was called to the head-office for review and appraisal. In my review meeting with the directors I presented my working and the results I had achieved. After my presentation the directors told me that **though I had almost achieved the targets I did not work the way they had wanted me to work.** Somehow they were not convinced with my working style as they felt that I did not follow their **work-philosophy in executing my job.***

*My performance did not get the due appraisal and all my efforts were wasted. Had I known exactly what the management wanted from me **I would have definitely worked***





in that direction and this way my efforts would not have gone to drains.

➔ ***This world is a place where we have been sent to perform our duties. On the Day of Judgment, Allah (SWT) would appraise our worldly performance and we would be duly rewarded then. So it is important for us to know what Allah (SWT) expects from us? Whether the duties which we are currently performing are enough and as per His wish? Because if we fail to understand whatever Allah (SWT) is expecting from us then all the good deeds and duties which we have performed may not be useful to us on that day.***

Let us then begin our research with the following ayah from Surah-e-Baqra:

- ***“Neki kuch yehi thodi hai ke namaz main apne mooh purab ya paschhim ki taraf kar lo balke neki to uski hai jo Khuda aur roze aakherat aur farishton aur Khuda ki kitabon aur paighambaron per imaan laye aur uski ulfat main apna maal karabatdaron aur yatimon aur mohtajon aur pardesiyon aur maangnewalon aur laundi ghulam (ke gulu khalasi) main sarf kare aur pabandi se namaz padhe aur zakaat deta rahe aur jab koi aehed kiya to apne qawl ke poore hain aur fiqr-o-faaqa wa ranj-o-sakhti aur ghutan ke waqt saabit qadam rahe, yehi log parhezgar hai .” – (Surah-e-Baqra, ayah 177)***





*“(Virtue is not in this that ye turn your faces toward the east and west, but **virtue is of him who believeth in Allah and the Last Day and the angels and the Book and the prophets: and giveth of his substance, for love of Him unto kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks, and establisheth prayer and giveth the poor-rate and is of the performers of their covenant when they have covenanted; and is of the patient in adversity and affliction and in time or violence these are they who are proven true, and these they are God-fearing.**)”*

In the above ayah Allah (SWT) has given us the clear definition of good virtues. If we follow them we would be considered virtuous by Him. But to be a virtuous person is the only thing which He expects from us?

Now we will see the ayah from Surah-e-Furqaan:

- *“Aur un logon ne **duniya main jo kuch nek kaam kiye hai** Hum un ki taraf tawwajjo kareinge to Hum us ko **goya udti hui khaak bana kar barbaad kar denge.**” – (Surah-e-Furqaan, ayah 23)*





*“(We shall call their deeds into Our presence and **scatter them into the air as dust (turn them devoid of all virtue).**”*



Here, Allah (SWT) promises that He is surely going to destroy **the good deeds of certain people and turn them devoid of all virtues**. It means Allah (SWT) is looking for **something much beyond the good virtues** as indicated in the ayah of Surah-e-Baqra.

➔ So if we want to be considered **amongst the successful** at the Day of Judgment and wish that all our good deeds like our prayers and charity get accepted and are meaningful in the court of Allah (SWT); we need to find that **“Precise thing”** which He is looking for in us.

Let us again turn to the Quran for this. In the following ayah from Surah-e-Fussilat, Allah (SWT) says:

- *“Ae Rasool (SAW) tum kehdo ke **imaandaro ke liye to yeh Quran az sartapaa hidayat aur har marz ki shifa hai aur jo log imaan nahin rakhte unke kaanon ke haq main giraani aur behrapan hai aur wo Quran un ke haq main nabinaee ka sabab hai.**” – (Surah-e-Fussilat, ayah 44)*

*“(Say: “It is a **Guide and a Healing** to those **who believe**; and for those who believe not, there is **deafness in their ears, and it is blindness in their (eyes)**”).”*





Allah (SWT) says that the same **Quran which is a guide and a healing** for a believer; is a **deafness and blindness for a non-believer**. Now, we know that whoever believes in Allah (SWT) is a believer and whoever does not believe in Him, he is a non-believer. But if a person is a non-believer of Allah then why would he recite Quran? And if he is not reciting Quran then why did Allah (SWT) say in the above ayah that Quran is deafness and blindness for a non-believer. This means that **Allah (SWT) is referring to those people who though believe in Him and recite Quran but still are considered as non-believers**. So who are those unfortunate ones?

Rasool (SAW) in the following hadith says:

- “Ali is with the Quran and **the Quran is with Ali**, and these two will **never be separated** from each other until they reach me at the Hauz-e-Kausar!” (Ref: *Jam’ a Sagheer*, p 56, *Kanz-al-Ummal* p 30, *Izalut-ul-Khifa Maqsad 2*, p 279)

Mawla Ali and Quran are inseparable and thus in the light of this and our pondering upon the above-mentioned ayah, it can be inferred that if **somebody separates Mawla Ali (A.S) from Quran**, he is a **non-believer as per Allah (SWT)** and thus **Quran would no-longer guide him** and instead **he could be misguided as he would fail to understand Quran in the right perspective**. Thus **love for Mawla Ali (A.S) is a parameter** which would **separate a believer from a non-believer** and it is a **doctrine to understand Quran**.





In this regard let us focus on one more ayah:

- “*Aur us waqt Rasool (SAW) bargaahe Khuda wandi main arz karenge ke ‘Ae mere Parvardigar **meri qaum ne to Quran ko bekaar bana diya’.**” – (Surah-e-Furqaan, ayah 30)*

*“(The Prophet will say: “O my Lord, **my people had fettered the Qur'an.**”)”*

There are many great Islamic scholars who have translated the holy book in various languages, it seems that they have really contributed to propagate Quranic knowledge and philosophy, so why would Rasool (SAW) say that **his people have fettered the Quran**, when we find many great scholars who have learnt Quran by heart and can discuss the ayahs at length with their listeners?

We have got Quran through the holy presence of Rasool (SAW), it was revealed in the form of **‘wahi’** to him on different occasions. **He is then the best judge** to decide whether we are doing justice with the book or not. And I am sure he must have given us clear instructions which if we follow, we would do justice to our Quranic recitation and be well-guided.

The following hadith of Rasool (SAW) instructs us in this direction. This is also known as Hadith-e-Saqlain, where **Saqlain** stands for **two weighty things**:



- “I will soon be called away and will have to depart from you, but **I leave amongst you two weighty things; the book of the High and Mighty Allah and my progeny.** The Book of Allah is like **a rope which extends from the heavens to the earth,** and **my progeny are the people of my house (Ahl-ul-bait).** The Subtle and Aware (Allah) **tells me that the two shall never part from each other until they come to me at the Pool.** So, take care **how you treat them after me.**”

This is a very prominent hadith whose reference can be found in different books of Islamic scholars. It is well-recorded by Imam Ahmed (Ibn-e-Hambal) from the tradition related by Abu Sa’eed-al-Khudri in (Musnad, Ahmed Ibn-e-Hambal, Part 3, P 26.) and also recorded by Ibn-e-Abi Shaiba, Abu Ya’li and Ibn-e-S’ad from Abu Saeed (Kanz-ul-Ummal, Part 1, P 47).

The same tradition is also mentioned in the books of prominent Islamic historians and commentators. (Ref: Tirmizi, 5:328, Nisai 96:79, Ibn Atiyyah 1:34, Ibn-e-Hajar P 89)

When we focus on above hadith, we understand that it is Allah’s wish that the Quran and Rasool (SAW)’s progeny would never part. And if **somebody tries to separate them**, then he is **working against the Will of Allah (SWT)** and **might incur Allah’s wrath.**

The progeny of Rasool (SAW), which is in fact the **household of Mawla Ali (A.S) is as important as Quran in our lives** and if





we wish that Quran be a guide and a healing we need to recite it in the light of their love.

→The important result which can be derived here is that however impressive a Quranic interpreter and a scholar we come across, **unless he has the understanding of the status of progeny of Rasool (SAW)** he can **never guide anybody** as he has not **followed Rasool (SAW)'s instructions**. His **learning Quran by heart** would **not yield him any benefit** as he has **disobeyed Allah's Wish**. And if we get impressed by such an orator of Quran and follow him **we are taking a big risk as we might get misguided by him.**

It was the sacrifice and hard-work of our holy Prophet (SAW) which brought us from the darkness of illiteracy to the light of Islamic philosophy. He guided us and thus he has maximum right on our lives after Allah (SWT). That is the reason Allah (SWT) in the following ayah asks Rasool (SAW) to seek the compensation of his efforts in the following manner:

- *“Ae Rasool (SAW) un logon se tum kehdo ke main iss tabligh-e-risaalat per tum se kuch mazdoori to maangta nahin hoon magar tamanna ye hai ke **jo chaahе apne Parvardigar tak pahonch ne ki raah pakad le.**” – (Surah-e-Furqaan, ayah 57)*

*“(Say: “No reward do I ask of you for it but this: that each one who will **may take a (straight) Path to his Lord.**”)”*



If we really wish to show our gratitude to Rasool (SAW) we should take a straight Path that reaches Allah. That is what Allah wants and that is the wish of Rasool (SAW) as well. At the starting of the article we saw the ayah where Allah (SWT) has **defined the good virtues and He expects us to have them**, but again we saw in one of the ayahs He said that **He would discard the good deeds of certain people**. The inference we can take from this is **that along with good virtues we should be on the straight path that reaches Him**. And once we travel this path we are sure that our good deeds would be accepted by Him and it would make Him happy. So how should we locate this path? Is there any indication in Quran for this?



Let us see one more ayah which is much similar to the above one and it would help us find the way:

- *“Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka **apne karabatdaron ki mohabbat** ke siwa tumse koi sila nahin maangta”* – (Surah-e-Shura, aayat – 23)

*“(‘Say: I do not ask of you any reward for it but **love for my near relatives**’)”*

While the ayah of Surah-e-Furqaan has explained us what Allah (SWT) and Rasool (SAW) want from us, the above ayah of Surah-e-Shura clearly indicates how we can be on the





Straight Path that reaches Him; it is in the love for Rasool (SAW)'s relative. If we love them, we would remain on the straight path. So let us see who are they?



When the above ayah was revealed somebody asked Rasool (SAW) that **who are they, whose love has been made mandatory on us?** To which he replied it is **Ali (A.S), Fatema (A.S), their children Hasan (A.S) and Husain (A.S)**. (Ref: Tafseer-e-Kishaf, Allama Zamkhashri, Vol 3, P 67)

Sa'labi, Zamakhshari, Suyuti and Baidhavi have recorded that the above ayah was revealed to make **the love of household of Mawla Ali (A.S) mandatory on the Muslim world.** Even prominent Islamic authorities like Bukhari, Muslim, Ahmed Ibn Hambal and others have recorded traditions to this effect by quoting Ibn-e-Abbas.

In order to further substantiate our above inference, let me quote here Rasool (SAW)'s hadith:

- “No one shall be able to move from his place of reckoning on the Day of Judgment until he has stated four things: how **he spent his life and his wealth**, and where he got it from --- **and he shall also be asked about the love of the Ahl-ul-bait.**”

This tradition has been recorded by Tabrani from Ibn-e-Abbas and from him Allama Suyuti and Nabahani in their Ehya-ul-



Maiyyit and Arba'een and many other Ullema have also recorded it.

→ Logically it seems now that **apart from good deeds like prayers and charity**, Allah (SWT) would **definitely ask us about our commitment and love for Ahl-ul-bait**. This is **Sirat-e-Mustakim, the straight path which reaches Him** and if somebody found faltering with that, his good deeds may not give him any benefits.

Let us now focus on the following ayah in this connection:

- *“To tumhare paas jo wahi bheji gayee hai tum uuse mazboot pakde raho iss **main shak nahin ke tum sidhee raah per ho.**” – (Surah-e-Zukhruf, ayah 43)*

*“(Therefore **hold fast to that which has been revealed to you; surely you are on the right path.**)”*

If we focus on the above ayah it seems that there was a specific message which Rasool (SAW) was **asked to hold fast**. Here, the message which Rasool (SAW) was asked to hold tightly and convey was of the **'wilaya' of Mawla Ali (A.S)**. **That is the right path** as mentioned in the above ayah. (Ref: Manaqib – Ibn-e-Maghaazali, Faqeea, Sha'fei).

That is the reason Rasool (SAW) has said about Mawla Ali (A.S) that:



- “Ali, had I not been afraid that the Muslims would start regarding you as Christians regard Christ, I would have said things about you which would have made the Muslims venerate you and to consider **the dust of your feet as something worth venerating**; but it will suffice to say that **you are from me and I am from you; you will inherit me and I will inherit you; you are to me what Aaron was unto Moses; you will fight for my causes, you will be nearest to me on the day of Judgment; you will be next to me on the fountain of Kausar; enmity against you is enmity against me; a war against you is a war against me; your friendship is my friendship; to be at peace with you is to be at peace with me; your flesh is my flesh; your blood is my blood; who will obey you will obey me**; truth is on your tongue, in your heart and in your mind. You are a door to me. **As per the order of God, I give these tidings that your friends will be rewarded in Heaven and your enemies are doomed for Hell.**” - (Ref: Yanabi-al-Mowaddat (Bombay Edition, P 107)

Allah (SWT) has granted a **cult status to Mawla Ali (A.S)** and He has **promised glad tidings to the people who be-friend him and his household** and they would be rewarded in Heaven and his enemies would be punished in Hell. It is thus **love of Ahl-ul-bait that Allah (SWT) wants his people to have to be successful.**

When we see around we find that nothing holds us back from offering regular namaz, paying zakat, going for Hajj and performing rozas. Everyone from us at the end wants to be successful and be a chosen servant of Allah (SWT), but when it comes **to recognizing the status of Ahl-ul-bait and loving them** we tend to hold ourselves back. Why is it so? When so much has been **promised by Allah (SWT) and Rasool (SAW) to us in this regards, why we are so reluctant?**

Let us see the Quran again for the answer:

- *“Khuda ne farmaya ke **yehi raah sidhi hai ke mujh tak pahonchti hai. Jo mere mukhlis bande hai un per tujhe kissi tarah ki hukumat na hogi magar haan gumraahon main se jo teri pairvi kare usper tera zor chal jaaega aur haan ye bhi yaad rahe ke un sab ke waste aakhri wada buss Jahannum hai.**” – (Surah-e-Hijr, ayah 41-43)*

*(“Lord said: **This is a right way with Me: Surely. as regards My servants, you have no authority, over them except those who follow you of the deviators. And surely Hell is the promised place of them all**”)*



The above ayah is the reply which Allah (SWT) gave to Satan, when he said that he would **lure mankind to deviate from the right path.** Allah (SWT) confirms to Satan that people who **tread the right path would never deviate** and Satan would

not have any authority over them. When we contemplate on the above ayah further we can infer that it is **Satan's duty now not to allow us to reach the straight path.** He thus works full-time to hold us back from reaching the *Sirat-e-Mustakim*; that is to have **love for Ahl-ul-bait.**

Before I end my article, let me quote a famous couplet from a qawwali:

***“Basad talash na kuch wus’atay nazar se mila.
Nishane manzil-e-maqsood raahbar se mila.
Ali mile to mile Khana-e-Khuda se hamein,
Khuda ko dhundha to wo bhi Ali ke ghar se mila.”***

➔ We all are amongst the fortunate ones who understand the status and importance of Ahl-ul-bait and love them immensely. This love is a great honour which Allah (SWT) has bestowed on us so let us pray to Him that “O Our Lord! Do keep us steadfast on *Sirat-e-Mustakim* and give us enough strength to overpower Satan and bestow Your limitless grace, mercy and glad tidings on us in this world and hereafter. Aamin.”





Zibh-e-Azeem

*When we look around and contemplate on various incidences that occur in our daily life we can understand the philosophy of Islam in a much better way. That is why perhaps Islam is also known as '**Deen-e-Fitrat**'. Allah (SWT) has instructed us in Quran itself to ponder upon and contemplate on various ayahs so that we might get a better understanding of the purpose of life; mere recitation of Quran may not be so beneficial in that sense.*

A few days back, on one of the online news portals, I came across the news regarding the ceremony which Mr. Ratan Tata, the TATA Group Chairman organized in memory of the employees who died fighting the terrorists on the dreaded 26/11 attack on Taj hotel, which is owned by the Group.

*The ceremony was organized on the first anniversary of the attack and there were more than 1000 guests who had assembled for a multi-faith prayer meeting in the hotel. They were witness to an **emotionally choked Tata** talk about the attack. The Chairman of Tata group also unveiled a **12-foot high memorial**, engraved with **names of employees** and **guests** killed by terrorists in the three-day long siege on the iconic hotel.*





*When the Taj was attacked it was the brave employees of the hotel, who under the leadership of Mr. Karambir Kang – the general manager, took up the mission of rescuing the guests. Mr. Kang was busy saving guests on the ground floor, even as his own wife and two children were **trapped in fire—and later found dead—in their top-floor room.***

*Needless to say that his dedication and commitment for his duty won him several awards like **Forbes: Person of the year 2009** and **Corporate Citizen of the year award**. And above all he won over many hearts.*

*➔ If we discuss the gesture of Mr. Tata with people irrespective of their religion or social status we might get a feedback that whatever Mr. Tata did was an **acknowledgement by the Head of the organization to his dedicated employees for sacrificing themselves in saving the hotel. And the memorial is the remembrance for their selfless sacrifice.***

The biggest terrorist attack which Islam faced was during the reign of Bani Umayyad when Yazid was the ruler. It was great sacrifice of Imam Husain (A.S) which saved Islam. As a **memorial to this great sacrifice a procession of Tazia** is carried out across the World and **people mourn and cry and show their love for the great sacrifice of household of the great Imam** on the day of Ashura the 10th Moharram.



In this article in the light of various ayahs we would try to understand the Jihad-e-Karbala. Holy Quran is a complete book which guides us through and helps us in understanding the great sacrifice.



When Yazid came to power he started demanding the oath of allegiance (bay'ah) from everyone using unfair and forceful means. During those days it was a well-known practice in the Arab world to pay allegiance in important matters like rulership and authority.

Yazid was fully aware of the stature and place of Imam Husain (A.S) in Khilafat and in order to give credibility to his ideology he desperately wanted allegiance of Imam Husain (A.S) and sent him the messages in this connection. Acknowledging Yazid's authority by the Prophet's [PBUH] grandson at this point would have meant confirmation of his evil deeds and Khilafat. For Yazid, **Imam Husain's (A.S) seal of approval was thus the one most needed.**

At this point let us see the following ayah from Surah-e-Mohammed and contemplate on that:

- ***“Ae Imandaro agar tum Khuda ke deen ki madad karoge to Woh bhi tumhari madad karega aur tumhain saabit qadam rakhega.”*** - (Surah-e-Mohammed, ayah 7)

“(O you who believe! if you help (the cause of) Allah, He will help you and make firm your feet.)”



The ayah says that whoever would help the cause of Allah, he would be helped by Allah (SWT) in return and He would make firm his feet. Now let us relate this with Karbala and see it in this perspective.

Imam Husain (A.S) in Karbala remained firm on his feet and did not pay allegiance to Yazid. It was a battle of the truth against the falsehood, righteousness against evil and justice against corruption. He stood in scorching heat of Karbala along with his companions. He was **devoid of water and food but determined**. His loved ones, including his six month old son Ali Asghar, were martyred but **it did not deter him and he remained steadfast**. His love for the **religion and Allah (SWT) gave him the strength to bear the atrocities**.

The importance of this Jihad-e-Karbala has been mentioned in various books by prominent compilers. Abul Hasan Ali bin Husain Mas'oodi in his Muroojuz Zahab wa ma'adinul Jawahir reported,

- “Whoever accepted the slavery of Yazid by swearing fealty at his hands was spared, otherwise he was subjugated. Thus the meaning of **allegiance to Yazid** was not merely the acceptance of a new caliph, but it **meant to sell one’s Religion and faith in slavery to a tyrant.**”

Imam Husain (A.S) was the custodian of Allah’s religion and how could he allow this to happen? One of those who fought the battle of Karbala against him says:

- “I have never seen a person bereaved of his sons, menfolk and his companions **more Lion-hearted than him.**” (Ref: Ibne Aseer, Tareekh Kamil)



This speaks a lot about his **firmness and steadfastness** during the battle of Karbala and thus his willingness to help and serve Islam and Allah’s cause.

Let us again refer the holy Quran and try to find-out few more ayah in this connection:

- *“Jin logon ne **Khuda ki raah main apne des chhode phir shaheed kiye gaye ya mar gaye Khuda unhain zaroor umda rozi (aakherat main) ataa farmaega.**” – (Surah-e-Al Hajj, ayah 58)*

*“(Those **who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.**)”*

Imam Husain (A.S) **had left Medina, his home, for the cause of Allah** and had come to Karbala. He had 72 companions for this noble cause along with him including children and women of his household. On the fateful Friday, the 10th of Moharram 61H, **he was brutally martyred alongwith his companions.** The women and children were made captives.





→ When we contemplate on the above ayah, it seems that it is indicating the battle of Karbala and the sacrifice of Imam Husain (A.S). Here, Allah (SWT) has promised that He would bestow His limitless grace and provisions on all of them who were martyred in Karbala along with Imam Husain (A.s). **So when Allah (SWT) Himself remembers and acknowledges the great sacrifice, I am sure He would expect the same from us. Why would not we remember the great sacrifice every year then?**

Whenever there are atrocities afflicted upon people we love we tend to cry that is a **psychological process, a natural instinct**. And Islam is also known as **‘Deen-e-Fitrat’**, so crying for Imam Husain (A.S) is natural and very much as per the tenet of Islam. But still let us try to find out whether there is any mention of mourning and crying in Quran?

Let us see the following ayah from Surah-e-Yusuf:

- *“Aur Yaqub (A.S) ne un logon ki taraf se mooh pher liya aur rokar kehne lage haai afsos Yusuf (A.S) per aur isqadr roye ke aankhein un ki sadme se safed ho gayee wo to bade ranj ke zaabit the.” – (Surah-e-Yusuf, ayah 84)*

*“(He turned away from **them and cried: "Alas for Yusuf!" And his eyes turned white with grief which he bore in silence.)”***



Here, in the above ayah Quran says that Yaqub (A.S) cried a lot as he was **missing his son** Yusuf (A.S), and he cried to such an extent that his eyes turned white and he lost his eyesight.

It is thus allowed in Quran **to cry for someone you love and remember. All the Saiyeds** are descendants of Imam Husain (A.S), it was their household which was attacked in Karbala, so **when they cry** they remember **the grief and sorrow of their forefather Imam Husain (A.S)** and pay tribute to him. Rest of the Muslim world shows its gratitude to the household of Imam Husain (A.S) for their great sacrifice in saving Islam by crying and mourning during the month of Moharram.

Now again going back to the above ayah let us see how did Yaqub (A.S) get back his eyesight? For this I would like to quote the following ayah again from Surah-e-Yusuf:

- *“Yeh mera kurta le jaao aur usko abbajaan ke chehre per daal dena ke woh phir beena ho jaaenge (dekhne lagenge) aur tum apne sab ladke baalon ko lekar mere paas chale aao.” – (Surah-e-Yusuf, ayah 93)*

“(Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.)”

In the above ayah Yusuf (A.S) instructs his brothers to **take his shirt** with them and to cast it on Yaqub (A.S)'s face so that **he would get back his eyesight**. There is no doctor or a hakim to cure Yaqub (A.S)'s blindness, it was just a shirt, which **because**



of its association with Yusuf (A.S) got the power to heal the blindness.

This clarifies why most of our desires are fulfilled on Tazias during Moharram. **It gets the power of desire fulfillment because of its association with Imam Husain (A.S).**



Apart from the above example of Yaqub (A.S), is there any other example in Quran which mentions crying and mourning? Let us see the following ayah from Surah-e-Dukhaan:

- ***“To unlogon per aasmaan wa zameen ko bhi rona na aayaa aur na unhain mohlat hi di gayee.”*** – (Surah-e-Dukhaan, ayah 29)

“(The sky nor the earth cried for them, nor were they given respite.)”

The above ayah refers to the army of Pharaoh when it was doomed and got drowned in Nile river. The ayah explains that though they were destroyed neither sky nor the earth cried for them as such was their conduct. It can be inferred from this that since Quran is mentioning about **sky and earth’s crying, sometime in the history of mankind it must have happened or it might happen later on.** So when did this happen?

It is mentioned in the tafseer of this ayah in **Sahih-e-Muslim** that **when Hussain (A.S) was martyred on his martyrdom**



even sky shed tears and cried and its crying was to turn red in colour. (Ref: Sahih-e-Muslim)

A similar tradition has been mentioned by **Allama Ibn-e-Hajar** in **Sawaiqe Mohraika** that much before the incident of Karbala took place, once Imam Ali (A.S) was passing by Karbala when he reached near the place of grave of Imam Husain (A.S), he said “This is the same place where our camels must rest and we can keep our belongings here. This is the place where our blood would be shed. **Few people from the Ahl-ul-bait of Rasool (SAW) would be martyred here and on them sky would shed tears and even the earth would cry.**” (Ref: Sawaiq-e-Mohraika, Ibn-e-Hajar)

Imam Ali Zain-ul-Abedin (A.S) says that:

- Every Momin, **whose eyes shed tears upon the killing of Husain ibn' Ali (A.S) and his companions**, such that the tears roll down his cheeks, **God shall accommodate him in the elevated rooms of paradise.** (Ref: Yanaabe'al Mawaddah, p. 419)

➔ So when sky and earth can cry why can't we? Thus **crying is to showcase our solidarity and commitment for Islam and its preachings**, as it was Imam Husain (A.S)'s sacrifice that saved it.

Now let us move further and find out what Quran has to say about this great sacrifice and its importance? The following ayah from Surah-e-Sa'afat says:



- *“Us main shak nahin ke ye yaqeeni bada sakht aur sarihi imtihaan tha aur Hum ne Ismaeel ka fidya ek zibhe azeem (badi qurbani) qaraar diya. Aur Hum ne unka achha churha baad ke aanewalon main baaki rakkha hai” – (Surah-e-Sa’afat, ayah 106-107-108)*

“(Most surely this is a manifest trial. And We ransomed him with a Feat sacrifice. And We perpetuated (praise) to him among the later generations)”

Allah (SWT) tried the willingness of Ibrahim (A.S) for sacrificing his son Ismail (A.S) in His path and once He was convinced He postponed it and **exchanged it with a much greater sacrifice (Zibhe Azeem) for a later generation.**

This great sacrifice which is mentioned in the above ayah and which was postponed for later generation is the **sacrifice of Imam Husain (A.S) and his household** at the battlefield of Karbala. (Ref: Merajjunnabuwat, P 35)

If Imam Husain (A.S) has given such a great sacrifice for the cause of Allah that Quran testifies, then as a **Head of both the worlds**, what has Allah (SWT) promised to Imam Husain (A.S)?

In the following ayah from Surah-e-Fateh, Allah (SWT) promises:

- *“Aur jisne us baat ko jis ka us ne Khuda se ahad kiya hai pura kiya to us ko anqareeb hi ajr-e-azeem ataa farmaega.” – (Surah-e-Fateh, ayah 10)*

“Those who fulfill their promise to God will receive a great reward.”



By not accepting allegiance to Yazid and in the process sacrificing himself and his entire household, Imam Husain (A.S) kept his promise to Allah (SWT) in the best possible manner. And Allah (SWT) has hence blessed him and his household with the great reward for their deeds. Now when we love Imam Husain (A.S) we are amongst the people who fulfill their promises to Allah (SWT), as by loving him we have rejected Yazid and his ideology, and hence Allah blesses us with a great reward.

Even in today’s modern world people do remember this great sacrifice. Is there any indication of this in Quran? Let us find out:

- *“Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se Aal-e-Yaseen per salaam hi salaam hai” – (Surah-e-Sa’afat, ayah 129-130)*

“(And We perpetuated to him (praise) among the later generations. Peace be unto the Aal-e-Yaseen.)”

Allah (SWT) sends **His salams and salutations to “Aal-e-Yaseen” and promises that their deeds would be**



remembered by the later generations; it means that till the time the world lasts whatever ‘Aal-e-Yaseen’ has done would be praised and remembered.

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted Ibn-e-Abbas that Aal-e-Yaasin in the above ayah **refers to Aal-e-Mohammed (SAW)** i.e. household of **Mawla Ali (A.S) and Imam Husain (A.S)** (Ref: Durr-e-Mansoor, vol 5, P 286)

Thus we find many people of this modern world from different faith and religion still remembering Imam Husain (A.S) and take inspiration from his great sacrifice. It is Allah’s promise and it is bound to remain so till this world lasts.

Prominent people from various walks of life and different parts of the World have paid their tribute to Imam Husain in the following words:



- “Imam Husayn uprooted despotism forever till the Day of Resurrection. **He watered the dry garden of freedom with the surging wave of his blood**, and indeed **he awakened the sleeping Muslim nation**. Husayn **weltered in blood and dust** for the **sake of truth**. Verily he, therefore, became **the bed-rock (foundation) of the Muslim creed; la ilaha illa Allah (There is no god but Allah).**”—Sir Muhammad Iqbal

- “In a distant age and climate, the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.”—**Edward Gibbon**
- “I learned from Hussain **how to be wronged and be a winner.**” —**Mahatma Gandhi**

Before I end my article, it is worth mentioning here an interesting history of the day of Ashura the 10th Moharram, the day Imam Husain (A.S) was martyred:

- It is mentioned in **Sahih-e-Muslim** that Ashura is a day of great historical significance as on this day Adam (A.S)’s repentance was accepted by Allah (SWT); Nuh (A.S) and his companions were saved in the ark; Allah extinguished the fire in which Ibrahim (A.S) was thrown by Nimrod. On 10th of Moharram Ayub (A.S) got relief from his illness; Musa (A.S) got the Commandments. Yusuf (A.S) got re-united with his father Yaqub (A.S). Yunus (A.S) was taken out from the belly of the fish. On this day Nile river was divided and Pharaoh along with his army drowned. Isa (A.S) was raised to the sky and Sulaiman (A.S)’s kingdom was restored. (Ref: Sahih-e-Muslim)

From above we can understand **the importance of this day** as Allah (SWT) chose this day to grant relief to his chosen prophets from their individual atrocities.





So while Allah (SWT) helped His prophets on this day, it was Imam Husain (A.S) who came forward to help Islam; Allah (SWT)'s religion to relieve it from the clutches of Yazid and thus resurrected the religion and gave it a new life.

Allama Iqbal, a prominent urdu poet who is also known as 'Shayar-e-Mashrik' praises the contribution of the **sword of Mawla Ali (A.S)** and the **sajda of Imam Husain (A.S)** in restoring Islam in following words:

- *“Islam ke daaman main bas iss ke siwa kya hai, **Ek Sajda-e-Shabbiri Ek Zarb-e-Yadullahi.**”*

➔ “We are lovers of Imam Husain (A.S) who helped Thou religion, so O our Lord! Bestow Thy limitless grace on all of us and spare us from every grief or sorrow other than the sorrow of Imam Husain (A.S) and his household. Amin”



Hubb-e-Ali



It requires just one good spell of rains to change the otherwise pale and dull environment into a lush green one. One is motivated to go for a long drive and enjoy the beauty around.

*On one such day I decided to take a drive along the nearby highway and enjoy the scenic beauty. I found **many agriculture fields full of greenery** but I also found **certain fields which were not as green as the others**. There were also some non yielding patches of land.*

*In a discussion with an agriculturist friend of mine I learnt that there are **3 categories of land**.*

- *A **fertile land** has **the ability to cultivate crops on its own**. It just requires water to harvest the crop.*
- *A **semi-fertile land** needs **soil treatment based on the characteristics of the soil** along with water and once it is treated it can become fertile.*
- *A **non-fertile land** is full of rocks and sand and whatever treatment you do on it, it would not yield any harvest.*

➔ This explains that though the same amount of rain was received; the land behaved differently based on its own ability.



We have received the philosophy of Islam through the holy presence of Rasool (SAW) and The Holy Quran. The same message was conveyed to all but still based on **personal abilities each one has a different understanding and a different level of faith**. Like a fertile land whether we have the ability to harvest the crop of faith within us needs to be understood? We would thus refer the holy book in this regard.



Let me refer the following ayahs from the holy Quran:

- *“Aur tum teen giroh ho jaaoge. Pas daayein taraf waale **kya kehne daayein taraf walon ke. Aur baayein taraf waale phoot gaye naseeb unke baayein taraf waalon ke. Aur aage badhne waale wo to aage hi badhne waale hain.”** – (Surah-e- Waaqia, ayah 7-8-9-10)*

*“(And you shall be three sorts. Then (as to) the companions of the right hand; **how happy are the companions of the right hand!** And (as to) the companions of the left hand; **how wretched are the companions of the left hand!** And **the foremost are the foremost.**.)”*

The above ayah divides people into 3 different categories based on their level of faith; the companions of the right hand, the companions of the left hand and the foremost. The ayah further says that the companions of the right hand would remain happy while the foremost are **the people who would**





remain ahead of everybody else. They are ahead in faith and conduct. They have a **fertile heart** which **nurtures the harvest of faith.**

With reference to the above ayah, Allama Ibn-e-Marduiya has quoted a tradition from Ibn-e-Abbas and according to it '**the foremost**' are Yousha bin Nuon, Momin Aal-e-Yaseen and **Ali Ibn-e-Abu Talib (A.S)** and amongst them **Ali (A.S) is the best.** (Ref: Durr-e-Mansoor, Vol 6, P 154).

Imam Fakhruddin Razi has mentioned a similar tradition in his **Tafseer-e-Kabeer** that mentions **Mawla Ali as the best** amongst '**the foremost**'. And that is why Rasool (SAW) has often referred to Mawla Ali (A.S) as **Kull-e-Imaan (Complete in faith).**

In order to understand the faith and conduct of Mawla Ali, let us look at the battle of Ohad. On the 7th of Shawwal 3 A.H, Rasool (SAW) reached Ohad. Here, the Meccan forces were ready to advance for the battle. ¹The ring wing of the cavalry was led by Khalid bin Walid. **In the fierce battle around nine or ten standard bearers were slain by Mawal Ali (A.S)'s sword³.**

Mawla Ali (A.S) along with Muslim champions like Abu Dajana' Mos'ab b. Omeir and Sahel b. Honeif then broke the ranks of

¹ Ibn Athir, Ibn Hisham; Tabari

the enemy and gained their camp. This made the enemies flee. But the eagerness of Muslims for spoil turned the tide of victory. **The archers deserted the post and thus gave Khalid bin Walid ample opportunity to strike back.** ² In this attack Mos'ab b Omeir, the champion warrior, who bore great resemblance to Mohammed (SAW) fell dead. Taking advantage of this Ibn-e-Soraqa proclaimed aloud that Mohammed (SAW) was slain. **Most of the Muslims including many of the companions of Rasool (SAW) took to flight and deserted him.** ³

In the following ayah from Surah-e-Aal-e-Imran, Allah (SWT) has mentioned the flight of Muslims from the battlefield of Ohad.

- *“(Musalmanon tum) uss waqt ko yaad karke sharmao jab tum (badhawaas) bhaage pahad per chale jaate the. Pas (choonke) Rasool (SAW) ko tum ne (aazurda) kiya Khuda ne bhi tum ko (iss) ranj ki sazaa main (shikast ka) ranj diya taaki jab kabhi tumhari koi cheez haath se jaati rahe ya koi musibat pade to tum ranj na karo aur sabr karna sikho aur jo kuch tum karte ho Khuda uss se khabardaar hai.” – (Surah-e-Aal-e-Imran, ayah 153)*

² Ibn Athir ; Tarikh-al-Khamis. Tabari; Tarikh-al- Khamis; Tafsir Kabir; Minhaj-al-Nabowat

³ Tarikh al Khamis, Tabari, Tafsir Kabir, Tafsir Dur-re-Mansoor, Suyuti. Tafsir Gharaib-ul-Bajan Neshapuri, Mustadrik and ad at- i f-un-Nabowat

“(Remember, as you were rushing up (the hill) without turning back to look, though the Prophet was calling you from the rear, He requited you with anguish for an anguish that you do not fret for missed opportunity and what befell you, for God is aware of all that you do.)”

This ayah clearly addresses to those people who deserted Rasool (SAW) and fled from the battlefield. **It was Mawla Ali (A.S) alone who stood with him and helped him.** ⁴ Rasool (SAW) then inquired as to why did he not flee with others, to which **Ali replied that he belonged to the prophet (pbuh) and had no business with others and he being a believer would not like to turn a disbeliever or an infidel by resorting to flight.**

Again in the following ayah The Quran says:

- *“**Aur Yeh (ittefaqi shikast issliye thi) taaki Khuda sacche imaandaron ko zaahiri muslamanon se alag dekhle aur tum main se baaz ko darja-e-shahadat per faayaz kare aur Khuda (hukm-e-Rasool (SAW) se) sartaabi karne walon ko dost nahin rakhta. Aur ye (bhi manzoor tha) ke sacche imaandaron ko (saabit kadmi ki wajah se) nira khara alag karle aur naafarmaanon (bhaagne walon) ka matiya mait kar de.**” – (Surah-e-Aal-e-Imran, ayah 140-141)*

⁴ Tabari ; Ibn Athir ; Madarij-al-Nabowat, Habib-ql-Siyar ; Rawdzat-al-Ahbab.

“(And that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust. And that He may purge those who believe and deprive the unbelievers of blessings)”

Here, in the above ayah Allah (SWT) has clarified **that the defeat of the battle of Ohad was to differentiate between a believer from a non-believer**. By remaining steadfast on the battlefield, **Mawla Ali (A.S) remained a believer** during the testing time and proved that **he is Kull-e-Imaan in a true sense which Quran testifies.**

Mawla Ali (A.S)’s steadfastness, courage and commitment to Rasool (SAW) was appreciated by Allah (SWT) as in this very battlefield ‘Zulfikaar’, the sword was sent down for Mawla Ali (A.S). The holy Quran refers to this in the following manner:

- *“**Aur Hum hi ne lohe ko naazil kiya jis ke zariye se sakht ladai aur logon ke bahot se nafa ki baatein hain aur taake Khuda dekh le ke be dekhe bhaale Khuda aur usske Rasoolon ki kaun madad karta hai, beshak Khuda bahot zabardast Ghalib hai.**” – (Surah-e-Hadid, ayah 25)*

“(And We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him

and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will)."

The above ayah refers to a **specific Iron which was sent down**. In the battlefield of Ohad, Gabriel, the angel brought down the sword '**Zulfiqar**' and presented it to Mawla Ali (A.S) by saying: '**La fataah illa Ali La Saif illa Zulfiqar.**' (Zulfiqar is the only effective sword and Ali the unique champion).⁵ **Allah (SWT) thus gave Ali (A.S) the sword and made him the leader of His army.**

In order to validate the above result let me quote the following ayahs from Surah-e-Maida:

- "Ae Imaandaro tumhare **malik sarparast** to buss yehi hain **Khuda** aur uss ka **Rasool (SAW)** aur **woh momineen** jo pabandi se namaz adaa karte hai **aur haalat-e-ruku main zakat dete hai**. Aur jisne Khuda aur Rasool (SAW) aur **unhi Imaadaro ko apna sarparast banaya to Khuda ke lashkar main aagaya** aur issme shak nahin ke **Khuda hi ka lashkar ghalib rehta hai.**" – (Surah-e-Maida, ayah 55-56)

*"(Verily your leader is **only Allah and His messenger** and those who believe; those who establish worship and pay the poor-rate while they bow down in **ruku**. And*

⁵ Habib-al-Siyar; Rawdzat-al-Ahbab.

*whoever takes Allah and His apostle and those who believe for a guardian, then surely the **party of Allah** are **they that shall be triumphant.**)”*



Here, the believer who pays the poor-rate while bowing down in ruku is Mawla Ali. The ayah is referring to the incident where he gave his **ring to a beggar while bowing down in the ‘ruku’**. (Ref: Imam Nasai in Saheeh-e-Nasai, Aljam’a Bain-ul-Sihah-ul-Sittah, Sa’labi).

➔ Thus it is clear that **the leader of believers is none but Mawla Ali (A.S)** as seen on various occasions. And it was **Mawla Ali (A.S) alone for whom Allah (SWT) sent down the sword** and **appointed him as Amir-ul-Momineen.**

Are there any more references of Mawla Ali’s faith and commitment apart from the holy wars in the Holy Quran? Let us see the following ayah for this purpose:

- *“Aur logon main se Khuda ke bande kuch aise hain **jo Khuda ki (khushnudi) haasil karne ki gharaz se apni jaan tak bech daalte hain** aur Khuda aise bandon per bada hi shafqat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah;** and Allah is Affectionate to the servants.)”*





The above ayah mentions the event of Hijrat when Mawla Ali (A.S) slept on the bed of Rasool (SAW) during the night. The situation was dangerous and Rasool (SAW) had planned to go to Yasreb. **He asked Mawla Ali (A.S) if he would sleep on his bed covering himself with his cloak.**

Unlike any other person who would have been concerned about his own safety, Mawla Ali (A.S) inquired if this act would insure the safety of Rasool (SAW)'s life. When Rasool (SAW) answered in the positive Mawla Ali (A.S) thanked Allah and slept on the bed of the holy prophet (pbuh) covering himself with his cloak. **Thus he was ready to sacrifice his life for the sake of Rasool (SAW) and hence he sold his soul to Allah (SWT).**

Imam Husain (A.S), son of Mawla Ali (A.S) was **praying for forgiveness of Umah of Rasool (SAW) rather than safety of his own household** even as he offered his last '*sajda*' on the day of Ashura. We have seen in the holy Quran that Allah (SWT) promised safety to His prophets and their households from atrocities; thus Nuh (A.S) prayed to Allah (SWT) to save his son and Yaqub (A.S) constantly prayed for the safety of Yusuf (A.S), but here Imam Husain (A.S) had submitted himself to the Will of Allah in a manner that **surpassed the manner of the prophets.**

➔ Thus Mawla Ali and his household **displayed a different level of faith and willingness to submit themselves to Allah's Will.**

It was 18th Zil Hajj, 10 A.H at Ghadir-e-Khum, the point on the journey from which the various pilgrims would disperse to



their respective destinations, after performing his last pilgrimage Rasool (SAW) called all the pilgrims for one huge assemblage here. He instructed Salman (R.A) and other companions to make a pulpit of rocks and he then sat on the 'mimber' thus created. In front of this gathering he declared Mawla Ali (A.S) as his successor and announced **“Man Kunto Mawla fa hazaa Ali un-Mawla”**. (Ref: Sahih Tirmizi, V2, P298, Bukhari, V5, Book 59).

At this point Allah sent down the following ayah:

- ***“Aaj Maine tumhare din ko kaamil kardiya aur tum per apni ne'mat poori kardi aur tumhare iss Deen-e-Islam ko pasand kiya.”*** – (Surah-e-Maida, ayah 3)

“(This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.)

It has been mentioned by compilers that this ayah was revealed after the announcement of **“Man Kunto Mawla”** at Ghadir-e-Khum. (Ref: Durr-e-Mansoor, Jalalluddin Suyuti, V3, P 19, Tarikh by Khatib al Baghdadi, V8 P 290, 596, Yanabi-al-Mawaddah from Abu Hureira by Al-Qudoozi Al-Hanafi).

This was the revelation of commencement of Imamate **in the house of Ahl-ul-bait**. Thus it can be inferred that by **acknowledging Mawla Ali (A.S) as the successor of Rasool**





(SAW) and our Imam, our religion is perfected failing which we are at a **risk of getting an imperfect religion.**

➔ If we see the life of Mawla Ali (A. S) during Rasool (SAW)'s time we would find that Allah (SWT) did test him on various occasions be it holy wars or Rasool (SAW)'s bed on the night of Hijrat. After proving to the world his steadfastness and submission to Divine Will, Allah sent down the sword, made him the '**Commander of Faithfuls**' and '**Imam-e-Muttaqeen**' and perfected the religion on these acknowledgments.

It seems then that Allah (SWT) has made it mandatory for the Umah of Rasool (SAW) to acknowledge the status and stature of Mawla Ali to be a true-believer. Let us see the following ayahs for confirmation on the above inference:

- ***“To Jab farishte un ki jaan nikalenge uss waqt un ka kya haal hoga ke unke chehron per aur unki pusht per maarte jayenge. Ye iss sabab se ke jin cheezon se Khuda na khush hai uss ki to yeh log pairvi karte hai aur jis main Khuda ki khushi hai uss se bezar hain to Khuda ne bhi un ki karastaniyon ko akaarat kar diya” – (Surah-e-Mohammad, ayah 27-28)***

“(So how (dreadful) will it be when the angels remove their souls, striking at their faces and their backs! This is because they followed the matter which displeases Allah, and they disliked what pleases Him – He therefore squandered away all their deeds.)”



Here, the above ayah is mentioning **the state of a specific group of people on their death-bed**. It would be a **dreadful death for them** as the angels would **remove their souls by striking at their faces and backs**, a rather scary and unfortunate thing.

The subsequent ayah further clarifies that since **they disobeyed Allah by following whatever was disliked by Him** and **did not follow what pleased Him**; they were meted with such a treatment.



While commenting on the above ayah Ibn-e-Marduiya and Ibn-e-Asaker have quoted a tradition from Abu Saeed Khudri that *'Munafikeen'* would be recognized by **their animosity for Mawla Ali (A.S)**. Also, Ibn-e-Masood has quoted a tradition that during the time of holy prophet (pbuh), we would identify a *'Munafik'* due to his **hatred for Mawla Ali (A.S)**. (Ref: Durr-e-Mansoor, vol 6, P 66).

Thus it is the dreadful state of *'Munafik'* on his death-bed which above ayah mentions. He gets the treatment for his **hatred and disloyalty to Mawla Ali, which displeases Allah. Their hearts are like the non-fertile land from which a crop of faith cannot be nurtured.**

Let us see one more ayah related to death in Quran:

- *“Yeh woh log hain jinki roohain farishte iss haalat main qabz karte hain ke woh (najaasat-e- kufr se) paak-o-pakizah hote hai to farishte unse (nihayat tapaak se)*





kehte hai salaam-un-alay kum jo naikiya duniya main tum karte the uss ke sile main Jannat main (be-takalluf) chale jao.” – (Surah-e-Nahl, ayah 32)

“(When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did.)”

Now, when we contemplate on the above ayah, we would understand that there are the groups of people who are blameless and who would get the reward of Paradise on their death-bed. **There is no long wait till the Day of Judgment for them to enter the comforts of Paradise and thus they are successful in true sense.**

The ayah also mentions that **they are rewarded for whatever they did in this world.** That means that whatever they did **Allah has liked and appreciated it.** In the previous ayah from Surah-e-Mohammed we found out that **It is hatred for Mawla Ali (A.S) that Allah dislikes the most.** That means that **Love for Mawla Ali (A.S) is the quality He likes the most.**

That is why the holy Prophet (pbuh) has said this for Love for Mawla Ali (A.S):

- **As per the order of God, I give these tidings that your friends will be rewarded in Heaven and your enemies are doomed for Hell.”** - (Ref: Yanabi-al-Mowaddat (Bombay Edition, P 107)

→ Thus **Hub-e-Ali (Love for Mawla Ali) is the doctrine to be successful on the death-bed and get rewarded by the limitless bounties of Paradise then and there** while animosity against **Amir-ul-Momineen** results in **painful death and gloom of Hell.**

Just as the semi-fertile land needs an appropriate treatment so that it becomes fertile, there is a section of people if well-guided, can have the fertile hearts which can nurture faith. Let us see few ayahs in this connection.

- *“Tum kya achhe giroh ho ke logon ki **hidayat ke waaste paida kiye gaye ho.** Tum logon ko **achhe kaam ka to hukm karte ho aur buray kaamon se rokhte ho aur Khuda per Imaan rakhte ho** aur agar ahl-e-kitab bhi isi tarah imaan laate to unke haq main bahot achha hota un main se kuch to imaandar hai aur aksar badkaar”. – (Surah-e-Aale Imran, ayah 110)*

*“(You are the **best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.)”***

The above ayah is addressed to the best of the people, who are born to guide the mankind and help it differentiate between right and wrong. Ibn-e-Abi Hakim has quoted Hazrat

Abu Ja'far that this group of people are **Ahl-ul-bait of Rasool (SAW)**. (Ref: Tafseer-e-Suyuti, Vol 2, P 64)

Thus it is Ahl-ul-bait who can guide the mankind. Now let us see one more ayah from Surah-e-Tur:

- *“Aur jin logon ne imaan qubool kiya aur **unki aulaad ne bhi imaan main unka saath diya** to Hum **unki aulaad ko bhi unke darje tak pahoncha denge** aur Hum unki kaarguzariyon main se kuch bhi kam na karenge, har shakhs apne a'maal ke badle main girvi hai.” – (Surah-e-Tur, ayah 21)*

*“(And those who accepted faith, and **whose descendants followed them with faith – We have joined their descendants with them, and have not reduced anything for them from their deeds; every soul is trapped in its own deeds.**)”*

The above ayah says that the faithful descendants of faithful forefathers would join them and thus Allah (SWT) shall increase their stature and rank in that sense.

We just saw that Ahl-ul-bait are the best people created to guide mankind. Later on their descendants (Saiyeds) in form of Pirs and Sufis successfully carried the mission of spreading the **perfect religion**.

And by doing this they increased **their rank and stature in Allah's court**. The religion is perfected by way of **acknowledging the leadership of Mawla Ali** and hence these **Sufi saints propagated Hubb-e-Ali (Love for Mawla) and induced Mawla Ali's love in the hearts of their followers and strengthen their faiths**.

So while Mawla Ali is '**Mushkil Kusha**' Hazrat Khwaja Moinuddin Chisti (R.A) is '**Gharib Nawaz**'. Again Mawla Ali (A.S) is '**Kull-e-Imaan**' then Hazrat Hasan Kabir-ud-din (R.A) is '**Kufra-Shikan**'. Lastly, while Rasool (SAW) is '**Habib-e-Khuda**', Hazrat Nizam-ud-din Auliya (R.A) is '**Mehboob-e-Ilahi**'.⁶

I would like to end my article with the famous 'Munajaat' by great Sufi Lal Shahbaaz Qalandar displaying his love for Mawla Ali (A.S):

- *Haiderium Qalandaram Mastam Banda-e-Murtuza Ali Hastam
Peshwa-e-Tamaam Rindaanam Ke Sag-e-koo-e-Sher-e-Yazdaanam*

(I am Haideri (a follower of Haider), I am a Qalandar and I am intoxicated (with inspiration). I am a servant of Ali Murtaza (aka Ali ibn Abi Talib))

⁶ Hazrat Khwaja Moin-ud-din Chisti (R.A) is from the lineage of Imam Musa Kazim (A.S)
Hazrat Hasan Kabir-ud-din (R.A) is from the lineage of Imam Jafar-e-Sadiq (A.S)
Hazrat Nizam-ud-din Auliya (R.A) is from the lineage of Imam Ali Naqi (A.S)



*I am leader of all saints, Because I am **a dog of the lane of "Allah's Lion"** (referring to Ali Murtaza))*

→ O Our Lord! We have found the **perfect religion** and **doctrine of salvation**. Give us enough strength so that we hold onto this tightly as it is a great favour which You have bestowed on us. And include us in Your successful servants.”
Aamin.







Taazim-e-Rasool (SAW)

*I still remember as a school going kid, every morning, it was mandatory for all of us **to stand-up** and wish our teachers in class. In every school this is a tradition to show respect to the teachers **who impart us knowledge** and thus help us in making **our lives better**.*

*Whenever national anthem is played, it is again compulsory for us to stand-up and **show respect for the country where we stay**, as it is **a constant source of our livelihood and much more**. I read a story of a **gentleman who forgot to stand up** when **national anthem** was played in the multiplex and thus the newspaper wrote a spicy story on his misbehavior. It means that being disrespectful to the nation, even if by mistake, is such **a big crime that it gets reported in a newspaper**.*

*Again when a sportsman **achieves** something exceptional the audience gives him **standing ovation** to **show respect for his work**. Our parents and elders have **nurtured our lives and contributed a lot in making our lives better** and hence it is mandatory for us to show respect towards them.*

→ *The inference which we can derive is that people are respected across the world, **for their achievements, for their contribution, work and the knowledge**.*



In the history of Islam, there is no individual as great in stature as our beloved prophet (pbuh). It was his divine presence which gave us the Islamic teachings and guided us to the true path to salvation. So let us try to find out what are the Quranic instructions vis-à-vis our code of conduct towards the holy prophet (pbuh).

Let us start with mentioning few ayahs which were revealed to establish the **credentials and stature of our holy prophet (pbuh)**.

- *"Aur Ae Rasool (SAW) Hum ne tum ko **tamam alamon ke liye rehmat hi karke bheja hai**". – (Surah-e-Ambiya, ayah 107)*

*("And We have not sent you but as a **mercy to the worlds.**")*

Allah (SWT) is the **Most Merciful**, while Rasool (SAW) is the **mercy to the worlds**. It means that without the consent of Rasool (SAW) Allah's mercy would not be bestowed on anyone. Thus it can be inferred from the ayah that it would **be because of intercession of Rasool (SAW) that his Ummah would be blessed by Allah's mercy and forgiven. He is Rehmat-ulil-aalamin.**

- *"Aur raat ke khaas hisse main namaz-e-tahajjud padha karo ye sunnat tumhari khaas fazilat hai. Qareeb hai ke*



Qayamat ke din Khuda tumko maqam-e-Mehmood tak pahonchae”. – (Surah-e-Bani Israel, ayah 79)



*“(And during a part of the night, pray Tahajjud beyond what is incumbent on you; may be that your **Lord will raise you to Maqam-e-Mahmuda** (a station of praise and glory i.e. the highest degree in Paradise!)”.*

In the above ayah Allah (SWT) has promised Rasool (SAW) to raise him to the highest glory; a rare distinction and honour which was not given to anybody else before or after him. That is why **he is “Habib-e-Khuda”**. So if we wish to be loved by Allah (SWT) we **need to love and obey the holy prophet (SAW)**.

- *“Aur ye dua maanga karo ke Ae mere Parvardigaar mujhe jahan pahoncha achhi tarah pahoncha aur mujhe jahan se nikaal to achhi tarah se nikaal aur mujhe khaas apni bargaah se **ek hukumat ataa farma jisse har qism ki madad pahonche.**” – (Surah-e-Bani Israel, ayah 80)*

*“(And pray: “O my Lord, let my entry be with honour, and let my exit be with honour, **and grant me power from You which would help (sustain) me.**”)”*

Allah (SWT) instructs the **holy prophet to ask for divine power** in his prayers. That is why **he is referred as “Sarwar-e-**



Qaenat.” If we wish to gain access to divine power, **we need to accept him as our lord and a leader.**

Apart from the honour and above-mentioned rare credentials of our beloved prophet (pbuh), let us see few more ayahs **which were revealed in praise of him. Let us listen to Allah (SWT) and see how He praises his prophet.**

- *‘Aur tumhare waaste yaqinan **wo ajr hai jo kabhi khatam hi na hoga. Aur beshak tumhare akhlaaq bade a’ala darje ke hai.** – (Surah-e-Qalam, ayah 3-4)*

*“(And most surely you shall have a **reward never to be cut off. And indeed you possess an exemplary character.**)”*

Allah (SWT) praises the **exemplary character** of Rasool (SAW) and promised to reward him continuously. It means that if **we follow the instructions given to us by the holy prophet (pbuh) we would also be rewarded continuously.**

- *“Aur Hum ne tum ko **saba’ masaani (Surah-e-Hamd) aur Quran azeem ataa kiya hai.**” - (Surah-e-Hijr, ayah 87)*

*“(We have given thee **seven of the oft-repeated (verses) and the great Qur’an)**”*



- *“Iss main shak nahin ke Khuda **aur uske farishte paighambar (aur unki aal) per durood bhejte hai** to ae imaandaro tum bhi durood bhejte raho aur baraabar salaam karte raho”. – (Surah-e-Ahzaab, ayah 56)*

*“(Surely **Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.**)”*

Surah-e-Hamd was revealed in praise of the holy prophet (pbuh) and Allah (SWT) also granted him with the holy Quran. Such is his greatness **that Allah (SWT) and all His angels bless Him and instructs the believers to do the same.**

→ There is a **specific code of conduct everybody needs to follow while dealing with people who are more than us in stature and status.** For example many a time on the road we have seen that if a car owned by a prominent government official is passing by, we are required to step aside and allow it to overtake us and proceed. This is a code of conduct we follow. So let us then try to find out the **code of conduct** which we **need to follow** while dealing with the **greatest human being ever, the holy prophet (pbuh).**

Let us take instructions from Quran and hence refer few ayahs.

- “Ae Rasool (SAW) jo log tumko hujron ke bahaar se awaaz dete hai unmain ke aksar be-aqal hain. Aur ye log itnaa ta’amul karte ki tum khud nikal kar unke paas aajaate (tab baat karte) to ye unke liye behtar tha.” – (Surah-e-Hujuraat, ayah 4-5)

“(Surely most of those **who call out to you, (O Prophet), from behind the apartments, are devoid of understanding. If they were patient until you went out to them, that would have been better for them.**)”

- “Ae Imaandaro jis tarah tum main se ek doosre ko (naam lekar) bulaya karte hai **uss tarah aapas main Rasool (SAW) ka bulana na samjho** Khuda unn logon ko khoob jaanta hai jo tum main se aankh bacha kar (Paighambar ke paas se) khisak jaate hai – **to jo log uss ke hukm ki mukhalefat karte hai unko iss baat se darte rehna chahiye ki (mubada) un per koi musibat aa pade ya un per koi dardnaak azaab naazil ho.**” – (Surah-e-Noor, ayah 63)

“(Do not hold the Apostle's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; **therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.**)”

- *“Ae Imaandaro Khuda aur uss ke Rasool (SAW) ke saamne kisi baat main aage na badh jaaya karo aur Khuda se darte raho beshak Khuda bada sunne wala wakifkaar hai.” – (Surah-e-Hujuraat, ayah 1)*

*“(O People who Believe! **Do not advance ahead of Allah and His Noble Messenger**, and fear Allah; indeed Allah is All Hearing, All Knowing.)”*

➔ The stature of Rasool (SAW) is very different from normal believer. As mentioned in the above ayahs **Allah detests those who advance ahead of him, who call his name and disobey him by leaving him concealing themselves.** So whoever thinks he is like Rasool (SAW) in status is sadly mistaken and trial may afflict him for his misbehaviour.

Uptill now we saw the clear instructions of **what we should not do** while dealing with our holy prophet (pbuh). Now let us see what instructions Quran gives on **what we should do while dealing with the holy prophet (pbuh).**

- *“Sacche Imaandar to sirf wo log hain jo Khuda aur uss ke Rasool (SAW) per imaan laaye aur jab kisi aise kaam ke liye jisme logon ke jama hone ki zaroorat hai – **Rasool (SAW) ke paas hote hain jab tak uss se ijazat na le li na gaye. (Ae Rasool (SAW)) jo log tum se (har baat main) ijazat le lete hai wahi log (dil se) Khuda aur uss ke Rasool (SAW) per imaan laye hain.** To jab ye log*



apne kisi kaam ke liye tum se ijazat maange to tum unn main se jis ko (munasib khayal kar ke) chaho ijazat de diya karo aur Khuda se uss ki bakhshish ki dua bhi karo beshak Khuda bada bakhsh ne wala maherbaan hai.” – (Surah-e-Noor, ayah 62)

“(Only those are believers who believe in Allah and His Apostle, and when they are with him on a momentous affair they go not away until they have asked his permission; surely; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.)”

The above ayah clarifies that Allah likes those people **who take permissions from the prophet (pbuh)**. It was easier for believers to take permission while he was amongst them, in today’s context **we need to follow whatever he has given us**. **Because if we do this it would be as if we have taken his permission** and if we take his permission as per the above ayah **we all would be forgiven**.

Let us see few more ayahs in this context:

- **“Jo log Hamare ummi paighambar ke qadam ba qadam chalte hai jis ki bashaarat ko apne haan Taureit aur Injeel main likha hua paate hain wo nabi jo achhe kaam ka hukm deta hai aur bure kaam se rokta hai aur jo paak wa paakizah cheezein to un per halaal aur**





napaak gundi cheezein un per haraam kar deta hai aur wo sakhat ahkaam ka bojh jo unkee gardan per tha aur wo phande jo un per pade hue the un se hataa deta hai, pas yaad rakho ke jo log uss nabi Mohammed (SAW) per imaan laaye aur us ski izzat ki aur uss ki madad ki aur uss noor ki pairvi ki jo uss ke saath naazil hua hai to yahi log apni dilli muradein paaenge. – (Surah-e-Airaf, ayah 157)

*“(Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; **so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.**.)”*

As per the above ayah successful believers are **those who not only believe in Allah, but also believe in the prophet (pbuh)**. Quran is the instructions and way of life, but **only Quran is not sufficient**, we are also required to follow the instructions given by the holy prophet (pbuh). That is the **doctrine for success**.





➔ From the worldly perspective it is understood that a person **with higher authority has been given special privileges and power by the supreme authority** of that specific department, which **he needs to exercise above his subordinates so as to bring out the best result.** Our holy prophet (pbuh) is the **maximum authority over the ummah**, as we just established vide various ayahs. Let us then try to find out **what are the powers and privileges given to our beloved prophet (pbuh) by the Supreme Authority, Allah (SWT).**

- *“Ae Rasool (SAW) tum un ke maal ki zakaat lo aur uss ki badaulat un ko gunahon se paak saaf kardo aur unke waaste dua-e-khair karo kyunke tumhari dua un logon ke haq main itminaan ka baaes hai aur Khuda to sab kuch sunta aur jaanta hai.” – (Surah-e-Tauba, ayah 103)*

*“(Take alms out of their property, **you would cleanse them and purify them** thereby, and **pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing)***”

- *“Aura e Rasool (SAW) tum kehdo Parvardigaar **Tu meri ummat ko bakhsh de aur taras kha** aur Tu to sab rahem karnewalon se behtar hai. – (Surah-e-Momineen, ayah 118)*



“(And say, (O Muhammad): **“My Lord, forgive us and have mercy on us, for You are the Best of those that are merciful.”**)”



As per the above ayah, it is **because of Rasool (SAW) that ummah would be cleaned and purified**. And it would be **because of his prayers that the ummah would be forgiven**. It means he has been given the **powers to purify us and forgive us**.

→Allah (SWT) is the most forgiving but unless the holy prophet (pbuh) prays for us we would not be forgiven. And he would only pray for our forgiveness **if we follow him and love him and the people whom he loved the most**.

Being respectful and obedient to the holy prophet (pbuh) is **the recipe of success**; we have logically understood this in the light of various ayahs. It can be inferred then that **being disrespectful and disobedient to him is being unsuccessful in all the aspects**. But let us prove this inference again in the light of few more ayahs.

Let us first see the ayah related to disobedience of Iblis the Satan vis-à-vis Adam (A.S).

- *“Aur uss waqt ko yaad karo jab Hum ne farishton se kaha ke **Aadam (A.S) ko sajda karo** to sab ke sab jhuk gaye magar **Shaitan ne inkaar kiya** aur ghuroor main aagaya aur **kafir ho gaya.**” – (Surah-e-Baqra, ayah 34)*





*“(Remember, when We asked the angels to **bow in homage to Adam**, they all bowed but **Iblis, who disdained** and turned insolent, and so **became a disbeliever.**)”*

Here, in the above ayah Allah (SWT) says that Iblis became Satan as he **did not bow down to Aadam (A.S)**. Allah (SWT) has also referred to Iblis as Kafir, though he always believed in **oneness of Allah (SWT) and prayed to Him**.

When we try to contemplate on the above ayah we would understand that Allah (SWT) **does not like that somebody is being disrespectful to his chosen representative (Khalifa)**. Satan thought that **he was much better than Aadam (A.S)** and hence he lost everything.

One more thing, related to this incident, worth pondering upon is that Aadam (A.S) had just come into existence; **there was no history of his credentials and prayers that would have convinced the angels about his supremacy**. Still they had to follow the orders and bow down to Aadam (A.S) and accept his supremacy. It also means that people **who are appointed by the Lord as His khalifa and representatives, they are so by birth** and they are not dependent on worldly knowledge and prayers. **Iblis failed to understand this and hence became a Kafir.**







Now let us relate this with our holy prophet (pbuh). Quran has established **his credentials of being mercy to the worlds, being raised to Maqaam-e-Mehmood** and all the other ayahs which testified about **his exemplary character and unique status**. After all this if somebody still feels that **he is as good as the holy prophet (pbuh)**, then in the light of above ayah and the incidence I think like Iblis he is risking his belief and faith. And **God is his only saviour**.

Let us see one more specific ayah in this respect.

- *“Aur jab unn se kaha jaata hai ke aao Rasulallah (SAW) tumhare waaste maghferat ki dua karein to wo **log apne sar pher lete hain** aur tum un ko dekhoge ke takkabbur karte hue mooh pher lete hain, **tum un ke liye maghferat ki dua maango ya na maango un ke haq main baraabar hai.**” – (Surah-e-Munafequn, ayah 5-6)*

*“(And when it is said to them: **Come, the Apostle of Allah will ask forgiveness for you, they turn back their heads** and you may see them turning away while they are big with pride. **It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.**)”*







Thus **being disrespectful to the holy prophet (pbuh) is such a big crime** that even the prayers of Rasool (SAW), who has been given all the rights and power vis-à-vis his ummah **would not save the culprit let alone his own prayers.**

➔ So if **we come across such a person** who in the **garb of guiding us to the right path** is being **disrespectful to our beloved prophet (pbuh)**, he is the one who is **the most misguided**. Whatever may be **his prayers and knowledge and however impressive he seems**, we need to guard ourselves lest we may be misguided by him. We should remember that **Iblis before becoming Satan was tutor of all the angels and had unique position amongst them.**

In English language there is a very prominent idiom **“Action speaks louder than words.”** It means that **whatever people do is more important than what they say**. People can promise many things but if they fail to deliver, they have actually not done anything worthwhile. While on the other hand without any tall claims if you continuously deliver, your work would speak about you.

During the formative years of our holy prophet (pbuh) and the initial years of Islam, it was the constant help and support of Abu Talib (A.S) that made things comfortable for him. Abu Talib (A.S) was not an ordinary person in the history of Islam. He rendered great sacrifices during his lifetime to protect the Holy Prophet (SAW) and his mission. Ibn Abil-Hadeed, a prominent Islamic scholar writes **“If Abu Talib and his son Ali**





were not there, **the religion of Islam would not have been successful. Abu Talib supported and protected the Holy Prophet (SAW) in Makkah and his son Ali (A.S) dived in the whirlpools of death in Yathrib for him.**”

Abu Talib (A.S)’s action spoke a lot about his commitment, love and will to sacrifice **for the sake of holy prophet (SAW) and Islam.**

Thus the holy Quran says:

- ***“Jis ne Rasool (SAW) ki ita’at ki to uss ne Khuda ki ita’at ki aur jis ne roogardani ki to tum kuch khayal na karo kyunke Hum ne tumko kuch paasbaan muqarar kar ke to bheja nahin hai.”*** – (Surah-e-Nisa, ayah 80)

“(Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them)”

With helping and supporting the holy prophet (pbuh), Abu Talib (A.S) and Mawla Ali (A.S) helped the cause of Allah (SWT) and this was then taken forward by **holy Imams like Imam Hussain (A.S) in Karbala and later on other Imams from his lineage.**

Now let us consider what we would get in bargain if we obey our prophet (pbuh)? Holy Quran says in the following ayah:





- “Ae Imaandaro Khuda se daro aur uss ke **Rasool (Mohammed (SAW))** per imaan laao to Khuda **tum ko apni rehmat ke do hisse ajr ataa farmaega** aur tum ko **aisa noor inayat farmaega jis ki roshni main tum chalo ge** aur **tumko bakhshish bhi dega** aur Khuda to bada Bakhshne wala Maherbaan hai.” – (Surah-e-Hadeed, ayah 28)

*“(O ye that believe! Fear Allah, and **believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful***

There are limitless gains which we might get if we obey our prophet (pbuh). We would be bestowed by **double portion of Allah’s mercy** and all **our sins would be forgiven**. But the question is what is the right way of obeying our prophet (pbuh), who would guide us in doing so?

Mawla Ali (A.S) and his household have shown us **the way** in which we can obey the prophet (pbuh) in the best possible manner. Hence, merely claiming that we love Rasool (SAW) and respect him is not enough, if we really wish to respect our prophet (pbuh) **we need to follow the example set by Mawla Ali (A.S) and his household**. And if we do this we are **successful in true sense**.



At this point I feel like mentioning the couplet from famous qawwali '*Shiwa Jawabe Shikwa*' written by Allama Iqbal:

*“Ki **Muhammad say wafa** tunay, tou hum teray hain, Yeh Jahan cheez hai kya **Loho Kalam teray hain**”*

➔ And there is a beautiful prayer written by Yousuf lalljee in his book “Stairway to Heaven”, so let me quote that prayer and pray for all of us.

‘O Beloved Prophet! You will always come first in our lives – and it is only through the Mercy of Allah that you were sent to us, and it is through you that we received Islam as our Religion – and it is through you that we have come to know your beloved Successor Hazrat Ali and your Ahl-ul-bait. We can never forget this obligation as long as we live for you left these Stars to guide us through the darkness of this world and thank you once again O our Beloved Prophet, and may Allah shower blessings on you and the Holy members of your Household. Aamin”





Quran-e-Naatiq

*After enjoying my favourite songs and music for more than 2 years, recently I gifted the iPod to my children. Initially I was skeptical about my decision, as I felt that this **technology based device may be difficult for them to handle** and not easy to understand, but my doubts and skepticism proved wrong as within no time of having access to it, **they uncovered many things in the iPod**, which I could not do for 2 years when it was under my ownership.*

*While it was with me I **perceived it as only a music player**. When it moved in their hands it was now more than just a **music player** with Wi-Fi, games, social networking and chats.*

*Though less than half of my age and little education compared to mine; they could handle the iPod better than me as they have born in an era which is quite ahead in technology. And in that sense **they have inherited the technology**.*

➔ The holy Quran is guidance, it is a cure and it is thus a complete book of knowledge. But when we recite it we fail to understand it thoroughly. Our worldly knowledge is not enough to understand the hidden meaning of the book as we are mere followers of the book and not the inheritors.



With this article let us then try to find out the **true inheritors of Quran who have been bestowed upon with its complete knowledge.**

Let me start with the following ayah from the holy Quran which guides us to the way. It says:

- *“Aur jo log uusule **din main aqal se kaam nahin lete un hi logon per Khuda **kufr ki gundgi** daal deta hai.”*** – (Surah-e-Younus, ayah 100)

*“(And **He puts doubt in (the minds of) those who do not think.**)”*

The right approach is to **think and contemplate on various religious issues** to avoid being misguided. That is what Allah wishes and that is how Quran has informed us. And that is what we intend to do here.

If we ponder upon various ayahs, can we claim that we would always be guided? Let us again refer to the following ayah to understand this:

- *“Ae Rasool (SAW) wohi wo Khuda hai jis ne **tum per kitab naazil ki uss main ki ba’az aayatein to mohkam hain wahi amal karne ke liye asal buniyaad kitab hai aur kuch aayatein mutshaabe (gol gol jis ke ma’ani main se pehloo nikal sakte hai) pas jin logon ke dil main kaji hai wo unheen aayaton ke peeche pade rahte hai jo mutshaabe hai taake fasaad barpaa karein***





aur uss khayal se ke unhain apne matlab per dhal lein halaanke Khuda aur un logon ke siwa jo ilm main bade paye per faaiz hai un ka asli matlab koi nahin jaanta wo log yeh bhi kahte hain ke hum uss per imaan laye ye sab mohkam ho ya mutshaabe hamare Parvardigar ki taraf se hai aur aqal wale wahi samajhte hai.” – (Surah-e-Ale Imran, ayah 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.)”

The above ayah says that Quran has a mix of decisive and allegorical ayahs. The decisive ayahs are easy to understand and **if we ponder upon and contemplate we may be able to reach the true meaning**; while the allegorical ayahs are difficult to comprehend.

Quran further says in the above ayah that **these allegorical ayahs are misused by miscreants to create unrest and propagate violence and thus mislead the Ummah.**



Lastly the ayah says that the true meaning of these ayahs is only known by Allah (SWT) and His chosen one who are the true custodians of Allah's book.

Thus in order to have the better understanding of Quran, I think we need to do the following things:

- **Firstly, we need to contemplate and ponder** upon the **decisive ayahs** and try to reach the true meaning.
- Secondly, since Allah (SWT) is the Most Merciful and Forgiving, His words thus propagate mercy and humanity and hence the interpretations of all allegorical ayahs, if presented to us in a manner that **they are against the tenets of mercy and humanity; should be avoided and rejected out rightly**. If we do this it would help the cause of Islam and humanity.
- Thirdly, we should strive to identify **these custodians of Allah's book** which are being referred in the above ayah.

So who are these custodians of the book? Has **Quran hinted** upon their presence? In this connection, we would see the following ayah:

- *“Khuda ne jo apne fazal se tum logon ko Quran ataa farmaya hai uske rashk per jale jaate hai to uska kya ilaaj hai, **Hum ne to Ibrahim (A. S) ki aulad ko kitab aur***

aqal ki baatein ataa farmayee hai aur un ko bahot badi sultanate bhi di.” – (Surah-e-Nisa, ayah 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)”



As per the above ayah, these custodians of the holy Quran and Allah’s wisdom are from the **descendants of Ibrahim (A.S)** and they have been given a **grand kingdom by the Almighty Allah**. They are **the inheritors of the knowledge of the book** while **rest of the Ummah** is the **follower of the book**.

Let us see one more ayah before we reach any conclusion:

- **“Balke wo khuli aayatein un logon ke sinon main maujood hain jin ko ilm diya gaya hai aur siwaye zaalim logon ke Hamari aayatun ka inkaar koi bhi nahin karta.”**
– (Surah-e-Anqaboot, ayah 49)

“(In fact they are clear verses in the hearts of those who have been given knowledge; and none deny Our verses except the unjust.)”

When we relate the above two ayahs, we can understand that these custodians of knowledge are from the **lineage of Ibrahim (A.S) having the verses of Quran in their hearts**. It is



their bosoms which are Allah's safe to protect and secure the verses of Quran. Thus they are **the custodians of Quran and know the true interpretations of holy book.**



In this connection let us see few more ayahs:

- *“Ae Rasool (SAW)) kya Hum ne **tumhara sina (ilm se) kushada nahin kardiya?** Zaroor kiya – Aur Hum ne tum per se wo bojh utaar diya jis ne tumhari kamar tod rakkhi thi – **Aur tumhara zikr bhi buland kar diya**” – (Surah-e-Ash-Sharh, ayah 1-2-3-4)*

*“(Did We not widen your bosom? And relieve you of the burden – Which had broken your back? **And We have exalted your remembrance for you.**)”*

The holy Quran was revealed in the form of **‘wahi’** to the holy prophet (SAW). And as per the ayah it first found the **bosom of our beloved prophet (SAW) to get itself stored.** Again as per our above discussed inference the verses of Quran then moved to other custodians of knowledge from the lineage of Ibrahim (A.S).

The Quran which is owned by the Ummah is the copy of original Quran which was revealed to our holy prophet (pbuh). Everyone one of us gives utmost respect to this copy, **we kiss it and keep it at the place which is duly purified so that Quran can be kept there. The cloth which is used to wrap the copy of Quran is also purified. The copy of the Quran which**



we own is printed in some ordinary press on papers made by people like us. Still because of the ayahs the papers become sacred and we don't dare to show any kind of disrespect to these papers.

Two things need to be understood here. First of all if **we take so much care to purify the place where the copy of Quran needs to be kept and also purify ourselves before touching Quran**; Allah (SWT) must have ensured that **the original Quran must be revealed on the purest of bosoms**, which is devoid of any kind of sin and filth. And when did Allah (SWT) purify it? When we look back at the **birth of Adam (A.S) we find that he was created as a Khalifa of Allah (SWT)**, he did not require any prayers to reach to that position and **years of prayers of angels were no match for him** and they were asked to bow down to him and accept his supremacy.

Thus it means that all **the prophets and the people who are chosen by Allah (SWT)** are created at a **different level from normal human beings**. They are purified from their birth and they don't require worldly matters to attain supremacy. This applies to our prophet (pbuh) as well since he was the leader of all prophets.

The second point is, when the man-made paper on which the ayahs are printed becomes so pious and pure, what happens to belongings of those who had the Quran in their bosoms? **Would not the association of these things to their owners**



make them pure and worthy of respect as the paper on which ayahs are printed?

And Quran does support our claim in the following ayah from Surah-e-Yusuf:

- *“Yeh mera kurta le jao aur usko abbajaan ke chehre per daal dena ke woh phir beena ho jaaenge (dekhne lagenge) aur tum apne sab ladke baalon ko lekar mere paas chale aao.” – (Surah-e-Yusuf, ayah 93)*

“(Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.)”

It is because of the association of the shirt with Yusuf (A.S) that it gained the power of healing. When it was casted on the face of Yaqub (A.S) he regained his lost eye-sight.

During Meraj when the Prophet (pbuh) reached **Sidrat-ul-Muntaha**, Jibraeel (A.S) who was accompanying him till this point showed his inability to go ahead any further. He told the Prophet (pbuh) that if he took even a step forward he would burn. An angel of the stature of Jibraeel (A.S) could not go beyond a certain point, while Rasool (SAW) then went ahead on his own. It is also a well-known fact that he was **wearing his sandals during Meraj. It is because of the association of the sandals with the feet of Rasool (SAW), they went ahead**

in Meraj to the point where even Jibraeel could not go without getting burnt.



During Jihad-e-Karbala, after the martyrdom of Imam Hussain (A.S) while his beheaded body lay on the battlefield; **the head chanted verses of the Holy Quran even as it was raised over arrows and marched across Damascus.** It proves that **he was amongst the chosen inheritors of the Quran with clear ayahs in his bosom and death could not separate the Quran from the Imam.**

It was on **the sands of Karbala** that the **blood of Imam Hussain (A.S) was shed**; it is **because of this association** that the status of this sand got raised from **Khak to Khak-e-Shifa.**

For these reasons and many more Rasool (SAW) has said:

- "I am from Hussain and Hussain is from me" (Ref: Sahih Tirmizi, vol 6, P 307, Kanzul Ammal, vol 4, P 221, Masnad Ahmed, vol 4 P 972)

With the above mentioned inferences, It is proved that **Mohammed (SAW) wa Aale Mohammed (SAW) are the chosen slaves of Allah (SWT) upon whom He bestowed His Knowledge and Grace.** Let us now try to find out **what are His instructions in understanding "Allegorical" ayahs which are difficult to understand by a common Muslim?**



Thus Allah (SWT) instructs us in the following manner:

- **“To agar tum log khud nahin jaante ho to ahl-e-zikr se pooch kar dekho.” – (Surah-e-Anbiya, ayah 7)**

“(Ask the rememberancers (ahl-e-zikr), if you do not know)”

The above ayah says that if we don't understand certain matters we need to ask *Ahl-e-Zikr*.

And Imam Sa'labi reports from the authority of Jabir Ibn-e-Abdullah Ansari in his Tafseer that when this ayah was revealed, **Mawla Ali (A.S) said, “We are the rememberancers (ahl-e-zikr)”**.

Further Mawla Ali (A.S) in one of his sermons in Nahj-ul-balagha says:

- **“They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the Sunnah). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.**





The delicacies of the Qur'an are about them (Ahlu'l-bayt, the descendants of the Prophet) and they are the treasurers of Allah. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak” (Ref: Sermon 153, Nah-jul-balagha)

→ Our inferences till now stand vindicated by the above ayah and Mawla Ali (A.S)'sermon that Mohammed (SAW) wa Aale Mohammed (SAW) (Ahl-ul-bait) are the true treasurers of Allah (SWT) and Ahl-e-Zikr upon whom Allah has bestowed His knowledge and grace. They are the doors to the Sunnah. Hence the prophet (pbuh) emphasized on following them to follow his Sunnah with perfection.

Uptill now we have applied our understanding and in the light of various ayahs we have reached the conclusion that the Ahl-ul-bait are the chosen guardian of Allah's treasures and wisdom and they are purified ones. Let us now see the specific ayah which further confirms our conclusion.

- “Ae **Paighambar ki Ahl-ul-bait** Khuda to buss yeh chahta hai ke tum ko har tarah ki **burai se door rakkhe** aur itna **paak rakkhe jitna paak rakhne ka haq hai**” - (Surah-e-Ahzab, Ayah 33)

(“Verily, Verily Allah intendeth but **to keep off from you (every kind of) uncleanness, O ye people of the House, and purify you with a thorough purification.**”)



Most of the commentators have unanimously agreed that this ayah is revealed to showcase the **'piety'** and **purity** of Ahl-ul-bait (Ref: Tafseer Dhur Mansoor, Mulla Jalaluddin Suyuti, Vol 5, P 198-199).

We may often feel that why so much to them? Why nobody else and only they who are purified? In order to understand this let us take an example. A physician advises people in matters of health and lawyers would give advice regarding legal matters. Now imagine if a physician is corrupt and his reputation is really bad, people may not like to visit him for health tips and may not consult him. They may fear that his advice may harm them. Similarly in case of a lawyer too.

When we appoint somebody for the accomplishment of an important task **we appoint the most trusted of our people to execute. Ahl-ul-bait of Rasool (SAW) were custodians of Allah (SWT)'s knowledge and treasures. It is through them that Allah (SWT) has spread His knowledge. Thus it was mandatory on Allah (SWT) to make them pure and keep away from them any kind of uncleanness.**

Now let us take a slightly different approach in understanding the above-mentioned inference. For this we would see the following ayahs from Surah-e-Kahf. It is a conversation between Musa (A.S) and Khizr (A.S):

- *"To jahan machhli chhodi thi dono ne Humare bandon main se ek khaas bande (Khizr) ko **paya jisko Humne***





apni bargaah se Rehmat (Wilayat) ka hissa ataa kiya tha aur Hum ne use ilm-e-Ladunni apne khaas ilm main se kuch sikhaya tha – Musa (A.S) ne un se (Khizr se) kaha kya aapki ijaazat hai ke main iss gharz se aap ke saath saath rahoon ke jo rahnumai ka ilm aapko Khuda ki taraf se sikhaya gaya hai uss mein se kuch mujhe bhi sikha deejye. Khizr ne kaha main sikha to doon magar aap se mere saath sabr na hoga” – (Surah-e-Kahf, ayah 65-66-67)

*“(So they found one of Our servants, on whom **We had bestowed Mercy from Ourselves and whom We had taught knowledge (ilm-e-Ladunni) from Our own Presence.** Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "**Verily thou wilt not be able to have patience with me!**")”*

The above ayah talks about the incident of Musa (A.S)’s meeting with Khizr (A.S). We know that after the meeting he started following Khizr (A.S) and on 3 different occasions he could not hold himself and thus could not keep the promise made to Khizr (A.S) and had to depart ways there from.

When we reflect on the above ayah, we find that Khizr (A. S) was bestowed upon with **a little part of ilm-e-Ladunni** and **some part of Allah’s Mercy. This guided him and gave him**



the vision to see what was going to happen. He could envisage the future. Musa (A.S) was not part of this knowledge and hence could not foresee what was going to happen and became impatient.



Let us now take one more ayah and reflect on it in the light of above ayahs:

- *“**Aur ae Rasool (SAW) kafir log kehte hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki gawahi ke waaste Khuda aur wo shakhs jis ke paas aasmani kitab ka ilm hai kaafi hai.**” – (Surah-e-Ra’ad, ayah 43)*

*(“Yet those who are disbelievers say: "You are not the apostle sent (by God)." Tell them: "**God is sufficient as witness between me and you, and he who has knowledge of the Book.**”)*

Two important results can be derived from the above ayah. **There is a witness for Rasool (SAW)’s apostleship who is the most trusted by the Almighty Allah** as Allah (SWT) has appointed him as a witness and the other result is that **this witness has been bestowed upon with the entire knowledge of the holy book.**

The person who has been given **“Knowledge” of holy book is definitely Mawla Ali** (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi). Thus Mawla Ali (A.S) is



the trusted witness to Rasool (SAW)'s apostleship who is bestowed upon the entire knowledge of the holy book.

From the ayahs of Surah-e-Kahf we found out that Khizr (A.S) was bestowed upon **a part of Allah's mercy and part of ilm-e-Ladunni** and this guided him to right decisions. And this knowledge gave him vision to foresee the future.

Our holy prophet (pbuh) is **mercy to the worlds** and **Mawla Ali (A.S) has been given the entire knowledge** then imagine what would have been their conduct? **What would be the level of their vision?** Can't we say that they could foresee what was going to happen then and act accordingly? **Would not each step they took be well guided and on the right path?**

Getting back to the example of the physician and the lawyer, let us again try to understand the above mentioned point. A good physician has the knowledge related to **health**; hence **he would not take a step which is unhealthy**. His every move would be for the betterment of his health. A lawyer has knowledge related to legal aspects and **hence he would not take a step which is illegal**.

Mawla Ali (A.S) had the knowledge of Allah's book. **Hence his every step would be as per the book and Allah's wish. This knowledge gave him the vision and guidance to follow Allah's Will. This also explains why Allah talks about the piety of Ahl-ul-bait in Surah-e-Ahzab, ayah 33.**



So if we **wish to know Allah's Will**, we need to **look at the lives of Ahl-ul-bait**. We by ourselves may fail to understand Quran completely but **we can always refer to their lives and teachings to understand it**.

Quran further confirms in the below-mentioned ayah:

- *“Phir Hum ne apne bandon main se khaas **un ko Quran ka waris banaya jinhain (ahl samjhkar) muntakhab kiya** kyonke bandon main se kuch to nafarmaani karke apni jaan par sitam dhaate hai aur kuch unmain se neki badi ke darmiyan hai aur **un main se kuch log Khuda ke ikhtiyar se nekiyon main auron se goya sabqat legaye hai, yehi intikhaab-o-sabqat to Khuda ka bada fazal hai.**” – (Surah-e-Fatir, ayah 32)*

*“(Then We have given **the Book for inheritance to such of Our Servants as We have chosen**: but there are among them some who wrong their own souls; some who follow a middle course; and some **who are by Allah's leave, foremost in good deeds; that is the highest Grace**)”*

The prophet (pbuh) has said this for Mawla Ali:

- “The Holy Quran has **outward and inward** meanings and **Ali Ibne Abi Talib has the knowledge of both**. (Ref: Hilyatul Awaliya, Abu Nu'aym, vol 1 P 65)

And Mawla Ali (A.S) says in his sermon in Nah-jul-balagha that:



- By Allah, I have knowledge of the conveyance of messages, fulfillment of promises and of entire expressions. **We the people of the house (of the Prophet - Ahlu'l-bayt) possess the doors of wisdom and light of governance.** Beware that the paths of religion are one and its highways are straight. **He who follows them achieves (the aim) and secures (the objective).** And he who stood away from it went astray and incurred repentance. (Ref: Sermon 119, Nah jul Balagha)

→ **Mawla Ali (A.S) and rest of the 11 Imams are the inheritors of Allah's book.** We are the followers of the book and hence when we read the book we fail to understand certain ayahs which are allegorical, while **Quran in their hands is entire knowledge. It reveals itself to them.**

Whenever we see the land around us we find that it is being owned by one person or the other. And if it is unclaimed it is eventually owned by the government. It means that there is always somebody to take care of the land. Allah (SWT) created this earth and it has also appointed inheritors of this earth to take care of it. So let us try to find them.

In the following ayah Allah (SWT) says:

- *“Aur be-shak Zaboore main Hum ne ba'd nasihat ke yeh likh diya tha ke **(aakhir main) Mere naik bande zameen ke waaris ho jaaenge**” – (Surah-e-Anbiya, ayah 105)*



“(Before this We wrote in the Psalms, after the Message (given to Moses): **My servants the righteous, shall inherit the earth.**”)

In the Holy Scriptures prior to Quran, Allah did inform the world that at the end **His righteous servants shall inherit the earth**. It means that the earth would be **ruled by those obedient and chosen servants of Allah**.

There is similar reference even in Bible. As the Bible says:



- **“And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.”** (Ref: Genesis 17:20, The Bible, New International Version, NIV)

As per the above mentioned Genesis of Bible, Allah (SWT) promises Ibrahim (A.S) that there would be **12 rulers from the lineage of Ismail (A.S)** and He would make them into a great nation.

Thus even in today’s edition of **Bible there is a mention of 12 Imams from the lineage of Ismail (A.S) who would be rulers. They are the inheritors of this earth**. And that must be the reason that Rasool (SAW) often referred Mawla Ali (A.S) as **‘Abu Turab’**.

Again Mawla Ali (A.S) says in Nahjulbalagha that:



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- “Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although **Allah raised us in position** and kept them down, bestowed upon us **knowledge** but deprived them, **and entered us (in the fortress of knowledge)** but kept them out. **With us guidance is to be sought** and blindness (of misguidance) is to be changed into brightness. **Surely Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim.** It would not suit others nor would others be suitable as heads of affairs.” – (Ref: Sermon 143, Nahjul balagha)

The 12 Imams from Bani Hashim are the light of guidance and also the inheritor of this earth. The way Quran would reveal itself, **even this earth would reveal its best form during the reign of 12th Imam when he comes out of occultation.**

That is why during his lifetime the prophet (pbuh) on various occasions emphasized on the importance of **understanding Quran through the guidance of Ahl-ul-bait**. He had said in Hadith-e-Saqlain that:

- “I will soon be called away and will have to depart from you, but **I leave amongst you two weighty things; the book of the High and Mighty Allah and my progeny.** The Book of Allah is like **a rope which extends from the heavens to the earth**, and **my progeny are the people of my house (Ahl-ul-bait).** The Subtle and Aware (**Allah**)



tells me that the two shall never part from each other until they come to me at the Pool. So, take care **how you treat them after me.**” (Ref: Musnad, Ahmed Ibn-e-Hambal, Part 3, P 26, Kanz-ul-Ummal, Part 1, P 47, Tirmizi, 5:328, Nisai 96:79, Ibn Atiyyah 1:34, Ibn-e-Hajar P 89)

The holy prophet (pbuh) has said that Quran and Ahl-ul-bait would never be separated and hence **if we wish to be guided by Quran we need to follow Ahl-ul-bait.**

So let me conclude with this couplet of Urdu shayri from Bedum Warsi:

“ ‘Bedum’ yahi to Paanch hai Maqsood-e-Kaenat, Kherunnisa (A.S), Hussain o Hasan (A.S), Mustufa (SAW), Ali (A.S)”

➔ And pray to Allah that “O our Lord! This is our humble effort in Your path to reach You. Accept it and guide us through Quran and Your chosen inheritors of the book and make us steadfast on the right path. Keep us away from things which You dislike the most and give us strength to follow whatever You wish so that we can make this world a better place. Bless us with success in this world and hereafter.”
Aamin

Ayat-ul-Kubra

*As a child whenever I would come to Dholka, while still in a car I would invariably look for the minarets of Khan Masjid; a historic mosque in the town. These minarets were visible from the highway from a great distance **and thus became a prominent landmark for all of us to know that Dholka had arrived.** A mere sight of these minarets would make us forget the fatigue of the long journey and we would be filled with enthusiasm of meeting everybody.*

The vast city of Mumbai can be represented in a magazine by showcasing just the picture of Gateway of India. Instead of Gateway of India if some other picture is used it would be really **difficult** as most of the people might fail to recognize it and **hence may not relate it with Mumbai** unless proper address along with lane number and area is mentioned along with the picture. Similarly **Hyderabad can be represented by Charminar and Delhi by India Gate.**

→ *These are the Most Prominent Landmarks of these large cities as **each landmark has historical association with its respective city and has represented the city since centuries.***

Allah (SWT) is Omnipotent, He is Omnipresent still we are unable to see Him. As the following ayah says:

- **“Us ko *aankhein dekh nahin sakti na duniya main na aakherat main* aur Woh logo ki nazaron ko khoob dekhta hai aur Woh bada bareekbeen wakifkaar hai...”**
– (Surah-e-Anam, ayah 103)



“(No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, *yet is acquainted with all things.*)”

It is not possible for mortals to see Him, neither in this world nor in hereafter. So how do we know about His existence? As the Holy Quran again says in the following ayah:

- **“Usee ne do *dariya bahae jo baham mil jaate hain, donon ke darmiyaan ek hud faasil aad hai jisse tajawiz nahin karte. To ae Jinn-o-Ins tum dono apne Parvardigar ki kaun kaunsi nemat ko jhootlaoge.*”** – (Surah-e-Rahman, ayah 19-20-21)

“(He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favours of your Lord will ye deny?)”

Allah (SWT) reveals Himself to us through His creations. As the above ayah says all His creations are His Favours which He has bestowed upon us.



In Surah-e-Rehman after mentioning His Favours He has discussed the conditions of those who would reject them. And the following two ayahs further confirm their conditions:

- “*Aur jin logon ne **kufr ikhtiyar kiya aur Hamari aayaton ko jhutlaya** to wahi Jahannami aur **hamesha Dozakh hi main pade rahenge.**” – (Surah-e-Baqra, ayah 39)*

“(But those **who reject Faith and belie Our Signs**, they shall be **companions of the Fire**; they shall abide therein.)”



- “*Aur un logon ne **qahar-e-Khuda ki taraf palta khaya** ye sab iss sabab se hua ke woh log Khuda ki **aayaton ka inkaar karte the.**” – (Surah-e-Baqra, ayah 61)*

“(They drew on themselves **the wrath of Allah**. This because they went on **rejecting the Signs of Allah**)”

➔ **Thus these Favours are the Signs of His Existence.** He dislikes those who reject His Favours and **they might incur Allah’s wrath in their life** and He shall make **them companions of Hell Fire after their death.**

In the introductory section of this article we established that the manner in which the Gateway of India is a **prominent landmark** or **the greatest sign** that **depicts the vastness of the city of Mumbai**; similarly let us try to find out **The Greatest Sign of Almighty Allah which truly depicts His Grandeur.**





In order to understand this let us look at the historical journey – Meraj, of our Holy Prophet (pbuh) to the highest point. He (pbuh) began his holy journey escorted by Jibraeel (A.S) from the house of ‘Umm-e-Hani” on his steed al-Buraq.

The Traditions say that Jibraeel (A.S) who was escorting the Holy Prophet (pbuh) till Sidrat-ul-Muntaha was not permitted to go beyond it. **It was only the Prophet (pbuh) who was elevated upto the highest horizons.** Mentioning this journey the Holy Quran says in Surah-e-Najm:

- *“Aur iss haal main ke wo Ufaq-e-Aala per hai. Phir kareeb ho aur aage badha. Phir do kamaan ka faasla rah gaya balke isse bhi kareeb tha. Khuda ne apne bande ki taraf jo wahi bheji so bheji”. – (Surah-e-Najm, ayah 7-10)*

*“(And he is in the **highest part of the horizon. Then he drew near, then he bowed So he was the measure of two bows or closer still. And He revealed to His servant what He revealed.)”***

The above ayahs narrate the journey of Rasool (SAW) to the highest horizon (*Ufaq-e-Aala*). When he reached there he drew closer than the measure of two bows. There are two things worth pondering upon. **Firstly, who did he draw closer to as the ayah mentions? Could it be Jibraeel (A.S)? Reasoning says it cannot be him as he could not travel beyond Sidrat-ul-Muntaha. Secondly was it Allah? To think so too would be wrong as Allah is Omnipresent and He is not**

limited to a specific position. Also, in order to come closer to someone you need to see him, while Allah cannot be seen. **Hence it was neither Allah nor Jibraeel (A.S). So who was the prophet (pbuh) coming closer to?**

Also the ayah says that Allah (SWT) revealed 'Wahi' to Rasool (SAW). Normally whenever any 'wahi' was revealed to him it was always **in the voice of Jibraeel (A.S)**, but since here **Jibraeel (A.S) was not present then whose voice did Allah choose to reveal the wahi?**

Further ayahs from the same Surah might help us in deriving some result:

- ***"To jo kuch unhonne dekha unke dil ne jhoot na jaana. To kya wo Rasool jo kuch dekhta hai tum log uss main jhagadte ho? Aur unhonne to uss ko ek baar aur dekha hai, Sidrat-ul-Munteha ke nazdeek. Ussi ke paas to rahne ki bahisht hai, jab chhaa raha tha sidra per jo chhaa raha tha. (Uss waqt bhi) unki aankh na to aur taraf maail hui aur na had se aage badhi. Aur unhonne yaqeenan apne Parvardigar ki Badi Badi Nishaniyan dekhi."*** – (Surah-e-Najm, ayah 11-18)

"(The heart was not untrue in (making him see) what he saw. What! do you then dispute with him as to what he saw? And certainly he saw him in another descent, At the farthest lote-tree; Near which is the garden, the place to be resorted to. When that which

covers covered the lote-tree; The eye did not turn aside, nor did it exceed the limit. Certainly he saw of The Greatest Signs of his Lord.)”

The above ayahs confirm that **Rasool (SAW) saw someone which was definitely amongst The Greatest Signs of Allah.**

➔ All His creations are His Signs of Existence. And we Humans are the **Best amongst His creations (Ashraf-ul-Makhlukaat).** Thus the **Greatest Sign which Rasool (SAW) saw at the highest horizon must be from the best of creations i.e. must be a human being.** Again he should be much higher in stature and closer to Rasool (SAW) and Allah (SWT) than Jibraeel (A.S).

Since Allah (SWT) reveals Himself through His creations He must have surely revealed His Greatest Sign to this world. Let us then try to identify that.

When we look at the life of our holy prophet (pbuh) **we find that he trusted Hazrat Ali (A.S) the most from amongst his companions.** In every war Hazrat Ali (A.S) remained steadfast and was **ready to lay his life for the sake of holy prophet (pbuh) and Allah (SWT).**

Following are **the rare distinctions which associate Hazrat Ali (A.S) to Allah** which no other human being in the entire history had:

- **His Name:**

Ali is **his name** and so is the name of Allah



- **His Birth:**

He was born in Kaaba, the house of Allah. It was **Friday 13th of Rajab 30 Amulfeel, Hazrat Fatima binte Asad (A. S)**, the wife of Hazrat Abu Talib (A.S) entered the precincts of the Kaaba. Ali (A.S) the youngest son of Abu Talib was born inside the Holy Kaaba. She stayed inside for three days. This incidence is well documented by many Islamic scholars and historians.

(Ref: Muhammad ibn Talha el-Shafei in Matalib-us-saool, page 11, Hakim in Mustadrak, page 483, Vol. III, El-Umari in Sharh Ainia, page 15, Halabi in Sira, page 165, Vol. I, Sibte ibn al-Jauzi in Tadhkera Khawasil Ummah, page 7, Ibn Sabbagh Maleki in Fusoolul Mohimma, page 14, Muhammad bin Yousuf Shafei in Kifayet al-Talib, page 261, Shablanji in Nurul Absar, page 76, Ibn Zahra in Ghiyathul Ikhtisar, page 97, Edvi in Nafhatul Qudsia, page 41, Mohaddith-e-Dehlvi in 'Izalatul Kholafa')

And Nuru'ddin Bin Sabbagh Maliki in his work documents birth of Hazrat Ali (A.S) in Ka'ba in following words:

- "No one before Ali was born in the Ka'ba. **This was a distinction given to Ali in order to enhance his honor, rank, and dignity.**" (Ref: Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l- Muhimma, FasI I, p.14)





- **His Help is Allah's Help:**

We would try to establish the above claim by referring few ayahs from the Holy Quran. Allah (SWT) says this to the holy prophet (SAW) in Surah-e-Bani Israel:

*“Aur ye dua maanga karo ke Ae mere Parvardigaar mujhe jahan pahoncha achhi tarah pahoncha aur mujhe jahan se nikaal to achhi tarah se nikaal aur mujhe khaas apni bargaah se **ek Sultan ataa farma jisse har qism ki madad pahonche.**” – (Surah-e-Bani Israel, ayah 80)*

*“(Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and **grant me from Thy Presence an Authority to aid (me).**.”)”*

Allah (SWT) instructs Rasool (SAW) to ask for an **Authority (Sultan-un-Naseera) who would help him in every way.** It means that Allah (SWT) wanted to help Rasool (SAW) through someone who is the authority duly appointed by Allah, Himself.

Again the ayah from Anfal says:

*“Ae Rasool (SAW) wohi to woh Khuda hai jis ne **apni khaas madad aur momineen se tumhari taeed ki**” – (Surah-e-Anfal, ayah 62)*



*“(He it is Who strengthened you with **His help and with the believers**)”*



This help of a Believer (Momin) to Rasool (SAW) was actually the help from Allah (SWT) as confirmed by the above ayah.

As per the tradition of Abu Hureira, quoted by Ibn-e-Asakir, Rasool (SAW) has said that it is written on ‘*arsh*’ that there is no God but Allah, Mohammed (SAW) is My slave and My Rasool **and I helped him through Ali**. (Ref: Durr-e-Mansoor, Vol 3, P 199, Mulla Jalaluddin Suyuti, Tarkih Ibn-e-Asakir, Zainul falli).

And how did He help Rasool (SAW) through Hazrat Ali? For this Allah (SWT) says:

*“Aur **Hum hi ne lohe ko naazil kiya** jis ke zariye se sakht ladai aur logon ke bahot se nafa ki baatein hain aur taake **Khuda dekh le ke be dekhe bhaale Khuda aur usske Rasoolon ki kaun madad karta hai**, beshak Khuda bahot zabardast Ghalib hai.” – (Surah-e-Hadid, ayah 25)*

*“(And **We sent down Iron**, in which is (material for) mighty war, as well as many benefits for mankind, that **Allah may test who it is that will help, Unseen, Him and His messengers**: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).”*



Which was the iron sent down to help the holy prophet (pbuh) as mentioned in the above ayah? In the battlefield of Ohad, Jibraeel (A.S), the angel brought down the sword '**Zulfiqar**' and presented it to Mawla Ali (A.S) by saying: '**La fataah illa Ali La Saif illa Zulfiqar.**' (Zulfiqar is the only effective sword and Ali the unique champion) (Ref: Habib-al-Siyar; Rawdzat-al-Ahbab.)

Thus with Allah's Sword in his hand during the battlefield of Ohad he became "**Yadullah**" (**Allah's hand**). And looking at his valour and courage in the battlefield of Khaibar Rasool (SAW) bestowed on him the surname of "**Sher-e-Khuda**" (**Lion of God**). (Ref: Gibbon, D.& F. of Roman Empire Vol. V. p. 365).

Mir Ahmad Ali (1988) writes that Ali Ibn Abi Talib is known as **mazhar al aja-ib and mazhar al ghara-ib** because, **as willed by Allah**, he used to appear in different forms to carry out divine plans under very special circumstances. **These two epithets are exclusively reserved for Ali.** Even today the true believers invoke Allah to send him for help.





- **His Soul:**

Now let us look at the following ayah from Surah-e-Baqra:

*“Aur logon main se Khuda ke bande kuch aise hai **jo Khuda ki (khushnudi) haasil karne ki qharaz se apni jaan tak bech daalte hai** aur Khuda aise bandon per bada hi shafkat wala hai.” – (Surah-e- Baqra, ayah 207)*

*“(And among men is **he who sells himself to seek the pleasure of Allah**; and Allah is Affectionate to the servants.)”*

Imam Ghizali in his Tareekhe Khamees writes that the above ayah of Surah-e-Baqra was revealed mentioning **this sacrifice of Mawla Ali (A.S) when he slept on the bed of Rasool (SAW) during the night of Hijrat.**

Looking at Hazrat Ali (A.S)’s commitment to sacrifice his life and protect the Prophet (pbuh) of His religion; Allah (SWT) also granted Hazrat Ali (A.S) with divine status by purchasing his soul. He thus became **‘Nafsullah’ (Allah’s Soul).**





- **His Martyrdom:**

Mentioning about his martyrdom, S Ockley writes in his famous work the 'History of the Saracens' that when Ali (A.S) was leaving his abode for his morning prayers, the household birds began making a great noise. And when seeing this one of the servants attempted to calm them Ali (A.S) said, "*Leave them alone, for their cries are only lamentations foreboding my death.*"

He got martyrdom on the 21st of Ramzan. On 19th Ramzan during his morning prayers while Hazrat Ali (A.S) was in a state of prostration, Abdur Rahman Ibn Muljim (may Allah curse him) gave a blow of poisonous sword causing a deep wound on his head. He survived for two more days after that.

Thus all these events in his life **showcase his proximity to Allah which is unique** and **no other individual had the same distinctions**. That is why the holy prophet has said this about Hazrat Ali (A.S) that:

- "Amongst men **it is Ali who knows Allah the best.**" –
(Ref: Selections from Kanz-ul-Ummal, Bahamash Al Masnad, Vol 5 P 32)

➔ Our reasoning on the basis of above mentioned proofs definitely indicates that beyond Sidrat-ul-Muntaha, on the highest horizon, it must be Mawla Ali (A.S) whom Rasool

(SAW) saw. He is surely the **The Greatest Sign (Ayat-ul-Kubra) and Divine Proof of Allah (SWT)**.

In order to further substantiate our above-mentioned result let us contemplate on the following ayah from Surah-e-Ra'ad:

- *“Aur Ae Rasool (SAW) kafir log kehte **hai ke tum paighambar nahin ho to tum un se kehdo ke mere aur tumhare darmiyan meri risalat ki qawahi ke waste Khuda aur wo shakhs jis ko aasmani kitab ka ilm hai kafi hai.”** – (Surah-e-Raad, Ayah 43)*

*“(Yet those who are disbelievers say: **“You are not the apostle sent (by God).”** Tell them: **“God is sufficient as witness between me and you, and he who has knowledge of the Book.”**”)*

When we observe the above ayah, it says that there are **two witnesses to the apostleship of the holy Prophet (pbuh)**. First one is Allah (SWT) who is Omnipresent, **the other witness is the one who has knowledge of the book**. All the translators of Quran have invariably used the word ‘witness’ in their translation and the dictionary meaning suggests witness means: **to see, hear or know by personal presence**. And the other meaning which I found was **‘to be present as a spectator’**.

Now the Meraj was one of the most important aspects of Rasool (SAW)’s **risalat** (apostleship) which is duly testified by

Quran. **It means that the witness of his apostleship needs to be present at the time of Meraj to testify as per the above ayah.** Because if he is not present during Meraj how can he testify and thus it would be against the above ayah.


As per the Islamic scholars and historians **the witness mentioned in the above ayah** who has the **complete knowledge of the book is Hazrat Ali (A.S)**. (Ref: Tafseer-e-Suyuti, Vol 4, P 69, Ahteyaj-e-Tabresi, Tafseer-e-Ayashi)

The following hadith of the holy Prophet (SAW) further throws some light on this as he says:

- “Ali is the **divine proof from his Almighty** and **I am witness** on it.” (Ref: Tarikh Ibn-e-Asakir, vol 43 P 220, Kareeb Minal lafaz fi Yanabe-ul-mowaddat, vol 1 P 293)

It seems that on the highest horizon then **Rasool (SAW)** became witness to **Hazrat Ali (A.S)** as being the “**Greatest Sign of Allah (Ayat-ul-Kubra)** while Mawla Ali (A.S) became witness to the “**Greatest Journey of the Greatest Prophet to the Greatest Horizon**”.

Narrating this Mir Ahmed Ali (1988) writes that **when the Prophet (pbuh) returned from his heavenly journey**, before he could relate his experiences, **Ali (A.S) began giving him the minutest details of the journey, making it quite obvious that**



Ali (A.S) was with the Prophet (pbuh) throughout his journey.

In the earlier section of this article as per the ayah from Surah-e-Najm, we found that Allah (SWT) revealed His '**wahi**' to the holy Prophet (pbuh) at the highest horizon in absence of Jibraeel (A.S) and we wondered whose voice it must be?

Faidh-al-Kashani in his famous book Kashful Ghummah **narrates a tradition from Hazrat Umar** that when the Prophet (pbuh) was asked as to what voice did Allah (SWT) speak to him during Meraj, the Prophet said:

“My Lord spoke to me with the voice of Ali Ibn Abi Talib and said, “O Ahmad! I am an Entity that is not like anything else. I cannot be compared to anything else and I know all the secrets of your heart. With the exception of Ali Ibn Abu Talib, you have no other close friend. Thus, I speak to you with the voice of Ali Ibn Abi Talib so that your heart will be at ease”

➔ We can thus infer that Allah (SWT) reveals Himself through His creations, all creations are His Signs and amongst them Hazrat Ali (A.S) is the Greatest Sign of Allah (SWT) sent down to help and protect His Greatest Prophet (pbuh) and His Greatest Religion.

With the help of ayah from Surah-e-Rahman and couple of more ayahs from Surah-e-Baqra we understood that **Allah's wrath is incurred upon those who reject His Signs and**



Favours. Let us now try to further substantiate this with few more ayahs. As the holy Quran says:

- ***“Aaj Maine tumhare din ko kaamil kardiya aur tum per apni ne’mat poori kardi aur tumhare iss Deen-e-Islam ko pasand kiya.” – (Surah-e-Maida, ayah 3)***

“(This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.)

Commenting on the revelation of this ayah, most of the compilers have unanimously said that it was revealed after the holy Prophet (pbuh) announced **‘Man Kunto Mawla’** by holding the hand of Hazrat Ali (A.S) and indicating him to the gathering at Ghadeer-e-Khum.

(Ref: Durr-e-Mansoor, Jalalluddin Suyuti, V3, P 19, Tarikh by Khatib al Baghdadi, V8 P 290, 596, Yanabi-al-Mawaddah from Abu Hureira by Al-Qudoozi Al-Hanafi).

After this ayah was revealed the holy Prophet (pbuh) said:

- ***“Allah is Great on the perfection of religion, completion of bounties and Allah’s satisfaction with my messengership and Ameerul Momineen Ali Ibn Abi Taalib (a.s.)’s mastership after me.” – (Ref: Tirmizi, Nisaai, Hakim Neshapuri, Ahmad-e-Hanbal, Tabari)***

There are couple of things which can be inferred from the above ayah. First is **that Islam was perfected on the announcement of Man Kunto Mawla**. And second is that Allah (SWT) **did complete all His Favours on this announcement**. Thus it can be said that Mawla Ali (A.S) is not **only the 'Greatest Sign of Allah'** but **Allah's Favours are incomplete without him**.

And we have already seen that rejecting any of Allah's Favour invoke His wrath. So what happens if "The Complete Favour" is rejected? The Holy Quran confirms in the following manner:

- ***"Ek maangne wale ne kafiron ke liye ho kar rahne wale azaab ko maanga jisko koi taal nahin sakta jo Darje wale Khuda ki taraf se (hone wala) tha."*** – (Surah-e-Meraj, ayah 1-3)

"(A questioner asked about a Penalty to befall- The Unbelievers, the which there is none to ward off,- (A Penalty) from Allah, Lord of the Ways of Ascent)"

Commenting on the revelation of above ayah Sala'bi writes in his tafseer that the news of Hazrat Ali (A.S.)'s appointment as master and leader by the Holy Prophet (pbuh) on divine command spread everywhere. A person named Haaris Ibn Noman Fehri came to the Holy Prophet (pbuh) and said: **"You asked us to give two witnesses (of divinity and messengership), we gave. You made prayers, Zakaat and Hajj obligatory upon us, we accepted. Now, you intend to appoint your cousin (Ali) as our master by announcing, "Of whomsoever I am his master, Ali is his master too." Is this**

announcement from your side or on divine order?" The Messenger of Allah answered:

"I swear by Allah, except Whom there is no God, this command was certainly divine."

On hearing this, Haaris stood up and walking towards his camel, grumbled, **"O Allah, if this order is from your side, then punish me by raining stones upon me."** He had hardly completed his sentence, **when a stone fell from the sky and crushed him to death.** At this justice, the Qur'anic verse was revealed: **"A questioner asked about a Penalty to befall."** (Ref: Tafseer-e-Sal'abi)

Thus the ayah explains that penalty befell the unbeliever who rejected Allah's Favour i.e. rejected the leadership of Hazrat Ali (A.S).

I feel like mentioning here a beautiful couplet from a famous Qawwali:

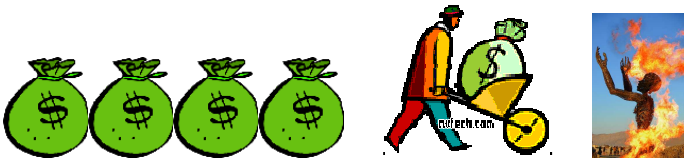
***"Shahe Mardaan Shere Yazdaan Quwwate Parwardigar
Lafata illah Ali (A.S) la Saif e illa Zulfiqar"***

➔ And conclude that Hazrat Ali (A.S) is the Greatest Sign and The Greatest Favour of Allah (SWT) and hence Allah has concealed His bounties in the love for Hazrat Ali (A.S) while hatred towards Ali (A.S) invokes His wrath. So let us pray that May Allah give us enough strength to love Hazrat Ali (A.S) and remain thankful to Allah for His limitless Bounties and Favours.
Aamin

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QUESTIONS ON KHUMS



Bashir Alidina

Dedication

I hereby dedicate this book to my Master Imam Al Mahdi (a.s.) whose rights are being usurped and squandered right in front of my eyes.

CONTENTS

Preface	4
Foreword	6
Chapter One – Who does it belong to?	9
Chapter Two – The Tax Collectors	20
Chapter Three – Taxable Things	35
Chapter Four – Historical Events	40
Chapter Five – Lifting Of The Obligation	49
Chapter Six – Summary	59

PREFACE

In the Name of Allah (s.w.t.) the Beneficent the Merciful.

I am writing this small book being fully aware of the repercussions this might have on the community as well as on myself. As a book, this is probably a first of its kind, in the English language, to be written against the system of Khums collection and distribution that is prevalent today.

I am not interested in any personalities whatsoever with the exception of the Holy Infallibles (a.s.) upon whom my salvation depends. It therefore follows that the viewpoints of the rest of the world are not relevant. However, I am absolutely certain that a lot of my friends, relatives and people that I know will be offended by this book, but all I can do is to pray for their guidance from our Master (a.s.), the Divine Guide.

As I have had a lot of arguments from people who keep insisting on the Arabic text of a Hadeeth or a

Holy Verse every time I quote it, therefore I have included this as much as I could in order to cut out most of their arguments. They are welcome to go through the syntax and the grammar and interpret these accordingly. This then leaves the stubborn individuals who are bent upon following their father's footsteps regardless of the fact that their fathers were heedless of the reality, and those that are infatuated with the tax collectors and would do anything to defend their positions. There is nothing I can do about these people.

This book is aimed at those among the general Shiite public who are of the belief that the only relevant stance is the one taken by the Holy Infallibles (a.s.) and so would pay heed to them.

I would hereby like to apologise to anyone, whose feelings that I may end up offending, but then, hey, a spade is a spade and not an exaggerated spoon.

Bashir Alidina

FOREWORD

Allah (s.w.t.) has set up a welfare system for the benefit of Muslims. This system divided people into two categories. The Holy Prophet (s.a.w.w.) and his Family (a.s.) on one hand, and the rest of the Muslim Ummah on the other.

For the benefit of the Holy Prophet (s.a.w.w.) and his Family (a.s.) the tax of Khums was Revealed, whereas for the rest of the Muslims it was Zakaat (Charity). This then set the basis for all the arguments on Khums.

AL KAFI - H 1413, Ch. 130, h 4 (EXTRACTS)

وقال: إن الله لم يترك شيئاً من صنوف الاموال إلا وقد قسمه وأعطى كل ذي حق حقه الخاصة والعامة والفقراء والمساكين وكل صنف من صنوف الناس، فقال: لو عدل في الناس لاستغنوا، ثم قال: إن العدل أحلى من العسل ولا يعدل إلا من يحسن العدل. قال: وكان رسول الله صلى الله عليه وآله يقسم صدقات البوادي في البوادي وصدقات أهل الحضر في أهل الحضر ولا يقسم بينهم بالسوية على ثمانية

حتى يعطي أهل كل سهم ثمنا ولكن يقسمها على قدر من يحضره من أصناف الثمانية على قدر ما يقيم كل صنف منهم يقدر لسنته، ليس في ذلك شئ موقوف ولا مسمى ولا مؤلف، إنما يضع ذلك على قدر ما يرى وما يحضره حتى يسد كل فاقة كل قوم منهم وإن فضل من ذلك فضل عرضوا المال جملة إلى غيرهم

*“The Imam (a.s.) has said, ‘There is no category of the properties that Allah may not have distributed and has **given every rightful person his or her rights** of the general or particular nature of the needy and the destitute and all categories of people.’*

*“Also the Imam (a.s.) has said, ‘**If justice is practiced among the people they will become free from want.**’ The Imam (a.s.) then said, ‘Justice is more sweet than honey. **No one practices it properly except those who are good in justice.** The Imam (a.s.) then said, ‘The Messenger of Allah (s.a.w.w.) would distribute the charities of the rural areas in the rural areas and the charities of the towns to the people of the towns. He would not divide every amount of charity received into eight portions. He would divide it proportionate to the categories of the causes present before him and to the degree for each cause that would suffice it for one year. There was no limit of time or a certain*

date or the combination of both. He based it on what was available and who was present and how much of the need of each category could have been fulfilled. He offered the remaining to other people'.

The Islamic welfare system was set by Divine Revelation and it is wrong for people to make amendments to it. Those who think they are smart enough to use their intellect in order to improve upon a Divine system or if they can make up for any apparent deficiency in it based upon their consensus, should reflect upon the deficiency in their own intellect.

Chapter One

WHO DOES IT BELONG TO?

Let us now take a look at this tax. There are two types of gains - 'Anfaal' and 'Fey'.

ANFAAL (WINDFALLS)

These are the gains made without the use of warfare.

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.

AI KAFI - H 1412, Ch. 130, h 3

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبدالله عليه السلام قال: الانفال ما لم يوجف عليه بخيل ولا ركاب، أو قوم صالحوا، أو قوم أعطوا بأيديهم، وكل أرض خربة وبطن الاودية فهو لرسول الله صلى الله عليه وآله وهو للامام من بعده يضعه حيث يشاء

*Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Al-Anfal is such property for the acquisition of which no camels or horses are used and **no armed expeditions** are undertaken. It is the property that may come as a result of **negotiated settlement** or certain people may give (to us) with their own hands or it may come from a barren land or from inside the valleys. Such properties belong to the Messenger of Allah and they will belong to the 'A'immah (Leaders with Divine Authority), recipients of divine supreme*

covenant, after the Messenger of Allah. The Imam will spend them as he may consider proper.”

AL KAFI - H 1413, Ch. 130, h 4 (EXTRACTS)

وله بعد الخمس الانفال، والانفال كل أرض خربة قد باد أهلها وكل أرض لم يوجف عليها بخيل ولا ركاب ولكن صالحوا صلحا واعطوا بأيديهم على غير قتال وله رؤوس الجبال وبطون الاودية والأجام وكل أرض ميتة لا رب لها وله صوافي الملوك ما كان في أيديهم من غير وجه الغصب، لان الغصب كله مردود وهو وارث من لا وارث له، يعول من لا حيلة له.

والانفال إلى الوالي وكل أرض فتحت في أيام النبي صلى الله عليه وآله إلى آخر الأبد وما كان افتتاحا بدعوة أهل الجور وأهل العدل لان ذمة رسول الله في الأولين والآخرين ذمة واحدة لان رسول الله صلى الله عليه وآله قال: المسلمون إخوة تتكافى دماؤهم ويسعى بذمتهم أدناهم

*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: “Besides al-Khums for Imam there is ‘al-Anfal’. Al-Anfal is every kind of abandoned land whose owners are no more and all the lands that are **acquired without the use of force and fighting but are achieved through settlement or the owners may have given them***

to the Imam without fight. *“To the Imam belongs the mountain, inside of the valleys, marshes and undeveloped lands that have no owners. To the Imam (a.s.) belong the properties of the kings (defeated) if such properties are not usurped. The usurped properties are all returned to the owner. The Imam (a.s.) is the heir of those who have no heirs. He supports those who have no supporters (financially).*

Al-Anfal belongs to the Wali and so are all the lands that were captured during the time of the Holy Prophet, recipient of divine supreme covenant, **to eternity.** *It does not matter whether the conquest was made through the people of justice or otherwise. The responsibility of the Messenger of Allah is one and the same in the past, present or future generations. It is because the Messenger of Allah said, ‘Muslims as brothers are equal in the matters of lives. Even the small ones among them strive for the fulfilment of their responsibilities.’*

FEY (TO TAKE BACK)

These are the gains made by struggle. 20% of this is known as Khums.

AL KAFI – CHAPTER 130 - INTRODUCTION

Al-Kulayni, May Allah grant him blessing, has said the following: “Allah, the Most Holy, the Most High, has invented the whole world for His deputy as He (s.w.t.) said to His angels. ‘*When your Lord said to the angels, “I am appointing someone as my deputy on earth. . . .”*’ (2:30). The whole world was for Adam (a.s.) and after him it belonged to the good ones among his descendents and his successors. Whatever their enemies had taken away from them (a.s.) and came back to them (a.s.) **through war or conquest** is called “Fey’(taken back). Such properties belong to Allah (s.w.t.), the Messenger (s.a.w.w.) and the relatives of the Messenger (s.a.w.w.). **It is the property taken back from others by force.** However, whatever may come to them without the use of force and resources such as horses and man, it is called ‘*al-Anfal*’. Such properties belong to Allah and the Messenger only and no one else will have any share in it. Others can have shares only in what is acquired through fighting.

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ

السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا
يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانِ وَاللَّهُ عَلَى 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.

The near of kin are those from among the Family of the Holy Prophet (s.a.w.w.) and not those of the general populace. So said our Master (a.s.):

AL KAFI - H 1411, Ch. 130, h 2

الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن
أبان، عن محمد بن مسلم عن أبي جعفر عليه السلام في قول
الله تعالى: " واعلموا أنما غنمتم من شئ فإن لله خمسة و
للرسول ولذي القربى " قال: هم قرابة رسول الله صلى الله
عليه وآله والخمس لله وللرسول ولنا

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most High: "Abu Ja'far, recipient of divine supreme covenant, has said, 'You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger (of Allah), the Dhi al-Qurba' (relatives)," (8:41) "The Imam said, 'It refers to the relatives of the Messenger of Allah. Al-Khums (one fifth) belongs to Allah, the Messenger (of Allah) and to us.'"

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى 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):

AL KAFI - H 1410, Ch. 130, h 1

علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبان بن أبي عياش، عن سليم بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول: نحن والله الذين عنى الله بذئ القربى، الذين قرنهم الله بنفسه ونيبه صلى الله عليه وآله، فقال: " ما أفاء الله على رسوله من أهل القرى فله وللرسول ولذئ القربى واليتامى والمساكين " منا خاصة ولم يجعل لنا سهما في الصدقة، أكرم الله نبيه وأكرمنا أن يطعمنا أو ساخ ما في أيدي الناس

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Aban ibn abu 'Ayyash from Sulaym ibn Qays who has said the following: "I heard Amir al-Mu'minin Ali, recipient of divine supreme covenant, say, 'We, by Allah, are the ones to whom Allah has

*referred by the words Dhi al-Qurba' (relatives) and He has brought us near to Himself and His Holy Prophet saying, "Whatever Allah grants to His Messenger (out of the property) of the people of the towns, belongs to Allah, the Messenger, the Dhi al-Qurba' (relatives), the orphans, the destitute." (59:7) **It applies to such persons from us exclusively.** In the charity no portion is appropriated to us. It is the way Allah has honoured His Holy Prophet and has honoured us instead of feeding us the filthy things in the hands of people."*

The purpose of Khums, according to the above evidence, is to strengthen the economic situation of the Family of the Holy Prophet (s.a.w.w.) 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 Family of the Holy Prophet (s.a.w.w.). The Family members of the Holy Prophet (s.a.w.w.) are actually the recipients of this tax.

The Family of the Holy Prophet (s.a.w.w.) are prohibited from taking Zakaat and hence have no share in it whatsoever. Conversely, the Ummah, is not entitled to Khums and hence has no share in this whatsoever.

The Tax Payers and Recipients

The obligations of religion are either individual or collective i.e. 'Waajib Ul Ayni' of 'Waajib Ul Kifayi'. An individual obligation is one whereby every individual is obligated to do it. For instance the five daily prayers, fasting in the month of Ramadhan, etc. A collective obligation is one where if one person, or a group of persons were to perform it, then there would be no obligation on the rest of the community to do it.

The fact that Khums is an individual obligation is so well established that no one will ever dispute it. Not a single person is free from this obligation. In fact, no Mujtahid has ever declared it to be a collective obligation. **This means that the tax collector is as obligated to pay Khums as the taxpayers are.**

QUESTIONS

Have you ever seen a tax collector pay Khums? If he does not, then why not? Surely it is an obligation on him as well.

If he pays it, then who does he pay it to? Himself or to someone else? If he is paying to someone else

then **that** is the person we should also be paying to and not to him.

Or are the tax collectors playing games with religion whereby Khums has been declared an individual obligation on the people but they themselves regard it as a collective obligation, and are therefore exempt from it?

When I look around, sometimes I see some Seyyids also paying Khums. Eh? What is going on here? They are supposed to be the recipients and not the payers now are they? And when I look at some of the tax collectors I see some non-Seyyids collecting Khums from them. Surely they should be paying it and not collecting it.

Comment : The glass is upside down.

Chapter Two

THE TAX COLLECTORS

It has been proven from the Verses 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. There should no longer 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.

Now that questions have been raised about Khums, it becomes necessary for us to ensure that what belongs to the Holy Imam (a.s.) does in fact reach him. There are only two ways of doing 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 appointed 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 claimed to be representatives 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 people regard as their teacher or one who achieves a degree from a university of Qum, we should hand over our Khums to him. Not a single tax collector 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.

QUESTIONS

Who appointed these tax collectors for the major occultation? Imam Mahdi (a.s.) certainly did not.

Who authorised the collection of khums by these tax collectors? Imam Mahdi (a.s.) certainly did not.

If these tax collectors claim to be the representatives (Naaibs) of the Imam Mahdi (a.s.), then how come they do not hand over the Khums to him (a.s.) when they meet him?

If they say that they never meet him, then why are they collecting his (a.s.) money?

When some of these tax collectors die, a booklet is published after them giving instances of their meetings with Imam Mahdi (a.s.) during their lifetime. How come none of these instances ever reveal them handing over the tax collected to him (a.s.)?

When some of these tax collectors die, then how comes their surplus monies left over from their collection never gets passed over to the next collector? It simply gets used up by the people that surrounded him.

Why do they divide Khums distribution into two halves whereby one half is for the Seyyids and the other half is spent on other projects etc., when the statement of the Holy Imam (a.s.) is indicating otherwise?

AL KAFI - H 1413, Ch. 130, h 4 (EXTRACT)

وله نصف الخمس كمالا ونصف الخمس الباقي بين أهل بيته، فسهم لآبائهم وسهم لمساكينهم وسهم لأبناء سبيلهم يقسم بينهم على الكتاب والسنة ما يستغنون به في سنتهم، فإن فضل عنهم شيء، فهو للوالي وإن عجز أو نقص عن استغنائهم كان على الوالي أن ينفق من عنده بقدر ما يستغنون به في سنتهم، فإن فضل عنهم شيء

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: “Fifty percent of al-Khums (one fifth) belongs to him, the Imam (Leader with Divine Authority). The other fifty percent of al-Khums belongs to his (the Holy Prophet’s) family members. One portion is for the orphans thereof, one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the Book and the Sunnah. The limit is an amount that can suffice for their expenses for a

whole year. If anything is left extra it will go to the Wali, (Leader with Divine Authority). In the case of deficit the Wali is responsible for providing and paying the deficit to meet their needs.

According to this, the whole of it is for the Family of the Holy Prophet (s.a.w.w.) and not just half of it. If half of it is then used to finance certain project would this not amount to **misappropriation of funds?**

Let us now take a look back at the incident regarding the Garden of Fadak, which was the first instance whereby these rights of the Family of the Holy Prophet (s.a.w.w.) was deprived of them and diverted towards the running of the government of the time.

AL KAFI - H 1414, Ch. 130, h 5 (EXTRACT)

علي بن محمد بن عبدالله، عن بعض أصحابنا أظنه السيارى، عن علي بن أسباط قال: إن الله تبارك وتعالى لما فتح على نبيه صلى الله عليه وآله فذك وما والاها، لم يوجف عليه بخيل ولا ركاب فأنزل الله على نبيه صلى الله عليه وآله " وأت ذا القربى حقه فلم يدر رسول الله صلى الله عليه وآله من هم، فراجع في ذلك جبرئيل وراجع جبرئيل عليه السلام ربه فأوحى الله إليه أن ادفع فذك إلى فاطمة عليها السلام، فدعاها رسول الله صلى الله عليه وآله فقال لها: يا

فاطمة إن الله أمرني أن أدفع إليك فدك، فقالت: قد قبلت يا رسول الله من الله ومنك. فلم يزل وكلاؤها فيها حياة رسول الله صلى الله عليه فلما ولي أبو بكر أخرج عنها وكلاءها، فأنته فسألته أن يردها عليها، فقال لها: انتيني بأسود أو أحمر يشهد لك بذلك، فجاءت بأمير المؤمنين عليه السلام وام أيمن فشهدا لها فكتب لها بترك التعرض، فخرجت والكتاب معها فلقيها عمر فقال: ما هذا معك يا بنت محمد؟ قالت كتاب كتبه لي ابن أبي قحافة، قال: أرينيه فأبت، فانتزعه من يدها ونظر فيه، ثم تفل فيه ومحاه وخرقه، فقال لها: هذا لم يوجف عليه أبوك بخيل ولا ركاب؟ فضعي الحبال في رقابنا فقال له المهدي: يا أبا الحسن حدها لي، فقال: حد منها جبل احد، وحد منها عريش مصر، وحد منها سيف البحر وحد منها دومة الجندل، فقال له، كل هذا؟ قال: نعم يا أمير المؤمنين هذا كله، إن هذا كله مما لم يوجف على أهله رسول الله صلى الله عليه وآله بخيل ولا ركاب، فقال كثير، وأنظر فيه

*Ali ibn Muhammad ibn 'Abd Allah has narrated from certain person of our people (that I think is al-Sayyari) from Ali ibn Asbat who has said the following: "He (the Imam) said, 'Allah, the Holy, the Most High, granted victory to His Holy Prophet, recipient of divine supreme covenant, and **the land of Fadak and its surrounding areas came under his control without any armed struggle.** Allah sent a message to His Holy Prophet, recipient of divine supreme covenant. It said, "Give the relatives*

*their rights.” The Messenger of Allah did not know who they were. He turned to Jibril to find out and Jibril turned to his Lord for the answer. **Allah then sent revelation to him to give possession of Fadak to Fatimah**, recipient of divine supreme covenant. Thereupon, the Messenger of Allah called Fatimah, recipient of divine supreme covenant, and said to her. “O Fatimah, Allah has commanded me to give possession of Fadak to you.” She then said, “O Messenger of Allah, I have accepted the offer from Allah and from you.” **Thereafter her representatives lived there during the lifetime of the Messenger of Allah.** When abu Bakr took control he expelled her representatives there from. She went to Abu Bakr and asked him to reverse his decision and return Fadak to her but he said to Fatimah, recipient of divine supreme covenant, “Bring to me a black or white person to testify that Fadak belonged to you.” Fatimah, recipient of divine supreme covenant, brought Amir al-Mu’minin Ali, recipient of divine supreme covenant, and ‘Umm Ayman who both testified in favour of Fatimah, recipient of divine supreme covenant. He then wrote, **“Fatimah must not be disturbed in the matters of Fadak.”** Fatimah, recipient of divine supreme covenant, then left with the document. On the way **‘Umar** came from the opposite direction and asked, “What is it in*

*your hand, O daughter of Muhammad?" Fatimah, recipient of divine supreme covenant, said, "It is a document that Ibn Abu Quhafa (Abu Bakr) has written for me." He said, "Show it to me." Fatimah, recipient of divine supreme Covenant, refused to hand it over to him but **he snatched it away from her hand and read it. He then spat on it, wiped out its writing and tore it into pieces.** He said, "This was not captured by forces of the camels and horses of your father so that you can tie the rope around our necks." "Al-Mahdi said, 'O abu al-Hassan define for me the boundaries of Fadak.' The Imam said, 'On one side it borders the mountain of 'Uhud. On the other side is 'Arish Misr. Also it borders Sayf al-Bahr and on one of it's sides is Dawmat al- Jandal.' Then he asked the Imam, 'All of it?' He said, 'Yes, O Amir al-Mu'minin, this is all that came to the Messenger of Allah without the use of the forces of the camels and horses.' "He said, 'This is a large area but I will look into it.'"*

It has also been reported in history that Umar Ibn Khattab said to Abu Bakr, 'If you give this to her then how will you feed your army?'

Now, let us contrast this with the statements of one of the tax collectors of our time.

Agha e Khomeini wrote in his book 'Islamic Government and the rule of the Jurist': *the purpose for the imposition of such a tax (Khums) 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, defence, and economic development.*

Hmmm! No comment.

This diversion of religious tax funds to run the government of the time is nothing new. This also happened in the time of Prophet Isa (a.s.):

*He called together the priests and Levites and said to them, "Go to the towns of Judah and collect the money due annually from all Israel, to repair the temple of your God. Do it now." But the Levites did not act at once. Therefore the king summoned Jehoiada the chief priest and said to him, "Why haven't you required the Levites to bring in from Judah and Jerusalem the **tax imposed by Moses** the servant of the LORD and by the assembly of*

Israel for the Tent of the Testimony? - 2 Chronicles
24:5-6 (New International Version Of The Bible)

The diversion of Khums revenue away from the Family of the Holy Prophet (s.a.w.w.) at the time of the incident of the Garden of Fadak was so significant that it formed the official policy of the Ummayyid and the Abbasid governments. These governments carried on with this policy of considering the Khums monies as their right.

As is normally the case, when the government gets hold of the money, it seldom spends it on the people. Even when the Samarrah bombing took place, and the sarcophagus of the Holy Imam (a.s.) were turned into rubble, help was sought from UNESCO after declaring it as a cultural heritage site. Where was the Khums money then? Surely it is being collected in the name of the blessed son of this Holy Imam (a.s.)? Even the other holy sites are today being done up by people from outside of Iraq. Is the collection of Khums money a one way street?

THE USURPERS AND THEIR FATE

The Holy Quran also testifies that in the history 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 يَكْنُزُونَ 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,

Take a look at another Verse:

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِن جَاؤُوكَ
فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلن

يَضْرُوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم 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 53**.

وأما المتلبسون بأموالنا فمن استحل شيئاً منها فأكله فانما
يأكل النيران

*Those people who are aware of our rights and makes it permissible for himself or eats even a little bit from it then he has eaten **fire**.*

لعنة الله والملائكة والناس أجمعين على من أكل من مالنا
درهما حراما

The curse of Allah (s.w.t.) and the angels and all the people are on the one who eats from our right even one Dirham unlawfully.

من فعل شيئا من ذلك بغير أمرنا فقد استحل منا ما حرم
عليه، ومن أكل من أموالنا شيئا فانما يأكل في بطنه نارا
وسيصلى سعيرا

*Whoever does anything from that without our order making it permissible to himself what is prohibited and eats anything from our right then he is filling his stomach with fire and will burn in **Hell**.*

وأما ما سألت عنه من أمر من يستحل ما في يده من أموالنا
أو يتصرف فيه تصرفه في ماله من غير أمرنا، فمن فعل

ذلك فهو ملعون ونحن خصماؤه يوم القيامة وقد قال النبي صلى الله عليه وآله: المستحل من عترتي ما حرم الله ملعون على لساني ولسان كل نبي مجاب، فمن ظلمنا كان في جملة الظالمين لنا وكانت لعنة الله عليه، لقوله عز وجل " ألا لعنة الله على الظالمين

*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 Judgment we will be claimants against him. And so the Holy Prophet (s.a.w.w.) has said: 'Whoever permits himself this wealth which belongs to my family and Allah (s.w.t.) has forbidden it, the 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.**

Comment : "As soon as it was possible for you to misappropriate the Ummah's trust, you hastened to turn around and attack, and made a swift leap to snatch away whatever you could from the property meant for their widows and their orphans as a wolf snatches a wounded and helpless goat." – **Imam Ali (a.s.) - Nahj UI Balagah - Letter No. 41.**

Chapter Three

TAXABLE THINGS

Let us now look at the taxable things. The Holy Infallibles (as.) have guided us in this respect.

AL KAFI - H 1413, Ch. 130, h 4

علي بن إبراهيم بن هاشم، عن أبيه، عن حماد بن عيسى،
عن بعض أصحابنا، عن العبد الصالح عليه السلام قال:
الخمسة من خمسة أشياء من الغنائم والغوص ومن الكنوز
ومن المعادن والملاحة

*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

علي بن إبراهيم بن هشام، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج عن محمد بن مسلم، عن أبي جعفر عليه السلام أنه سئل عن معادن الذهب والفضة والحديد والرصاص والصفير، فقال: عليها الخمس

*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

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن الحسن بن عثمان، عن سماعة قال: سألت أبا الحسن عليه السلام عن الخمس فقال: في كل ما أفاد الناس من قليل أو كثير

*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

عدة من أصحابنا، عن أحمد بن محمد بن عيسى بن يزيد(1) قال: كتبت: جعلت لك الفداء تعلمني ما الفائدة وما حدها رأيك - أبقاك الله تعالى - أن تمن علي ببيان ذلك لكيلا أكون مقيما على حرام لا صلاة لي ولا صوم، فكتب: الفائدة مما يفيد إليك في تجارة من ربحها وحرث بعد الغرام أو جائزة

*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 which invalid prayer and fasting.' "He (a.s.) 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 1646

وروى الحسن بن محبوب، عن عبد الله بن سنان قال: " سمعت أبا عبد الله عليه السلام يقول: " ليس الخمس إلا في الغنائم خاصة

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

وروى أبو عبيدة الحذاء عن أبي جعفر عليه السلام أنه قال:
" أيما ذمي

اشترى من مسلم أرضا فعليه الخمس "

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, alum, 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.

Well, well, well! We have a situation here. When I look around I see much longer lists with the people. They say that even if my wife has five unused lipsticks from her make-up box, then one of it will have to be handed over to the tax collector as Khums. I wonder what they will do with it.

QUESTIONS

Why has the list been widened?

Has this been done to maximise the tax revenue?

Who gave them the authority to widen the list in the first place?

Comment : Human desires are limitless.

Chapter Four

HISTORICAL EVENTS

Khums is one of those things which was introduced by Abd ul Muttalib (a.s.), the grandfather of the Holy Prophet (s.a.w.w.), and continued in Islam. Acting upon a Command of Allah (s.w.t.) given to him (a.s.) in a dream, when Abd ul Muttalib (a.s.) rediscovered the well of Zamzam, he found in it many valuable things which were buried in it from the very remote past by the Ismailites when they feared that their enemies would usurp these. When Abd ul Muttalib (a.s.) found the buried treasure, he (a.s.) gave away its one-fifth (literally, khums) in the way of Allah (s.w.t.) and kept the remaining four-fifth to himself. Thus it became a custom in his family; and after the Hijrah of the Holy Prophet (s.a.w.w.), the same system was incorporated in Islam. Thus the first 'khums' was not given from the 'spoils of war', but from a buried treasure (which is one of the six items eligible for khums).

Those of you who are interested in history will know that when the Verse of Khums was revealed, the Holy Prophet (s.a.w.w.) distributed it among the Banu Hashim and this continued during his (s.a.w.w.) time. The fact that the Holy Prophet (s.a.w.w.) used to give the khums to his Hashimite relatives exclusively is beyond any doubt. - **At-Tabari, Tafsir, vol. 13.**

Even the descendants of Hashim's brothers (Abd ash-Shams and Nawfal) were excluded from the khums distribution. Jubayr bin Mut'im (a descendent of Nawfal) and Uthman bin Affan (a descendent of `Abd ash-Shams) were not given anything from the khums of Khaybar. Both came to the Holy Prophet (s.a.w.w.) and complained, "O Messenger of Allah! You have given [the khums] to Bani al-Muttalib but left us out although we and they are equally related to you." The Holy Prophet (s.a.w.w.) said, "The Bani al-Muttalib and Bani Hashim are one and the same." - **Sahihu I-Bukhari, vol. 4, p. 240; vol. 5, 375. Also see at-Tabari, Tafsir, vol. 13** – The above has been taken from the book 'Khums' by S. M. Rizvi.

After the time of the Holy Prophet (s.a.w.w.), the government of the time decided that it was 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 Fadak.**

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 financial 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.) as well.

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.

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.** For example, 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 Taef 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?'

With the government collecting the tax as well, the Imam (a.s.) decided to forgive his right on the Shiites by giving them double taxation relief.

MAN LA YAHZUR AL FAQIH – H 1659

وروي عن يونس بن يعقوب قال: " كنت عند أبي عبد الله عليه السلام فدخل عليه رجل من القمطين فقال: جعلت فداك تقع في أيدينا الأرباح والأموال وتجارات نعرف أن حقك فيها ثابت وإنا عن ذلك مقصرون؟ فقال عليه السلام: ما أنصفناكم إن كلفناكم ذلك اليوم "

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'.

The period of the Imams (a.s.) after Imam Ja'far Al Sadiq (a.s.) was even more difficult as they (a.s.) used to be under the scrutiny of the hostile governments of their time. 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 themselves and so usurped all

the wealth and refused to hand it over to Imam Al Ridha (a.s.) who cursed them in return.

The Disastrous Business Deal

Let us now take an incident from the history of the tax collectors. In the year 1804, Abbas Mirza the Shah of Iran had a serious problem on his northern border with Russia when war broke out. Since he did not have enough soldiers to repel the Russian army, he approached the ruling Marja of the time Sheykh Ja'far Kashif Ul Ghita to declare Jihad so that it would become an obligation for the Shiites to participate in this war. **The Sheykh agreed on the condition that the Shah would allow the priests to collect the religious tax of Khums.** The deal was struck and Jihad was declared. This was then ratified by other priests of Najaf and Isfahan, like Mullah Ahmad Naraq. The war lasted nine years and despite the support of the religious authorities and thousands of Shiites losing their lives in the hope of Paradise, the Shah lost the war and had to make many concessions. The treaty of Gulistan was signed in 1813 giving away all the Caucasian provinces to the Russians. The Persian Empire became smaller.

A couple of years later an extraordinary event took place. Mirza Muhammad Nishapuri Akhbari promised Fath Ali Shah, the death by supernatural means of Tsitianov, the Russian General then besieging Baku, in return for the Akhbari doctrine being made the official creed of Iran. The Shah agreed, and Mirza Muhammad started his prayers. After forty days, Tsitianov's head was presented to Fath Ali Shah. The Shah did not keep his end of the bargain as he realised that it was beyond his ability to reverse the power of the tax collectors. Fearing that Mirza Muhammad's extraordinary powers would be turned against him, Fath Ali Shah exiled him to Iraq where he was set upon by the tax collectors of Kadhimain in 1816, killed, and his body was fed to the dogs. – **Moojan Momen – An Introduction To Shi'i Islam.**

Ten years later in 1826 they were at it again. They issued Fatwas declaring Jihad to be obligatory and opposition to it a sign of unbelief (Kufr). Fath Ali Shah was pressured into agreeing, as they threatened to take over his government if he refused. The outcome of this second war was as disastrous as the first. Although the priests supported the troops in the battle initially, after the first reverses they withdrew, and it was indeed one of their number, Mir Fattah, who betrayed Tabriz

into the hands of the Russians. And so the Shah signed the treaty of Turkomanчай in 1828, conceding further territory to the Russians. – **Moojan Momen – An Introduction To Shi'i Islam.**

And the Persian Empire was no more. The territory what is known as Iran is all there is left of it today.

QUESTIONS

If the Imam Mahdi (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?

Do you think that the tax collectors would hand it over to him (a.s.), when they do not even hand it over to the next collector after their death?

Do you reckon that the countless Shiites who died in the two Russo-Persian wars can be classified as martyrs on whom Paradise is obligatory, when the

sole purpose of the declaration of Jihad was the collection of Khums?

Can the authorisation for tax collection issued by Shah Abbas Mirza of Iran be a valid one?

If the authorisation of Shah Abbas Mirza of Iran was invalid, then how can the authorisations of the collectors, and the ones issued by them be valid?

And where does this now leave those who go around collecting tax monies for their projects based on the authorisation of the tax collectors whose own authorisation is questionable to say the least?

Comment : A bird in hand is worth two in the bush and cash is better than credit. Human life has indeed lost its value.

I wonder how powerful Iran would have been today if the whole of what is known today as the Soviet Underbelly been part of it? But then, the tax collectors wanted to collect their taxes and so they did, at the expense of the Persian Empire.

Chapter Five

LIFTING OF THE OBLIGATION

Let us now look at what we are supposed to do in this period of the major occultation of our Imam (a.s.). Shall we also bury it in the sand or put it in the river like some people used to do a thousand years ago? They may have been wrong in doing this from a practical point of view but they were certainly correct conceptually. They did not want this money to go to anyone else other than the Holy Imam (a.s.). They used to keep it under their pillow in the hope that the Holy Imam (a.s.) would make his appearance and they would then hand it over to him. They waited and waited but the Holy Imam (a.s.) did not come out of the occultation. This gave the opportunity for some priests to declare themselves as the deputies of the Holy Imam (a.s.) and authorise themselves for the collection of the tax. And so started the saga of the self-appointed, self-authorised tax collectors, which has continued till today.

'The Imams are not recorded as designating any single individual as their sole, let alone paramount, representative specifically for the purposes of carrying on community activities during any periods of their absence, let alone the upcoming occultation. Indeed, the agent of the Hidden Imam later recognised to have been the Imam's four sufara (representatives) were not recognised as such during this time even in Baghdad, the provinces and especially Qum. It would seem that Husayn Ibn Rawh was the first to have made such a claim. No such authority had been delegated and that the Imam, if he had failed to return on or before his fortieth birthday, was nevertheless, and therefore, expected to return soon enough' – **A. J. Newman, The Formative Period Of Twelver Shi'ism, Chapter Eight.**

These days we have agents coming out from every nook and cranny of the Shiite world. Does this not remind you of the days of the American Gold Rush?

But, this is crazy. If the Holy Imam (a.s.) had authorised this collection of tax from the Shiites, or even ordered it, then I could have been able to construe that they are actually performing Jihad in the way of the Holy Imam (a.s.) by collecting this

tax from the people. But this is clearly not the case, now is it?

Imam Ali (a.s.)'s Orders

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر (ع) انه قال: ان أمير المؤمنين (ع) حللهم من الخمس - يعني الشيعة - ليطيب مولدهم

*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 - Illul Sharia*

وبهذا الاسناد عن زرارة ومحمد بن مسلم وأبي بصير عن أبي جعفر (ع) قال: قال أمير المؤمنين (ع) هلك الناس في بطونهم وفروجهم لانهم لا يؤدون الينا حقنا، ألا وان شيعتنا من ذلك وابنائهم في حل

*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 - Illul Sharia

Imam Ja'far Al Sadiq (a.s.)'s orders

حدثنا احمد بن محمد رضي الله عنه، عن أبيه عن محمد بن احمد عن الهيثم النهدي، عن السندي بن محمد عن يحيى بن عمران الزيات، عن داود الرقي قال: سمعت أبا عبد الله (ع) يقول: الناس كلهم يعيشون في فضل مظلمتنا إلا أنا أحلنا شيعتنا من ذلك

Imam Jafar al Sadiq (a.s.) said: *Every one is living off what they have usurped from us but we have made is permissible for our Shias -Illul Sharia*

AL KAFI - H 1064, Ch. 105, h 3

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمر بن يزيد قال رأيت مسمعا بالمدينة وقد كان حمل إلى أبي عبدالله عليه السلام تلك السنة مالا فرده أبو عبدالله عليه السلام فقلت له: لم رد عليك أبي عبدالله المال الذي حملته إليه؟ قال: فقال لي: إني قلت له حين حملت إليه المال: إني كنت وليت البحرين الغوص فأصببت أربعمئة ألف درهم

وقد جنتك بخمسها بثمانين ألف درهم وكرهت أن أحبسها عنك وأن أعرض لها وهي حقك الذي جعله الله تبارك وتعالى في أموالنا، فقال: أو ما لنا من الأرض وما أخرج الله منها إلا الخمس يا أبا سيار؟ إن الأرض كلها لنا فما أخرج الله منها من شئ فهو لنا، فقلت له: وأنا أحمل إليك المال: كله؟ فقال: يا أبا سيار قد طييناه لك وأحللناك منه فضم إليك مالك، وكل ما في أيدي شيعتنا من الأرض فهم فيه محللون حتى يقوم قائمنا فيجيبهم طسق ما كان في أيديهم ويترك الأرض في أيديهم وأما ما كان في أيدي غيرهم فإن كسبهم من الأرض حرام عليهم حتى يقوم قائمنا، فيأخذ الأرض من أيديهم ويخرجهم صغرة. قال عمر بن يزيد: فقال لي أبو سيار: ما أرى أحدا من أصحاب الضياع ولا ممن يلي الأعمال يأكل حلالا غيري إلا من طيبوا له ذلك

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Umar ibn Yazid who has said the following: "I saw Misma' 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

محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن صباح الأزرق، عن محمد بن مسلم، عن أحدهما عليهما السلام قال: إن أشد ما فيه الناس يوم القيامة أن يقوم صاحب الخمس فيقول: يا رب خمسي، وقد طيبنا لشيعتنا لتطيب ولادتهم ولتركو ولادتهم

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 Judgment 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."

H 1425, Ch. 130, h 16

علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن ضريس الكناسي قال: قال أبو عبدالله عليه السلام: من أين دخل علي

الناس الزنا؟ قلت: لا أدري جعلت فداك، قال: من قبل خمسين
أهل البيت، إلا شيعتنا الاطيبين، فإنه محلل لهم لميلادهم

*Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Durays al-Kunasi who has said the following: "Once abu 'Abd Allah, recipient of divine supreme covenant, said, 'Why do people get in the course of adultery?' I said, 'I do not know, may Allah keep my soul in service for your cause.' He said, 'It is because of not paying our al-Khums (one fifth religious dues) **except our pure Shi'a. It helps clean their birth.**"*

Imam Al Mahdi (a.s.)'s orders

الكليني، عن إسحاق بن يعقوب فيما خرج إليه من الناحية
المقدسة على يد محمد بن عثمان العمري: وأما المتلبسون
بأموالنا، فمن استحل منها شيئاً فأكله فانما يأكل النيران،
وأما الخمس فقد ابيح لشيعتنا وجعلوا منه في حل إلى وقت
ظهور أمرنا لتطيب ولادتهم ولا تخبث

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 is 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 53, Wasail Al Shia, vol. 6, Chapter 4, Tradition 16.

This is truly incredible. Surely **ONE** statement of a Holy Imam (a.s.) should have been sufficient for us to act upon. But, for some reason the tax collectors also have decided to **IGNORE ALL** these statements. We have been led to believe that if we do not pay over the Khums monies to the tax collectors of our time then none of our wealth would be pure as we would be eating unlawful wealth and would end up in Hell. And so we keep on paying to them.

However, at this juncture I think that it would be prudent for me to clarify the fact that it is not forbidden to give Khums. Its obligation is what has been lifted from our necks. It has become *Mubah*. There is no authorisation of its collection and its distribution from the Holy Imams (a.s.). They (a.s.) are the only ones who can do this.

QUESTIONS

If the Holy Imams (a.s.) have lifted this obligation from us then how comes the tax collectors keep on insisting on our paying of this tax over to them? Surely they should at least listen to the written statement of Imam Al Mahdi (a.s.) whose monies they are supposed to be collecting.

Since the Holy Imam Mahdi (a.s.) does not want this tax to be collected from the Shiites, then who are they collecting it for?

Have any of the Imams (a.s.) authorised any of the tax collectors to re-impose the tax back on us?

Why are the tax collectors obligating us to pay this tax when the payment of it has been waived on us by the Holy Imams (a.s.)?

Comment : There was once the incident of Umar Ibn Khattab abrogating the *Tawaf Un Nisa* for the pilgrims of Hajj, thereby making their future children illegitimate.

And now this? O My God!

Chapter Six

SUMMARY

The following points come to my mind in the summarisation of this matter of Khums.

1. This is an unauthorised collection.
2. The tax collectors are all self appointed people.
3. They never hand this tax over to the real owner, Imam Mahdi (a.s.).
4. Imam Mahdi (a.s.) has lifted this obligation from the Shiites.
5. The tax collectors do not pay any tax. They only collect.
6. Half the money collected is spent on projects which have nothing to do with the Family of the Holy Prophet (s.a.w.w.) whose right it is.
7. They have widened the scope of the tax of their own accord.

8. When the tax collector dies, the money he collected does not get handed over to the next collector.
9. They are ignoring the restrictive orders and are still collecting it.
10. There are no instructions from the Holy Imams (a.s.) for the re-imposition of this tax.

It stands to reason that if I owe money to person 'A', then my debt does not get repaid if I were to instead hand over the money to person 'B' without the consent of person 'A'. We know for certain that the money we are handing over is not reaching Imam Mahdi (a.s.). In fact, they do not even claim that they are handing it over to him (a.s.).

So, why are we paying this tax over to them?

If I were to make unauthorised collections and then do not hand the money over to the person or the organisation on behalf of whom I claim to be making the collection, I would end up spending a lot of time behind bars.

Bashir Alidina

COMING SOON

- Questions on Ijtihad
- Questions on Taqleed
- Questions on Friday and Eid Prayers
- Questions on Chess
- Questions on The Third Testimony
- Questions on Titles

The Christians, instead of following the instructions of Prophet Isa (a.s.) took their religion from Saul (Now known as Saint Paul) the tax collector and built a huge Cathedral in his memory in Central London.

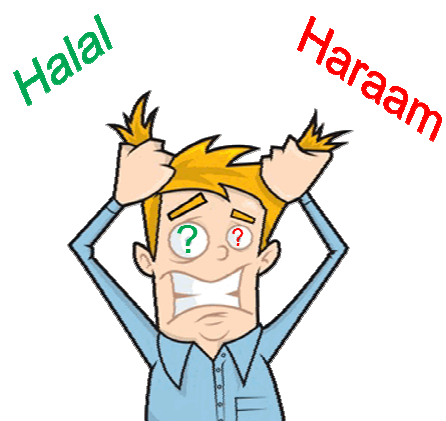
The Shiites, instead of following the instructions of Imam Mahdi (a.s.) took, and are still taking, their religion from the tax collectors and building huge centres in their memory.

Some people just never learn.

QUESTIONS

ON

IJTIHAD



Dedication

I hereby dedicate this book to my Master Imam Al Mahdi^{asws} whose order of referring to the narrators of Hadeeth is being ignored by the people.

THE HOLY IMAM AL MAHDI^{asws}'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوَصِّلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوَقُّعُ بِخَطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أَرْشَدَكَ اللَّهُ وَتَبَتَّكَ إِلَيَّ أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ جُتِيَ عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ

*Tradition from Imam Al-Mahdi^{asws} in a reply to Ishaq ibn Ya'qub:
"As far as newly occurring circumstances are concerned, you should refer to the narrators of our Hadeeth, for they are my proof over you and I^{asws} am Allah^{azwj}'s Proof."*

INDEX

INTRODUCTION	4
A BRIEF HISTORY	5
THE HAWZA COURSE	12
THE BOOK OF EMULATION	32
THE ACTIVITY	44
THE IJTIHAD OF UMAR IBN KHATTAB ^{la}	50
WILL THE MUJTAHID GO TO PARADISE	52
BEARING OF THE BURDEN	55
THE DEBATE	57
CONCLUSION	60
APPENDIX	62

INTRODUCTION

Ijtihad is the maximum effort of a jurist to enable him to get the presumption of a Sharia law. Whatever opinion that the Mujtahid finally concludes is regarded as sufficient both for himself and his emulators.

Note the operative word above – **Presumption**.

Religion is based on conviction, it is not based on doubt.

AL KAFI - H 2872, CH 165, h 7

أبي جعفر عليه السلام قال: لا ينفع مع الشك و الجحود عمل

The Holy Imam Muhammad Al Baqir^{asws} said: **'No deed with doubt and denial will be of any benefit.'**

A BRIEF HISTORY

THE FIRST MUJTAHID

The first one to reach a conclusion based on the tools of Ijtihad was **Iblees^{la}**.

AL KAFI - H 176, Ch. 19, h20

علي بن إبراهيم، عن أبيه، عن أحمد بن عبدالله العقيلي، عن عيسى بن عبدالله القرشي قال: دخل أبوحنيفة على أبي عبدالله عليه السلام فقال له: يا أبا حنيفة! بلغني أنك تقيس؟ قال: نعم قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين، فقاس ما بين النار والطين، ولو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، وصفاء أحدهما على الآخر

*Ali ibn Ibrahim has narrated from his father from Ahmad ibn ‘Abd Allah al-‘Aqili from ‘Isa ibn ‘Abd Allah al-Qurashi who has said the following: “Once, abu Hanifa came to see Imam abu ‘Abd Allah, recipient of divine supreme covenant, who said to abu Hanifa, ‘O abu Hanifa, do you practice analogy as I hear you do’? Abu Hanifa replied, ‘Yes, I do practice analogy.’ The Imam then said to him, ‘Do not practice it; **the first person who used analogy was Iblees** when he said, “Lord, you have created me from fire and created him from clay.” He analogised fire with clay. If he had compared the light in Adam and light of the fire, he would have learned about the difference between the two lights and the excellence of one over the other.”*

And so the foundation of Ijtihad was laid.

THE FIRST FATWA

As soon as the Holy Prophet^{saww} departed from this world, the followers of Iblees^{la} got together in a tent referred to as *Saqifa Bani Sa'da*. They used their intellect (*Aql*) that they needed a leader and got a consensus (*Ijma*) on a person called Abu Bakr^{la} as being the first Caliph.

This process of using the tools of Ijtihad - *Aql* and *Ijma*, led to the **first fatwa** of the first Caliph that if **Ali Ibn Abi Talib^{asws}** does not pay allegiance to the duly selected Caliph Abu Bakr^{la}, then it is obligatory for him^{asws} to be killed (***Wajib Ul Qatl***).

Take a look at these two references.

IBNE QUTAIBAH – AL IMAMIYA WAS SIYASAH – VOL 1

*Ali^{asws} refused to do Bay'at with Abu Bakr. Umar said to him^{asws}, 'You^{asws} are not free unless you give Bay'at.' They pulled him^{asws} out of the house and took him^{asws} to Abu Bakr who said, 'Give Bay'at.' Ali^{asws} said: 'What if I don't?' They said, '**By God! We swear we would cut off your neck.**'*

AL IHTIJAJ AL TABARSI – VOL 1

*Abu Bakr said to Qunfudh: 'If he, Ali^{asws} comes out, it is all right. If not, attack him, and **if he refuses to give allegiance, burn his house with its occupants.**' Qunfudh set out with his associates as ordered, attacked the house without warning, entered it and put a black rope around Ali^{asws}'s neck. Then they took Ali^{asws} to Abu Bakr. The black rope was still around his^{asws} neck. Umar was standing with a naked sword. Around Abu Bakr^{la} were his companions holding swords. Umar threatened him^{asws} and said: 'Do Bay'at!' Ali^{asws} answered: 'What if I don't?' Umar said: '**We shall kill you disrespectfully.**'*

WAS IMAM HUSAYN^{asws} KILLED BY A FATWA?

It is common knowledge among the Shiites that when Yazeed Ibn Muawiyah could not muster up an army to fight the Holy Imam Husayn^{asws}, he resorted to the chief Justice Qadhi Shurayh for a Fatwa based on the incident above. After a lot of wealth had exchanged hands, Qadhi Shurayh issued a Fatwa that – Because Ali Ibn Abi Talib^{asws}'s refusal to give allegiance to Abu Bakr made him *Wajib Ul Qatl*, therefore Husayn ibn Ali^{asws}'s refusal to give allegiance to Caliph Yazeed also makes him *Wajib Ul Qatl*.

And so thousands upon thousands gathered to kill the Master of the Youths of Paradise^{asws} in their blind emulation, whilst being fully aware that he^{asws} was one of the Masters of the Youths of Paradise.

Dangerous stuff eh? This Fatwa business.

Very dangerous stuff.

FATWA AGAINST THE HOLY IMAM MAHDI^{asws}?

With the religion that we have been led to believe in, being so different from the one taught by the Divine Imams of the Holy Ah Ul Bayt^{asws}, it is little wonder that very few people will heed the call of the Holy Imam Mahdi^{asws} when he^{asws} makes his appearance out of major occultation. Especially the presence of the Arabs will be virtually non-existent.

AL KAFI - H 939, Ch. 83, h 2

محمد بن يحيى والحسن بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل الأنباري، عن الحسن بن علي عن أبي المغزرا، عن ابن أبي يعفور قال سمعت أبا عبدالله عليه السلام يقول: ويل لطغاة العرب، من أمر قد اقترب، قلت: جعلت فداك كم مع القائم من العرب؟ قال: نفر يسير، قلت: والله إن من يصف هذا الأمر منهم لكثير، قال: لا بد للناس من أن يمحصوا ويميزوا ويغربلوا ويستخرج في الغربال خلق كثير

Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn 'Isma'il al-Anbari from al-Husayn ibn Ali from abu al-Mighra' from abu Ya'fur who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Woe to the rebellious Arabs. The matter is coming closer.' I then asked, 'May Allah keep my soul in service for your cause, how many people from the Arab nation will be there with al-Qa'im?' The Imam said, 'Just very few.' I then said, 'By Allah, those who speak of this matter are quite many in number!' The Imam said, 'People must be refined, distinguished and examined. A sifting process proves a great deal of people as useless.'"

And what about the Mujtahids, a lot of whom are Arabs?

In fact the situation of the Arabs is even worse than this.

BIHAR UL ANWAAR – V 52 – H 62

الْفَضْلُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِيهِ أَسْبَاطِ بْنِ سَالِمٍ عَنْ مُوسَى الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ اتَّقِ الْعَرَبَ فَإِنَّ لَهُمْ خَبْرَ سَوْءٍ أَمَا إِنَّهُ لَمْ يَخْرُجْ مَعَ الْقَائِمِ مِنْهُمْ وَاحِدٌ

*From Al Fazal Bin Asbaat from his father Asbaat bin Saalim from Musa Al Abbaar from Abu Abdullah^{asws} who^{asws} said: 'Let the Arabs be afraid for there is evil news for them. There will **not be a single one of them** who will come out with Al Qaim^{asws}'.*

BIHAR UL ANWAAR – V 52 – H 101

ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةَ وَ ذَرِيحِ الْمُحَارِبِيِّ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَقِيَ بَيْنَنَا وَ بَيْنَ الْعَرَبِ إِلَّا الدَّبْحُ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ

*Ibn Uqdat from Muhammad Bin Al Mufazzal Bin Ibrahim from Muhammad Bin Abdullah bin Zarara from Al Haaris bin Al Mughira and Zareeh Al Muharabi said that Abu Abdullah^{asws} said: 'Nothing will remain between us^{asws} and the Arabs except for **the slaughter**' – and he^{asws} pointed his^{asws} hand to his^{asws} throat.*

BIHAR UL ANWAAR – VOL 52 CH 27

قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

*The Holy Imam Muhammad Al Baqir^{asws} said: 'Al Qaim^{asws} will make a stand with **new ordinances, and a new Book and new judgments**, being harsh on the Arabs, will not deal will with them except by the sword, not sparing even one of them and will not take accusations against Allah^{azwj} from any accuser.'*

Now go and ask the Mujtahid Imams as to what Fatwa they would issue against the one who brings a new Religion and a new Book.

I repeat

Go and ask the Mujtahid Imams as to what Fatwa they would issue against the one who brings a new Religion and a new Book.

THE FIRST BOOK OF EMULATION

The first one to produce a book called 'Risala' was the Sunni Imam Shafei, as he was the one who invented the principles of Ijtihad.

'IJTEHAD' – AGHA MURTAZA MUTAHHARI

In his famous book, the "Risala" which was the first book to be written on the principles of Islamic jurisprudence (usul al-fiqh), (...) al-Shafi'i insists that the only valid ijtiḥad according to ḥadīth is qiyas

The common concept of the people is that this handy book of Islamic laws is their religion and that these are the laws of Allah^{azwj}'s Religion.

قَوِيلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوِيلٌ لَهُمْ مِمَّا كَتَبْتُمْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn -2:79

CONCLUSION

The foundation of Ijtihad was laid by Iblees^{la}. The result of this Ijtihad was that he^{la} became the eternally accursed and was thrown out of the gathering. He^{la} will be in eternal damnation in the lowest part of Hell along with his^{la} followers.

It was the followers of Iblees^{la} who gathered at *Saqifa* and produced the first Fatwa against the Divine Guide^{asws}. For this, they will also abide along with their master Iblees^{la} for all eternity.

KITAB SUALYM BIN QAYS AL HILALI – H 4

فقال علي عليه السلام: لست بقائل غير شيء واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الآخرين، ي جب في قعر جهنم في تابوت مقفل ، على ذلك الجب صخرة. فإذا أراد

الله أن يسعر جهنم كشف لك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره. قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، فرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغير سنتهم، أما أحدهما فهود اليهود والآخر نصر النصارى، وإبليس سادسهم. وفي الآخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاقدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا.

The Holy Imam Ali^{asws}: 'I do not say anything except for this one, I remind you for the sake of Allah^{azwj} O four people (Salman, Abu Dharr, Miqdad and Zubayr)! I am reminding you that I have heard the Holy Prophet^{saww} say: Surely, there will be one coffin of fire in which there will be twelve people – six from the Awwaleen (First ones) and six from the Aakhireen (End ones), that will be in a well which is in the bottom level of the Hell. And this coffin will be the one that will be locked.

There will be a stone kept on the well. Whenever Allah^{azwj} Wishes the Hell fire to be inflamed more, He will remove that stone from the top of the well. At that time the Hell will set alight with flames and heat of the well.'

*The Holy Imam Ali^{asws} continued: 'I asked the Holy Prophet^{saww} and you were present, who are the ones from Awwaleen (First ones?). He^{saww} replied: 'There will be Adam^{asws}'s son who killed his brother (Kabeel), and Pharaoh of Pharaohs (Firawn) and the one who argued with the Prophet Ibrahim^{asws} concerning God (Namrood) and two people of Bani Israeel who changed their Book and their Tradition – one of these two is the one who made a Jew a Jew (Samiri) and the other made a Christian a Christian (Paul). **Iblees will be the sixth of them.***

*And from the Aakhireen (Later ones) there is Dajjal, and these **five who are of Sahifa, and Kitab and are Jibt and Taghut. (Abu Bakr^{la}, Umar Ibn Khattab^{la}, Ma'az Bin Jaba^{la}, Ubaydullah Ibn Jarrah^{la} and Saalim Mawla^{la})**, O my^{saww} brother, who made an agreement and contract of enmity towards you^{asws}.*

And after me, they will overpower you. This one and this one (Until he counted and gave names).

It was the Sunni Imam Shafei, who invented the principles of Ijtihad and produced the first book of emulation.

Since then our boys have adopted his principles and have been producing their books of emulation until today, based on his principles.

'IJTEHAD' – AGHA MURTAZA MUTAHHARI

*'The Sunnis said that the valid proofs were four in number: the Book, the Sunna, ijma and ijihad (qiyas); the Shi`a said the valid proofs were four: the Book, the Sunna, ijma` and `aql (reason). **They merely substituted `aql for qiyas.'***

Ijtihad today, is the activity that has never been authorised by any of the Holy Imams^{asws}, and is actually based on the religion of the enemies of the Holy Ahl Ul Bayt^{asws}.

But, more than 90% of the Shiites today are on this religion. If you take this jurisprudence out, they will have no Sharia left.

Now what?

It looks like they have no choice now but to follow the order of the Holy Imam Mahdi.

THE HOLY IMAM AL MAHDI^{asws}'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوَصِّلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَيَّ فَوَرَدَ التَّوَقُّيعُ بِخَطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أَرْشَدَكَ اللَّهُ وَ تَبَيَّنَكَ إِلَيَّ أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَأَقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ جِئِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

*Tradition from Imam Al-Mahdi^{asws} in a reply to Ishaq ibn Ya'qub: "As far as newly occurring circumstances are concerned, you should refer to the **narrators of our Hadeeth**, for they are my proof over you and I^{asws} am Allah^{azwj}'s Proof."*

THE HAWZA COURSE

Heigh ho! Heigh ho! And its off to Hawza they go, to become Mujtahids, where they get taught twelve subjects.

(P.s. - This information has been taken from www.imamreza.net)

1. Mantiq (Logic)
2. Usul al-Fiqh (Principles of Jurisprudence)
3. Fiqh (Jurisprudence)
4. Tafsir al-Qur'an (Qur'an Exegesis)
5. 'Ulum al-Qur'an (Qur'an Sciences)
6. 'Ilm al-Hadith (The Study of Traditions)
7. 'Ilm ar-Rijal (Science of Narrators)
8. Tarikh (History)
9. Aqaid / Kalam (Theology)
10. Lughah (Language Studies)
11. Falsafa (Islamic Philosophy)
12. 'Irfan (Islamic Mysticism)

At the end of this they become experts in one of these subjects and are declared as qualified Mujtahids. They give the qualified one a certificate saying that 'Taqlaed is prohibited for him'. This means that other people can do his Taqlaed but he cannot be in someone else's. Most of the Mujtahids, if not all, become experts in *Fiqh*, for that is the subject that they do their Ijtihad in.

Psssst!

This Fiqh is based on the principles of Imam Shafei.

Remember?

QUESTION

I wonder why they have ignored the obligatory Taqleed of the Holy Infallibles^{asws}? (For more details read the article 'Questions On Taqleed' - <http://hubeali.com/online-english-books>)

Anyway, let us now examine these subjects being taught in the *Hawza* and what the Holy Infallibles^{asws} have said about them.

1. Mantiq (Logic)

This science bears a very close resemblance to the study of Logic at Western universities in the field of Mathematics or Philosophy. Mantiq is usually one of the first subjects to be taught at a Hawza.

But, is religion based on logic?

When you come to think of it, as an act of worship, Prayer is higher than a Fast. When a woman misses both of these acts of worship due to her monthly biological cycle, logically speaking, she should be making up her Prayers rather than her Fasts, or else if Prayers do not have to be paid back, then neither should the Fast.

But, according to religion she has to make up her Fasts and not her Prayers.

So much so for logic.

AL KAFI - H 171, Ch. 19, h15

محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، عن أبان بن تغلب عن أبي عبدالله عليه السلام قال: إن السنة لا تقاس ألا ترى أن امرأة تقضي صومها ولا تقضي صلاتها يا أبان ! إن السنة إذا قيست محق الدين

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan Yahya from 'Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "The Sunnah cannot be learned through analogy. Consider a woman who has to make up for her fasts missed but she does not have to make up for the prayers that she missed. O Aban, the use of analogy destroys religion."

THE HOLY IMAM^{asws} – ONE

MUJTAHID – NIL

2. Usul al-Fiqh (Principles of Jurisprudence)

*In the early days of Islam, scholars only relied on the Qur'an and hadith to understand the practical laws of Islam. They grouped all the traditions at their disposal based on jurisprudence issues. **It has therefore been said that the early jurist (faqih) was in fact no more than today's expert of Hadith (Muhadith).***

*In time though, a jurist had to be skilled in other sciences as well because many practical issues arose that were beyond the scope of just a literal interpretation of the Qur'an and hadith. There was now a need for a science that, for example, discusses not only the jurisprudence content of a Qur'an verse or hadith but also the general principle(s) behind it that jurists could adhere to **when deriving other laws on other issues.***

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. The Shiite Priests then adopted these principles and made them the foundation of their studies.

'IJTEHAD' – AGHA MURTAZA MUTAHHARI

*'The Sunnis said that the valid proofs were four in number: the Book, the Sunna, ijma and ijtihad (qiyas); the Shi'a said the valid proofs were four: the Book, the Sunna, ijma` and `aql (reason). **They merely substituted `aql for qiyas.'***

Most students of the Hawzas do their Ijtihad in Fiqh, the principles of which are from the Sunni Imam Shafei and have **nothing** to do with the teachings of the Holy Ahl Ul Bayt^{asws}.

This is one of the subjects that was NEVER taught by the Holy Imam Ja'far Al Sadiq^{asws}. There is a record of him^{asws} having taught approximately sixty seven subjects, and this one is **NOT** on that list.

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

*It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq^{asws} that: **'Whatsoever that does not come out from this Household is void.'***

And since this subject does not come from the Holy Household of the Holy Ahl Ul Bayt^{asws}, it is therefore invalid.

THE HOLY IMAM^{asws} – TWO

MUJTAHID - NIL

3. Fiqh (Jurisprudence)

*Fiqh (Jurisprudence) is a major (if not 'the major') science **around which most of the other subjects revolve**. The study of the practical laws of Islam and how to derive them is divided by areas of jurisprudence such as purification, prayers, fasting, hajj, marriage, trade, etc.*

What can one say about the conclusions derived based on the principles of the Sunni Imam Shafei?

All these rules and regulations that get published in the books of emulation are based on these principles of jurisprudence. Since the principles are void, therefore the end result of these cannot possibly be valid.

WASAAIL AL SHIA – H 33193

[33193] 43 - محمد بن محمد المفيد في (المجالس) عن الصدوق ، عن محمد بن الحسن بن الوليد ، عن الصفار ، عن يعقوب بن يزيد ، عن حماد بن عيسى ، عن حماد بن عثمان ، عن زرارة بن أعين ، قال : قال لي أبو جعفر محمد بن علي (عليهما السلام) : يا زرارة ! إياك وأصحاب القياس في الدين ، فانهم تركوا علم ما وكلوا به ، وتكلفوا ما قد كفوه ، يتأولون الأخبار ، ويكذبون على الله عزّ وجلّ ، وكأني بالرجل منهم ينادى من بين يديه ، فيجيب من خلفه ، وينادى من خلفه ، فيجيب من بين يديه ، قد تاهوا وتحيروا في الأرض والدين .

H 33193 – Muhammad Bin Muhammad Al Mufeed in Al Majaalis from Al Sadouq, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Saffar, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hamaad Bin Uthman, from Zararah Bin Ayn who said, 'Abu Ja'far Muhammad Bin Ali^{asws} said to me: 'O Zararah! Beware of people of analogy in religion, for they have avoided the knowledge that they had been ordered to acquire, and strove for that which they had been told to avoid. They interpret the Akhbaar (Hadeeth), and they forge lies against Allah^{azwj} Mighty and Majestic, and they are like those if called from their front, they answer from the back, and if called from the back, they answer from the front. They follow desires and are confused in the earth and Religion'.

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربيعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq^{asws} that: 'Whatsoever that does not come out from this Household is void.'

And since this subject is based on the principles that do not come from the Holy Household of the Holy Ahl Ul Bayt^{asws}, it is therefore void.

THE HOLY IMAM^{asws} – THREE

MUJTAHID - NIL

4. Tafsir al-Qur'an (Qur'an Exegesis)

'Ilm al-Tafsir, or "the science of Qur'an exegesis" is usually a systematic (either sequential or thematic) exegetical study of the Qur'an's verses. This subject is widely studied by all Hawza students and one who chooses to specialize in this field becomes a mufassir or commentator of the Qur'an.

The two main commentaries that form part of the course are: -

TAFSEER E NAMOONA – This is taught to lower level students. This is a work that was carried out under the direction of Agha Makarim Shirazi by more than a dozen Priests. This commentary reflects the comments of Shiite as well as Sunni commentators (like Syed Qutb etc.) and is therefore **a mixture of truth and falsehood**.

SURAH AL BAQARAH – VERSE 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And do not mix up the truth with the falsehood, nor hide the truth while you know (it)

TAFSEER AL MIZAN – This is the commentary of Agha Muhammad Hussein Tabatabaie that is taught to higher level students. This commentary of his is based on theological and philosophical considerations.

Both of these are nothing but opinions, however an educated opinionated work it may be.

BIHAR UL ANWAAR – CH 89 H 15 – TAFSEER AYYASHI

عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُ عَنِ الْحُكْمَةِ قَالَ مَنْ حَكَمَ بَرَأْيِهِ بَيْنَ اثْنَيْنِ فَقَدْ كَفَرَ وَمَنْ فَسَّرَ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ

*It has been narrated from Ammar Bin Musa who asked Abu Abdullah^{asws} about the ordinances. He^{asws} said: 'Whoever gives a ruling between the two has disbelieved. **Whoever interprets a Verse from the Book of Allah^{azwj} has disbelieved.***

BIHAR UL ANWAAR – CH 89 H 20

عَنِ النَّبِيِّ ص قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ وَقَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَاصَابَ فَقَدْ أَخْطَأَ

*The Holy Prophet^{saww} said; 'Whoever speaks from the Quran without knowledge let him take his place in the fire.' And he^{saww} said: '**Whoever speaks from the Quran by his opinion has erred.**'*

AL KAFI - H 549, Ch. 22, h1

عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن أيوب بن الحر وعمران بن علي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: نحن الراسخون في العلم ونحن نعلم تأويله

*A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ayyub ibn Hurr and 'Imran ibn Ali from abu Basir from Abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "**We are the people well-established in knowledge and we are the ones who know how to interpret it.**"*

AL KAFI - H 184, Ch. 20, h6

محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عن حدثه، عن المعلى بن خنيس قال: قال أبو عبد الله عليه السلام: ما من أمر يختلف فيه اثنان إلا وله أصل في كتاب الله عز وجل ولكن لا تبلغه عقول الرجال

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.'"

Hey wait a minute! If man's power of intelligence is not able to find it, then it is pointless to ask what they have found out so far over a thousand years eh?

Eh?

THE HOLY IMAM^{asws} – FOUR

MUJTAHID - NIL

5. 'Ulum al-Qur'an (Qur'an Sciences)

Unlike Tafsir al-Qur'an which explains and discusses the 6000+ verses of the Qur'an themselves, this science studies the Qur'an holistically. For example, the Qur'an's history, how it was revealed, the reasons that prompted revelations, how it was compiled, by whom and when, its preservation through the ages, the variations in its readings, the classification of verses into various categories etc.

There is nothing more controversial than this subject. After having learnt this subject, **the Priests refuse to talk about the matter of the preservation and the question of alterations in the Holy Quran.** Try it and see for yourself.

There are over two thousand Hadeeth on the subject of alteration alone, but the Holy Quran as it stands with us is sufficient for us as Proof.

AL KAFI - H 602, Ch. 35, h1

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدام عن جابر قال: سمعت أبا جعفر عليه السلام يقول: ما ادعى أحد من الناس أنه جمع القرآن كله كما أنزل إلا كذاب، وما جمعه وحفظه كما نزله الله تعالى إلا علي بن أبي طالب عليه السلام والأئمة من بعده عليهم السلام

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Amr ibn abu al-Miqdam from Jabir who has said that he heard abu Ja'far,

recipient of divine supreme covenant, say the following: **“No one from the people has claimed to have collected the whole of the Holy Quran as it was revealed. If anyone comes up with such a claim, he is a liar. No one collected this Holy Book and memorized it as Allah, the Most Holy, the Most High, revealed it except Ali ibn abu Talib, recipient of divine supreme covenant, and 'A'immah after him.”**

BIHAR UL ANWAAR – VOL 52 CH 27

قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

The Holy Imam Muhammad Al Baqir^{asws} said: ‘Al Qaim^{asws} will make a stand with **new ordinances, and a new Book and new judgments**, being harsh on the Arabs, will not deal will with them except by the sword, not sparing even one of them and will not take accusations against Allah^{azwj} from any accuser.’

BIHAR UL ANWAAR – VOL 89 P 74

قال جعفر بن محمد الصادق عليه السلام: أما والله لو قرئ القرآن كما انزل لالفيتمونا فيه مسمين كما سمي من كان قبلنا، وقال عليه السلام: نزل القرآن أربعة أرباع: ربع فينا، وربع في عدونا، وربع قصص وأمثال، وربع قضايا وأحكام، ولنا أهل البيت فضائل القرآن .

So said Ja'far Bin Muhammad The Truthful^{asws}: **'By Allah! If the Quran were to be read the way in which it was revealed you would have found our names therein the way the names of the previous people are found.'** And then he^{asws} said: 'The Quran has been revealed in four parts – A quarter of it is for us, a quarter is for our enemies, a quarter of it is stories and parables and a quarter of it is law and ordinances, and **for us the people of the Household are the virtues of the Quran.'**

BIHAR UL ANWAAR – VOL 52 H 85

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لأنه يخالف فيه التأليف

It has been narrated by Jabir from Abu Ka'far^{asws} that: 'When the 'Al Qaim^{asws} of the Household of the Prophet^{sawww} makes a stand he will teach the people the Quran as it was Revealed by Allah^{azwj}. It will be a problem for those who had memorized it as it is today, for **it will in a different order.'**

Are there any Verses from the Holy Quran which have not been explained by the Holy Infallibles^{asws}?

THE HOLY IMAM^{asws} – FIVE

MUJTAHID - NIL

6. 'Ilm al-Hadith (The Study of Traditions)

'Ilm al-Hadith (or the Science of Hadith) is not about the narrations or traditions themselves; rather it discusses the history of traditions, their compilation and classification, their collection and preservation, and so forth.

Well! Well! Well! Isn't this an obvious giveaway? Read the above passage again.

'Ilm al-Hadith (or the Science of Hadith) is not about the narrations or traditions themselves'

And so the qualified people come out of the Hawzas being **totally unaware** of what the Messenger of Allah^{saww} has said. Neither are they aware of what any of the Holy Imams^{asws} have said either.

Don't believe me? Well, you have seen for yourself that I have been writing a series of papers on questions that arise on various matters, including this one, and **so far no Priest has been able to refute any of the arguments contained therein.**

This is because they have studied all the subjects that have **nothing** to do with the Holy Infallibles^{asws}, and what they have not learnt is what they should have learnt in the first place.

They know more about the people who narrated the Hadeeth from the Holy Imams^{asws}, than they do about the Hadeeth itself. This is like admiring the design and artwork surrounding a copy of the Holy Quran, and the quality of its paper, and the ink and the fonts used, whilst not bothering to read the Holy Quran itself.

What kind of expertise is that and what kind of expert would you end up as, after this?

AL KAFI - H 207, Ch. 22, h9

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن أبي إسماعيل إبراهيم بن إسحاق الأزدي، عن أبي عثمان العبدوي، عن جعفر، عن آبائه، عن أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله لا قول إلا بعمل، ولا قول ولا عمل إلا بنية، ولا قول ولا عمل ولا نية إلا بإصابة السنة.

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu 'Isma'il Ibrahim ibn Ishaq al-Azdi from abu 'Uthman al-'Abdi from Ja'far from his ancestors from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following: "The messenger of Allah has said, 'There are no words without action, there are no words or actions without intention and **there are no words, actions and intentions without learning the Sunnah.**"

AL KAFI - H 208, Ch. 22, h10

علي بن إبراهيم، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال: ما من أحد إلا وله شرة وفترة فمن كانت فترته إلى سنة فقد اهتدى ومن كانت فترته إلى بدعة فقد غوى.

Ali ibn Ibrahim has narrated from his father from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following: "There is no one without excitement and calmness. **Whoever's calmness leads him toward the Sunnah, is rightly guided, but if it leads him toward innovations then he has gone astray.**"

TAFSEER IMAM HASSAN AL ASKARI^{asws} – S 26

26 - وأما قول أمير المؤمنين (عليه السلام) فهو قوله: يا معشر شيعتنا والمنتحلين - مودتنا - إياكم وأصحاب الرأي، فإنهم أعداء السنن، تفلتت منهم الاحاديث أن يحفظوها وأعيتهم السنة أن يعوها، فاتخذوا عباد الله خولا، وماله دولا، فذلت لهم الرقاب وأطاعهم الخلق أشباه الكلاب، ونازعوا الحق أهله، وتمثلوا بالائمة الصادقين وهم من الجهال والكفار والملاعين، فسئلوا عما لا يعلمون، فأنفوا أن يعترفوا بأنهم لا يعلمون، فعارضوا الدين - بأرائهم فضلوا وأضلوا.

And the words of the Commander of the Faithful^{asws}: 'O group of our Shiites and the claimants to be those that love us^{asws}, **beware of the people of opinion for they are the enemies of the Sunnah. Hadeeth have run away from their memories and they have tired of protecting the Sunnah. They have taken the servants of Allah^{azwj} as their followers and their wealth to be their own riches. After having witnessed this, a lot of people have become obedient to them just like dogs. They have snatched away the rights from the rightful people and have become like the true Imams and they are from the ignorant ones and the unbelievers and the accursed. When they are asked about something they don't know about, they do not admit their ignorance, but make use of opinion and go astray and lead others astray.'**

THE HOLY IMAM^{asws} – SIX

MUJTAHID - NIL

7. 'Ilm ar-Rijal (Science of Narrators)

Ilm ar-Rijal is, literally, "The Science of People". Any tradition (hadith) is usually made up of two parts: a header (called isnad or sanad) and the main text or narration itself (called matn). The header lists the chain of narrators, which is crucial in identifying the original source of a hadith and verifying its authenticity.

'Ilm ar-Rijal, as an off-shoot of 'Ilm al-Hadith, studies the individual lives of narrators to check their trustworthiness. This in turn is used as one factor (amongst others) in concluding the authenticity of narrations. Sometimes a narrator may be unknown and his history may simply be lost in time.

Here we go again. **This is another subject that was NEVER taught by the Holy Imam Ja'far Al Sadiq^{asws}.**

The first one to teach this was the Sunni Imam Abu Hanifa, and since then, the Shiite Priests have adopted this among themselves and have become experts in this field. **One of the prominent ones has actually written over forty volumes on this subject.**

I wonder if that makes him the father of wisdom or the father of ignorance?

They ask, 'How come in every Hadeeth a number of narrators are mentioned and this is how it should be, if there was no need to study their characters in detail?'

WASAAIL AL SHIA – H 33259

[33259] 14 - وعن علي بن إبراهيم ، عن أبيه ، وعن أحمد بن محمد ابن خالد ، عن النوفلي ، عن السكوني ، عن أبي عبدالله (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : إذا حدثتم بحديث فأسندوه إلى الذي حدثكم ، فإن كان حقا فلكم ، وإن كان كذبا فعليه .

H 33259 – *And from Ali Bin Ibrahim, from his father, and from Ahmad Bin Muhammad Ibn Khalid, from Al Nawfaly, from Al Sakuni, from Abu Abdullah^{asws}, said: 'The Commander of the Faithful^{asws} said; 'When you narrate Hadeeth, then mention its chain (of narrators). If it was the truth then it is to you (its reward), and if it was false it is to them (its punishment).'*

So much so for Ilm Ul Rijaaal, eh?

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq^{asws} that: 'Whatsoever that does not come out from this Household is void.'

And since this subject does not come from the Holy Household of the Holy Ahl Ul Bayt^{asws}, it is therefore void.

This is such a bogus subject. But, the Priests go out of their way to justify their learning of this subject of the enemies of the Holy Ahl Ul Bayt^{asws}. They use the following Verse for it: -

SURAH AL HUJURAAT – VERSE 6

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

*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 - 49:6*

Can you believe it? Allah^{azwj} Tells them to look into the report, and they end up looking into the reporters instead! The narrator has already been classified as an evil-doer, so what is the point of looking into him?

Talk about flying off on a tangent. The rules of ascertaining reports have been given out clearly by the Holy Imams^{asws}. Take a look at one of them: -

AL KAFI - H 203, Ch. 22, h5

محمد بن إسماعيل، عن الفضل بن شاذان، عن ابن أبي عمير، عن هشام بن الحكم وغيره، عن أبي عبدالله عليه السلام قال: خطب النبي صلى الله عليه وآله بمنى فقال: أيها الناس ما جاءكم مني يوافق كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله.

Muhammad ibn 'Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr from Hisham ibn al-Hakam and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "The Holy Prophet^{saww} once addressed the people in Mina (a place in Makka) saying, 'O people, whatever comes to you in the form of

my Hadith, if it agrees with the Holy Book of Allah, it is genuine, but whatever comes to you that does not agree with the book of Allah you must know that I have not said it.”

And before you even say it – No sir! This is not a circular argument.

AL KAFI - H 549, Ch. 22, h1

عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن أيوب بن الحر وعمران بن علي، عن أبي بصير، عن أبي عبدالله عليه السلام قال: نحن الراسخون في العلم ونحن نعلم تأويله

*A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ayyub ibn Hurr and 'Imran ibn Ali from abu Basir from Abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: **“We are the people well-established in knowledge and we are the ones who know how to interpret it.”***

The argument that they bring is that how can we say that a particular Hadeeth agrees with the Holy Quran unless we know the Holy Quran in the first place.

What the Holy Imam^{asws} is saying is that even the Holy Quran is to be learnt according to Hadeeth. **It is their^{asws} explanation that is the correct one. The opinions of the Mujtahids are worth zilch.**

THE HOLY IMAM^{asws} – SEVEN

MUJTAHID - NIL

8. Tarikh (History)

There are numerous works of Islamic history - both Shi'ah and Sunni. A work that is popular at Hawzas is the Al-Milal wa al-Nihal by Shahristani. Other popular books are the works of the famous Shi'ah historian Sayyid Murtada al-Askari.

AL KAFI - H 44, Ch. 2, h1

محمد بن الحسن وعلي بن محمد، عن سهل بن زياد، عن محمد بن عيسى، عن عبيد الله بن عبدالله الدهقان، عن درست الواسطي، عن إبراهيم بن عبدالحميد، عن أبي الحسن موسى عليه السلام قال: دخل رسول الله صلى الله عليه وآله المسجد فإذا جماعة قد أطاقوا برجل فقال: ما هذا؟ فقيل: علامة فقال: وما العلامة؟ فقالوا له: أعلم الناس بأنساب العرب ووقائعها، وأيام

الجاهلية، والاشعار العربية، قال: فقال النبي صلى الله عليه وآله: ذاك علم لا يضر من جهله، ولا ينفع من علمه، ثم قال النبي صلى الله عليه وآله: إنما العلم ثلاثة: آية محكمة، أو فريضة عادلة، أو سنة قائمة، وما خلاهن فهو فضل

*Muhammad ibn al-Hassan has narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Muhammad ibn 'Isa from 'Ubayd Allah al-Dihqan from Durust al Wasiti from Ibrahim ibn 'Abd al-Hamid from abu al-Hassan Musa , recipient of divine supreme covenant, who has said the following: "Once the Holy Prophet, recipient of divine supreme covenant, entered the Mosque and found a group of people gathered around a man. He asked, 'Who is he?' **It was said that he was an Allama.** Then he asked, 'What is that?' They replied that he is **an expert in genealogy, chronology, and the history of the pre-Islamic days of darkness and poetry of Arabs.** The Holy Prophet, recipient of divine supreme covenant, then told them, '**There are only three kinds of Knowledge: A decisive Verse, a justly enjoined obligation or an established tradition. Other than these are only something extra.**'"*

Now, is history a decisive Verse?

Is it a justly enjoined obligation?

Is it an established tradition (Sunnah/Hadeeth)?

So what is it?

THE HOLY IMAM^{asws} – EIGHT

MUJTAHID – NIL

9. Aqaid (Theology)

Aqaid (theology) is also called 'Ilm al-Kalam' or '**Usul al-Deen**'. The latter title is rarely used in Hawzas, perhaps to avoid confusing it with Usul al-Fiqh (which is at times called 'Ilm al-Usul). Shi'ah theology usually discusses issues around five principles: **Tawhid** (Divine Unity), **Adalah** (Divine Justice), **Nubuwwah** (Prophethood), **Imamah** (Imamate) and **Ma'ad** (Day of Judgement, also called al-Qiyamah or the Resurrection).

Just look at the five principles that they teach. **Are they not the same ones that we have grown up with?**

Yes they are!

But, where did they come from?

This is not from the Holy Quran and therefore does not come from Allah^{azwj}.

This is not from the Messenger of Allah^{saww} as it is not to be found in any of his^{saww} statements (Noble Hadeeth).

NONE of the Holy Infallibles^{asws} have ever given them out as being the principles of our religion.

So where did they come from? Who created these?

Is this not just another one of the products **manufactured** by the people of this world, only to be passed on as the principles of a Divine religion?

Go and ask your local Priest and see if he knows where he got them from. He will just waffle on and on and **never** give you a straight answer, nor will he ever come to the point. Try it and see for yourself.

And the Bible Thumper knocks on my door and tells me that Jesus is God, and that he is the son of God and that he died on the cross. But, when I ask him to show it to me in the Bible, he fails to do so. **But he claims these to be the First Principles of the religion of Jesus, although they are not to be found in the Bible.**

The reality is, that he is doing the work of Satan in the name of God.

Similarly, the Priests tell me that the First Principles of Islam are five (*Tawheed, Adaalat, Nabuwwat, Imamat and Qiyamat*). When I ask them to show it to me in the Book of Allah^{azwj}, they fail to do so.

When I ask them to show it to me in the statements of the Messenger of Allah^{saww}, they fail to do so.

When I ask them to show it to me in the statements of any of the twelve Imams^{asws} they fail to do so.

Yet they claim these to be the First Principles of the religion of the People of the Household^{asws}.

In reality, are they not also doing the work of Satan in the name of Allah^{azwj}?

In this, what is the difference between the Christian Bible Thumpers and our Pirests? They are both going around giving out Principles of a religion which cannot be found in any of their respective Books.

The Holy Imam^{asws} has in fact given out a **different set of Principles**.

AL KAFI - H 1480, CH 10, h 3

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الإسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. al-Wilayah."

Now go and check this out in the book of emulation of the Mujtahids. You will find the first four but you will **NEVER** find the fifth.

Go on, make an effort.

It has been replaced by Khums, which is actually not payable. (See the paper 'Questions On Khums' for detail - <http://hubeali.com/online-english-books>)

Talk about predictions coming true eh?

THE HOLY IMAM^{asws} – NINE

MUJTAHID - NIL

10. Lughah (Language Studies)

Studying the Arabic language will usually consists of – Grammar (Nahw), Syntax/Morphology (Sarf), Rhetoric (Balagah) and Vocabulary.

Yes, no doubt, learning of the Arabic language is important.

WASAAIL US SHIA – VOL 3 CH 51 H 1 - 5989

محمد بن علي بن الحسين في (الخصال) عن أبيه، عن سعد، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي عن رجل من خزاعة، عن أسلمي، عن أبيه، عن أبي عبد الله (عليه السلام) قال: تعلموا العربية فإنها كلام الله الذي تكلم به خلقه

It has been narrated from Muhammad Bin Ali Bin Al Husayn In 'Al Khisal' from his father from Sa'ad from Ahmad Bin Muhammad Bin Isa from Ahmad Bin Muhammad Bin Abi Nasr Al Bazanti from a person from Khaza'a from Aslami from his father from Abu Abdullah^{asws} that: 'Learn Arabic from this is the language that Allah^{azwj} has Communicated with His creatures.'

But, they are going overboard on this one.

WASAAIL U SHIA – V 17 - H 22686

مُحَمَّدُ بْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ نَقَلًا مِنْ كِتَابِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ سِنَانَ الدَّهْقَانِ عَنْ عُبَيْدِ اللَّهِ عَنْ دُرُسْتٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ انْهَمَكَ فِي طَلْبِ النَّحْوِ سَلِبَ الْخُشُوعَ

Muhammad Bin Idrees in 'The Last Secrets' quotes from the book of Ja'far Bin Muhammad Bin Sinan Al Dahqan from Ubaydullah from Durusta from Abdul Hameed Bin Abul A'la from Musa Bin Ja'far^{asws} from his^{asws} forefathers^{asws} that the Messenger of Allah^{saww} said: 'Whoever involves himself in the learning of syntax will crucify his humility.'

Not a very nice thing to do, going overboard in the learning of syntax.

WASAAIL U SHIA – V 6 - H 7781

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ الرَّجُلَ الْأَعْجَمِيَّ مِنْ أُمَّتِي لِيَقْرَأَ الْقُرْآنَ بِعُجْمَتِهِ فَنَرَفَعُهُ الْمَلَائِكَةُ عَلَى عَرَبِيَّتِهِ

Muhammad Bin Yaqub has narrated from Ali Bin Ibrahim from his father from Al Nawffali from Al Sakuni from Abu Abdullah^{asws} that: 'The Holy Prophet^{saww} said, 'When a non-Arab man of my Ummah recites the Quran in his own accent, the Angels immediately raise it to Arabic.'

Hmmm! Reminds me of someone who said that the 'Seen' of Bilal is 'Sheen' with Allah^{azwj}.

If expertise in Arabic language leads to the correct religion then all the Arabs would have been on it, But . . .

AL KAFI - H 939, Ch. 83, h 2

محمد بن يحيى والحسن بن محمد، عن جعفر بن محمد، عن القاسم بن إسماعيل الأنباري، عن الحسن بن علي عن أبي المغراء، عن ابن أبي يعفور قال سمعت أبا عبدالله عليه السلام يقول: ويل لطغاة العرب، من أمر قد اقترب، قلت: جعلت فداك كم مع القائم من العرب؟ قال: نفر يسير، قلت: والله إن من يصف هذا الأمر منهم لكثير، قال: لا بد للناس من أن يمحصوا ويميزوا ويغربلوا ويستخرج في الغربال خلق كثير

*Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn 'Isma'il al-Anbari from al-Husayn ibn Ali from abu al-Mighra' from abu Ya'fur who has said the following: "I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Woe to the rebellious Arabs. The matter is coming closer.' I then asked, 'May Allah keep my soul in service for your cause, **how many people from the Arab nation will be there with al-Qa'im?**' The Imam said, '**Just very few.**' I then said, '**By Allah, those who speak of this matter are quite many in number!**' The Imam said, '**People must be refined, distinguished and examined. A sifting process proves a great deal of people as useless.**'"*

The sifting process will certainly prove most Mujtahids as useless for most of them are Arabs.

THE HOLY IMAM^{asws} – TEN

MUJTAHID - NIL

11. Falsafa (Islamic Philosophy)

Having studied Mantiq (Logic), those who wish to gain a deeper understanding of the philosophy of Islam will study Falsafa. At the hawzas, a large part of Islamic philosophy deals with theoretical metaphysics and mysticism, the practical aspects of which are covered in 'Irfan.

Yes, Philosophy. Started by Philo the Greek Sophist. The forbidden knowledge.

But, that is not going to stop our boys now is it?

الْعَلَمَةُ الْأَرْدَبِيلِيُّ فِي حَدِيثَةِ الشَّيْعَةِ، نَقَلْنَا عَنِ السَّيِّدِ الْمُرْتَضَى بْنِ الدَّاعِي الْحُسَيْنِيِّ الرَّازِيِّ بِإِسْنَادِهِ عَنِ الشَّيْخِ الْمُؤَيَّدِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ أَبِيهِ مُحَمَّدَ بْنِ الْحَسَنِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْإِمَامِ الْحَسَنِ الْعَسْكَرِيِّ عَ أَنَّهُ قَالَ لِأَبِي هَاشِمِ الْجَعْفَرِيِّ يَا أَبَا هَاشِمِ سَيِّئَاتِي زَمَانٌ عَلَى النَّاسِ وَجُوهُهُمْ ضَاكِكَةٌ مُسْتَبْشِرَةٌ وَ قُلُوبُهُمْ مُظْلِمَةٌ مُتَكَدِّرَةٌ السُّنَّةُ فِيهِمْ بِدْعَةٌ وَ الْبِدْعَةُ فِيهِمْ سُنَّةٌ الْمُؤْمِنُ بَيْنَهُمْ مُحَقَّرٌ وَ الْفَاسِقُ بَيْنَهُمْ مُوقَّرٌ أَمْرًاؤُهُمْ جَاهِلُونَ جَائِرُونَ وَ عُلَمَاؤُهُمْ فِي أَبْوَابِ الظُّلْمَةِ سَائِرُونَ أَغْنِيَاؤُهُمْ يَسْرِفُونَ زَادَ الْفُقَرَاءُ وَ أَصَاغَرُهُمْ يَتَقَدَّمُونَ عَلَى الْكِبَرَاءِ وَ كُلُّ جَاهِلٍ عِنْدَهُمْ خَبِيرٌ وَ كُلُّ مُحِيلٍ عِنْدَهُمْ فَاقِيرٌ لَا يُمَيِّزُونَ بَيْنَ الْمُخْلِصِ وَ الْمُرْتَابِ لَا يَعْرِفُونَ الضَّنَّ مِنَ الدَّنَابِ عُلَمَاؤُهُمْ شِرَارٌ خَلَقَ اللَّهُ عَلَى وَجْهِ الْأَرْضِ لِأَنَّهُمْ يَمِيلُونَ إِلَى الْفَلْسَفَةِ وَ النَّصُوفِ وَ أَيُّمُ اللَّهُ إِنَّهُمْ مِنْ أَهْلِ الْعُدُولِ وَ التَّحَرُّفِ يُبَالِغُونَ فِي حُبِّ مُخَالِفِينَا وَ يُضِلُّونَ شَبِيعَتَنَا وَ مَوْلَانَا إِنْ نَالُوا مَنْصِبًا لَمْ يَشْبِعُوا عَنِ الرَّشَاءِ وَ إِنْ خَذَلُوا عَبَدُوا اللَّهَ عَلَى الرَّيَاءِ أَلَا إِنَّهُمْ فُطَاعُ طَرِيقِ الْمُؤْمِنِينَ وَ الدُّعَاءُ إِلَى نَحْلَةِ الْمُلْحِدِينَ فَمَنْ أَدْرَكَهُمْ فَلْيَحْذَرُهُمْ وَ لِيَصُنْ دِينَهُ وَ إِيْمَانَهُ ثُمَّ قَالَ يَا أَبَا هَاشِمِ هَذَا مَا حَدَّثَنِي أَبِي عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ هُوَ مِنْ أَسْرَارِنَا فَالْكُفْمَةُ إِلَّا عَنْ أَهْلِهِ

*It has been narrated from the above chain of narrators that the Holy Imam Hasan Al Askari^{asws} said to Hashim Al Ja'fari: 'O Abu Hashim! There will come a time upon the people when their faces will be smiling and hopeful and their hearts will be in darkness and sad. The Noble Sunnah within them will be considered as innovation while the innovation will be considered as the Noble Sunnah. The believer among them will be degraded and the mischievous one will be honoured. The wealthy among them will be ignorant and unjust while **their scholars will the doors of darkness**. The generous ones will steal the resources of the poor and their young ones will move ahead of their seniors. All of their ignorant ones will become experts and those in charge will not distinguish between the sincere and the insincere, the sheep from the wolves. **Their scholars will be the most evil of the creatures of Allah^{azwj} on the face of the earth because they will lean towards philosophy and mysticism** and by Allah^{azwj} they will be from their people of justice (judiciary). They will exaggerate in their praise of our opponents and they will mislead our Shiites and our slaves. If they get into positions (of power) they will not be satisfied and when they come down from it they worship Allah^{azwj} to show off. **They are the highway robbers of the believers and the advocates of the atheists. Whoever realises them as such will keep away from them and preserve his religion and his faith.**' The he^{asws} said: 'O Abu Hashim! This is what my father related to me from his father from Ja'far Bin Muhammad^{asws} and **this is from our secrets**. Hide these except from its deserving ones'.*

12. 'Irfan (Islamic Mysticism)

Irfan is generally divided into theoretical (nadhari) 'irfan and practical ('amali) 'irfan. Theoretical 'Irfan is the study of Islamic metaphysics and 'Transcendent Philosophy'. The latter is usually a discussion around the teachings of philosopher-mystics like Ibn Sina, Suhrawardi, Ibn 'Arabi and Mulla Sadra. 'Irfan however distinguishes its goal from that of religious philosophy by being more theosophical. In other words: Whereas falsafa seeks to know God with the mind and through rationalization, 'irfan seeks to know God through direct, personal experience. Practical 'Irfan is sometimes called sayr wa suluk (Spiritual wayfaring) and is in many ways synonymous to Sufism.

The above Hadeeth clearly negates the studying of this subject as well.

"Their scholars will be the most evil of the creatures of Allah^{azwj} on the face of the earth because they will lean towards philosophy and mysticism."

A subject that is synonymous to Sufism clearly does not come from the Holy Ahl Ul Bayt^{asws}. It is therefore void.

THE HOLY IMAM^{asws} – TWELVE

MUJTAHID - NIL

Now this is what I call a comprehensive defeat. Twelve Nil.

What a score line! With all twelve goals scored being own goals.

THE BOOK OF EMULATION

This book is commonly known as either '*Tawzeeh Ul Masaail*' or '*Risala Al Amaliyya*'. *Tawzeeh* or *Risala* for short.

The qualified Mujtahid then produces his book of emulation once he becomes a Marja' of whom *Taqleed* is to be done by the people. The people then go and give him the Khums monies.

Let us now take a look at this book of emulation and examine it.

As mentioned before, this book normally covers the four principles of Islam – Prayer, Charity, Fast and Pilgrimage. It does not contain the fifth one 'Wilayah' although this is the most important one. In this book, the Mujtahid has replaced *Wilayah* with Khums, which is the most important for him.

AL KAFI - H 1480, CH 10, h 3

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الإسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

*Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. **People accepted the other four but they left aside this i.e. al-Wilayah.**"*

Tell me about it.

Anyway, let us briefly look at the five subjects that the book of emulation normally covers. This is the book that is more studied by the general Shiite populace rather than the Book of Allah^{azwj}, and this is my observation.

PRAYER (SALAAT)

This section will have hundreds upon hundreds of regulations regarding the Prayers which hardly anyone among the people will have memorised all of them. And so when the people Pray, they generally remember some of them, but never all.

If the correct procedure of Praying is according to these rules then no one is Praying correctly for no one remembers all of these rules anyhow.

Secondly, if the book of one Mujtahid contains the correct rules then what about the rules in the book of another Mujtahid? And there have been thousands over the years with each of them producing different sets of rules. And there will probably be thousands more to come over time.

So which is the correct way of Praying then?

And according to which rules did one Mujtahid Pray before he wrote his own book of emulation which is different from the one he grew up with?

If his Prayers were valid when he used to pray according to a different set of rules then why should someone else's prayers be invalid when they pray to rules other than the ones produced by him?

And if his rules are the correct ones, then why do they become incorrect when he dies and the people then have to refer to a different Mujtahid and pray according to the new rules of the new Mujtahid?

Why does his book of emulation die with him if this is the correct religion? Surely, the correct Sharia will remain correct whether the Mujtahid lives or not.

It is obvious from the above that the Mujtahids themselves are not certain of their own findings and therefore regard all the rules of all the Mujtahids as having the possibility of being correct.

But then we have the saying of the Holy Imam Ali^{asws}:

NAHJ UL BALAGAH – SAYING NO. 182

مَا تَلَفَّتَا إِذْ دَعَوْتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً

*Where there are two differing claims then **one of them is a straying**. (If two opposite theories are propagated, **one will be wrong** – Official translation)*

AL KAFI - H 643, Ch. 41, h7 (EXTRACT)

أما علمنا فظاهر، وأما إبان أجلنا الذي يظهر فيه الدين منا حتى لا يكون بين الناس اختلاف، فإن له أجلا من ممر الليالي والأيام، إذا أتى ظهر، وكان الامر واحدا. وأيم الله لقد قضي الامر أن لا يكون بين المؤمنين اختلاف

The Holy Imam Ja'far Al Sadiq^{asws} said: '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'.

Since it has been decreed that there will be no differences among the believers, then in which category shall we place those that differ?

The unbelievers?

And the most important thing of all is the bearing of the Third Testimony which is not to be found in any of the books of emulation. (For detailed discussion refer to the paper 'Questions on the Third Testimony - <http://hubeali.com/online-english-books>)

FAST (SAWM)

It is obvious that the biggest problem with regards to fasting these days is the sighting of the moon based on which the fasting has to start and end.

These books of emulation have completely failed to provide clear guidance to the people as far as the issue of moon sighting is concerned.

- محمد بن يحيى، عن محمد بن أحمد، عن السيارى، عن محمد بن إسماعيل الرازي عن أبي جعفر الثاني (عليه السلام) قال: قلت له: جعلت فداك ما تقول في الصوم فإنه قد روي أنهم لا يوفقون لصوم؟ فقال: أما إنه قد اجيبت دعوة الملك فيهم قال: فقلت: وكيف ذلك جعلت فداك؟ قال: إن الناس لما قتلوا

الحسين صلوات الله عليه أمر الله تبارك وتعالى ملكا ينادي أيتها الامة الظالمة القاتلة عترة نبيها لوقفكم الله لصوم ولا لفطر.

The narrator asked from Imam^{asws}: What would you say about those people who claim that their enemies will not get the opportunity to fast? Imam^{asws} replied: True, this is due to the prayers of an angel. I asked; why is it so? Imam^{asws} responded, Allah^{azwj} asked one of His angels to declare the following when people martyred Imam Hussain^{asws}: O! The nation of Rasool Allah^{asws} why did you stage brutality against the family of Prophet^{saww} and killed them, Allah^{azwj} would not give you an opportunity to fast and give away 'Fitra'. - Faroo-e-Kafi, tradition 2, vol. 3, pp. 357

Everyone knows that most people today are fasting on the day of Eid according to one Mujtahid and are celebrating Eid when it is still the month of Fasting, according to another Mujtahid.

Whither shall I wander?

P.s. For more information on moon sighting refer to the article 'Questions On Moon Sighting' which is available free on <http://hubeali.com/english-books/Questions-On-Moonsighting.pdf>

In fact, most people do not even know why the Eid Ul Fitr is to be celebrated in the first place. (Coming soon – Questions on Eids).

HAJJ

The rules of Pilgrimage are well defined in the books of emulation but the main purpose of it is missing from all of them.

AL KAFI - H 1016, Ch. 96, h 1

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن اذينة، عن الفضيل، عن أبي جعفر عليه السلام قال: نظر إلى الناس يطوفون حول الكعبة، فقال: هكذا كانوا يطوفون في الجاهلية، إنما امرؤ أن يطوفوا

بها، ثم ينفروا إلينا فيعلمونا ولايتهم ومودتهم ويعرضوا علينا نصرتهم، ثم قرأ هذه الآية " واجعل أفئدة من الناس تهوي إليهم

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Fudayl who has said the following: "Abu Ja'far, recipient of divine supreme covenant, looked at the people perform Tawaf (walking around the Ka'ba seven times) and said, 'This is how they used to perform Tawaf in the times of ignorance (pre-Islamic era). What they are required to do is to perform Tawaf and come to us, declare their belief in our Wilayah (Leadership with Divine Authority), their love for us and express their support for us.' The Imam then recited this verse of the Holy Quran. 'Lord, fill the hearts of the people with love for them'" (14:37)

'Declare their belief in our Wilayah' said our Master^{asws}. But, the Wilayah belongs to the Mujtahid say the scholars of today (Wilayat e Faqih). And, they have taken it out of the Books of Emulation anyway.

So, have the Pilgrims just been circumambulating like those from the Pre-Islamic era all these years?

'**This is how they used to perform Tawaf in the times of ignorance**'. These Holy words will reverberate in many an ear for many years to come.

Here is a dilemma for you (And for your local Priest, for that matter).

SURAH AL NISA – VERSE 64

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {64}

[Shakir 4:64] And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

Read again and see that sinners have to first go to the Messenger of Allah^{saww} to ask for forgiveness of Allah^{saww}, and only when the Messenger of Allah^{saww} forgives them and seeks their forgiveness that they will find Allah^{azwj} to be Forgiving and Merciful.

Now, when you go to Hajj, should you not be going to Medina first and seek forgiveness there, before proceeding to Mecca to be Forgiven? So what about the sinners who go to Mecca first, do their sins get Forgiven, without the Messenger of

Allah^{saww} having forgiven them first? Or are they just going round and round like the Hadeeth says, '**This is how they used to perform Tawaf in the times of ignorance (pre-Islamic era)**'.

And if they go to Medina first, get their sins forgiven, and then go to Mecca and complete their Hajj, how would they declare their belief in Wilayah? They will have to come back to Medina for that. The sacred resting places of the Messenger of Allah^{saww} and the Holy Infallibles^{asws} are in Medina.

As the Hadeeth says, '**What they are required to do is to perform Tawaf and come to us, declare their belief in our Wilayah (Leadership with Divine Authority), their love for us and express their support for us**'. Would they still have performed their Tawaf as in the times of ignorance?

Interesting eh?

ZAKAAT

Did you notice the position of this one? This principle of Islam actually comes second to Prayers but hardly anyone of the Shiites ever pays this? Most of the energy of the Mujtahids has been diverted to the collection of Khums which has in fact been waived. (For more details refer to the paper 'Questions On Khums' <http://hubeali.com/online-english-books>)

There are many Divine Verses in the Holy Quran where the payment of this has been attached with the establishment of Prayer. But the importance of *Zakaat* these days has been diminished due to the low amount being paid compared to *Khums*.

SURAH AL BAQARAH – VERSE 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And keep up prayer and pay the poor-rate and bow down with those who bow down.

MUSTADRIK AL WASAAIL – VOL 7 CH 12 H 1

عَنْ النَّبِيِّ صَلَّى ص قَالَ لَا صَلَاةَ لِمَنْ لَا زَكَاةَ لَهُ وَ إِنَّهَا مِنْ فِطْرَةِ الْإِسْلَامِ

The Holy Prophet^{saww} said: 'There is no Prayer when there is no Zakaat with it for it is from the nature of Islam.'

BIHAR UL ANWAAR – VOL 93 P 29 H 1

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتِمُّ صَلَاةٌ إِلَّا بِزَكَاةٍ وَلَا تُقْبَلُ صَدَقَةٌ مِنْ غُلُولٍ وَلَا صَلَاةٌ لِمَنْ لَا زَكَاةَ لَهُ وَلَا زَكَاةٌ لِمَنْ لَا وَرَعَ لَهُ

The Holy Prophet^{saww} said: 'Prayer is incomplete without Zakaat and charity is not accepted from a fraudster and there is no Prayer when there is no zakaat with it and there is no Zakaat from an impious person.'

Let us now look at our own lives and see how much Zakaat we have given in our lives. Perhaps most of us are still waiting for the Mujtahids to give them the green light on this one.

Meanwhile, what is happening to our Prayers then? Since hardly anyone pays Zakaat?

And how come this is not mentioned in any of the books of emulation?

KHUMS

This is the main reason for the production of the book of emulation.

This book does not get produced until such time as the Mujtahid becomes a Marja and is in a position to collect these monies. If his rules were the correct rules for the guidance of the people, he should have produced them and shown them to the people as soon as he became aware of them. But he did not.

He produces this book as soon as the people chose him for the collection of Khums.

But this tax has actually been waived.

THE HOLY IMAM AL MAHDI^{asws}'S ORDERS

الكليني، عن إسحاق بن يعقوب فيما خرج إليه من الناحية المقدسة على يد محمد بن عثمان العمري: وأما المتلبسون بأموالنا، فمن استحل منها شيئاً فأكله فانما يأكل النيران، وأما الخمس فقد ابيح لشيعتنا وجعلوا منه في حل إلى وقت ظهور أمرنا لتطيب ولادتهم ولا تخبث

In reply to a letter sent to **Imam-e-Zamana** ^{asws}, The Holy Imam ^{asws} 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 53, Wasail Al Shia, vol. 6, Chapter 4, Tradition 16.*

For more details refer to the paper 'Questions On Khums' <http://hubeali.com/online-english-books>

There are those who are still arguing about this matter even after reading the above article, which contains some of the Hadeeth which have waived the payment of Khums by the Shiites. There are no differences among these Hadeeth. They are consistent.

On the other hand, there are fifteen different Fatwas from different Mujtahids over the years regarding the payment of Khums. (For those who wish to see them can email me for them).

WILAYAH

Oooooops! I forgot. This has been left out of the books of emulation.

Silly me.

AL KAFI - H 1480, CH 10, h 3

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الإسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. al-Wilayah."

But, they say, the book of emulation is a book of guidance.

But, guidance can only come from a guide, and how can he be a guide when he himself is in need of guidance?

SURAH AL YUNUS – VERSE 35

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

The book of guidance will therefore be the book which contains guidance of the Divine Guides - the Holy Infallibles^{asws}. The books of their^{asws} statements. Their^{asws} Noble Hadeeth.

So now they have come up with an **innovative** concept of the Wilayah being for the Mujtahids of the time. (Wilayat E Faqih).

There is absolutely no evidence to be found anywhere for this nonsensical concept. This is for the Holy Infallibles^{asws} only and not for anyone else.

A BOOK OF OPINIONS

Allah^{azwj} has Chosen Islam as a religion for us.

SURAH AAL-E-IMRAAN VERSE 85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers - 3:85

The Archangel Jibrael, known as the 'Trustworthy Angel', brought it to the Messenger of Allah^{saww}. Neither did he omit nor add anything to it. He brought it down to him^{saww} as it was.

SURAH AL SHU'ARA – VERSES 192 TO 194

وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِيِّ نَزَلَ بِهِ الرُّوحُ الْأَمِيُّ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, Upon your heart that you may be of the warners - 26:192 - 4

The Messenger of Allah^{saww} gave it to the people as it was without adding anything to it from himself or omitting anything from it.

SURAH AL NAJM – VERSES 1 TO 3

وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

I swear by the star when it goes down. Your companion does not err, nor does he go astray; Nor does he speak out of desire - Shakir 53:1-3

The Holy Imams^{asws} did the same.

AL KAFI - H 177, Ch. 19, h21

علي، عن محمد بن عيسى، عن يونس، عن قتيبة قال: سألت رجلاً أبا عبد الله عليه السلام عن مسألة فأجابها فيها، فقال الرجل: رأيت إن كان كذا وكذا ما يكون القول فيها؟ فقال له: مه ما أجبتك فيه من شيء فهو عن رسول الله صلى الله عليه وآله **لسنا من: " رأيت " في شيء**

Ali has narrated from Muhammad ibn 'Isa from Yunus from Qutayba who has said the following: "Once a man asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about an issue and the Imam replied. The man then said, 'Have you considered if it had been so and so the opinion in it would not have been as such.' The Imam then said, 'Wait; whatever I said in answer was from the Messenger of Allah, recipient of divine supreme covenant. We are not of the people, who give personal opinion in anything.'"

Along came the Mujtahids, who issued books with three thousand opinions in them, for people to follow.

What shall we do with these books of opinions?

AL KAFI - H 157, Ch. 19, h1

الحسين بن محمد الاشعري، عن معلى بن محمد، عن الحسن بن علي الوشاء، و عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال جميعا، عن عاصم بن حميد، عن محمد ابن مسلم، عن أبي جعفر عليه السلام قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كتاب الله، يتولى فيها رجال رجالا، فلو أن الباطل خلص لم يخف على ذي حجي، ولو أن الحق خلص لم يكن اختلاف ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجئان معا فهناك استحوذ الشيطان على أوليائه ونجا الذين سبقت لهم من الله الحسنی

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' and a number of our people from Ahmad ibn Muhammad from ibn Faddal all from 'Asim ibn Humayd from Muhammad ibn Muslim from abu Ja'far , recipient of divine supreme covenant, who has said the following: "Imam Ali, recipient of divine supreme covenant, in one of his sermons has said, **‘O people, mischief begins with following certain desires and obeying certain man-made rules that are different from the rules and laws of the book of Allah. In such a case, people yield to other people as a higher authority.** If falsehood had been clear it remained so to the people of Intelligence. If truth had been clearly distinct differences did not emerge. But (in practical life) people mix certain parts of truth with a few things from falsehood and present them together. In such case Satan overwhelms his friends and only those who have previously received protection from Allah remain safe."

BIHAR UL ANWAAR – VOL 36

علي بن محمد الخزاز في كتابه (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد، عن محمد بن أحمد الصفواني، عن مروان بن محمد السنجاري، عن أبي يحيى التميمي، عن يحيى البكاء، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستفترق امتي على ثلاث وسبعين فرقة، فرقة منها ناجية والباقيون هالكون، والناجون الذين يتمسكون بولايتمكم، ويقتبسون من علمكم، ولا يعملون برأيهم، فاولئك ما عليهم من سبيل.

The Holy Imam Ali^{asws} said: 'The Holy Prophet^{saww} said: 'My nation will divide into seventy three Sects, **only one** of which will achieve salvation whilst the rest will be destroyed. The successful will be the ones who will adhere to your Mastership (Wilayah) and quote from your knowledge, **and they will not act according to their opinion.** They are the ones on the right Path.

But, the Priests are adamant that unless we follow the opinions of a particular Mujtahid, none of our deeds would be acceptable, regardless of the fact that different Mujtahids are issuing wildly differing opinions.

But, the Commander of the Faithful^{asws} said: -

WASAAIL AL SHIA – H 33184

[33184] 34 - وعن أبيه ، عن عبدالله بن المغيرة ، ومحمد بن سنان جميعا ، عن طلحة بن زيد ، عن أبي عبدالله (عليه السلام) ، عن أبيه (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : لا رأي في الدين .

H 33184 – And from his father, from Abdullah bin Al Mughira, and Muhammad bin Sinan together, from Talha Bin Zayd, from Abu Abdullah^{asws}, from his father^{asws}, said: 'The Commander of the Faithful^{asws} said: **'There is no opinion in religion'**.

And the Messenger of Allah^{saww} said :

AL KAFI - VOL 8 H 479

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ عَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى فُقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فُقَهَاءَ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ

Ali Bin Ibrahim heard from his father from Nawfil from Sakuni from Abu Abdillah^{asws} who said: 'The Commander of the Faithful^{asws} said that the Holy Prophet^{saww} said: "A time will come upon the people when the Quran will only remain as a custom and Islam will only remain in name and the mosques will be full of people but they will be bereft of guidance and the **Fuqaha of that period will be the most evil Fuqaha** under the shadow of the sky; evil will emanate from them and return towards them".

No wonder.

THE ACTIVITY

So what are they actually doing when it is said that they are engaging in the activity of Ijtihad?

Are they looking for rules which have never been provided by the Divine Guides^{asws} sent for mankind? But, that would be pointing an accusing finger at them^{asws} for not having provided complete guidance for mankind.

But, religion was completed on the plains of *Ghadeer Khumm*.

SURAH AL MAIDAH – VERSE 3

الْيَوْمَ يَنْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. **This day have I completed for you your religion** and completed My favour on you and chosen for you Islam as a religion;*

Or are they saying that the Noble statements of the Holy Infallibles^{asws} are insufficient and they need to find answers to different questions?

But . . .

AL KAFI - H 179, Ch. 20, h1

*Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Hadid from Murazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "Allah, the Most Holy, the Most High, has certainly revealed an explanation for all things. **I swear by Allah, He has not left untold any rule that His servants would need up to the Day of Judgment.** He has done so, so that people will not say, 'Would that such and such had been said in the Holy Quran.' The fact is that He has already said it in the Holy Quran."*

AL KAFI - H 182, Ch. 20, h4

علي، عن محمد بن عيسى، عن يونس، عن حماد، عن أبي عبدالله عليه السلام قال: سمعته يقول: ما من شيء إلا وفيه كتاب أو سنة

Ali has narrated from Muhammad ibn ‘Isa from Yunus from Hammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following: “I heard the Imam saying, **‘There is nothing but it is in the Book and the Sunnah.’**”

So what are they doing by engaging in this activity of Ijtihad?

Aaaaarghh! I could tear out my hair on this one!

No need.

NAHJ UL BALAGAH – SERMON NO. 18

In disparagement of the differences of view among the theologians.

The Holy Imam Ali^{asws} says: When a problem is placed 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 says 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)

But I still can't figure out what they are actually up to with this activity.

They are doing research!

Ahaa! Finally we are getting somewhere.

But are we?

When someone does research into electricity and produces a light bulb then I can understand what research he has done. But when the next person simply repeats this process then all he has done is to read up on it and copied the other one. You can't have thousands upon thousands of people researching into electricity over a thousand years and each one of them ends up producing a light bulb. Is this what you would call research?

All the Mujtahids have done over the years is to become experts in jurisprudence and produce rules and regulations on the same half a dozen subjects. **Why all this repetition if the rules being produced are the correct ones?**

AL KAFI - H 175, Ch. 19, h19

علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن يونس، عن حريز عن زرارة قال: سألت أبا عبد الله عليه السلام عن الحلال والحرام فقال: حلال محمد حلال أبدا إلى يوم القيامة، وحرامه حرام أبدا إلى يوم القيامة، لا يكون غيره ولا يجيء غيره، وقال: قال علي عليه السلام: ما أحد ابتدع بدعة إلا ترك بها سنة

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.'"

So now where is the scope for Ijtihad? Are they supposed to find **something other** than what has already come to us by way of Revelation?

WASAAIL U SHIA – VOL 27 H 33392

وعنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali from Abu Abdllah^{asws} in a Hadeeth that: 'It is sufficient for you that you should say that which we say, and observe silence in that in which we keep silent, as you have seen that Allah^{azwj} has not kept any good in any of our adversaries.'

WASAAIL US SHIA – VOL 27 H 33227

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال: قال أبو عبد الله (عليه السلام) - في حديث: - أما إنه شر عليكم أن تقولوا بشئ ما لم تسمعه منا

It has been narrated from Ali Bin Ibrahim from his father from Ibn Abi Ameer from Abdul Rahmaan Bin Al Hajjaj from Hisham Sahib Al Bareded that Abu Abdillah^{asws} said in a Hadeeth: 'It is a loss for you if you were to say anything which you have not heard from us.'

But, they say, the rules and regulations presented by the Mujtahid is exactly what the Holy Imams^{asws} have said anyhow, and so where is the problem?

I say, if that is the case, and clearly it is not, for there are wild differences between the opinions of the Mujtahids, then why are they not saying so? What would be the harm in saying that this is from the Holy Imams^{asws}? Why say on their books – 'Fatwas according to (such and such Mujtahid)'?

WASAAIL AL SHIA – H 33400

33400- وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنِ الْحَجَّاجِ بْنِ الصَّبَّاحِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّا نَحَدِّثُ عَنْكَ بِالْحَدِيثِ فَيَقُولُ بَعْضُنَا قَوْلُنَا قَوْلَهُمْ قَالَ فَمَا تُرِيدُ أ تُرِيدُ أَنْ تَكُونَ إِمَامًا يُقْتَدَى بِكَ مَنْ رَدَّ الْقَوْلَ إِلَيْنَا فَقَدْ سَلِمَ

H 33400 – *And from Ahmad Bin Muhammad from Ali Bin Al Hakam from Abu Bakr Al Hazramy from Al Hajjaj Bin Al Sabbah who said that he said to Abu Ja'far^{asws}, 'We narrate Hadeeth from you^{asws}. Some of us say that our words are your^{asws} words'. He^{asws} said: 'What do you intend? **You want to be Imams and be followed?** The one who returns the words back to us^{asws} will be safe'.*

Therein lies the problem. If they say that these rules are from a Holy Imam^{asws}, they will have to give the reference, and they will not be able to do it. So, each one of them puts his own name to it that it is his personal opinion.

Yes, but they have given us detailed rules and regulations on various subjects, they say.

Religion is simple, it is the idiots who have complicated it.

The Commander of the Faithful^{asws} said: **'Knowledge is a dot, the ignoramuses have expanded it'**. (Khutba Iftikhariya).

One of them writes seventy volumes on purities and impurities and every one gets impressed by it. The other one writes forty volumes on the science of the narrators and people swoon at his feet. The more volumes written on a subject, the more knowledgeable he is regarded as.

What a contrast.

And then they go around quoting the following Hadeeth that the Imams^{asws} only gave us the principles of religion, and that it is for the Mujtahids to derive the branches from these.

WASAAIL U SHIA – H 33202

ونقل من كتاب أحمد بن محمد بن أبي نصر، عن الرضا (عليه السلام) قال: علينا إلقاء الاصول وعليكم التفریع.

And copied from the book of Ahmad Bin Muhammad Bin Abu Nasr, from Al Ridha^{asws}, said: 'On us^{asws} is to give you the principles and on you is the branching'.

First of all, does it mean that the Imams^{asws} ONLY gave out the principles and Never gave out the branches, and that ALL the branches have to be derived by the Mujtahids?

This is clearly not the case as more than 90% of the Hadeeth have clearly defined the branches of religion and do not deal with the principles.

Secondly, the deviousness of the Priests is clearly exposed by the fact that the Principles of Religion (*Usool E Deen*) have been manufactured by them as being – *Tawheed, Adaalat, Nabuwwat, Imamah, Qiyamat* – rather than having adopted the ones given out by the Imams^{asws}.

So, what they did was manufacture the Principles first, and then derive the branches from them as they felt like, thereby contradicting the very argument that they present.

WASAAIL AL SHIA - 33193

- محمد بن محمد المفيد في (المجالس) عن الصدوق، عن محمد بن الحسن بن الوليد، عن الصفار، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حماد بن عثمان، عن زرارة بن أعين قال: قال لي أبو جعفر محمد بن علي (عليهما السلام): يا زرارة! إياك وأصحاب القياس في الدين، فانهم تركوا علم ما وكلوا به وتكلفوا ما قد كفوه يتأولون الأخبار ويكذبون على الله عزوجل، وكأنني بالرجل منهم ينادى من بين يديه، فيجيب من خلفه وينادى من خلفه فيجيب من بين يديه قد تاهوا وتحيروا في الأرض والدين.

*Muhammad Bin Muhammad Al Mufeed in 'Al Majalis' from Al Sadouq, from Muhammad Bin Al Hasan Bin Al Waleed from Al Saffar, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hamaad Bin Usman, from Zararah Bin Aieen who said, ;Abu Ja'far^{asws} said to me: 'O Zararah! Beware of the people of analogy in religion, for they have avoided the knowledge of what was assigned to them and entered into **hair-splitting of matters, They interpreted the Akhbaar (Hadeeth) as they like and assigned lies to Allah^{azwj} Mighty and Majestic.** It is as if a man among them is called from the front, he answers the one behind him, and if called from behind, he answers the one in front of him. They are confused and wander aimlessly in the earth and in religion'.*

THE IJTIHAD OF UMAR IBN KHATTAB^{la}

This Ijtihad was initiated in opposition to the Holy Imam Ali^{asws}.

KITAB SULAYM BIN QAYS AL HILALI – H 42

فغضب عمر وقال: إن ابن أبي طالب يحسب أنه ليس عند أحد علم غيره فمن كان يقرأ من القرآن شيئاً فليأتنا به فكان إذا جاء رجل بقرآن فقرأه ومعه آخر كتبه، وإلا لم يكتبه. فمن قال - يا معاوية - إنه ضاع من القرآن شيئاً فقد كذب، هو عند أهله مجموع محفوظ. أول إعلان رسمي عن إعمال الرأي في دين الله ثم أمر عمر قضاياه وولاته: قال: (إجتهدوا رأيكم واتبعوا ما ترون أنه الحق) فلم يزل هو وبعض وولاته وقد وقعوا في عزيمة، فكان علي بن أبي طالب عليه السلام خبرهم بما يحتج به عليهم. وكان عماله وقضاياه يحكمون في شئ واحد بقضايا مختلفة فيجيزها لهم، لأن الله لم يؤته الحكمة وفصل الخطاب.

The Holy Imam Ali^{asws} said: 'The whole Quran cannot be reached except by those that are pure and that means us'.

Umar became angry with that and said: 'Ibn Abi Talib thinks that except him no one else has the knowledge. Whoever recites a little bit of Quran let him bring it to me.' So, whenever anyone brought a Quranic Verse and recited it, and also had another person with him, he (Umar) used to write it and sometimes he would not.

Umar said: 'O Muawiyah! Anyone who said that a bit of Quran was missing then he is a liar. It is safe with the one who is qualified and is present.' Then Umar ordered his reporters and governors and told them to do Ijtihad in their opinion and follow whatever they understood to be the truth.

*So he, and some of his governors always remained in trouble, so Ali Ibn Abi Talib^{asws} used to tell them those matters in which he used to establish argument over them. **Umar's governors used to arrive at different decisions over the same matter and Umar used to endorse them as correct**, because Allah^{azwj} did not give them the wisdom or qualification for correct decision.*

Endorsing all differing decisions to be correct is the way of Umar Ibn Khattab^{la}, whilst the Holy Imam Ali^{asws} says: -

NAHJ UL BALAGAH – SAYING NO. 182

مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً

*Where there are two differing claims then **one of them is a straying**. (If two opposite theories are propagated, **one will be wrong** – Official translation)*

Is this not what is happening today? The Mujtahids are coming out with conflicting Fatwas and **ALL** their decisions are being regarded as correct.

Are they the followers of guess who?

Come on!

Take a wild guess!

WILL THE MUJTAHID GO TO PARADISE?

He can either get it right or get it wrong. It cannot be both.

No! Say the Priests, for we have a Hadeeth for this. And so they present this one -

SAHIH MUSLIM – B18 – H 4261

عن عمرو بن العاص أنه سمع رسول الله صلى الله عليه وسلم قال: إذا حكم الحاكم فاجتهد ثم أصاب،
فله أجران. وإذا حكم فاجتهد، ثم أخطأ، فله أجر

'Amr b. al-'As reported that he heard Allah's Messenger (may peace be upon him) as saying: 'When a judge gives a decision by Ijtihad and gets it right, there are two rewards for him; and if he gave a judgment by Ijtihad but erred, there is one reward for him'.

First of all **this Hadeeth is not to be found in any of the Shiite books.** This is from the Sunni book called *Sahih Muslim*.

Secondly there is only one narrator mentioned in this Hadeeth – Amr Bin Al Aas, the arch enemy of the Holy Imam Ali^{asws}, and the right hand man of Muawiya Bin Abu Sufyan^{la}.

Thirdly, this Hadeeth is for the justification of the decisions made by the first Caliph Abu Bakr^{la}.

KANZ UL AMMAL – VOL 5 – AL MUTTAQI HINDI (SUNNI)

١٤١١٠ - عن موسى بن إبراهيم عن رجل من آل ربيعة أنه بلغه
أن أبا بكر حين استخلف قعد في بيته حزينا ، فدخل عليه عمر فأقبل
عليه يلومه وقال : أنت كلقتي هذا الأمر وشكا اليه الحكم بين الناس
فقال له عمر : أو ما علمت أن رسول الله ﷺ قال : إن الوالي إذا اجتهد
فأصاب الحقّ فله أجران ، وإن اجتهد فأخطأ الحقّ فله أجر واحد فكلأنه
سهل على أبي بكر . (ابن راهويه وخيامة في فضائل الصحابة هب) .

It has been narrated from Musa Bin Ibrahim from the people of Rabi'a who said that Abu Bakr was sitting in his house with fear and grief, when Umar entered, and he

(Abu Bakr) accused him by saying: 'I find doubt in this decision of mine that I have given between people, which you gave me to do.' Umar said to him: 'I have known from the Messenger of Allah^{saww} that: **'When a judge does Ijtihad and gets it right he gets two rewards for it, and if he does Ijtihad and gets it wrong he gets one reward.'** Abu Bakr was then satisfied with this.

Fourthly, the Holy Imam Ali^{asws} has said the following in the **first Shiite book of Hadeeth**.

KITAB SULAYM BIN QAYS AL HILALI – H 22

ما لقيت من هذه الامة من كذابين ومنافقيها. لكأني بالقراء الضعفة **المجتهدين** قدروا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه.

'From this Ummah, what I have seen from its **liars and hypocrites** – Of course I can see those **reciters who are weak** and are **Mujtahids** have narrated his (Amr Bin Al Aas's) Hadeeth and confirm him and **present his lies as arguments in opposition to us Ahl Ul Bayt^{asws}**.

Fifthly, the Holy Imam Muhammad Al Baqir^{asws} has said this: -

WASAAIL AL SHIA – H33185

[33185] 35 - وعن ابن محبوب أو غيره ، عن مثنى الحنات ، عن أبي بصير ، قال : قلت لابي جعفر (عليه السلام) : ترد علينا أشياء لا نجدها في الكتاب والسنة ، فنقول فيها برأينا ، فقال : أما أنك إن أصبت لم توجر ، وإن أخطأت كذبت على الله .

H 33185 – And from Ibn Mahboub or another, from Mathni Al Hanaat, from Abu Baseer who said, 'I said to Abu Ja'far^{asws}: 'Matters get referred to us whose existence we do not find in the Book and the Sunnah, we speak on them by opinion'. He^{asws} said: **'If you get it right you will get no reward for it, and if you make a mistake you will have forged a lie against Allah^{azwj}**.

And this is what Allah^{azwj} has said about this:

SURAH AL YUNUS – VERSE 17

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

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**.

If he gets it right he gets nothing for it.

If he gets it wrong, the fire of Hell awaits.

You figure this one out.

BEARING OF THE BURDEN

Taking the easy way out, that is the normal approach of most people in this world. But it does not always work out, especially in Religion.

"Why should I read, when the Mujtahid can do it for me. Let him hold on to the two weighty things, and I shall hold on to him (being a third), and just sit back and have a cup of tea in the local Mosque waiting for my life to pass away, and then I can abide in never ending happiness in Paradise".

Sounds familiar? Well, be prepared to be shocked. The Mujtahid does not hold on to the two weighty things. As you have seen, Hadeeth does not form part of the Hawza course for Ijtihad.

There goes one of the weighty things.

The second weighty thing, the Book of Allah^{azwj}, is being interpreted by them by opinion, and so they have reserved a seat for themselves in the Fire. The Messenger of Allah^{saww} said that, and so you cannot argue with that one.

And even if you were to find someone who does hold on to the two weighty things, where is your justification in holding on to a third? Who has told you to do that?

The guarantee of salvation given by the Messenger of Allah^{saww} was based upon people holding on to the two weighty things. People decided to abandon these and instead decided to hold on to the third, a Mujtahid. Does this not invalidate the guarantee?

Allah^{azwj} Says: -

SURAH AL ANAAM – VERSE 64

قُلْ أَغْيَرَ اللَّهُ أَبْنِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ 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.

SURAH FATIR – VERSE 18

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن 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 aught of it shall be carried, even though he is 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.*

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 be free from its consequences.

But then, we have this Hadeeth –

WASAAIL AL SHIA – H 33100

[33100] 1 - محمد بن يعقوب ، عن محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رئاب ، عن أبي عبيدة ، قال : قال أبو جعفر (عليه السلام) : من أفتى الناس بغير علم ، ولا هدى من الله لعنته ملائكة الرحمة ، وملائكة العذاب ، ولحقه وزر من عمل بفتياه .

H 33100 – *Muhammad Bin Yaqoub from Muhammad Bin Yahya from Ahmad Bin Muhammad from Ibn Mahboub from Ibn Ra'b Abu Ubeyda who said that Abu Ja'far^{asws}: 'Whoever issues Fatwa to the people without knowledge, and is not a Guide from Allah^{azwj}, gets cursed by the Angels of Mercy and the Angels of Punishment, and the actions of those that act upon his Fatwa will be upon his back'.*

Do not worry, there is no contradiction here. Let me explain this by way of an example.

Imagine a person riding a donkey, while carrying a suitcase on his own head. He is still carrying his own burden, but the donkey is carrying both their burdens.

THE DEBATE

A Mujtahid once came to the Holy Imam Ja'far Al Sadiq^{asws} for debate. The following is an extract from that Hadeeth –

AL KAFI - H 428, Ch. 1, h4

علي بن إبراهيم، عن أبيه، عن ذكره، عن يونس بن يعقوب قال: كنت عند أبي عبدالله عليه السلام فورد عليه رجل من أهل الشام فقال: إني رجل صاحب كلام وفقه وفرائض وقد جئت لمناظرة أصحابك، فقال أبو عبدالله عليه السلام: كلامك من كلام رسول الله صلى الله عليه وآله أو من عندك؟ فقال: من كلام رسول الله صلى الله عليه وآله ومن عندى فقال أبو عبدالله: فأنت إذا شريك رسول الله؟ قال: لا، قال: فسمعت الوحي عن الله عزوجل يخبرك؟ قال: لا، قال: فتجب طاعتك كما تجب طاعة رسول الله صلى الله عليه وآله؟ قال: لا، فالتفت أبو عبدالله عليه السلام الي فقال: يا يونس بن يعقوب هذا قد خصم نفسه قبل ان يتكلم

Ali ibn Ibrahim has narrated from his father from those he mentioned from Yunus ibn Ya'qub who has said the following: "Once I was in the presence of Imam abu 'Abd Allah, recipient of divine supreme covenant, when a man from Sham (Syria) came to him and said:

'I am a man of Kalam (theology), Fiqh (laws) and Fara'id (rules of obligations) and I have come to debate with your people.'

"Imam Abu 'Abd Allah^{asws} asked, 'Are your meaningful words those of the Messenger of Allah or your own words?'

He replied, 'Something from the words of the Messenger of Allah and there is something of my own words.'

The Imam^{asws} said, 'Are then you a partner of the Messenger of Allah?'

He said, 'No, I am not.'

The Imam^{asws}, recipient of divine supreme covenant, asked, 'Have you received any revelation from Allah, the Most Holy, the Most High?'

He said, 'No, I have not.'

The Imam^{asws} then asked, 'Is it obligatory to obey you just as it is obligatory to obey the Messenger of Allah?'

He said, 'No, it is not.'

The Imam^{asws}, recipient of divine supreme covenant, then turned to me and said, 'O Yunus ibn Ya'qub, **this man has just defeated himself before debating others.**'

Why don't you ask the Mujtahids of today the same questions and see what answers you get?

Do not be surprised to see that human thinking has yet to evolve significantly over a thousand years.

HOW TO EASILY DEFEAT AN OPPONENT IN A DEBATE

It works! I have tried it.

WASAAIL AL SHIA – H 33230

[33230] 28 - محمد بن عمر الكشي في كتاب (الرجال) عن محمد بن مسعود ، عن علي بن محمد القمي ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن فضيل بن عثمان ، عن أبي عبدالله (عليه السلام) - في حديث - أنه ذكر مؤمن الطاق ، فقال : بلغني : أنه جدل ، وأنه يتكلم (1) ، قلت : أجل (2) ، قال : أما لو شاء طريف (3) من مخاصميه أن يخصمه فعل ؟ قلت : كيف ؟ قال (4) : يقول : أخبرني عن كلامك هذا ، من كلام إمامك ؟ فإن قال : نعم ، كذب علينا ، وإن قال : لا ، قال له : كيف تتكلم بكلام ، لا (5) يتكلم به إمامك .

H 33230 – Muhammad Bin Umar Al Kashy in the Book Al Rijal from Muhammad Bin Mas'ud, from Ali Bin Muhammad Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Uthman, from Abu Abdullah^{asws} – in a Hadeeth – in which was a mention of 'Mo'min Al Taaq', said: 'I^{asws} have been told that he argues extensively and uses theology? I said, 'Yes, he does'. He^{asws} said: 'If a weak opponent so wishes he can defeat him in debate'. I said, 'How?' He^{asws} said: 'By saying, 'Tell me about these statements of yours, are they from your Imam^{asws}? If he replies, yes, then he has forged lies against us^{asws}, and if he were to say, no, say to him, 'How can you say that which your Imam^{asws} has not said?'

Basically, he can only say that which his Imam^{asws} has said, and if such is the case then he will have to provide a reference for it, and he will not be able to do it if he has lied. If he has spoken the truth then fine, for he will be doing what I have been doing. Let the Holy Imam^{asws} do the talking. Get a reference out of him though.

WASAAIL AL SHIA – H 33227

[33227] 25 - وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الرحمن بن الحجاج ، عن هاشم صاحب البريد ، قال : قال أبو عبدالله (عليه السلام) - في حديث - : أما انه شر عليكم أن تقولوا بشيء ما لم تسمعه منا .

H 33227 – *And from Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr, from Abdul Rahman bin Al Hajaaj, from Hisham Saahib Al Bareed who said that Abu Abdullah^{asws} said in a Hadeeth: 'It is an evil for you that you should say anything that you have not heard from us^{asws}.*

CONCLUSION

Iblees^{la} laid the foundation of Ijtihad and was the first Mujtahid among the Jinn, when he used analogy to derive a conclusion.

Abu Bakr^{la} and Umar^{la} were the first Mujtahids among men who used *Aql* and *Ijma* at *Saqifa* to derive a conclusion.

The first Fatwa issued was to the execution of the Commander of the Faithful^{asws} Ali Ibn Abu Talib^{asws}.

If the Mujtahid does ijihad and gets it right, he gets no reward for it, but if he gets it wrong, he will have forged a lie against Allah^{azwj}.

No soul shall bear the burden of another except for the Mujtahid who will bear the burden of the followers of his Fatwas, over and above his own.

The people regard the Mujtahids as the most knowledgeable of all. The Holy Imams^{asws} on the other hand do not recognise them at all.

Wasaail Us Shia Vol 11 H 27; Bihar Ul Anwaar Vol. 82 H 2; Rijal Kashi Vol 3.

قَالَ الصَّادِقُ ع اَعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رَوَايَاتِهِمْ عَنَّا فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهًا حَتَّى
يَكُونَ مُحَدِّثًا

*Imam Sadiq^{asws} said: Understand the status of our Shites according to the good reports narrated from us for **we do not recognise the Faqih from among them to be a Faqih unless he becomes a Muhaddith** (Narrator of traditions)*

The people regard the Mujtahids are the most respectable of all people. The Messenger of Allah^{saww} on the other hand –

AL KAFI - VOL 8 H 479

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ عَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى فُقَهَاءُ ذَلِكَ الزَّمَانِ شَرُّ فُقَهَاءٍ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ

*Ali Bin Ibrahim heard from his father from Nawfil from Sakuni from Abu Abdillah^{asws} who said: 'The Commander of the Faithful^{asws} said that the Holy Prophet^{saww} said: "A time will come upon the people when the Quran will only remain as a custom and Islam will only remain in name and the mosques will be full of people but they will be bereft of guidance and the **Fuqaha of that period will be the most evil Fuqaha** under the shadow of the sky; mischief will emanate from them and return towards them".*

And when the Holy Imam Mahdi^{asws} makes his re-appearance, will he^{asws} embrace the Mujtahids or will he^{asws} have them executed?

Why not ask the Priests themselves and see what they have to say about this?

One way to find out though.

Wait for it.

Bashir Alidina

June 2011

APPENDIX

WASAAIL AL SHIA – H 33224

[33224] 22 - وعنهم ، عن أحمد بن محمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مريم ، قال : قال أبو جعفر (عليه السلام) لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

H 33224 – An from them, from Ahmad Bin Muhammad, from Al Washa', from Tha'albat Bin Maymoun, from Abu Maryam who said that Abu Ja'far^{asws} said to Salmat Bin Kaheel and Al Hakam Bin Uteybah: *'East or west, you will not find in them the correct knowledge except for what has come from us^{asws} the People of the Household^{asws}'*.

QUESTIONS

ON

MOONSIGHTING

Bashir Alidina

INDEX

INTRODUCTION

DIFFERENCES

A COMPLETE MONTH

THE FUNDAMENTAL CRITERION

THE CURSE

SOME HADEETH

CONCLUSION

INTRODUCTION

The answer lies at the door of the Holy Ahl Ul Bayt (a.s.). When you leave this door and go to seek guidance from elsewhere, whether it be from this committee, or that expert or the other, you will end up with nothing but having gone astray.

It is high time we all came back to them (a.s.) so that they (a.s.) can put us back on the right path. Each day that passes by is an opportunity for us to revert back to them (a.s.). The Holy Infallibles (a.s.) have been sent to this earth as Divine Guides in order to save mankind from destruction through differences.

This is not a comprehensive article on moon sighting, but just a solution to the problem we face today. It is due to public pressure that I have done this now, otherwise it was my intention that this should form part of my booklet 'Questions On Eids' sometime in the near future.

Bashir Alidina

October 2009

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.

NAHJ UL BALAGAH – SAYING NO. 182

مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً

Where there are two differing claims then **one of them is a straying**. (If two opposite theories are propagated, **one will be wrong** – Official translation)

And so how can anyone now justify that all these differing view coming out on moon sighting as all correct? Surely, at least one of them is wrong. One of these ‘guides’ has definitely strayed from the straight path.

In other words, If two *Mujtahids* are giving differing views on this matter then one of them is wrong and has gone astray. It is too dangerous to follow someone when we do not know whether he is on the straight path or not. And this is what we say in our daily Prayers at least ten times a day, without which our Prayers are not even valid.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

[**Shakir 1:6 & 7**] Keep us on the right path. The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, **nor of those who go astray**.

And yet we still insist on following people of differing opinions when one of them simply has to have gone astray. So which one of them is it?

Those who possess knowledge will never differ as there is only one reality and they will have grasped it. It is also a well known fact that truth is only one. Wherever there is error and straying there will be differences.

أَفَلَا يَتَذَكَّرُونَ 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**.

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 differences. You will never find a single Verse where differences have been appreciated. In fact the purpose of the Prophet-hood of all the Prophets (s.a.w.) has been the removal of differences between the people. I will not present all the Verses in condemnation of discrepancies here for the sake of brevity, and will only give you just a couple of them.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ 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) 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.

The purpose of all Prophets was to remove difference amongst their respective nations and the purpose of revelation to the Holy Prophet (s.a.w.) was to remove differences amongst us. A grievous punishment has been prepared for those that create differences.

The Holy Prophet (s.a.w.) was Commanded to decide as per Divine Revelation. It has been prohibited to abandon the Divine Commands and act according to one's desires instead. 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. Those who create differences and spread them will know the result of their actions of the Day of Judgment.

قُلْ أَعْيَبَ اللَّهُ أَلْبَعِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ 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.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن 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 aught of it shall be carried, even though he is 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.

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 be free from its consequences.

In the Sight of Allah (s.w.t.) the creators of differences are a people gone astray. Let us now look at some of the *Hadeeth* of the Holy Imams (a.s.).

AL KAFI - H 643, Ch. 41, h7 (EXTRACT)

أما علمنا فظاهر، وأما إبان أجلنا الذي يظهر فيه الدين منا حتى لا يكون بين الناس اختلاف، فإن له أجلا من ممر الليالي والأيام، إذا أتى ظهر، وكان الأمر واحدا. وأيم الله لقد قضي الأمر أن لا يكون بين المؤمنين اختلاف

The Holy Imam Ja'far Al Sadiq (a.s.) said: **'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'.**

AL KAFI - H 639, Ch. 41, h3

وبهذا الاسناد، عن أبي جعفر عليه السلام قال: قال الله عزوجل في ليلة القدر " فيها يفرق كل أمر حكيم " يقول: ينزل فيها كل أمر حكيم، والمحكم ليس بشيئين، إنما هو شئ واحد، فمن حكم بما ليس فيه اختلاف، فحكمه من حكم الله عزوجل، ومن حكم بأمر فيه اختلاف فرأى أنه مصيب فقد حكم بحكم الطاغوت

Through the same chain of narrators it is narrated from Abu Ja'far (a.s.), 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 judgment is of the judgment 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 judgment of the devil.**

We have this ridiculous situation where people of the same city have ended up celebrating Eid on different days, sometimes over three days and sometimes there is a two day gap in between with two emulators of the same *Mujtahid* living in the same place having done it on different days. How bad can it possibly get before people realise that this is wrong?

Then the representatives of the *Mujtahids* come over to us and say in blatant violation of the statement of the Holy Imam Ali (a.s.) quoted above, that both the *Mujtahids* are correct and it does not matter whether we fast on a particular day or celebrate *Eid*. Let us now look at what the Holy Imam Ali (a.s.) has said about these *Mujtahids*.

NAHJ UL BALAGAH – SERMON NO. 18

في ذمّ اختلاف العلماء فيالفتيا وفيه يذم أهل الرأي ويكل أمر الحكم في أمور الدين للقرآن

ثَرَدُ عَلَى أَحَدِهِمُ الْقَضِيَّةَ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ، ثُمَّ تَرَدُّ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيهَا بِخِلَافِ قَوْلِهِ، ثُمَّ يَجْتَمِعُ الْفُضَاءُ بِذَلِكَ عِنْدَ إِمَامِهِمُ الَّذِي اسْتَفْضَاهُمْ فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً، وَاللَّهُمُّ وَاحِدٌ! وَنَبِيُّهُمْ وَاحِدٌ! وَكِتَابُهُمْ وَاحِدٌ! أَفَأَمْرَهُمُ اللَّهُ - سُبْحَانَهُ - بِالْاِخْتِلَافِ فَأَطَاعُوهُ! أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ! أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ! أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً تَاماً فَقَصَرَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْ تَبْلِيغِهِ وَأَدَائِهِ؟ وَاللَّهُ سُبْحَانَهُ يَقُولُ: وَفِيهِ تَبْيَانٌ لِكُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضًا، وَأَنَّهُ لَا اِخْتِلَافَ فِيهِ، فَقَالَ سُبْحَانَهُ: . وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ، وَلَا تَنْقُضِي غَرَائِبُهُ، وَلَا تُكْشِفُ الظُّلْمَاتُ إِلَّا بِهِ .

IN CONDEMNATION OF THE DIFFERING VIEWS OF THE THEOLOGIANS

‘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 says 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”.

This sermon has cut off all the tongues of falsehood and has not left any excuse for those that issue differing views and verdicts.

These people have left us in confusion and doubt. There is no religion in this. **The Divine Religion is based on conviction, not on doubt.**

AL KAFI - H 2870, CH 165, h 5

الحسين بن محمد، عن أحمد بن إسحاق، عن بكر بن محمد، عن أبي عبدالله عليه السلام قال: إن الشك والمعصية في النار، ليسا منا ولا إلينا

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 is not from us nor is it directed to us.**’”

AL KAFI - H 2872, CH 165, h 7

عنه، عن أبيه، رفعه إلى أبي جعفر عليه السلام قال: لا ينفع مع الشك و الجحود عمل

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.**’”

A COMPLETE MONTH

There is not point in getting involved in complicated calculations which have resulted in the fiasco that we have these days. The situation today has now become a farce and nobody has got a clue whether they are coming or going. The best solution is to go to the Divine Guides that Allah (s.w.t.) has Sent and take their advice.

AL KAFI – BOOK OF FASTING, VOL. 4 – H3

أبي عبد الله ع قال شهر رمضان ثلاثون يوماً لا ينقصُ ولا ينفصُ واللهُ أبدأ

The Holy Imam J'afar Al Sadiq (a.s.) said: The month of **Ramadhan is of thirty days**. By Allah (s.w.t.) it will **never** be deficient.

AL KAFI – BOOK OF FASTING, VOL. 4 – H2

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَارَ لَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَارْبَعٌ وَخَمْسُونَ يَوْماً شَعْبَانَ لَا يَتِمُّ أبدأ رَمَضَانَ لَا يَنْقُصُ وَاللَّهُ أبدأ وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِنُكْمِلُوا الْعِدَّةَ وَ شَوَّالٍ تِسْعَةٌ وَ عَشْرُونَ يَوْماً وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَثَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عَشْرُونَ يَوْماً وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْماً ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ

The Holy Imam Ja'fa Al Sadiq (a.s.) said: 'Surely Allah (s.w.t.) the High created the earth in six days and then specified the days of the year to be 354 days. **Sha'ban will never ever be complete while Ramadhan will never be deficient by Allah!** The obligations are never deficient. Surely Allah the Mighty has Said 'And complete the number (2:185). Shawwal will be of 29 days and Zilqaad will be of 30 days. Allah (s.w.t.) the Mighty said 'And We appointed a time for Musa of thirty nights and completed them with ten and so the appointed time of his Lord was complete forty nights. And Zilhajj will be of 29 days and Muharram will be of 30 days. Then the other months besides these will either be complete or incomplete.

These Hadeeth are in full accordance with the Divine Verse

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

[Shakir 2:185] The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, **and (He desires) that you should complete the number** and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

Now if the holy month of Ramadhaan will always be of thirty days, and the month of Shabaan will never be of thirty days, where is the problem? All, I repeat, **ALL** the problems we have today are related to moon sighting of the first of the month. But the point I am making is that if the moon of the first of the month is difficult to sort out, then it does not matter because the full moon of the middle of the month will **ALWAYS** be seen. Just look at the full moon of the month of Shabaan, add the number of days to make it twenty nine. The following day will be the first of the Holy month of Ramadhaan which will last thirty complete days. And hey presto! Next day will be Eid Ul Fitr.

ALL DIFFERENCES REMOVED BY THE SIMPLE STATEMENTS OF THE HOLY INFALLIBLES (A.S.).

All you have to do is to listen to them and not ignore them. They (a.s.) are the true *Marajas*. All things return to them. They (a.s.) are the Divine Guides sent for mankind to remove differences among the people.

THE HOLY PROPHET (S.A.W.)

Surely the best example for us to follow is that of the Holy Prophet (s.a.w.).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

[Shakir 33:21] Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

فَأَمَّا الَّذِي رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شَعِيبٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صَ صَامَ تِسْعَةَ وَ عَشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ صَ إِلَّا تَامًّا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِيُكْمِلُوا الْعِدَّةَ فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالُ تِسْعَةَ وَ عَشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةَ وَ عَشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَتِمُّ أَبَدًا

The narrator said to the Holy Imam Ja'far Al Sadiq (a.s.): 'The people are saying that the Holy Prophet (s.a.w.) used to fast 29 days more often than he (s.a.w.) used to fast 30 days', He (a.s.) said: 'They lie! The Holy Prophet (s.a.w.) did not fast except a complete month and it is the Command of Allah (s.w.t.) 'And complete the number (2:185). The month of Ramadhan is of thirty days, and Shawwal is of twenty nine days and Zulqadah is of thirty days. There is no deficiency ever Allah (s.w.t.) the Mighty said 'And We appointed a time for Musa of thirty nights and completed them with ten and so the appointed time of his Lord was complete forty nights. And Zuhijjah is of twenty nine days and the others will be either complete or incomplete and Shabaan will never be complete.

I know that I have quoted a very similar Hadeeth above but in this one it is clearly stated that the Holy Prophet (s.a.w.) used to fast a complete month. **This Hadeeth has been repeated many times in Shia source books and is correct.** (References are available for the inquiring mind).

QUESTIONS

If the Holy prophet (s.a.w.) **ALWAYS** used to fast thirty days in *Ramadhan*, then why are we doing otherwise?

If the Holy Prophet (s.a.w.) is the best example for us, then why are we following other people?

THE FUNDAMENTAL CRITERION

It is unanimously agreed among all that the fundamental criterion for the start and the end of the Holy Month of *Ramadhan* is to be on the physical sighting of the moon.

WASAAIL US SHIA – CH 3 H2 - 13340

محمد بن الحسن بإسناده عن علي بن مهزيار ، عن محمد بن أبي عمير ، عن أبي أيوب وحمام ، عن محمد بن مسلم ، عن أبي جعفر (عليه السلام) ، قال : إذا رأيتم الهلال فصوموا ، وإذا رأيتموه فأفطروا ، وليس بالرأي ولا بالتظني ولكن بالرؤية

The Holy Imam Muhammad Al Baqir (a.s.) who said: ‘When you see the moon then start your Fast and when you see the moon then complete it, and **do not go by opinions and conjecture, but go by sighting**’. (This is to be found in many other Shiite source books including Al Tehzeeb Ul Ahkaam, Al Istibsaar, Al Kafi, Man La Yahzur Ul Faqih etc.).

I, for one, have been living in the city of London for more than twenty years and have never personally sighted the moon, and neither have any of my friends. The sky is almost always cloudy and overcast. We have always been advised to follow the *Mujtahids* who have presented two different theories.

The view of one of the *Mujtahids* was that if the moon is sighted somewhere in the east with who we share the night then that is good enough for us and we can celebrate Eid day along with them even though they may be half way across the world.

And then the other *Mujtahid* went overboard on astronomical calculations and gave us a different theory based on the angle of horizon. There was much discussion about these and computers were used to simulate the movements of the planets to calculate the angle of horizon accurately.

All this has led to the fiasco that we find ourselves in today.

Let us now look at what the Holy Imam (a.s.) has said about this.

WASAAIL US SHIA – CH 15 H 1 - 13459

محمد بن الحسن بإسناده عن محمد بن الحسن الصفار ، عن محمد بن عيسى قال : كتب إليه أبو عمر : أخبرني يا مولاي ، إنه ربما أشكل علينا هلال شهر رمضان فلا نراه ونرى السماء ليست فيها علة ويفطر الناس ونفطر معهم ، ويقول قوم من الحساب قبلنا : إنه يرى في تلك الليلة بعينها بمصر ، وإفريقية ، والاندلس ، هل يجوز - يا مولاي - ما قال الحساب في هذا الباب حتى يختلف الفرض على أهل الامصار فيكون صومهم خلاف صومنا ، وفطرهم خلاف فطرنا ؟ فوقع : لا تصومن الشك ، أفطر لرؤيته وصم لرؤيته

Sheykh Toosi has narrated from Muhammad Bin Isa who said that Abu Amr wrote a letter to the Holy Imam Ali Naqi (a.s.) that: ‘My Master! Sometimes we cannot see the moon despite the fact that there are no clouds and the sky is clear and so the people do not fast and we also do not fast along with them. Among us there are some people of calculations (Ahl Ul Hisaab) who say that on this night the moon will be sighted in Egypt, Africa and Andalusia (Spain). My Master! **Can we rely on these people of calculations in this matter due to which arise differences in different cities with regarding to the start and the end of the fasting, their fasting is on a different day from ours and their Eid Ul Fitr is on different day from ours?** The Holy Imam Al Naqi (a.s) wrote back with his (a.s.) signature: ‘Fasting is not to be done with doubt. Open your fast by sighting and close it by sighting’. (Also In Tehzeeb Ul Ahkaam)

What is to be done with these theories now?

WASAAIL US SHIA – CH 15 H2

جعفر بن الحسن السعيد المحقق في (المعتبر) عن النبي (صلى الله عليه وآله وسلم) قال : من صدق كاهنا أو منجما فهو كافر بما انزل على محمد (صلى الله عليه وآله وسلم)

The Holy Prophet (s.a.w.) said: ‘Whoever verifies the soothsayer or the astrologer (astronomer?) is an unbeliever in that which has been revealed upon Muhammad (s.a.w.)’

THE CURSE

It makes me wonder whether we as a people are subject to a curse since we do not seem to get our *Eid* day to be correct and are always in doubt about it. Take a look at these two *Hadeeth* regarding the accursed people.

- محمد بن يحيى، عن محمد بن أحمد، عن السياري، عن محمد بن إسماعيل الرازي عن أبي جعفر الثاني (عليه السلام) قال: قلت له: جعلت فداك ما تقول في الصوم فإنه قد روي أنهم لا يوفقون لصوم؟ فقال: أما إنه قد اجيبت دعوة الملك فيهم قال: فقلت: وكيف ذلك جعلت فداك؟ قال: إن الناس لما قتلوا الحسين صلوات الله عليه أمر الله تبارك وتعالى ملكا ينادي أيتها الامة الظالمة القاتلة عترة نبيها لا وفقكم الله لصوم ولا لظفر.

The narrator asked from Imam^{asws}: What would you say about those people who claim that their enemies will not get the opportunity to fast? Imam^{asws} replied: True, this is due to the prayers of an angel. I asked; why is it so? Imam^{asws} responded, Allah^{azwj} asked one of His angels to declare the following when people martyred Imam Hussain^{asws}: O! The nation of Rasool Allah^{asws} why did you stage brutality against the family of Prophet^{saww} and killed them, Allah^{azwj} would not give you an opportunity to fast and give away 'Fitra'. - **Faroo-e-Kafi, tradition 2, vol. 3, pp. 357**

علي بن محمد، عن ذكره، عن محمد بن سليمان، عن عبد الله بن لطيف التفليسي عن رزين قال: قال أبو عبد الله (عليه السلام): لما ضرب الحسين بن علي (عليهما السلام) بالسيف فسقط رأسه ثم ابتدر ليقطع رأسه نادى مناد من بطنان العرش ألا أيتها الامة المتحيرة الضالة بعد نبيها لا وفقكم الله لاصحى ولا لظفر، قال: ثم قال أبو عبد الله (عليه السلام): فلاجرم والله ما وفقوا ولا يوفقون حتى يثأر ثائر الحسين (عليه السلام).

Imam Abu Abdullah^{asws} said: When Imam Hussain^{asws} head was detached, an announcement was heard, coming from the skies, O! Mislead and misguided nation of Prophet^{saww}, Allah^{azwj} will not allow you to offer sacrifice, offer Fitra. Imam^{asws} said, By my Lord^{azwj}, they have not and will not be blessed (for the feasts) until the revenge of Imam Hussain^{asws} is taken. - **Faroo-e-Kafi, tradition 3, vol. 3, pp. 357**

Are we supposed to celebrate this Eid in the first place? Take a look at this one!

أحمد بن محمد، عن علي بن الحسين، عن عمرو بن عثمان، عن حنان بن سدير، عن عبد الله بن دينار، عن أبي جعفر عليه السلام قال: قال: يا عبد الله ما من عيد للمسلمين أضحى ولا فطر إلا وهو يجد دلال محمد فيه حزنا، قلت: ولم ذلك؟ قال: لأنهم يرون حقهم في يد غيرهم.

Imam Mohammed Baqir^{asws} said: There is not a single Muslim who would not vicariously feel **the grief** on Eid-ul-Fitr and Eid-ul-Qurban. I asked, what is the reason? Imam^{asws} replied, because he will see (particularly on these days) rights of Mohammed^{saww} and Alay Mohammed^{asws} in the hands of their enemies - **Faroo-e-Kafi, tradition 2 vol. 3, pp. 357**

I have always seen people celebrating on this day and never mourning. Yes, there is indeed a minority who do sit in mourning for the Holy Imam Husayn (a.s.) and grieve over him on *Eid* day, but that is only a very small minority.

It makes me wonder whether the majority have got it all wrong again.

SOME HADEETH

For those of you who wish to know more *Hadeeth* about this matter, I am quoting some of them hereunder.

AL KAFI – BOOK OF FASTING, VOL. 4 – H1

قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةِ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انْظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَصُمْ يَوْمَ الْخَامِسِ

I said to the Holy Imam Ja'far Al Sadiq (a.s.): ‘Over with us in Iraq the sky is normally overcast for one or two or three days and so on which day should we observe fast?’ He (a.s.) replied: ‘**Recall the day on which you observed fast last year and then fast on the fifth day**’.

AL KAFI – BOOK OF FASTING, VOL. 4 – H2

أَبِي عَبْدِ اللَّهِ ع قَالَ صُمْ فِي الْعَامِ الْمُسْتَقْبَلِ يَوْمَ الْخَامِسِ مِنْ يَوْمٍ صُمْتَ فِيهِ عَامَ أَوَّلَ

The Holy Imam Ja'far Al Sadiq (a.s.) said: ‘**Fast next year on the fifth day from the day you fasted this year**’,

So now it is up to you whether you listen to the Divine Guides or you keep listening to this committee, or that expert or the other.

The Holy Imam Ali (a.s.) said: When scholars say something correct, it is like medicine, and **when they say something incorrect, it is like poison.**

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى 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.**

CONCLUSION

Quite frankly I don't see how all these 'experts' on moon sighting who have set up committees for the declaration of *Eid* day could have missed out all these statements of the Holy Infallibles (a.s.).

If they are not aware of these *Hadeeth*, then they are not competent enough to sit in these committees.

If they are aware of these *Hadeeth*, then they are guilty of deliberately turning their backs on these statements of the Holy Imam (a.s.).

Either way, they cannot be followed.

Bashir Alidina

10th October 2009

QUESTIONS

ON

TAQLEED



Bashir Alidina

Dedication

I hereby dedicate this book to my Master Imam Al Mahdi (a.s.) whose right of being emulated is being usurped by other people.

CONTENTS

INTRODUCTION	4
OBLIGATORY TAQLEED	5
FORBIDDEN TAQLEED	10
THE TWO WEIGHTY THINGS	14
CORRUPTION IN RELIGION	15
COURSE OF ACTION	18
RARITY OF BELIEVERS	26
THE SUCCESSFUL 73 RD SECT	27
FALSE CONCEPTS	28
HADEETH NORMALLY PRESENTED TO	
JUSTIFY THE TAQLEED OF A MUJTAHID	33
CONCLUSION	41

INTRODUCTION

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

The meaning of *Taqleed* in terminology is to **act upon the opinion of an Imam without knowing the evidence**. A person singles out a particular Imam to follow and he accepts all of his opinions and *Ijtihad* as religion **whether his opinions or *Ijtihad* is supported by the Holy Quran and the Noble Hadeeth or not**.

The word *Taqleed* is a derivative of *Qalaadah*. The linguistic meaning of *Qalaadah* is **the collar that a dog wears around its neck**. The one who wears this collar around his neck is termed as the *Muqalladah*.

The Muqallid places the leash around his own neck and goes in whichever direction his master takes him.

ROWZAT UL WAIZEEN – FATH AL NESHAPURI

Al Kalaam Fi Fasaad Al Taqleed –

اعلم ان حد التقليد هو قبول قول الغير بلا دليل وحجة،

Know that surely the result of Taqleed is to accept the words of another without **any** evidence or arguments.

Blind emulation is what this is all about.

OBLIGATORY TAQLEED

The whole of religion is based on obligatory *Taqleed*. We have no access to information from the heavens above and so are totally reliant upon those that do.

These are the Holy Infallibles (a.s.). We have no choice but to have one hundred percent conviction upon their statements and give them our unflinching and total obedience.

Without this all our deeds are all futile.

SURAH MUHAMMAD (S.A.W.) – VERSE 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O you who believe! Obey Allah and obey the Messenger, and **do not make your deeds of no effect.**

THE HOLY PROPHET (S.A.W.) – SERMON OF GHADEER

وهو أخي علي بن أبي طالب وهو فيكم بمنزلة فيكم فقلدوه دينكم وأطيعوه في جميع أموركم

The Holy Prophet (s.a.w.) said: ‘And he is my brother Ali Ibn Abi Talib (a.s.) and he (a.s.) is among you of the same status as I (s.a.w.) am, **so emulate him in your religion and obey him in all your affairs.**’

AL KAFI - H 476, Ch. 8, h3

وبهذا الإسناد، عن معلى بن محمد، عن الحسن بن علي قال: حدثنا حماد ابن عثمان، عن بشير العطار قال: سمعت أبا عبد الله عليه السلام يقول: نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته

It is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn 'Uthman narrated to us from Bashir al-'Attar who has said the following: "I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, **'We are the people, obedience to whom is obligatory by the Command of Allah, and the 'A'imma** you follow are such that people's responsibility to obey them does not cease because of people's ignorance and not knowing them.'"

This leads to the conclusion that if you do not do the Taqleed of the Holy Infallibles (a.s.), you will end up nullifying your deeds.

SURAH AL NISA – VERSE 59

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

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.

There you are!

Total obedience in everything they (a.s.) say.

Even in the event of disputes, we are supposed to resolve it through them (a.s.) and **no one else.**

WASAAIL US SHIA – VOL 27 – 33216

وعن عدة من أصحابنا، عن أحمد بن محمد، عن ابن سنان، عن ابن مسكان، عن سدير، عن أبي جعفر (عليه السلام) قال - في حديث: - إنما كلف الناس ثلاثة: معرفة الأئمة، والتسليم لهم فيما ورد عليهم، والرد إليهم فيما اختلفوا فيه.

It has been narrated from a number of our companions from Ahmad Bin Muhammad from Ibn Sinan from Ibn Maskaan from Sadeer from Abu Ja'far (a.s.) who said in a Hadeeth: **'People have been ordered three things – recognising the Imams (a.s.), and submitting to them and referring to them in everything that they differ in.'**

This is a Divine Order and not a ruling of a person of this world!

Why is it that every time that I have attend religious debates and discussions, everyone tend to present their relevant arguments, but no one seems to refer the arguments back to the Holy Prophet (s.a.w.) and the Holy Imams (a.s.) and tell the people what **THEY** (a.s.) have to say about matters?

WASAAIL US SHIA – VOL 27 H 33221

وبالاسناد عن يونس، عن داود بن فرقد، عن حسان الجمال، عن عميرة، عن أبي عبد الله (عليه السلام) قال: امر الناس بمعرفتنا والرد إلينا والتسليم لنا ثم قال: وإن صاموا وصلوا وشهدوا أن لا إله إلا الله، وجعلوا في أنفسهم أن لا يردوا إلينا، كانوا بذلك مشركين

It is narrated from Yunus from Dawood Bin Farqad from Hisan Al amaal from Ameer from Abu Abdullah (a.s.) that: 'The affairs of the people are on recognising us and referring to us and accepting us.' The he (a.s.) said: 'And if they were to observe fast and pray and bear witness that there is no God but Allah (s.w.t.), and **if they have it in their hearts that they will not refer to us, then they will be among the polytheists.**

Read the above Hadeeth again! *If they have it in their hearts that they will not refer to us, then they will be among the **polytheists.***

Hmmmmm! And I thought that polytheists are those that believe in more than one God.

It looks like our dictionaries are in need of revision.

AL KAFI - H 484, Ch. 8, h11

علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن أبي سلمة عن أبي عبد الله عليه السلام قال: سمعته يقول: نحن الذين فرض الله طاعتنا، لا يسع الناس إلا معرفتنا ولا يعذر الناس بجهالتنا، من عرفنا كان مؤمنا، ومن أنكرنا كان كافرا، ومن لم يعرفنا ولم ينكرنا كان ضالا حتى يرجع إلى الهدى الذي افترض الله عليه من طاعتنا الواجبة فإن يمت على ضلالته يفعل الله به ما يشاء

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from abu Salama who has said the following: "I heard Imam Abu 'Abd Allah say, '**We are the ones obedience to who is obligatory by the Commands of Allah. People have no other choice except to recognize us.** They will not be excused for not

recognizing us. Those who recognize us are the true believers and those who refuse to acknowledge our Divine Authority are **unbelievers**. **Those who do not recognize us and do not reject us are straying and lost until they return to guidance and affirm the fact that Allah has made obedience to us obligatory.** However, if they die in their straying condition Allah will deal with them the way He would will.”

Read the above Hadeeth again! - Those who **recognize** us are the true believers and those who refuse to acknowledge our Divine Authority are **unbelievers**.

Hmmmm! And I thought unbelievers are those that worship images of stone and wood.

It looks like our dictionaries are in need of revision indeed!

QUESTIONS

I wonder, why the Priests have never informed us of these definitions of ‘Polytheists’ and ‘Unbelievers’?

Is this because this does not suit their purposes?

Is this because they want us to listen to them instead? No matter what they say?

Here, take a look at the following three more Hadeeth.

WASAAIL U SHIA – VOL 27 H 33392

وعنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali from Abu Abdllah (a.s.) in a Hadeeth that: ‘It is sufficient for you that you should **say that which we say, and observe silence in that in which we keep silent**, as you have seen that Allah (s.w.t.) has not kept any good in any of our adversaries.’

WASAAIL US SHIA – VOL 27 H 33227

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال: قال أبو عبد الله (عليه السلام) - في حديث: - أما انه شر عليكم أن تقولوا بشئ ما لم تسمعه منا

It has been narrated from Ali Bin Ibrahim from his father from Ibn Abi Ameer from Abdul Rahmaan Bin Al Hajjaj from Hisham Sahib Al Bareed that Abu Abdillah (a.s.) said in a Hadeeth: **'It is a loss for you if you were to say anything which you have not heard from us.'**

WASAAIL U SHIA – VOL 27 H 33394

محمد بن علي بن الحسين في عن أبيه، عن الحسن بن أحمد المالكي، عن أبيه، عن إبراهيم بن أبي محمود، عن الرضا (عليه السلام) - في حديث طويل - قال: أخبرني أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله) قال: من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، وإن كان الناطق عن إبليس فقد عبد إبليس

It has been narrated from Muhammad Bin Ali Al Husayn from his father from Al Hassan Bin Ahmad Al Maaliki from his father from Ibrahim Bin Abu Muhammad from the Holy Imam Ali Ridha (a.s.) in a long Hadeeth that: 'My father has narrated to me from his ancestors that the Holy Prophet (s.a.w.) said: **'Whoever inclines towards a speaker has worshipped him.** For instance, if the speaker is speaking from Allah (s.w.t.) then he has worshipped Allah (s.w.t.) and if the speaker is speaking from Iblees then he has worshipped Iblees.'

What? Worshipped him? But I have listened to hundreds of speakers that have turned up at my local place of gathering over the years. Now what?

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا لبیت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

Whatsoever that those hundreds of speakers have said over the years which was their researched opinion has all been **invalidated** by this. If they have quoted me the statements of the Holy Infallibles and explained them to me then that is fine, but otherwise I don't see how any of what they have said from themselves can be valid.

I, Bashir Alidina, hereby testify that, I no longer wish to worship anyone but Allah (s.w.t.) and so I shall simply stay away from those lectures explaining matters which do not come out of the Holy Household of the Holy Prophet (s.a.w.).

BIHAR UL ANWAAR – VOL 25 CH 4 – HADEETH TARIQ

كَيْفَ يَقْرَضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُحْجَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ

The Holy Imam Ai (a.s.) said: 'How can Allah (s.w.t.) make obligatory upon His servants, obedience to someone who is veiled from the mysteries of the heavens and the earth.'

I, for one, have yet to come across any Mujtahid who is aware of the mysteries of the heavens and the earth.

Let us now take a look at some more Noble Hadeeth.

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H7

ابن المتوكّل، عن علي، عن أبيه، عن ابن أبي عمير، عن إبراهيم بن زياد، قال: قال الصادق عليه السلام: كذب من زعم أنه يعرفنا وهو مستمسك بعروة غيرنا.

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'He has lied, for he has recognised us but he has adhered to the handle of someone other than ours.'

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: 'Whatsoever that does not come out from this Household is void.'

WASAAIL US SHIA – VOL 27 H 33106

وقال (عليه السلام): الحكم حكمان: حكم الله عزوجل، وحكم (أهل) الجاهلية، فمن أخطأ حكم الله حكم الجاهلية.

The Holy Imam Ja'far Al Sadiq (a.s.) said: 'Orders are of two types – from Allah (s.w.t.) and from ignorance. **Whoever makes a mistake** in the order of Allah (s.w.t.) has given the order of ignorance.'

QUESTIONS

Does the Mujtahid ever make a mistake in his Fatwas?

Surely there are plenty of conflicting Fatwas floating around from different Mujtahids. So, who is right and who is wrong? One of them simply has to be.

Which one of them is mistaken?

NAHJ UL BALAGAH – SAYING NO. 182

مَا اخْتَلَفْتُمْ دَعْوَةً إِلَّا كَانَتْ إِحْدَاهُمَا هَـٰضِلًا

Where there are two differing claims then **one of them is a straying**. (If two opposite theories are propagated, **one will be wrong** – Official translation)

WASAAIL US SHIA – VOL 27 H 33128

أحمد بن أبي عبد الله في (المحاسن) عن الحسن بن علي بن فضال عن ثعلبة بن ميمون، عن عبد الرحمن بن الحجاج قال: سألت أبا عبد الله (عليه السلام) عن مجالسة أصحاب الرأي فقال: جالسهم وإياك عن خصلتين تهلك فيهما الرجال: أن تدين بشئ من رأيك، أو تفتي الناس بغير علم

It has been reported from Ahmad Bin Abu Abdullah in (Al Mahasin) from Al Hasan Bin Ali Bin Fadhaal from Tha'alba Bin Maymun from Abd Ul Rahmaan Bin Al Hajjaj who said that he asked Abu Abdillah (a.s.) about sitting with people of opinion. He (a.s.) replied: **'When sitting with them you should beware of two traits which have led many people to destruction – making a religion out of opinions and giving Fatwas without knowledge.'**

CONCLUSION

Did you know that, in the one hundred and ten volume Shiite encyclopaedic collection of Hadeeth by Mulla Muhammad Baqir Al Majlisi, referred to as Bihar Ul Anwaar (Full name is Bihar Ul Anwaar Li Durr Al Akhbar Al Aimmat Al At'haar), there is a Chapter on Taqleed in Volume two which contains eighty four Noble Hadeeth, **ALL** of which have been classified under the heading of 'Prohibition orders of Taqleed of a Non-Infallible? (P.S. **There are no other chapters on Taqleed in Bihar Ul Anwaar apart from this one**)

Did you also know that in another colossal collection of Hadeeth by Sheykh Al Hurr Al Amili, known as Wasaail Us Shia, there is also a chapter on Taqleed in Volume twenty seven, containing more than a hundred Noble Hadeeth, **ALL** of which have been classified under the heading of prohibition orders on the Taqleed of a non-infallible? (P.S. **There are no other chapters on Taqleed in Wasaail-us-Shia apart from this one**)

Enough said. That makes over a hundred of them even after ignoring the duplicated ones, not counting many more prohibition orders to be found in other books. Before I get the argument that these collections are secondary sources, let me say that **ALL** of these Hadeeth can be traced back to their primary sources. Tracing them is not a problem.

The whole point of all this is that **no one can possibly deny ALL of these Noble Hadeeth**, for if even **ONE** of these prohibition orders were to be correct then the violators of these prohibition orders would be in trouble on the Day of Judgment.

THE TWO WEIGHTY THINGS

TAFSEER AL QUMMI – VOL 2 P 345

قول رسول الله ص إني تارك فيكم الثقلين كتاب الله و عترتي أهل بيتي

The Holy Prophet (s.a.w.) said; 'I leave behind for you **two** weighty things, the Book of Allah (s.w.t) and my Progeny of my Household (a.s.).

The guarantee of salvation has been given by the greatest human being ever to have traversed the Universe, who was well known for being true to his (s.a.w.) promise.

This guarantee of salvation is conditional upon holding on to **BOTH** of the weighty things. **There is no mention of a third anywhere.**

Now if someone were to tell us that we cannot hold on to any of them because they are beyond our reach, or we do not have the time for it, or are incapable of it, and therefore we should leave it to a few people who will devote most of their lives holding on to the Holy Quran and Noble Hadeeth, and we in turn all hold on to these people instead, then clearly the conditions of the guarantee will not have been met by us and **the guarantee would therefore be void.**

We simply cannot abandon the two weighty things and then go on to holding on to a third one created by the people of this world. There is no guarantee of salvation if we were to do this. The wordings of this Noble Hadeeth are specific.

Secondly, this Noble Hadeeth was narrated by the Holy Prophet (s.a.w.) when among the people listening to him (s.a.w.) at that time were those that did not even know how to read or write. These days we have highly educated people with degrees and certificates and therefore their argument that they are incapable of holding on to the two weighty things, does not hold any water.

CORRUPTION IN RELIGION

It is always the priests of the religion who corrupt it. The people are like sheep, they merely follow them.

SURAH AL BAQARA – VERSE 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And do not mix up the truth with the falsehood, **nor hide the truth while you know** (it).

Well! Well! Well! All this information I am presenting in all my papers is well known to the priests of our religion and yet the general public does not know about it and is surprised when in receipt of it.

QUESTIONS

Why have they hidden all these facts from the people in clear violation of Allah (s.w.t.)'s Command?

Are they trying to protect their incomes which they depend upon?

Why are they selling religion at a price?

Is Priesthood a profession designed to earn worldly possessions?

Is Priesthood allowed in the first place?

SURAH AL BAQARAH – VERSE 174

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَسْتُرُونَ بِهِ تَمَنَّا قَلِيلًا ۗ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Surely those who conceal any part of the Book that Allah has revealed and **take for it a small price**, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and **they shall have a painful chastisement.**

SURAH AL TAUBA – VERSE 9

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمًّا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They have **taken a small price** for the communications of Allah, so they turn away from His way; **surely evil is it that they do.**

And to cap it all, the following should suffice.

AL MAHASIN – VOL. 1 H 114

عنه عن الحسن بن علي بن فضال عن عاصم بن حميد عن محمد بن مسلم عن أبي جعفر ع قال خطب أمير المؤمنين ع الناس فقال أيها الناس إنما بدء وقوع الفتن أهواء تتبع و أحكام تبتدع يخالف فيها كلام الله يقلد فيها رجال رجالا و لو أن الباطل خالص لم يخف على ذي حجب و لو أن الحق خالص لم يكن اختلاف و لكن يؤخذ من هذا ضغث و من هذا ضغث فيمزجان فيجبان معا فهناك استحوذ الشيطان على أوليائه و نجا الذين سبقت لهم من الله الحسنی

The Commander of the Faithful (as.) preached to people saying: ‘O people! **Anarchy starts** from following desires and inducing innovation in (Divine) Commands. These are against the Book of Allah (s.w.t.). **It starts when men emulate men [when men do man’s Taqleed] in opposition to the Command of Allah (s.w.t.)**, If injustice had been presented in its pure form (without ambiguity), those who dislike it would stay away from it. And if justice had been offered in its pure form, there would have been no differing. However, something is taken from here and something from there and their mixture is put forward! At this stage, Satan overpowers his friends and **only they manage to escape from it, those who have previously been blessed with virtues by Allah (s.w.t.)**.

There you have it. **Corruption in religion starts when men start emulating man.**

This is the Taqleed that is forbidden and is in contradiction with Divine Commands.

It is an accepted fact that it is always the priests of the religion who corrupt religion. The people are the ones who follow their corrupted practices. **This is true for all religions of the world.** You are welcome to go through the books of all religions and see for yourself.

For example, the Hindu Vedic Scriptures clearly forbid the worship of images but the Hindus are predominantly idol worshippers.

The Christian Bible does not have any reference to the Holy Prophet Isa (a.s.) as being God, nor is there any reference to a triune God, but the Christians are predominantly Trinitarians.

Surely it is the ministers of religion that have misled their people. **The people simply blindly follow the priests, instead of reading the texts of their religion.**

The situation is the same with our religion.

On top of this you will see from history that every time a Law was sent down by Allah (s.w.t.) along with a Prophet (a.s.), the people reverted back to their own ways as soon as the Divine Prophet (a.s.) had departed. This is the reason why the next Prophet (a.s.) always ended up fighting against the Priests of the religion who always opposed the new Reformer.

For example, the Jewish Rabbis opposed the Holy Prophet Isa (a.s.).

The Christian Monks opposed the Holy Prophet (s.a.w.) to the brink of imprecation.

The Muslim Sheykhs all opposed the Holy Imam Ali (a.s.) as soon as the Holy Prophet (s.a.w.) had departed.

In the same way, most of these Priests will oppose the Holy Imam Mahdi (a.s.) resulting in a lot of them being executed.

KITAB AL GHAYBA – AL NU'MANI – CH 13 H 19

و أخبرنا علي بن الحسين بإسناده عن أحمد بن محمد بن أبي نصر عن عاصم بن حميد الحنظلي عن أبي بصير قال قال أبو جعفر ع يقوم القائم بأمر جديد و كتاب جديد و قضاء جديد على العرب شديد ليس شأنه إلا السيف لا يستتیب أحدا و لا يأخذه في الله لومة لائم

The Holy Imam Muhammad Al Baqir (a.s.) said: 'Al Qaim (a.s.) will make a stand with **new ordinances, and a new Book and new judgments**, being harsh on the Arabs, will not deal with them except by the sword, not sparing even one of them and will not take accusations against Allah (s.w.t.) from any accuser.'

Eh? New Ordinances? New Book? New Judgments?

If these are all new then what have the priests been giving us?

In fact, this will be the original religion that was brought down and will be presented to us in its uncorrupted form.

COURSE OF ACTION

1 - WHOM TO TURN TO FOR OUR PROBLEMS

SURAH AL NAHL – VERSE 43

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

And We did not send before you any but men to whom We sent revelation - **so ask the people of the Reminder if you do not know**

AL KAFI - H 538, Ch. 20, h1

الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبدالله بن عجلان، عن ابي جعفر عليه السلام في قول الله عزوجل: " فاسألوا أهل الذكر إن كنتم لا تعلمون " قال رسول الله صلى الله عليه وآله: الذكر أنا والائمة أهل الذكر، وقوله عزوجل: " وإنه لذكر لك ولقومك وسوف تسألون " قال أبو جعفر عليه السلام: نحن قومه ونحن المسؤولون.

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.**'"

WASAAIL US SHIA – VOL 27 H 33219

وعن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه قال: سئل أبو الحسن (عليه السلام) هل يسع الناس ترك المسألة عما يحتاجون إليه؟ قال: لا

It has been narrated from Ali Ibn Ibrahim from Muhammad Bin Isa from Yunus from some companions who asked Abul Hassan (a.s.): '**Can we ask the people the answer to some of our problems?**' He (a.s.) replied: '**No!**'

Al KAFI - H 546, Ch. 20, h9

أحمد بن محمد، عن أحمد بن محمد بن أبي نصر قال: كتبت إلى الرضا عليه السلام كتابا فكان في بعض ما كتبت: قال الله عزوجل: " فاسألوا أهل الذكر إن كنتم لا تعلمون " وقال الله عزوجل: " وما كان المؤمنون لينفروا كافة فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذورا قومهم إذا رجعوا إليهم لعلهم يحذرون " فقد فرضت عليهم المسألة، ولم يفرض عليكم الجواب؟ قال: قال الله تبارك وتعالى: " فإن لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم ومن أضل ممن اتبع هواه".

Ahmad ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following: "Once I wrote a letter to Imam al-Rida, recipient of divine supreme covenant. The issues for which I requested explanation in the letter, one was about the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* (people who remind of Allah) if you do not know.' The other question was about the words of Allah, the Most Holy, the Most High, 'Not all believers have to become specialists in religious learning. Why do not certain persons from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah?' (9:122) The above passages say that it is made obligatory upon them to ask but it is not made obligatory upon you to answer." "The Imam, recipient of divine supreme covenant, answered, 'Allah the Most Holy, the Most High, has said, "If they do not do what you ask them, know that they are only following their (evil) desires. Who strays more than one who follows his desires without guidance from Allah? . . ."' (28:50)

And so the objections started coming in that asking the Holy Ahl Ul Bayt (a.s.) was only relevant during the time of the first eleven Holy Imams (a.s.). The problem arises due to the long occultation of the twelfth Holy Imam (a.s.) and so what do we do now. And so, off to the Mujtahids we go.

No! Said the Holy Imam (a.s.).

THE HOLY IMAM AL MAHDI (A.S.)'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوَصِّلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوَقُّيعُ بِحُطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أَرْشَدَكَ اللَّهُ وَتَبَّتْكَ إِلَى أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ جُتِيَ عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

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 refer to the **narrators of our Hadeeth**, for they are my proof over and I am Allah (s.w.t.)'s Proof."

This is an order of the Imam of our time whose appearance from occultation is being eagerly awaited the world over. Meanwhile, he (a.s.) has told us to turn towards the narrators of Noble Hadeeth for our questions.

The problem is, almost all Shiites have **ignored this order** and instead turned towards the *Mujtahids*, who are theologians (*Mutakallimun*). **The narrators of Hadeeth have been completely ignored.**

The Holy Imam (a.s.) told the Shiites to go right, instead they have ended up going left.

The reason is that the narrator of Hadeeth will **only** refer the questioner to the solution contained in the Holy words of the Divine Imams (a.s.) of the Ahl Ul Bayt (a.s.) **without adding anything from himself.**

The theologian, on the other hand, will employ the tools of *Ijtihad* taken from the Sunni Imam Shafei and derive a solution to the problems of the people and call it his Verdict (*Fatwa*). **This is obviously not a Divine solution to the problems.** This is his personal opinion.

Just take a look at his Twzeeh Ul Masaail and see for yourself. It will have the words – **‘Fatwas according to’**

Most people may think the world of them, but the Holy Imams (a.s.) place absolutely no value to them whatsoever.

Wasaail Us Shia Vol 11 H 27; Bihar Ul Anwaar Vol. 82 H 2; Rijal Kashi Vol 3.

قَالَ الصَّادِقُ ع اَعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رَوَايَاتِهِمْ عَنَّا فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَقِيهًا حَتَّى
يَكُونَ مُحَدِّثًا

Imam Sadiq (a.s.) said: Understand the status of our Shias according to the good reports they narrate from us for **we do not recognise the Faqih from among them to be a Faqih unless he becomes a Muhaddith** (Narrator of traditions).

So much so for the great titles that they have adorned themselves with!

2 - ACQUIRING RELIGIOUS KNOWLEDGE IS A MUST

AL KAFI - H 36, Ch. 1, h2

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عبدالله، عن عيسى بن عبدالله العمري، عن أبي عبدالله عليه السلام قال: طلب العلم فريضة

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd Allah from 'Isa ibn 'Abd Allah al-'Amri from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: **"Seeking knowledge is obligatory."**

Seeking of knowledge is obligatory upon every Muslim in each and every circumstance with no exception. **There are plenty Noble Hadeeth for this.**

AL KAFI - H 38, Ch. 1, h4

علي بن محمد وغيره، عن سهل بن زياد ومحمد بن يحيى، عن أحمد بن محمد ابن عيسى، جميعا، عن ابن محبوب، عن هشام بن سالم، عن أبي حمزة، عن أبي إسحاق السبيعي عن حدثه قال: سمعت أمير المؤمنين يقول: أيها الناس اعلموا أن كمال الدين طلب العلم والعمل به، ألا وإن طلب العلم أوجب عليكم من طلب المال، إن المال مقسوم مضمون لكم، قد قسمه عادل بينكم، وضمنه وسيفي لكم، والعلم مخزون عند أهله، وقد امرتم بطلبه من أهله فاطلبوه

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Subay'ī from one who narrated to him who has said the following: "I heard Amir al-Mu'minin Ali, recipient of divine supreme covenant, saying, 'O people, you must know that religion becomes complete through seeking knowledge and acting accordingly. **You must know that seeking knowledge is of a stronger imperative nature for you than seeking wealth. In wealth everyone's share is guaranteed. A Just One has already divided wealth among you. He (s.w.t.) and my sword guarantee that you receive your share. Knowledge, however, is stored with those who possess it. You are commanded to seek knowledge from them. You must seek knowledge.**"

It is wrong to say that we do not have the time for it and therefore we will leave it to the others to seek the knowledge, whilst we ourselves remain ignorant and occupy ourselves in other affairs. Whenever the need arises, we will then ask them our questions and hopefully receive the correct answers from them. All we have to do is to pay them for it and we are sorted.

This approach would be in contradiction to the Hadeeth of *Thaqalayn* where the guarantee of salvation is **conditional** upon holding on to **both** the Holy Quran and the Noble *Sunnah*.

3 -THE PROPER WAY TO ACQUIRE KNOWLEDGE

MUSTADRAK AL WASAAIL – VOL 17 H 21426

مُحَمَّدُ بْنُ إِبْرَاهِيمَ النُّعْمَانِيُّ فِي كِتَابِ الْعَيْبَةِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ دَخَلَ فِي هَذَا الدِّينِ بِالرَّجَالِ أُخْرِجَهُ
مِثْلَهُ الرَّجَالُ وَ مَنْ دَخَلَ فِيهِ بِالْكِتَابِ وَ السُّنَّةِ زَالَتِ الْجِبَالُ قَبْلَ أَنْ يَزُولَ

The Holy Imam Ja'far Al Sadiq (a.s.) said: **'Whoever enters in this religion by a person, he will exit from it by way of a person, and whoever enters in this by the Book (Holy Quran) and the Sunna, mountains will disappear before he does.'**

We have been clearly advised not to take religion from people for that would result in weak faith with low conviction. The instructions are specific about the sources of knowledge. The Holy Quran and the Noble Sunnah.

For example, if we take religion from one Mujtahid who has made the playing of Chess a prohibition in line with the Sunnah (For example Agha Sistani), then the next Mujtahid who has made the playing of Chess to be permissible (For example Agha Khamenei) will be taking us away from the religion of the Ahl Ul Bayt (a.s.). **We will always be in a state of doubt whether we are on the correct path or not, for there are conflicting Fatwas everywhere.**

And so when we take the religion from the text, it would be easier for people to move a mountain rather than shift us from our faith. This would be our state of conviction. After all, religion is based on conviction, not on doubt.

AL KAFI - H 2870, CH 165, h 5

الحسين بن محمد، عن أحمد بن إسحاق، عن بكر بن محمد، عن أبي عبدالله عليه السلام قال: إن الشك
والمعصية في النار، ليسا منا ولا إلينا

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,

‘Doubters and disobeyers are in the fire. These are not from us nor are they directed to us.’”

WASAAIL US SHIA – VOL 27 H 33185

وعن ابن محبوب أو غيره، عن مثنى الحنات، عن أبي بصير قال: قلت لأبي جعفر (عليه السلام): ترد علينا أشياء لا نجدها في الكتاب والسنة فنقول فيها برأينا، فقال: أما أنك إن أصبت لم توجر، وإن أخطأت كذبت على الله

It has been narrated from Abu Mahboob or others from Mathni Al Hanaat from Abu Baseer that he said to Abu Ja’far (a.s.): ‘We want something from you but cannot find in the Book or Sunnah, shall we say it from our opinion?’ He (a.s.) replied: ‘No! **If you get it right you will get no reward for it, and if you get it wrong you will have ascribed a lie to Allah (s.w.t.).**’

WASAAIL US SHIA – VOL 27 H 33191

عبد الله بن جعفر في (قرب الاسناد) عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر قال: قلت للرضا (عليه السلام): جعلت فداك إن بعض أصحابنا يقولون: نسمع الأمر يحكى عنك وعن آبائك، فنقيس عليه ونعمل به، فقال: سبحان الله! لا والله ما هذا من دين جعفر (عليه السلام) هؤلاء قوم لا حاجة بهم إلينا، قد خرجوا من طاعتنا وصاروا في موضعنا فأين التقليد الذي كانوا يقلدون جعفرا وأبا جعفر (عليهما السلام)؟ قال جعفر: لا تحملوا على القياس، فليس من شئ يعدله القياس إلا والقياس يكسره

Abdullah Ibn Ja’far has narrated from Ahmad Bin Muhammad Bin Isa from Ahmad Bin Muhammad Bin Abu Nasr who said that he asked the Holy Imam Ali Al Ridha (a.s.): ‘May I be your ransom! Some of our companions say that they have heard Hadeeth from you and your fathers, we use analogy and act on them.’ He (a.s.) said: ‘Glory be to Allah! No! By God, **this is not from the religion of Ja’far (a.s.).** These people have no longer any need for us. They have come out of being obedient to us and are now in our position. **Where is the Taqleed that people used to do of Ja’far (a.s.) and the father of Ja’far (as.)?** Ja’far (a.s.) has said, ‘There is nothing to be gained by the use of analogy but the analogy will break it down.’

WASAAIL US SHIA – VOL 27 H 33219

وعن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن بعض أصحابه قال: سئل أبو الحسن (عليه السلام) هل يسع الناس ترك المسألة عما يحتاجون إليه؟ قال: لا

It has been narrated from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from some companions who asked Abul Hassan (a.s.): ‘**Can we ask the people the answers to our problems?**’ He (a.s.) replied: **No!**’

They tell me that it is okay to follow whichever Mujtahid that you chose to follow and if he were to say it is permissible for you then it is, and if someone else’s Mujtahid tells him that it is prohibited then it shall be so for him. Both are right.

How can this be so?

There is an apple on the table and you wish to eat it. If one of them tells you that it is okay to do so but the other one tells you that it is poisonous and therefore you must not eat it, what would be your course of action? Will you just eat it? Or would you rather stay away from it? It cannot be so that if one person eats it then he will be okay but the next one will die from it because he was supposed to listen to the other guy.

The apple is either poisonous or it is not. It cannot be both.

In the same way a particular thing is either permissible or prohibited. Either it is spiritual food or spiritual poison. It cannot be both.

Prevention is surely better than cure and staying away is better than falling into destruction.

AL KAFI - H 198, Ch. 21, h10 9 (EXTRACT)

فإن الوقوف عند الشبهات خير من الاقتحام في الهلكات

The Holy Imam Ja’far Al Sadiq (a.s.) said: ‘**Restraint in confusing cases is better than indulging in destruction.**’

Knowledge can also be gained by talking to each other and discussing the statements of the holy Infallibles (a.s.) amongst us.

WASAAIL US SHIA – VOL 27 H 33248

وعنه عن أحمد، عن عبد الله بن محمد الحجال، عن بعض أصحابه رفعه قال: قال رسول الله (صلى الله عليه وآله): تذاكروا وتلاقوا وتحدثوا فإن الحديث جلاء للقلوب، إن القلوب لتترين كما يرين السيف،

It has been narrated from Ahmad from Abdullah Bin Muhammad al Hajjal from some companions that the Holy Prophet (s.a.w.) said: '**Narrate Hadeeth amongst yourselves** from it reinvigorates the hearts. The hearts also become rusty as the swords do.'

WASAAIL US SHIA – VOL 27 H 33283

وعنه عن محمد بن الحسين، عن محمد بن إسماعيل ابن بزيع، عن صالح بن عقبة، عن يزيد بن عبد الملك، عن أبي عبد الله (عليه السلام) قال: تزاوروا فان في زيارتكم إحياء لقلوبكم وذكرنا لأحاديثنا، وأحاديثنا تعطف بعضكم على بعض فان أخذتم بها رشدتم ونجوتهم، وإن تركتموها ضللتهم وهلكتم، فخذوا بها وأنا بنجاكم زعيم

And it has been narrated from Muhammad Bin Al Husayn from Muhammad Bin Ismail Ibn Bazee from Saleh Bin Aqba from Yazeed Bin Abdul Malik from Abu ABdillah (a.s.) that: 'Visit each other, for your visitations renews your hearts and narrate our Hadeeth, for our Hadeeth make some of you incline towards some of you and your acquiring of **our Hadeeth will provide you with guidance and give you salvation, and if you were to leave them, then you will go astray and be destroyed**, and so acquire them for they will give you salvation.'

Now what more can anyone say about that.

RARITY OF BELIEVERS

AL KAFI - H 2309, CH 96, h 2

عدة من أصحابنا، عن سهل بن زياد، عن ابن أبي نجران، عن مثنى الحنات، عن كامل التمار قال: سمعت أبا جعفر عليه السلام يقول: الناس كلهم بهائم ثلاثا إلا قليلا من المؤمنين، والمؤمن غريب ثلاث مرات

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.**'"

AL KAFI - H 2314, CH 96, h 7

الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن علي بن جعفر قال: سمعت أبا الحسن عليه السلام يقول: ليس كل من قال بولايتنا مؤمنا ولكن جعلوا انسا للمؤمنين

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 Wilayah (Divine Authority) is a believer.** They, however, are made to serve as boasting morals of the believing people.'"

Believers are rare, says our Master (a.s.). Believers are over two hundred million in this world today, say the people.

My! My! My!

How comes?

What religion are the two hundred million Shiites following today?

Shudder! Shudder! Shudder!

THE SUCCESSFUL 73RD SECT

It is an accepted Noble Hadeeth of the Holy Prophet (s.a.w.) that **only one** out of the seventy three Sects of the Muslim Ummah will actually make it whilst the other seventy two of them will face destruction.

Yet, when we speak to any of them, they all claim to be the one on the right path and so do we. After all we do cling to the Wilayah of our Holy Imam Ali Ibn Abi Talib (a.s.) and the Holy Imams (a.s.) that followed him (a.s.).

But clinging to the Wilayah is not the only condition. There are two more.

BIHAR UL ANWAAR – VOL 36

علي بن محمد الخزاز في كتابه (الكفاية) في النصوص على عدد الأنمة (عليهم السلام) عن الحسين بن محمد بن سعيد، عن محمد بن أحمد الصفواني، عن مروان بن محمد السنجاري، عن أبي يحيى التميمي، عن يحيى البكاء، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستفترق امتي على ثلاث وسبعين فرقة، فرقة منها ناجية والباقون هالكون، والناجون الذين يتمسكون بولايتكم، ويقتبسون من علمكم، ولا يعملون برأيهم، فأولئك ما عليهم من سبيل.

The Holy Imam Ali (a.s.) said: ‘The Holy Prophet (s.a.w.) said: ‘My nation will divide into seventy three Sects, only one of which will achieve salvation whilst the rest will be destroyed. **The successful will be the ones who will adhere to your Mastership (Wilahah) and quote from your knowledge, and they will not act according to their opinion.** They are the ones on the right Path.

The Noble Hadeeth quite clearly states that **we should only quote from the knowledge of the Holy Imams (a.s.) and not act according to our opinion.**

This quite clearly negates the issuance of Fatwas and acting upon them, for these are opinions based on jurisprudence on the principles of the Sunni Imam Shafei and are **not** a quote from the Noble Hadeeth.

FALSE CONCEPTS

FALSE CONCEPT ONE

Just as a sick person goes to the doctor when he falls sick, and the bridge builder goes to the engineer to get it built, therefore we go to the Mujtahid to get our questions answered and so do his Taqleed.

REFUTATION

This is an analogous situation and analogy is completely forbidden in religion. You cannot apply the solution of one situation to another one.

AL KAFI - H 171, Ch. 19, h15

محمد بن إسماعيل، عن الفضل بن شاذان، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، عن أبان بن تغلب عن أبي عبدالله (عليه السلام) قال: إن السنة لا تقاس ألا ترى أن امرأة تقضي صومها ولا تقضي صلاتها يا أبان! إن السنة إذا قيست محق الدين.

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan Yahya from 'Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following: “**The Sunnah** (tradition of the Holy Prophet, recipient of divine supreme covenant) **cannot be learned through analogy**. Consider a woman has to make up for her fast missed due to menses but she does not have to make up for the prayers that she would miss in such times. **O Aban, the use of analogy destroys religion.**”

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.

FALSE CONCEPT TWO

Taqleed of a Mujtahid is obligatory as soon as one becomes *baaligh* (enters adulthood). If one is not in the Taqleed of a Mujtahid, then none of his deeds would be acceptable.

REFUTATION

Where does this come from?

Are these the instructions of the Holy Prophet (s.a.w.) or any of the Holy Imams (a.s.)? There is no such Hadeeth.

In whose Taqleed was the first Mujtahid before he became a qualified Mujtahid?

What about the people of that time. Were all their deeds futile as well?

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

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FALSE CONCEPT THREE

Our Holy Imam (a.s.) is in occultation and therefore we have no choice but to follow the Mujtahids during this period.

REFUTATION

Hello? Who told us to do that? The same Holy Imam Mahdi (a.s.) who is in occultation said: -

THE HOLY IMAM AL MAHDI (A.S.)'S ORDER – AL IHTIJAJ AL TABARSI VOL. 2

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَانَ الْعَمْرِيَّ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلَتْ عَلَيَّ فَوَرَدَ التَّوَقُّعُ بِخَطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتَ عَنْهُ أُرْسِدَكَ اللَّهُ وَتَبْتَكَ إِلَيَّ أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رُوَاةِ حَدِيثِنَا فَإِنَّهُمْ جِئِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

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 refer to the **narrators of our Hadeeth**, for they are my proof over and I am Allah (s.w.t.)'s Proof."

The Mujtahid does not narrate Hadeeth, he merely issues his own Fatwa. The narrators of Hadeeth are those that do just that. They narrate Hadeeth.

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

It has been narrated from Ibn Marouf from Hammad Bin Isa from Raba'l from Fudhail who said that he heard the Holy Imam Ja'far Al Sadiq (a.s.) that: **'Whatsoever that does not come out from this Household is void.'**

And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.

FALSE CONCEPT FOUR

The Taqleed of a Mujtahid equates to the Taqleed of the Holy Imam Mahdi (a.s.) and so it is obligatory for us to do so during the period of Major occultation.

REFUTATION

Hang on a minute! First of all the Mujtahid has never been appointed by the Holy Imam Mahdi (a.s.) to be followed.

Secondly, there are conflicting Fatwas everywhere and so all of them cannot be under the guidance of the Holy Imam (a.s.). Otherwise they would all be issuing the same Fatwa on each and every issue.

This is just another product that has been manufactured in this world.

BIHAR UL ANWAAR – VOL. 2 CHAPTER ON TAQLEED H32

ير: ابن معروف، عن حماد بن عيسى، عن ربيعي، عن فضيل، قال: سمعت أبا جعفر عليه السلام يقول: كل ما لم يخرج من هذا البيت فهو باطل

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And since this concept does not come from the Holy Household of the Holy Ahl Ul Bayt (a.s.) it is therefore void.

FALSE CONCEPT FIVE

There are certain questions which only a Mujtahid can answer and so we have to be in his Taqleed.

REFUTATION

Take a look at the Holy letter of the Holy Imam Mahdi (a.s.) regarding this.

'Do not ask me what loss 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 Ul Anwar**

Why don't we just obey the Master of the time (a.s.) and avoid the irrelevant questions like:

If we go to the moon or the North Pole, which direction shall we pray in?

Is human cloning permissible?

What about In Vitro Fertilisation etc.

And so we need the services of a Mujtahid for this.

No, we do not! There is a simple rule in religion for all matters.

WASAAIL US SHIA – VOL 6 CH 19 H 7997

قَالَ الصَّادِقُ ع كُلُّ شَيْءٍ مُطْلَقٌ حَتَّى يَرَدَّ فِيهِ نَهْيٌ

So said the Holy Imam Al Sadiq (a.s.): **‘Everything is permissible unless there is a prohibition order for it.’**

God Willing! I shall be covering this in my article, **‘Questions On Ijtihad’**, in more detail.

HADEETH NORMALLY PRESENTED TO JUSTIFY THE TAQLEED OF A MUJTAHID

Although approximately six Hadeeth are normally presented for the justification of Taqleed of a Mujtahid over and above the arguments based on their own thinking, four of them refer to the following of a narrator of Hadeeth, and this quite clearly precludes the Mujtahid as discussed before.

The other two Hadeeth that are normally presented are given below and dealt with: -

AL IHTIJAJ AL TABARSI – VOL 2

فَأَمَّا مَنْ كَانَ مِنَ الْفُقَهَاءِ صَانِعًا لِنَفْسِهِ حَافِظًا لِدِينِهِ مُخَالَفًا عَلَى هَوَاهُ مُطِيعًا لِأَمْرِ مَوْلَاهُ فَلِلْعَوَامِّ أَنْ يُقَلِّدُوهُ وَ ذَلِكَ لَا يَكُونُ إِلَّا بَعْضَ فُقَهَاءِ الشِّيْعَةِ لَا جَمِيعَهُمْ

The Holy Imam Hassan Al Askari (a.s.) said: ‘Whoever of the jurists safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master’s commands, then the common people must emulate him, and this is only for some of the Shiite Jurists and not all of them.’

REFUTATION

First of all, **no Mujtahid has ever placed any reliance on this Hadeeth nor will one ever do so**, for this has been classified as **a solitary Hadeeth** and hence the principles of Ijtihad do not allow anyone to place reliance upon it. There are hundreds of Hadeeth on Taqleed and they have all forbidden it, this is the only one which is going against all of them.

Secondly, this is only one sentence of a Hadeeth which is three and a half pages long (given below) and this sentence should be looked at in the context of the Hadeeth.

Thirdly, this Hadeeth is an explanation of the Quranic Verses 2:77 & 78 which have been revealed in **condemnation of conjecture** (a tool of Ijtihad on which Fatwas are based) **and production of a personal book** (Tawzeeh Ul Masaail?) which contains Fatwas regarded as being part of the religion of Allah (s.w.t.).

See for yourself.

TAFSEER IMAM HASSAN AL ASKARI (A.S.)

تفسير الإمام عليه السلام [ج، [الإحتجاج] بالإسناد إلى أبي محمد العسكري ع في قوله تعالى و منهم [أميون لا يعلمون الكتاب إلا أمانى قال ع ثم قال الله تعالى يا محمد و من هؤلاء اليهود أميون لا يعرفون الكتاب و لا يكتبون كالممي منسوب إلى أمه أي هو كما خرج من بطن أمه لا يقرأ و لا يكتب لا يعلمون الكتاب المنزل من السماء و لا المتكذب به و لا يميزون بينهما إلا أمانى أي إلا أن يقرأ عليهم و يقال هذا كتاب الله و كلمه لا يعرفون إن فرى من الكتاب خلاف ما فيه و إن هم إلا يظنون أي ما يقرأ عليهم رؤسأوهم من تكذيب محمد ص في نبوته و إمامة علي ع سيد عترته ع و هم يفلدونهم مع أنه محرم عليهم تقليدهم فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنًا قليلاً قال ع قال الله تعالى هذا القوم من اليهود كتبوا صفة زعموا أنها صفة محمد ص و هي خلاف صفته و قالوا للمستضعفين منهم هذه صفة النبي المبعوث في آخر الزمان أنه طويل عظيم البدن و البطن أصهب الشعر و محمد ص بخلافه و هو يجيء بعد هذا الزمان بخمسمائة سنة و إنما أرادوا بذلك لتبقى لهم على ضعفائهم رئاستهم و تدوم لهم إصاباتهم و يكفوا أنفسهم مئونة خدمة رسول الله ص و خدمة علي ع و أهل خاصته فقال الله عز و جل فويل لهم مما كتبت أيديهم و ويل لهم مما يكسبون من هذه الصفات المحرفات المخالفات لصفة محمد ص و علي ع الشدة لهم من العذاب في أسوء بقاع جهنم و ويل لهم الشدة من العذاب ثانية مضافة إلى الأولى مما يكسبونه من الأموال التي يأخذونها إذا تبتوا أعوامهم أثبتوا عوامهم على الكفر بمحمد رسول الله ص و الجحد لوصيه أخيه علي بن أبي طالب ولي الله ثم قال ع قال رجل للصادق ع فإذا كان هؤلاء القوم من اليهود لا يعرفون الكتاب إلا بما يسمعون من علمائهم لا سبيل لهم إلى غيره فكيف دمهم بتقليدهم و القبول من علمائهم و هل عوام اليهود إلا كعوامنا يفلدون علماءهم فإن لم يجز لأولئك القبول من علمائهم لم يجز لهؤلاء القبول من علمائهم فقال ع بين عوامنا و علمائنا و بين عوام اليهود و علمائهم فرق من جهة و تسوية من جهة أما من حيث استورا فإن الله قد دم عوامنا بتقليدهم علماءهم كما دم عوامهم و أما من حيث افتروا فلما قال بين لي يا ابن رسول الله قال ع إن عوام اليهود كانوا قد عرفوا علماءهم بالكذب الصريح و بأكل الحرام و الرشاء و بتغيير الأحكام عن واجبها بالشفاعات و العنايات و المصانعات و عرفوهم بالتعصب الشديد الذي يفارقون به أديانهم و أنهم إذا تعصبوا أزالوا حقوق من تعصبوا عليه و أعطوا ما لا يستحقه من تعصبوا له من أموال غيرهم و ظلموهم من أجلهم و عرفوهم يفارقون المحرمات و اضطروا بمعارف قلوبهم إلى أن من فعل ما يفعلونه فهو فاسق لا يجوز أن يصدق على الله و لا على الوسايط بين الخلق و بين الله فلذلك دمهم لما قلدوا من قد عرفوا و من قد علموا أنه لا يجوز قبول خبره و لا تصديقه في حكاياته و لا العمل بما يؤديه إليهم ممن لم يشاهدوه و وجب عليهم النظر بأنفسهم في أمر رسول الله ص إذ كانت دلائله أوضح من أن تخفى و أشهر من أن لا تظهر لهم و كذلك عوام أمينا إذا عرفوا من فقهاهم الفسق الظاهر و العصبية الشديدة و التكالب على خطام الدنيا و حرامها و إهلاك من يتعصبون عليه و إن كان لإصلاح أمره مستحقا و الترفرف بالبر و الإحسان على من تعصبوا له و إن كان للإدلال و الإهانة مستحقا فمن قلد من عوامنا مثل هؤلاء الفقهاء فهم مثل اليهود الذين دمهم الله تعالى بالتقليد لفسقة فقهاهم فاما من كان من الفقهاء صائنا لنفسه حافظا لدينه مخالفا على هواه مطيعا لأمر مولاه فللعوام أن يفلدوه و ذلك لا يكون إلا

بَعْضَ فَفَهَاءِ الشَّيْعَةِ لَا جَمِيعَهُمْ فَأَمَّا مَنْ رَكِبَ مِنَ الْفَبَائِحِ وَ الْفَوَاحِشِ مَرَآكِبَ فَسَقَةَ فَفَهَاءِ الْعَامَّةِ فَلَا تَقْبَلُوا مِنْهُمْ عَنَّا شَيْئًا وَ لَا كَرَامَةً وَ إِنَّمَا كَثُرَ التَّخْلِيْطُ فِيمَا يُتَحَمَّلُ عَنَّا أَهْلَ الْبَيْتِ لِذَلِكَ لِأَنَّ الْفَسَقَةَ يَتَحَمَّلُونَ عَنَّا فَيَحْرِفُوْنَ بِأَسْرِهِ لِجَهْلِهِمْ وَ يَضَعُونَ الْأَشْيَاءَ عَلَى غَيْرِ وَجْهِهَا لِقِلَّةِ مَعْرِفَتِهِمْ وَ آخَرِينَ يَتَعَمَّدُونَ الْكُذْبَ عَلَيْنَا لِيَجْرُوا مِنْ عَرْضِ الدُّنْيَا مَا هُوَ زَادُهُمْ إِلَى نَارِ جَهَنَّمَ وَ مِنْهُمْ قَوْمٌ نُصَابٌ لَا يَقْدِرُونَ عَلَى الْقَدَاحِ فِينَا فَيَتَعَلَّمُونَ بَعْضَ عُلُومِنَا الصَّحِيْحَةَ فَيَتَوَجَّهُونَ بِهِ عِنْدَ شَيْعَتِنَا وَ يَنْتَقِصُونَ بِنَا عِنْدَ نُصَابِنَا ثُمَّ يُضَيِّفُونَ إِلَيْهِ أَضْعَافَهُ وَ أَضْعَافَ أَضْعَافِهِ مِنَ الْكَاذِبِ عَلَيْنَا الَّتِي نَحْنُ بُرَاءٌ مِنْهَا فَيَقْبَلُهُ الْمُسْتَسْلِمُونَ مِنْ شَيْعَتِنَا عَلَى أَنَّهُ مِنْ عُلُومِنَا فَضَلُّوا وَ أَضَلُّوا وَ هُمْ أَضْرُّ عَلَى ضَعْفَاءِ شَيْعَتِنَا مِنْ حَيْشِ يَزِيدَ عَلَيْهِ اللَّعْنَةُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَصْحَابِهِ فَإِنَّهُمْ يَسْتَلْبِثُونَ الْأُرُوحَ وَ الْأَمْوَالَ وَ هَوْلَاءِ عُلَمَاءِ السُّوءِ النَّاصِبُونَ الْمُنْتَسِبِينَ بِأَتْنَهُمْ لَنَا مُوَالُونَ وَ لِأَعْدَائِنَا مُعَادُونَ يُدْخِلُونَ الشُّكَّ وَ الشُّبْهَةَ عَلَى ضَعْفَاءِ شَيْعَتِنَا فَيُضِلُّوْنَهُمْ وَ يَمْنَعُوْنَهُمْ عَنِ قَصْدِ الْحَقِّ الْمُصِيبِ لَا جَرَمَ أَنَّ مَنْ عَلِمَ اللَّهُ مِنْ قَلْبِهِ مِنْ هَوْلَاءِ الْعَوَامِّ أَنَّهُ لَا يُرِيدُ إِلَّا صِيَانَةَ دِينِهِ وَ تَعْظِيمَ وَلِيِّهِ لَمْ يَنْرُكَّهُ فِي يَدِ هَذَا الْمُتَلَبِّسِ الْكَافِرِ وَ لَكِنَّهُ يُقْبِضُ لَهُ مُؤْمِنًا يَقِفُ بِهِ عَلَى الصَّوَابِ ثُمَّ يُوقِفُهُ اللَّهُ لِلقَبُولِ مِنْهُ فَيَجْمَعُ اللَّهُ لَهُ بِذَلِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ يَجْمَعُ عَلَى مَنْ أَضَلَّهُ لَعْنُ الدُّنْيَا وَ عَذَابُ الْآخِرَةِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص شِرَارُ عُلَمَاءِ أُمَّتِنَا الْمُضِلُّونَ عَنَّا الْقَاطِعُونَ لِلطَّرِيقِ إِلَيْنَا الْمُسْمُونَ أَضْدَادَنَا بِأَسْمَائِنَا الْمُلقَبُونَ أَنْدَادَنَا بِألقَابِنَا يُصَلُّونَ عَلَيْهِمْ وَ هُمْ لِلْعَنِّ مُسْتَحِقُّونَ وَ يَلْعَنُونَآ وَ نَحْنُ بِكَرَامَاتِ اللَّهِ مَعْمُورُونَ وَ بِصَلَوَاتِ اللَّهِ وَ صَلَوَاتِ مَلَائِكَتِهِ الْمُقَرَّبِينَ عَلَيْنَا عَنْ صَلَوَاتِهِمْ عَلَيْنَا مُسْتَعْنُونَ ثُمَّ قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَنْ خَيْرُ خَلْقِ اللَّهِ بَعْدَ أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى قَالَ الْعُلَمَاءُ إِذَا صَلَحُوا قِيلَ وَ مَنْ شَرُّ خَلْقِ اللَّهِ بَعْدَ إِبْنِيسَ وَ فِرْعَوْنَ وَ نُمْرُودَ وَ بَعْدَ الْمُنْتَسِمِينَ بِأَسْمَائِكُمْ وَ بَعْدَ الْمُتلقِبِينَ بِألقَابِكُمْ وَ الْآخِذِينَ لِأَمْكِنَتِكُمْ وَ الْمُتَأَمِّرِينَ فِي مَمَالِكِكُمْ قَالَ الْعُلَمَاءُ إِذَا فَسَدُوا هُمْ الْمُظْهَرُونَ لِلْأَبَاطِيلِ الْكَاتِمُونَ لِلْحَقَائِقِ وَ فِيهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ إِلَّا الَّذِينَ تَابُوا النَّايَةَ

SURAH AL BAQARAH – VERSES 77 & 78

أُولَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And there are among them illiterates who know not the Book but only lies, **and they do but conjecture**. Woe, then, to those **who write the book with their hands** and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn. (2:77-78)

The Holy Imam Hassan Al Askari (a.s.) has narrated that: 'Allah (s.w.t.) said to the Holy Prophet (s.a.w.) that: 'O Muhammad (s.a.w.)! From among the Jews there are some illiterates who do not know how to read or write just like an 'Ummi', which is actually associated with 'Umm', that is as if one has just been born and he does not know to read or write. They are those who neither know the Divine Book nor do they know the book that falsifies it and cannot differentiate between the two unless someone reads it for them and says that this is from Allah (s.w.t.). From whatever is

written therein, if someone were to relate something opposite to it then they would never be able to identify it. **These people base their talk on conjecture**, and are falsifying their Master the Holy Prophet (s.a.w.) and the leader of his (s.a.w.) pure progeny Ali Ibn Abi Talib (a.s.)'s *Imamat*. Whoever does this falsification, these it is that they emulate (Do *Taqleed* of), although it is forbidden for them to do so'.

A person came to the Holy Imam Ja'far Al Sadiq (a.s.) and asked, 'O son of the Prophet! What is the reason behind Allah (s.w.t.)'s condemnation of the Jews that they cannot recognise the Proof of Allah (s.w.t.) without listening to their Priests when they do not have any recourse other than this. Then how come they have been condemned for having emulated them and listening to them despite the fact that their people are like our people, that they listen to their Priests when it is not allowable for them to do so whilst we have been permitted to listen to our priests?'

The Holy Imam (a.s.) replied: 'In between our people and our priests, and their people and their priests, there is a difference as well as a similarity. **For what is similar between the two, Allah (s.w.t.) has also condemned the Muslims for emulating their priests just like their people having been condemned.** From what is the difference between the two our people have not been condemned for emulating their priests.' The person asked, 'Can you please explain the reason for this?'

The Holy Imam (a.s.) replied: 'The Jews were aware that their priests normally used to lie to them and eat that which is unlawful, and take bribes, and with someone's recommendation or as a favour to someone, amend the laws of Allah (s.w.t.) and they knew that their Priests were extremely prejudicial due to which they stray away from their religion. When they deal with someone with their prejudice, they deny him his rights, whilst they give his wealth to the one that they have decided to favour, and thus they are unjust on the rightful person. They surely know that these priests are unlawful in their deeds, despite that their hearts knew that whoever does so is a mischief maker, and that they do not accept the Prophets as intermediaries between Allah (s.w.t.) and his creatures, they still emulate them. This is the reason for their condemnation by Allah (s.w.t.). They emulated those that they knew, and knew about them that to take news from them and verify their speech about that person whom they had not seen, to act upon the words of their Priests is not correct, and it was obligatory upon them to ponder over the Holy prophet (s.a.w.) because his (s.a.w.) proofs were not hidden and were clear and well known and they were all aware of these.

The order is the same for this Ummah as well, when they know that their Priests are involved in mischief and injustices and are very prejudicial and are openly inimical for the sake of the wealth of this world and prohibited deeds, and destroy the one whom they are prejudicial against although he could have been corrected by good advice. The one that they are close to, they become lenient with him and deal with him favourably although he may be deserving of

disgrace and punishment. So, those of our people who emulate these priests are like those Jews who have been condemned due to their emulation of their mischievous and unjust priests.

But, Whoever of the jurists safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master's commands, then the common people must emulate him, and this is only for some of the Shiite Jurists and not all of them.

These characteristics are to be found in only some of the priests of the Shiites and not in all of them, because that priest who is like the mischief making jurist of the Muslims, who indulges in bad deeds, do not accept any of our orders from them and do not honour and respect them in any way. In order to gain this respect from the people, they have added a lot of their words to ours. When our words reach the mischief makers, they change them a lot due to their ignorance and they place them wrongly due to their lack of intellect and deliberately forge lies against us so that they can accumulate the wealth of this world, and this will be an entrance to Hell for them.

There is a group of *Nasibis* who, although are not capable of denying our authority, nevertheless learn our correct knowledge and take it to our Shiites. They talk about our deficiencies to our enemies and then they add certain false talks, which we are completely free from and strongly annoyed with. **Some of our obedient Shiites accept these talks as being knowledge emanating from us, the Holy Ahl Ul Bayt (a.s.).** These are people who have gone astray and are leading others astray.

These types of people (*Nasibis*) damage our weak minded Shiites more than the damage done by the army of Yazeed on the Holy Imam Husayn (a.s.) and his (a.s.) companions, because they take their lives and their wealth. This is more damaging, in our eyes, than the damage done by the army of Yazeed.

These bad *Nasibi* scholars, who portray themselves as the friends of our friends and the enemies of our enemies, create doubts in the beliefs of our Shiites, lead them astray and stop them from walking on the right and pure way.

But, from those strayed people, about whom Allah (s.w.t.) knows their intentions of safeguarding their religion, and respect and honour the Trustee of Allah (s.w.t.), **He (s.w.t.) does not let them stay with these mischievous unbelievers, and appoints an honourable believer who shows him the right way, and then Grants him the understanding to accept his advice,** and in this way for this person there is betterment in this world and in the hereafter while there are curses in this world for those that led him astray, and collects the punishment for them in the hereafter.'

After this the Holy Imam Ja'far Al Sadiq (a.s.) said: 'The Holy prophet (s.a.w.) said, 'The mischievous and evil scholar of my *Ummah* is the one who lead people astray away from us cut them off from our ways and call them **by using our names and our titles for those that oppose us** and they send salutations and greetings on them although they are deserving of curses and punishment, and they send curses on us, although we are honourable and lofty in our positions with Allah (s.w.t.) and are in receipt of salutations and greeting from Allah (s.w.t.) and His angels, and we are unconcerned with the salutations and greetings for them.

Long Hadeeth Eh?

Imagine taking one sentence out of this to justify the Taqleed of a Mjтахid in complete contradiction to hundreds upon hundreds of prohibition orders.

Anyhow, **do you now understand why this Tafseer is not being taught in the Hawzah of Qum?**

Over there they teach the theosophical explanation given by Syed Muhammad Husain Tabatabaie (Al Mizan) and the mixture of Sunni and Shiite commentaries (Namoonah).

The explanation of the Holy Quran by the Holy Imam Hassan Al Askari (a.s.) does not form part of the syllabus of the Hawza of Qum.

God Willing I shall be explaining this in more detail in my paper 'Questions On Hawzah Syllabus'.

The second Hadeeth that gets presented is that of Aban Bin Tablugh. There are two versions of this and I have given both of them below.

RIJAAL IBN DAWOOD – 4 / 10

قال له أبو جعفر عليه السلام اجلس في مسجد الكوفة و أفنت الناس ، إنني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir (a.s.) said to Aban: 'Sit yourself in the mosque of Kufa and give Fatwas to the people. I love to see people like you among my Shiites.'

RIJAAL ALLAMAH HILLI (1 / 21) & RIJAAL AL NAJJASHI (7 / 10) & AL FIHRIST AL TOOSI (51 / 17)

قال له الباقر عليه السلام اجلس في مسجد المدينة و أفقت الناس ، فإني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir (a.s.) said to Aban: 'Sit yourself in the mosque of Medina and give Fatwas to people. I love to see people like you among my Shiites.'

REFUTATION

The first obvious difference is the mention of the mosque. Was it kufa or was it Medina?

Secondly, did you notice that NONE of these sources ever mention ANY narrators whatsoever?

How on earth did the Mujtahids accept these Hadeeth when there are **no narrators mentioned anywhere** when the Mujtahids consider themselves to be experts in the science of Ilm Ul Rijaal (The knowledge of the narrators)?

These guys never cease to amaze me!

So, let us see what the Holy Imam (a.s.) has said about Aban Bin Tablugh.

WASAAIL US SHIA – VOL 27 H 33294

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ أَبَانَ بْنِ عُثْمَانَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لَهُ إِنَّ أَبَانَ بْنَ تَغْلِبَ رَوَى عَنِّي رَوَايَةً كَثِيرَةً فَمَا رَوَاهُ لَكَ عَنِّي فَارْوِهِ عَنِّي

Muhammad Bin Ali Bin Al Husayn has narrated from Aban Bin Uthman quoting the Holy Imam Ja'far Al Sadiq (a.s.) that: 'Surely Aban Bin Taghlab has narrated from me **numerous narrations**, so tell me what he has narrated to you from me.'

RIJAAL AL NAJJASHI – (7 / 11)

جمع محمد بن عبد الرحمن بن فنتي بين كتاب التفسير لأبان و بين كتاب أبي روق عطية بن الحارث و محمد بن السائب و جعلها كتابا واحدا. أخبرنا أبو الحسين علي بن أحمد قال حدثنا محمد بن الحسن، عن الحسن بن متيل، عن محمد بن الحسين الزيات، عن صفوان بن يحيى و غيره، عن أبان بن عثمان عن أبي عبد الله عليه السلام أن أبان بن تغلب روى عني ثلاثين ألف حديث

In the compilation of Muhammad Bin Abdul Rahman Bin Fanti between the book of the commentary of Aban and the book of Abu Rouk Atiya Bin Al Harith and Muhammad Bin Al Sa'ib and made it one book and said that Abul Hassan Ali Bin Ahmad said that Muhammad Bin Al Hassan narrated to him from Al Hassan Bin Mateel from Muhammad Bin Al Husayn Al Ziyaat from Safwan Bin Yahya and others from Aban Bin Uthman from Abu Abdillah (a.s.): **'Surely Aban Bin Tablugh was a narrator of thirty thousand Hadeeth.'**

Well! Well! Well! We have a narrator of Hadeeth here and not a Mujtahid, now don't we? **Amazing!**

CONCLUSION

OBLIGATORY TAQLEED

If you do not do the Taqleed of the Holy Infallibles (a.s.), you will end up nullifying your deeds.

FORBIDDEN TAQLEED

Beware of Taqleed! Whosoever adorns this in religion is destroyed!

How can Allah (s.w.t.) make obligatory upon His servants, obedience to one who is veiled from the mysteries of the heavens and the earth?

THE TWO WEIGHTY THINGS

The guarantee of salvation is conditional upon holding on to BOTH of the weighty things. There is no mention of a third anywhere.

CORRUPTION IN RELIGION

It is always the priests of the religion who corrupt it. The people are like sheep, they merely follow them.

COURSE OF ACTION

As far as newly occurring circumstances are concerned, you should refer to the narrators of our Hadeeth.

Seeking of knowledge is obligatory upon every Muslim in each and every circumstance with no exception.

Whoever enters in this religion by a person, he will exit from it by way of a person, and whoever enters in this by the Book (Holy Quran) and the Sunna, mountains will disappear before he does.

Narrate Hadeeth amongst yourselves for they will give you salvation.

Believers are rare. Not everyone who speaks of *Wilayah* (Divine Authority) of Holy Infallibles (a.s.) is a believer.

THE SUCCESSFUL 73RD SECT

We should only quote from the knowledge of the Holy Imams (a.s.) and not act according to our opinion.

FALSE CONCEPTS

In whose Taqleed was the first Mujtahid before he became a qualified Mujtahid?

From all this, I hereby conclude that the concept of the Taqleed of a non-Infallible did not emanate from the Holy Household of the Holy Ahl Ul Bayt (a.s.) and is therefore void.

It looks like the arch-deceiver has done his job well among the Shiites.

Bashir Alidina

July 2010

Questions

On

**THE
THIRD TESTIMONY**

Bashir Alidina

Dedication

I hereby dedicate this book to my Master Imam Al Mahdi (a.s.) whose right of Mastership (Wilayah) is being ignored right in front of my eyes.

CONTENTS

PREFACE	4
THE FIRMEST HANDLE	7
ADHAAN	8
NAMAAZ	17
OUR LIFE	25
FINAL POINT	30

PREFACE

The main purpose of the article is to explain the importance of the Third Testimony in the *Adhaan* and the *Namaaz*. Those *Hadeeth* that establish the Third Testimony to be the main crux of the matter of religion and emphasise its importance are simply too many to mention here. For the sake of the brevity of this article, I will take it for granted that we all regard this as an established fact.

This testimony was established when the heavens and the earth were established, and it permeates every nook and cranny of the Universe. Basically there is no place that is devoid of it. The very first thing that the Pen was told to write on the Tablet was this testimony, whereas the Heavens did not calm down after their creation until such time as the Third Testimony was inscribed on them.

BIHAR UL ANWAAR - VOL 27 CH 10 H 16

ويقول (صلى الله عليه وآله): (والذي بعثني بالحق بشيراً، ما استقرّ الكرسي والعرش، ولا دار الفلك ولا قامت السماوات والأرض إلا بأن كتب الله عليها: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين)

The Holy Prophet (s.a.w.) said: “By the One who sent me as a giver of good news, Neither the Chair and the Throne was set up nor were the heavens and the earth established but Allah (s.w.t.) Wrote on it – ‘There is no God but Allah, Muhammad is the Messenger of Allah, **Ali is the Commander of the faithful**’”.

All the Prophets from the first to the last have borne this testimony. This was inscribed on the seal of the Holy Prophet (s.a.w.) in between his shoulder blades. and was revealed in the previous Divine Scriptures of the Torah and the Evangel and the Book of the Holy Prophet Ibrahim (a.s.). The list goes on and on and on.

Let us just take a look at a couple of examples.

AL YAQEEEN – SYED IBN TAWOOS 589 - 664 AH

أبي عبد الله ع قال أتى رجل إلى أمير المؤمنين و هو في مسجد الكوفة و قد احتبى بحمائل سيفه فقال يا أمير المؤمنين إن في القرآن آية قد أفسدت علي ديني و شككتني في ديني قال و ما ذاك قال قول الله عز و جل و سئل من أرسلنا من قبلك من رسلنا أ جعلنا من دون الرحمن آية يعبدون فهل في ذلك الزمان نبي غير محمد ص فيسأله عنه فقال له أمير المؤمنين ع اجلس أخبرك إن شاء الله إن الله عز و جل يقول في كتابه سبحانه الذي أسرى بعبده ليلاً من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لثريه من آياتنا فكان من آيات الله التي أراها محمدا ص أنه انتهى

جبرئيل إلى البيت المعمور و هو المسجد الأقصى فلما دنا منه أتى جبرئيل عينا فتوضأ منها ثم قال يا محمد توضأ ثم قام جبرئيل فأذن ثم قال للنبي ص تقدم فصل و اجهر بالقراءة فإن خلفك أفقا من الملائكة لا يعلم عدتهم إلا الله جل و عز و في الصف الأول آدم و نوح و إبراهيم و هود و موسى و عيسى و كل نبي بعث الله تبارك و تعالى منذ خلق الله السماوات و الأرض إلى أن بعث محمدا ص فتقدم رسول الله ص فصلى بهم غير هائب و لا محتشم فلما انصرف أوحى الله إليه كلمح البصر سل يا محمد مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَوْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ فَالتفت إليهم رسول الله ص بجميعه فقال بم تشهدون قالوا نشهد أن لا إله إلا الله وحده لا شريك له و أنك رسول الله و أن عليا أمير المؤمنين وصيك و أنت رسول الله سيد النبيين و أن عليا سيد الوصيين أخذت على ذلك موثقتنا لكما بالشهادة فقال الرجل أحييت قلبي و فرجت عني يا أمير المؤمنين

The Holy Imam Ja'far Al Sadiq (a.s) said: 'A man came to the Commander of the Faithful (a.s.) in the Mosque of kufa and said, 'O Commander of the Faithful! **Surely there is in the Quran a Verse which has corrupted the religious.**' He (a.s) said: 'And which one is that?' The Statement of Allah (s.w.t.) 'And ask those of Our Messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah? (43:45).' And where were the Prophets during the time of the Messenger of Allah (s.a.w.) that he (s.a.w.) would have asked them?' The Commander of the Faithful (a.s.) said to them: 'Take a seat! God Willing I shall inform you of this. Surely Allah (s.w.t.) has Said in His Book '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' – One of the signs of Allah (s.w.t.) that he (s.a.w.) saw was that Jibraeel stopped at the Bayt Al Ma'moor and the ablution was performed at the Mosque of Al Aqsa and Jibraeel stood and recited the Adhaan said to him (s.a.w.), 'Go forward and Pray and the angels behind you of a number known only to Allah (s.w.t.). In the first line were Adam (a.s.) and Nooh (a.s.) and Ibrahim (a.s.) and Hud (a.s.) and Musa (a.s.) and Isa (a.s.) and every Prophet that Allah the Holy the High had sent since the creation of the Heavens and the earth and then sent Muhammad (s.a.w.). The Holy Prophet (s.a.w.) moved forward and led them in Prayer with dignity and without bashfulness. Allah (s.w.t.) revealed in the twinkling of an eye 'And ask those of Our Messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah? (43:45)'. **The Holy Prophet (s.a.w.) turned towards them and addressed them altogether: 'How did you bear the testimonies?' They replied, 'We bore that surely there is no Deity except Allah (s.w.t.) Who is One without Partner and you are the Messenger of Allah and that the Commander of the Faithful Ali is your Trustee, and you are the Messenger of Allah and the Master of all Prophets and Ali is the Master of all the Trustees, and these testimonies were taken as a covenant from us.'** The man said, 'You have revived my heart and rescued me O Commander of the Faithful!'

BIHAR UL ANWAAR – VOL 6 – H 16

[الأمالي للشيخ الطوسي] قال رسول الله ص لعلِّي ع يا عليُّ خذ هذا الخاتم و انقش عليه مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فَأخذه أمير المؤمنين ع فأعطاه النقاش و قال له انقش عليه مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فَنَقَشَ النَّقَاشُ فَأَخْطَأَتْ يَدُهُ فَنَقَشَ عَلَيْهِ مُحَمَّدَ رَسُولَ اللَّهِ فَجَاءَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ مَا فَعَلَ الْخَاتَمُ فَقَالَ هُوَ ذَا فَأخذه و نظر إلى نقشه فقال ما أمرتك بهذا قال صدقت و لكن يدي أخطأت فجاء به إلى رسول الله ص فقال يا رسول الله ما نقش النقاش ما أمرت به ذكر أن يده

أَخْطَأْتُ فَأَخَذَهُ النَّبِيُّ صَ وَنَظَرَ إِلَيْهِ فَقَالَ يَا عَلِيُّ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ وَ تَحْتَمَّ بِهِ فَلَمَّا
أَصْبَحَ النَّبِيُّ صَ نَظَرَ إِلَى خَاتَمِهِ فَإِذَا تَحْتَهُ مَنقُوشٌ عَلِيُّ وَلِيُّ اللَّهِ فَتَعَجَّبَ مِنْ ذَلِكَ النَّبِيُّ صَ فُجَاءَ جِبْرِئِيلُ فَقَالَ يَا
جِبْرِئِيلُ كَانَ كَذَا وَ كَذَا فَقَالَ يَا مُحَمَّدٌ كَتَبْتَ مَا أَرَدْتَ وَ كَتَبْنَا مَا أَرَدْنَا

In Amaali of Sheykh Toosi it has been narrated that the Holy Prophet (s.a.w.) said to the Holy Imam Ali (a.s.): ‘Take this ring of mine and get inscribed on it ‘Muhammad Bin Abdullah’. The Commander of the Faithful (a.s.) took it and gave it to the engraver and said to him, ‘Inscribe on it ‘Muhammad Bin Abdullah’.’ The engraver mistakenly inscribed on it ‘Muhammad the Messenger of Allah’ on it. The Commander of the Faithful (a.s.) went to him and asked him what he has done. He said that he had engraved it as such. The Commander of the Faithful (a.s.) said that: ‘Indeed it is true but I will take it to the Messenger of Allah (s.a.w.) and see what he (s.a.w.) has to say about this and so he (a.s.) did and said: ‘O Messenger of Allah (s.a.w.)! The engraver has made this error and has engraved this as such.’ The Holy Prophet (s.a.w.) took and look and the engraved ring and said: ‘I am Muhammad Bin Abdullah and I am Muhammad the Messenger of Allah.’ He (s.a.w.) decided to keep it. The next morning when he (s.a.w.) looked at the ring he saw inscribed on it ‘**Ali is the Trustee of Allah**’ and was surprised. The Archangel Jibraeel descended and told him (s.a.w.) that Allah (s.w.t.) has Said: ‘**O Muhammad! You have written on it what you desired and We have written on it what We have Desired.**’

As you can see from this that the Third Testimony is the Desire of Allah (s.w.t.), our Creator.

There is simply too much evidence to provide for the importance of the Third Testimony. The objective of this article is mainly to discuss it in the context of the Adhaan and the Namaaz.

Whatever the evidence, one thing is for certain, that the Third Testimony is the axis around which the whole wheel of our religion rotates. This is the key to salvation.

Without this there is nothing left worthy of mention.

Bashir Alidina

THE FIRMEST HANDLE

THE HOLY QUR'AN – AL BAQARAH VERSE 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى 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.

AL FADHAAIL – SHADHAAN BIN JIBRAEEL – 6C AH P152

قال رسول الله ص : و من أراد أن يستمسك بالعروة الوثقى في الدنيا و الآخرة فليقل لا إله إلا الله محمد رسول الله
علي ولي الله

The Holy Prophet (s.a.w.) said: **Whoever intends to hold on to the Firmest Handle** in this world and in the hereafter should immediately say 'There is no God but Allah (s.w.t.), Muhammad (s.a.w.) is the Messenger of Allah (s.w.t.), **Ali (a.s.) is the Trustee of Allah (s.w.t.)**.'

Wonderful! Indeed there is no compulsion in religion. Indeed, the truth has clearly become distinct from error.

How much more clarity do you expect?

Those who hold on to the Third Testimony are on truth whereas the others have erred.

That's it!

ADHAAN (THE CALL)

THE FIRST CALL

Let us start from the beginning.

BIHAR UL ANWAAR – VOL 37 CH 54 H 10

إن أول من ذكر الإمام علياً (عليه السلام) بعد الشهادتين هو الله سبحانه، فقد روي عن الإمام الصادق (عليه السلام) أنه قال: (لَمَّا خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ، أَمَرَ مُنَادِيًا فَنَادَى: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ - ثلاث مرات - أشهد أن محمداً رسول الله - ثلاث مرات - أشهد أن علياً أمير المؤمنين حقاً - ثلاث مرات -).

The first One to bear the third testimony after the two was Allah (s.w.t.). It has been related from the Holy Imam Jafar Al Sadiq (a.s.) who said: **‘When Allah (s.w.t.) Created the heavens and the earth, He (s.w.t.) Commanded a caller who announced – I bear witness that there is no God except Allah, three times; I bear witness that Muhammad (s.aw.) is the Messenger of Allah (s.w.t.), three times; I bear witness that Ali (a.s.) is the Commander of the faithful truly, three times’.**

And so this is how it all began, with the Third Testimony forming part of the bearing of all testimonies. This is the reason why the Holy Imam (a.s.) commanded us to bear this testimony **whenever** we bear the first two.

AL IHTIJAJ AL TABARSI – VOL 1 P230

فقد جاء الأمر من الإمام جعفر الصادق (عليه السلام) أن من قال: لا إله إلا الله محمد رسول الله، فليقل: علي أمير المؤمنين

So came the order from the Imam Ja'far Al Sadiq (a.s.): ‘Whoever says – There is no God but Allah, Muhammad is the Messenger of Allah **must immediately say** Ali is the Commander of the Faithful’.

And thus, the hypocrites, who only bear two testimonies, were trapped.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

[Shakir 63:1] When the hypocrites come to you, they say: We bear witness that **you are most surely Allah's Messenger**; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.

As you can see, technically, they are correct in bearing of the two testimonies, but they have still been branded as liars by Allah (s.w.t.).

ADHAAN AT THE TIME OF THE HOLY PROPHET (S.A.W.)

The question that arises in the mind of a lot of people is – Did the third testimony form part of the Adhaan during the time of the Holy Prophet (s.a.w.)? If it did, then that would put an end to all arguments.

ABU DHARR'S ADHAAN AFTER GHADDEER - AL SALAFI FI AMR AL KHILAFI – SHEYKH ABDULLAH AL MIRAGI – 7TH C AH

أن الصحابي الجليل أبا ذر الغفاري وقف - بعد واقعة الغدير - وأذن للصلاة، وزاد في الأذان - بعد الشهادتين - الشهادة بالولاية للإمام أمير المؤمنين علي (عليه السلام). وهنا ثار جمع من المنافقين والأعداء وهرعوا إلى رسول الله (صلى الله عليه وآله) وذكروا له ما سمعوه من أبي ذر (رحمه الله). كان هؤلاء ينتظرون من النبي (صلى الله عليه وآله) أن يضم صوته إلى أصواتهم، فيستنكر هذه الشهادة، ويوبخ أبا ذر على هذه الزيادة وينهاها عنها. ألا أن رسول الله (صلى الله عليه وآله) وجه التأييد والتوبيخ إليهم فقال: (أما وعيتم خطبتي يوم الغدير لعلي بالولاية)؟! أي: ما معنى تلك الخطبة الطويلة التي ألقيتها عليكم يوم الغدير، في ذلك الحر الشديد والصحراء الملتهبة؟! أليس معنى ذلك أن علياً أمير المؤمنين ولي الله؟! وأضاف معاتباً لهم: (أما سمعتم قولي في أبي ذر: ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر)؟! أي: أن أبا ذر لا يتصرف سدى، بل أنه ثقة صدوق، لا يقول إلا الصدق وقد شهدت على صدقه ووثاقته فلماذا جنتم شكونه إلي؟! وهل جاء أبو ذر بشيء جديد؟! ثم كشف (صلى الله عليه وآله) عن حقيقة أولئك المعترضين وعاقبة أمرهم فقال: (إنكم لمنقلبون بعدي على أعقابكم). أي: أنكم سوف تنحرفون من بعدي، وتتمردون على خليفتي، ويكون عاقبة أمركم إلى سوء. ومعنى كلامه (صلى الله عليه وآله) هو أن الإمام علي بن أبي طالب هو الركن الثالث للدين - بعد الله والرسول - وإن الإمامة هي العمود الثالث للإسلام - بعد التوحيد والنبوة - وهكذا قرّر (صلى الله عليه وآله) هذه الشهادة في الأذان، وأكد على صحتها وجوازها. ويحتمل أن يكون النبي (صلى الله عليه وآله) بنفسه قد أمر أبا ذر بهذه الخطوة المباركة.. ولا نستبعد هذا الاحتمال، لأن صحابياً جليلاً كأبي ذر لا يتصرف هذا التصرف من تلقاء نفسه، فلا بد من أحد أمرين: إما أن يكون النبي (صلى الله عليه وآله) قد أمره. وإما أن يكون أبو ذر قد فهم ذلك من أحاديث النبي ومواقفه، ثم قرّر النبي (صلى الله عليه وآله) خطوته وأمضاها. وقد اتفق العلماء والفقهاء على أن قول النبي (صلى الله عليه وآله) وفعله وتقريره حجة شرعية.

The honourable companion Abu Dharr Al Ghafari (a.r.), after the event of Ghadeer, in his call for the prayer, made an increment of bearing witness to the Mastership of the Commander of the Faithful Imam Ali (a.s.), after the two testimonies. The hypocrites and the enemies gathered around the Holy Prophet (s.a.w.) and related to him (s.a.w.) what they had heard from Abu Dharr (a.r.). They then waited for the Holy Prophet (s.a.w.) to join his

(s.a.w.) voice along with theirs in rebuking Abu Dharr (a.r.) for the increase. Instead the Holy Prophet (s.a.w) turned his faced towards them and rebuked them: **‘Did I not address this in my sermon to you?’** They replied: ‘Yes!’ He (s.a.w.) asked them: **‘What was the meaning of my long sermon in the scorching heat of this blazing desert? Does this not mean to you that the Commander of the Faithful is the Trustee of Allah? You all heard Abu Dharr, what greenery did you pick up from this dust bowl, in the truthful tone of Abu Dharr?’** They said: ‘Yes! Abu Dharr does not talk in vain and he is steadfast in his truth. He does not speak except the truth.’ He (s.a.w.) continued: **‘After witnessing his sincerity, why did you come to doubt him? Has Abu Dharr come with something new?’** He (s.a.w.) then uncovered the consequences of the opposition to the Command and said: **‘You will overcome, after me, in your opposition. Yes, you will all change after me and reject my caliph as a consequence of your evil.’**

And the meaning of his (s.a.w.) words is that Imam Ali Ibn Abi Talib (a.s.) is the third pillar of religion after Allah (s.w.t.) and the Holy Prophet (s.a.w.). Imamate is the third pillar of Islam after *Tawheed* (Oneness of Allah) and *Nabuwwat* (Prophethood). And so He (s.a.w.) decided this testimony to be part of the *Adhaan* and stressed its validity and permissibility. It is likely that the Holy Prophet (s.a.w.) had himself advised Abu Dharr to take this blessed step. We do not exclude this possibility because a companion as honourable as Abu Dharr would not have taken this step of his own accord. This must be as a result of two things – either the Holy Prophet (s.a.w.) had ordered him to do so or else this was Abu Dharr’s understanding of the statements of the Holy prophet (s.a.w.) and his (s.a.w.) stance. **Anyhow, the Holy Prophet (s.a.w.) has made his (s.a.w.) move. It is agreed by the scholars and the jurists that the words of the Holy Prophet (s.a.w.), his (s.a.w.) actions and his (s.a.w.) sermon is proof of law.**

Okay, so this Hadeeth comes from a non-Shiite source. Sometimes it happens that even the adversaries concur with your position and then you can point to them and say that ‘See! Even they agree with us!’

Incidentally, there is also another Hadeeth from non-Shiite sources from Abu Laith Al Harwi where it is stated that the Third Testimony did form part of the *Adhaan* during the time of the Holy Prophet (s.a.w.), but soon after was stopped by the ruling Caliphs who claimed it to have been abrogated.

The main Hadeeth from Shiite sources for the third testimony is the one below:

BIHAR UL ANWAAR – VOL 27 CH1 H1

فقد روي عن القاسم بن معاوية قال: قلت لأبي عبد الله - الصادق - (عليه السلام): هؤلاء يروون حديثاً في معراجهم أنه لما اسري برسول الله، رأى على العرش (مكتوباً): لا إله إلا الله، محمد رسول الله، أبو بكر الصديق! فقال الإمام (عليه السلام): سبحان الله! غيروا كل شيء حتى هذا؟! قلت: نعم. قال (عليه السلام): إن الله عز وجل لما خلق العرش كتب على قوائمه: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. إلى أن قال (عليه السلام): ولما خلق الله

عزّ وجلّ الكرسي كتب على قوائمه: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. ولما خلق الله عزّ وجلّ اللوح كتب فيه: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. ولما خلق الله عزّ وجلّ إسرائيل كتب على جبهته: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. ولما خلق الله الأرضيين كتب في أطباقها: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. (إلى أن قال عليه السلام): ولما خلق الله الشمس كتب عليها: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. ولما خلق الله القمر كتب عليه: لا إله إلا الله، محمد رسول الله، علي أمير المؤمنين. ثم قال (صلوات الله عليه): فإذا قال أحدكم: لا إله إلا الله، محمد رسول الله، فليقل: علي أمير المؤمنين ولي الله. فأنظر - أيها القارئ - إلى مدى تركيز الله تعالى على اسم الإمام علي أمير المؤمنين (عليه السلام) كلما جاء ذكره سبحانه وذكر رسول الله (صلى الله عليه وآله). فلماذا هذا التركيز؟ ولماذا هذا الإصرار على كتابة اسم الإمام علي (عليه السلام) على العرش والكرسي واللوح وجبهة إسرائيل وجناح جبرائيل وأكناف السماوات وإطباق الأرضيين والشمس والقمر وغيرها؟! إن هذا يدل على ضرورة ذكر الإمام علي أمير المؤمنين (عليه السلام) أينما كان ذكر الله ورسوله وكلما جاء ذكر الله ورسوله. ومن الواضح أن الأذان والإقامة هما من تلك الموارد، فلاشك في ضرورة مقرونية الشهادة الثالثة بالشهادتين، والشهادتين بالشهادة الثالثة.

It has been related that Qasim Bin Muwaiya said to the Holy Imam Ja'far Al Sadiq (a.s): 'The people of the Sunnah relate a Hadeeth about Me'raaj that when the Holy Prophet (s.a.w.) was taken on Me'raaj he (s.a.w.) saw written upon the Throne – There is no God but Allah, Muhammad is the Messenger of Allah and Abu Bakr As Siddiq'. He (a.s.) said: 'Glory be to Allah (s.w.t.)! They have changed everything, even this?' He said: 'Yes!' The Holy Imam (a.s.) continued: 'When Allah (s.w.t.) the High created the Throne, He (s.w.t.) wrote upon it – There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when He (s.w.t.) the High Created the Chair, He (s.w.t.) wrote upon it – There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when He (s.w.t.) Created the Tablet, He (s.w.t.) wrote on it - He (s.w.t.) wrote upon it – There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when He (s.w.t.) the High Created Israfeel (the angel) he (s.w.t.) wrote upon his forehead - There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when He (s.w.t.) Created the heavens he (s.w.t.) wrote on its fringes – There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when he (s.w.t.) the Exalted Created the earth He (s.w.t.) wrote on its layers - There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when he (s.w.t.) the High Created the sun he wrote on it - There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. And when He (s.w.t.) Created the moon He (s.w.t.) wrote upon it - There is no God but Allah, Muhammad is the Messenger of Allah and Ali is the Commander of the believers. **Then the Holy Imam (a.s.) added: 'Whenever any one of you says – There is no God but Allah, Muhammad is the Messenger of Allah – he must say – Ali is the Commander of the believers'.**

O reader! Look at the extent of the focus on the name of the Holy Imam Ali (a.s.) wherever is the mention of the Glorified (s.w.t.) and the mention of the Prophet of Allah (s.a.w.). Why this emphasis? Why this insistence upon writing of the name of Imam Ali (a.s.) on the Throne, the Chair, the Tablet, the forehead of Israfeel, the fringes of the heavens, the layers of the earth, the sun, the moon and elsewhere? This demonstrates the necessity of mentioning the name of Imam Ali (a.s.) when mentioning the Oneness of Allah (s.w.t.) and the Prophethood of the

Messenger of Allah (s.a.w.) whenever and wherever they are mentioned. **It is clear that the Adhaan and the Iqamah are from the resources and there is no doubt about the necessity of the third testimony after the two testimonies, and the two testimonies with the third testimony.**

Then we come to the argument whether **any** of our two testimonies are acceptable without the bearing of the third.

AL YAQEEEN – SYED IBN TAWOOS 589 - 664 AH

يتجلى للواقف على أحاديث الرسول وأبنائه المعصومين (عليهم السلام) هتافه في مواطن عديدة بما منح الله تعالى علياً (عليه السلام) بالولاية التي هي شرط في قبول الشهادتين، وإن الفطرة التي فطر عليها الناس: التوحيد لله وأن محمداً رسول الله وعلياً أمير المؤمنين

It is reflected in the sayings of the Holy Prophet (s.a.w.) and his infallible sons (a.s.) in many of the chants of Allah (s.w.t.) that Wilayah (Mastership) is a **precondition to the acceptability of the two testimonies** and it is in the nature of the people - The Oneness of Allah (s.w.t.), the Prophethood of Muhammad (s.a.w.) and Ali the Commander of the Faithful (a.s.).

So, if the absence of the third renders the first two unacceptable, where does that leave any of our deeds?

BASHARAT AL MUSTAFA LI SHI'AT AL MURTAZA – 511 AH

إني لا أقبل عمل عامل إلا بالإقرار بنبوتك وولاية علي، فمن قال: لا إله إلا الله محمد رسول الله وتمسك بولاية علي دخل الجنة

I do not accept the deeds of any doer until he bears witness to your (s.a.w.) Prophethood and the Mastership of Ali (a.s.). Whoever says – There is no God but Allah and Muhammad is the messenger of Allah and attaches himself to the Mastership of Ali will enter Paradise.

And these are the Holy Words of our Creator Allah (s.w.t.) in Hadeeth Qudsi.

Let us find out in detail what will happen on the Day of Judgment as regards to the Third Testimony.

TAFSEER AL IMAM HASSAN AL ASKARI (A.S.)

قال رسول الله ص أخبر الله تعالى أن من لا يؤمن بالقرآن، فما آمن بالتوراة، لأن الله تعالى أخذ عليهم الإيمان بهما، لا يقبل الإيمان بأحدهما إلا مع الإيمان بالآخر. فكذاك فرض الله الإيمان بولاية علي بن

أبي طالب ع كما فرض الإيمان بمحمد فمن قال آمنت بنبوته محمد و كفرت بولاية علي ع فما آمن بنبوته محمد. إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادي ربنا نداء تعريف الخلائق في إيمانهم و كفرهم، فقال «الله أكبر، الله أكبر» و مناد آخر ينادي «معاشر الخلائق ساعدوه على هذه المقالة» فأما الدهرية و المعطلة فيخرسون عن ذلك و لا تنطلق ألسنتهم، و يقولها سائر الناس من الخلائق، فيمتاز الدهرية [و المعطلة] من سائر الناس بالخرس. ثم يقول المنادي «أشهد أن لا إله إلا الله» فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس و النصارى و عبدة الأوثان فإنهم يخرسون فيبينون بذلك من سائر الخلائق. ثم يقول المنادي «أشهد أن محمدا رسول الله» فيقولها المسلمون أجمعون و يخرس عنها اليهود و النصارى و سائر المشركين ثم ينادي من آخر عرصات القيامة ألا فسوقوهم إلى [الجنة لشهادتهم لمحمد ص بالنبوة] فإذا النداء من قبل الله تعالى [لا، بل] و قفوه ثم إنهم مسؤولون يقول الملائكة الذين قالوا «سوقوهم إلى الجنة لشهادتهم لمحمد ص بالنبوة» لما ذا يوقفون يا ربنا فإذا النداء من قبل الله تعالى [قفوهم] إنهم مسئولون عن ولاية علي بن أبي طالب و آل محمد، يا عبادي و إماني إني أمرتهم مع الشهادة بمحمد بشهادة أخرى، فإن جاءوا بها فعظموا ثوابهم، و أكرموا مآبهم و إن لم يأتوا بها لم تنفعهم الشهادة لمحمد ص بالنبوة و لآلي بالربوبية، فمن جاء بها فهو من الفائزين، و من لم يأت بها فهو من الهالكين. قال فمنهم من يقول قد كنت لعلي بن أبي طالب بالولاية شاهداً، و لآل محمد محباً. و هو في ذلك كاذب يظن أن كذبه ينجي، فيقال له سوف نستشهد على ذلك علياً. فتشهد أنت يا أبا الحسن، فتقول الجنة لأولياي شاهدة، و النار على أعدائي شاهدة. فمن كان منهم صادقا خرجت إليه رياح الجنة و نسيمها فاحتملته، فأوردته علالي الجنة و غرفها و أحلته دار المقامة من فضل ربه لا يمسه فيها نصب و لا يمسه فيها لغوب و من كان منهم كاذبا جاءتته سموم النار و حميمها و ظلها الذي هو ثلاث شعب لا ظليل و لا يغني من اللهب فتحمله، فترفعه في الهواء، و تورده في نار جهنم. قال رسول الله ص فلذلك أنت قسيم [الجنة و] النار، تقول لها هذا لي و هذا لك

The Holy Prophet (s.a.w.) said: ‘Allah (s.w.t.) Said that one who does not believe in the Quran has also not believed in the Torah, because He (s.w.t.) has Said that He (s.w.t.) will not accept their faith on one of them without the other. In the same way, Allah (s.w.t.) has made it an obligation to believe in Wilayah of Ali Ibn Abi Talib (a.s.) just as he has made it an obligation to have faith in Muhammad (s.a.w.). **If someone was to claim to believe in the Prophethood of Muhammad (s.a.w.) and disbelieves in the Wilayah of Ali (a.s.) has not believed in the Prophethood of Muhammad (s.a.w.).** Surely Allah (s.w.t.) will gather the creation on the Day of Judgment a caller will call out to them to define their belief and disbelief and cry out ‘God is Great! God is Great! Then another caller will cry out ‘O group of creatures repeat this call!’ One of the Sects will become dumb and will not repeat this whilst the others will do so. Then the caller will call out, ‘I bear witness that there is no God but Allah!’ All the creatures will say this except for the polytheists from among the Magians and the Christians and the idol worshippers. They will then be separated from the others. Then the caller will call out ‘I bear witness that Muhammad is the Messenger of Allah!’ All the Muslims will altogether say this but there will be silence from the Jews and the Christians and other Polytheists. Then there will be a call directing the Muslims towards Paradise. Then Allah (s.w.t.) will Say (Make them wait here until I ask them) The Angels will then ask O

Lord! Why are they being detained here? Allah (s.w.t.) will Say 'Wait while I Ask them about the Wilayah of Ali Ibn Abi Talib and the Aal E Muhammad (a.s.). **O My servants and maids! I had Ordered you to bear another witness after bearing witness of Muhammmad (s.a.w.); If you bear this witness then I shall increase your rewards and good deeds, or if you do not bear this witness then you will have no benefit from bearing the witness of My Unity and the Prophethood of Muhammad (s.a.w.). Whoever has brought this witness is today successful and whoever has not brought this is destroyed.**

Then one person will say: 'I have brought this witness and am a lover of Aal e Muhammad (a.s.)' although he will be a liar and he will think that he will be saved by his false claim. Allah (s.w.t.) will Say' O claimant, We will take the witness of Ali (a.s.) on this'. Allah (s.w.t.) will then Say: 'O Abul Hassan (a.s.) give witness about this'. Ali (a.s.) will then say: 'O Lord! Paradise is itself a witness to my friends and Hell is itself a witness of my enemies. Whoever is true in this, then the breeze of Paradise will come towards him and will take him to its highest places and by the Grace of God will place him in his eternal abode. He will not have any grief or pain over there. Whoever is a liar in this the hot air and boiling water of Hell and the smoke of three pronged shadow will take him away and dump him in Hell'. The Holy Prophet (s.a.w.) will say: 'O Ali! It is due to this that you are the distributor of Hell and Paradise. You will say to Hell that this person is for you and you are under my command'.

And, so the Mujtahids and their followers make the claim that the Third Testimony does not form part of the Adhaan.

They say the Hadeeth that the Third Testimony MUST follow the first two should be ignored when it comes to Adhaan. And yet they accept this Hadeeth to be true.

They say the Hadeeth that the first two testimonies are rendered unacceptable when not accompanied by the third should also be ignored when it comes to Adhaan. And yet they accept this Hadeeth to be true.

They say the Hadeeth that NO deeds will be acceptable on the Day of Judgment without having borne the third testimony should also be ignored when it comes to Adhaan. And yet they accept this Hadeeth to be true.

Does this make sense to anyone? Especially when you consider the following Hadeeth:

AL MANAQIB – VOL 3 – KHUTBA AL IFTIKHARIYA OF IMAM ALI (A.S.)

أنا أذان الله في الدنيا و مؤذنه في الآخرة

I am the Adhaan of Allah (s.w.t.) in this world and the caller (Muezzin) in the hereafter.

When the Holy Imam Ali (a.s.) is in actual fact the Adhaan itself, how can they justify his testimony not to form part of it?

Based on the above evidence, the argument of the people and their Mujtahid Imams does not make sense to me.

THE ADHAAN TODAY

And so we take a look at the Adhaan that we have been given today as being the correct one by the Mujtahids.

TAWZEEH UL MASAAIL – SYED ALI AL SISTANI – RULE 927

Adhan consists of the following 18 sentences:

Allahu Akbar - four times - (Allah is greater than any description)

Ash hadu an la ilaha illal lah - two times - (I testify that there is no god but Allah)

Ash hadu anna Muhammadan Rasu lul lah - two times - (I testify that Muhammad is Allah's Messenger)

Hayya'alas Salah - two times - (Hasten to prayers)

Hayya'alal Falah - two times - (Hasten to deliverance)

Hayya'ala Khayril 'Amal - two times (Hasten to the best act)

Allahu Akbar - two times - (Allah is greater than any description)

La ilaha illal lah - two times - (There is no god but Allah)

As you can see that according to this Mujtahid and all others (except of one Syed Muhammad Shirazi – Rule 117) the Third Testimony does not form part of the Adhaan. It looks like the Ijtihad that he did was different from the ones done by the rest of the Mujtahids.

Let us now look at the some of the declarations of this Adhaan.

The first eight sentences are the declaration of the Greatness of Allah (s.w.t.) and the bearing of the first two testimonies. The last four sentences are the two declarations once again of the Greatness of Allah (s.w.t.) and His Unity. That leaves the six sentences of the three declarations which we should look at.

AL FADHAAIL – SHAZAN BIN JIBRAEEL 5TH C H

أنا صلاة المؤمن أنا حي على الصلاة أنا حي على الفلاح أنا حي على خير العمل

The Holy Imam Ali (a.s.) said: I am the *Salaat* (Prayer) of the believer; I am (the one referred to in) *Hasten to Prayers*; *Hasten to deliverance* and *hasten to the best act*.

This is a clear reference to the three declarations in the Adhaan:

Hayya'alas Salah - two times – (Hasten to prayers)

Hayya'alal Falah - two times - (Hasten to deliverance)

Hayya'ala Khayril 'Amal - two times - (Hasten to the best act)

As you can see, virtually the whole of the Adhaan has been designed for the declaration of *Wilayah*.

But the Third Testimony does not form part of the Adhaan as given by them. Yet, they cannot avoid the overwhelming evidence against their rulings and so they have made it a recommendation, but **OUTSIDE** the Adhaan.

CONCLUSION

Let us now look at these two Hadeeth once again for the conclusion.

AL MANAQIB – VOL 3 – KHUTBA AL IFTIKHARIYA OF IMAM ALI (A.S.)

أنا أذان الله في الدنيا و مؤذنه في الآخرة

I am the Adhaan of Allah (s.w.t.) in this world and the caller (Muezzin) in the hereafter.

AL IHTIJAJ AL TABARSI – VOL 1 P230

فقد جاء الأمر من الإمام جعفر الصادق (عليه السلام) أن من قال: لا إله إلا الله محمد رسول الله، فليقل:
علي أمير المؤمنين

So came the order from the Imam Ja'far Al Sadiq (a.s.): 'Whoever says – There is no God but Allah, Muhammad is the Messenger of Allah **must immediately say** Ali is the Commander of the Faithful'.

Can you give me a reason to let go of the Firmest Handle in the matter of Adhaan?

I rest my case.

NAMAAZ (PRAYER)

Let us start from the fundamental Hadeeth.

AL IHTIJAJ AL TABARSI – VOL 1 P230

فقد جاء الأمر من الإمام جعفر الصادق (عليه السلام) أن من قال: لا إله إلا الله محمد رسول الله، فليقل: علي أمير المؤمنين

So came the order from the Imam Ja'far Al Sadiq (a.s.): 'Whoever says – There is no God but Allah, Muhammad is the Messenger of Allah **must immediately say** Ali is the Commander of the Faithful'.

As you can clearly see that this is an all encompassing Hadeeth where **NO** restrictions are mentioned. **The third testimony simply has to be borne, Period!**

QUESTIONS

Why does this action of ours only include two testimonies?

Why is this action of ours the exception when it comes to bearing the third testimony?

Has this been prohibited in the Book of Allah (s.w.t.)? The answer is obviously – NO!

Has this been prohibited in any Hadeeth? – The answer is obviously – NO!

Why has a prohibition order been issued by some Mujtahids?

What is their authorisation for this prohibition which is neither found in the Book of Allah (s.w.t.) nor in the Noble Sunnah?

WASAAIL US SHIA – VOL 6 CH 19 H 7997

قال الصادق ع كُلُّ شَيْءٍ مُطْلَقٌ حَتَّى يَرَدَّ فِيهِ نَهْيٌ

So said the Holy Imam Al Sadiq (a.s.): 'Everything is permissible unless there is a prohibition order for it.'

TASHAHHUD (BEARING TESTIMONIES)

And this is what the Mujtahids have concluded for the bearing of testimonies.

TAWZEEH UL MASAAIL – SYED ALI AL SISTANI – RULE 1109

In the second unit of all obligatory prayers, and in the third unit of Maghrib prayers and in the fourth unit of Zuhr, Asr and Isha prayers, one should sit after the second prostration with a tranquil body, and recite tashahhud thus: "Ash hadu an la ilaha illal lahu wahdahu la sharika lah, wa ash hadu anna Muhammadan 'Abduhu wa Rasuluh, Alla humma salli 'ala Muhammadin wa Ali Muhammad". And it will be sufficient if one recited the tashahhud this way: Ash hadu an la ilaha illal lahu was ash hadu anna Muhammadan Sallal lahu Alayhi Wa Aalihi Abduhu Wa rasuluh.

Two testimonies everywhere! Well! Well! Well!

Now, it is proven from the Book of Allah (s.w.t.) that the hypocrites are on two testimonies.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

[**Shakir 63:1**] When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.

It is also proven from the Book of Allah (s.w.t.) that the believers are on more than two testimonies.

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

[**Shakir 70:33-4**] And those who are upright in their testimonies; and those who keep a guard on their prayer,

The term used here is 'Shahadaat' (Plural). There is no *Shahadatain* (Dual) here.

Is this the reason why Allah (s.w.t.) has lamented on the people who do pray Namaaz?

وَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

[Shakir 107:4-5] So woe to the praying ones, who are unmindful of their prayers,

Should not woe be on those who do not pray Namaaz?

What kind of Namaaz are these people praying that there should be woe unto them?

The point to ponder over is that, since the hypocrites are on two testimonies and the believers are on at least three, we now have to look at our own Namaaz to see which Namaaz we are reciting, the woeful one of the hypocrites or the honourable one of the believers?

On top of the woe on the praying ones we have this Hadeeth where curses are being sent on them.

ILLUL AL SHARAIE – VOL 2 P602

و بهذا الإسناد عن محمد بن أحمد عن محمد بن عيسى عن الفضل بن كثير المدائني عن سعيد بن أبي سعيد البليخي قال سمعت أبا الحسن ع يقول إن لله تعالى في وقت كل صلاة يصلحها هذا الخلق لعنة قال قلت جعلت فداك و لم ذاك قال لجحودهم حقنا و تكذيبهم إيانا

It is related from the above chain of narrators that the Holy Imam Ali (a.s.) said: ‘**Surely Allah (s.w.t.), at the time of every Prayer that this creation (these people) prays, sends curses on them**’. So I asked: ‘May I be your sacrifice, How comes?’ He (a.s.) said: ‘**They fought against our right and falsified us.**’

The worth of their Namaaz has been evaluated in this Hadeeth.

AL KAFI – VOL 8 – H 162

عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن حنان، عن أبي عبد الله (عليه السلام) أنه قال: لا يبالي الناصب صلى أم زنى

It is narrated from a number of narrators from Suhail Ibn Ziyad, from Ibn Fadhaal from Ibn Hannan, from the Holy Imam Ja’far Al Sadiq (a.s.) said: ‘**It makes no difference whether the Nasibi prays Namaaz or commits adultery.**’

Can you clearly see the value of the Namaaz which is prayed without the *Wilayah* of the Holy Ahl Ul Bayt (a.s.)?

Let us see what the Holy Imam (a.s.) has said about this matter.

AL KAFI - H 1115, CH. 108, H 38

علي بن محمد، عن سهل بن زياد، عن إسماعيل بن مهران، عن الحسن القمي، عن إدريس بن عبدالله، عن أبي عبدالله عليه السلام قال: سألته عن تفسير هذه الآية " ما سلككم في سقر * قالوا لم نك من المصلين " قال: عنى بها لم نك من أتباع الأئمة الذين قال الله تبارك وتعالى فيهم: " والسابقون السابقون أولئك المقربون " أما ترى الناس يسمون الذي يلي السابق في الحلبة " مصلي، فذلك الذي عنى حيث قال: " لم نك من المصلين ": لم نك من أتباع السابقين

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from 'Isma'il ibn Mihran from al-Hassan al-Qummi from Idris ibn 'Abd Allah who has said the following: "Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the interpretation of this verse of the Holy Quran, 'What has led you to Saqar' (a place in hell)? They will reply, 'We did not pray.' (74:43) "The Imam said, 'Such people will be those who did not believe in 'A'immah (Leaders with Divine Authority) about whom Allah, the Most Holy, the Most High, has said, "The foremost ones will be the nearest ones to Allah." (56:11) Have you not noticed that people call the one second to the lead in horseracing 'Al-Musalli' (also means the praying)? This is what is meant therein. "We did not pray" (74:43), means 'We did not follow the lead.'"

As you can see without the Wilayah of the Holy Infallibles (a.s.), all actions are futile.

One thing is for certain. If any of the Holy Infallibles (a.s.) used to pray with bearing of the third testimony, then that should put an end to all arguments.

TASHAHHUD OF THE HOLY PROPHET (S.A.W.)

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

[Shakir 17:110] Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a raised voice nor be silent with regard to it, and seek a way between these.

[تفسير العياشي] عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافَتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا قَالَ تَفْسِيرُهَا وَلَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ ع وَلَا بِمَا أَكْرَمْتُهُ بِهِ حَتَّىٰ أَمْرَكَ بِذَلِكَ وَلَا تَخَافَتْ بِهَا يَعْنِي وَلَا تَكْتُمُهَا عَلِيًّا وَأَعْلَمُهُ مَا أَكْرَمْتُهُ بِهِ

It is written in Tafseer Ayyashi that Abu Hamza Al Thumali has narrated from the Holy Imam Muhammad Al Baqir (a.s.) that the words, 'and do not utter your prayer with a raised voice nor be silent with regard to it, and seek a way between these', the Tafseer (explanation) of this is that 'Do not say the Wilayah of Ali (a.s) with a raised voice until an Order comes

to you regarding it; and do not be silent with regard to it, meaning, do not conceal it, and I Know about its honourable status.'

This has also been quoted in many other thousand year old commentaries like *Tafseer Al Safi, Burhan, Noor Us Thaqaalayn, Basaair U Darajaat* etc.

A congregational Prayer took place in the Heavens above by the Prophets led by their Master the Holy Prophet (s.a.w.).

AL YAQeen – SYED IBN TAWOOS – 589 TO 684 AH

ويحدث الإمام أمير المؤمنين (عليه السلام) أن رسول الله (صلى الله عليه وآله) لما صلى بالنبیین ليلة المعراج أمره الله أن يسألهم: بم تشهدون؟ فالتفت إليهم وقال: (بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله وحده لا شريك له، وأنت رسول الله، وأن علياً أمير المؤمنين وصيك على ذلك، أخذت موثقتنا لكما بالشهادة

Imam Ali the Commander of the Faithful (a.s.) has related that the Holy Prophet (s.a.w.) prayed with the prophets of the night of the Ascension (Me'raaj) by the Order of Allah (s.w.t.). They asked him: '**How shall we bear the testimonies?**' He (s.a.w.) turned towards them and said: 'How shall you bear the testimonies? Say – 'We testify that there is no God but Allah the One without any partner, and you are the Messenger of Allah and **Ali is the Commander of the faithful and your Trustee. These testimonies were taken as covenant from them**'.

TASHAHHUD OF THE HOLY IMAM JA'FAR AL SADIQ (A.S.)

القطرة من بحار مناقب النبي والعترة الجزء الأول الباب الثامن

نقله أبو بصير عن الصادق (عليه السلام) وهو: بسم الله وبالله والحمد لله وخير الأسماء كلها لله، أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله، أرسله بالحق بشيراً ونذيراً بين يدي الساعة، وأشهد أن ربي نعم الرب، وأن محمداً نعم الرسول، وأن علياً نعم الوصي ونعم الإمام، اللهم صل على محمد وآل محمد وتقبل شفاعته في أمته وارفع درجته، الحمد لله رب العالمين

Abu Baseer has narrated from the Holy Imam Al Sadiq (a.s.) (tashahhud) – 'In the Name of Allah (s.w.t.) and with Allah (s.w.t.) and (All) Praise is for Allah (s.w.t.) and all of His (s.w.t.) Names as Good; I bear witness that there is no God except Allah (s.w.t.) Who is One without any partner; and I bear witness that Muhammad (s.a.w.) is His (s.w.t.) Servant and His (s.w.t.) Messenger (s.a.w.); He (s.w.t.) sent him (s.a.w.) with the Truth as a Bearer of good news and as a Warner; and I bear witness that my Nourisher (s.w.t.) is the best Nourisher (s.w.t.), and Muhammad (s.a.w.) is the best Messenger **and Ali (a.s.) is the best Trustee and the best Imam**; O Allah (s.w.t.) send blessings on Muhammad (s.a.w.) and his progeny (a.s.) and accept his (s.a.w.) intercession in the Ummah and elevate his (s.a.w.) station; All Praise is for Allah (s.w.t.).

TASHAHHUD OF THE HOLY IMAM ALI AL RIDHA (A.S.)

MUSTADRAK AL WASSAIL – VOL 2 H5

It is in *Fiqh Al Ridha* (a.s.) that in the fourth cycle of the prayer he (a.s.) used to recite the following as well in Tashahhud

أَشْهَدُ أَنَّكَ نِعْمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا نِعْمَ الرَّسُولُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ نِعْمَ الْوَلِيُّ

I bear witness that You (s.w.t.) are the best Nourisher and Muhammad (s.a.w.) is the best Messenger and **Ali Ibn Abi Talib (a.s.) is the best Trustee.**

Surely, for the Shia, **one** statement of **any one** of the Holy Infallibles (a.s.) would prove to be sufficient. There is no need to give proof upon proof for the Shia. The others would rather act upon the instruction of the Imams other than the twelve Divine Imams of the Holy Ahl Ul Bayt (a.s.).

SO WHY HAVE THEY TOLD US TO RECITE ONLY TWO TESTIMONIES?

Okay so I consider that, surely there must be some evidence to suggest that the Namaaz that we have been taught to us, with only two testimonies, is correct. Yes there is, but it has been misconstrued.

AL KAFI VOL 2 P 547

قَالَ سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ أَدْنَى مَا يُجْزَى مِنَ التَّشَهُدِ فَقَالَ الشَّهَادَتَانِ

(The narrator) said: ‘I asked Abu Ja’far (a.s.): ‘What is the **minimum** acceptable in Tashahhud?’ He (a.s.) replied: ‘Two testimonies’.

As you can clearly see, in this Hadeeth, which is being used to justify the recitation of two testimonies in preference to three, the question is quite clear - What is the **MINIMUM** that is acceptable? The answer is also quite clear – **TWO**.

So, what is the maximum?

وَفِي رَوَايَةٍ أُخْرَى عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع أَيَّ شَيْءٍ أَقُولُ فِي التَّشَهُدِ وَالْقُنُوتِ قَالَ قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوقَّتًا لَهَلَكَ النَّاسُ

And in another narration from Safwan from Mansoor from Bakr Bin Habib says that I said to Abu Ja'far (a.s.): 'What shall I say in Tashahhud and in Qunoot?' He (a.s.) replied: **'Say the best of what you have learnt. If it had been fixed, the people would have perished!'**

Tashahhud is clearly not fixed, for had it been so, we would have perished.

Is this because if it had been fixed at three, then the oppressive governments of the adversaries would have put us to death for this? We, the Shiites have been killed for things even less than this, in history.

Is this because if it had been fixed at two, the value of our Namaaz would have not been worthy of mention on the Day of Judgment?

And so what is the best - two or three?

Why are they forcing us to fix it at two? Who are they to fix it when the Holy Infallibles (a.s.) have clearly left it unfixed?

CONCLUSION

Let us now look at these three *Hadeeth* once again for the conclusion.

AL IHTIJAJ AL TABARSI – VOL 1 P230

فَقَدْ جَاءَ الْأَمْرُ مِنَ الْإِمَامِ جَعْفَرِ الصَّادِقِ (عَلَيْهِ السَّلَامُ) أَنْ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، فَلْيُقْتَلْ: عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ

So came the order from the Imam Ja'far Al Sadiq (a.s.): 'Whoever says – There is no God but Allah, Muhammad is the Messenger of Allah **must immediately say** Ali is the Commander of the Faithful'.

BASHARAT AL MUSTAFA LI SHI'AT AL MURTAZA – 511 AH

إِنِّي لَا أَقْبَلُ عَمَلًا عَامِلًا إِلَّا بِالْإِقْرَارِ بِنُبُوتِكَ وَوَلَايَةِ عَلِيٍّ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَتَمَسَّكَ بِوَلَايَةِ عَلِيٍّ دَخَلَ الْجَنَّةَ

I do not accept the deeds of any doer until he bears witness to your (s.a.w.) Prophethood and the Mastership of Ali (a.s.). Whoever says – There is no God but Allah and Muhammad is the messenger of Allah and attaches himself to the Mastership of Ali will enter Paradise.

AL YAQEEEN – SYED IBN TAWOOS 589 - 664 AH

يتجلى للواقف على أحاديث الرسول وأبنائه المعصومين (عليهم السلام) هتافه في مواطن عديدة بما منح الله تعالى علياً (عليه السلام) بالولاية التي هي شرط في قبول الشهادتين، وإن الفطرة التي فطر عليها الناس: التوحيد لله وأن محمداً رسول الله وعلياً أمير المؤمنين

It is reflected in the sayings of the Holy Prophet (s.a.w.) and his infallible sons (a.s.) in many of the chants of Allah (s.w.t.) that Wilayah (Mastership) is a **precondition to the acceptability of the two testimonies** and it is in the nature of the people - The Oneness of Allah (s.w.t.), the Prophethood of Muhammad (s.a.w.) and Ali the Commander of the Faithful (a.s.).

CONCLUSION

I think back about all the years that I have prayed without the Third Testimony and what is to become of them. Will they be worth anything? The trepidation of this does not let me sleep at nights.

There are **no** circumstances anymore whereby I will avoid the recitation of the Third Testimony in **any** of my deeds. The moment I recite the first two I will immediately follow it up with the Third.

I refuse to let go of the Firmest Handle even for an instant.

OUR LIFE

Let us now look at the importance of the Third Testimony during our entire existence.

PRE - BIRTH

All the Children of the Holy Prophet Adam (a.s.) have borne this testimony before they were even born.

AL KAFI - H 1077, Ch. 107, h 4

علي بن إبراهيم، عن يعقوب بن يزيد، عن ابن أبي عمير، عن أبي الربيع القزاز، عن جابر، عن أبي جعفر عليه السلام قال: قلت له: لم سمي أمير المؤمنين؟ قال: الله سماه وهكذا أنزل في كتابه " وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم " وأن محمدا رسولي وأن عليا أمير المؤمنين

Ali ibn Ibrahim has narrated from Ya'qub ibn Yazid from ibn abu 'Umayr from abu al-Rabi' al-Qazzaz from Jabir who has said the following: "Once I asked abu Ja'far, recipient of divine supreme covenant, 'Why is he (Ali ibn abu Talib, recipient of divine supreme covenant) called Amir al-Mu'minin?' He said, 'Allah has given him this name and as such it has come in His book: "When our Lord asked all the offspring of Adam (before their birth), 'Am I not your Lord'? All of them testified and bore witness to their testimony that on the Day of Judgment they would not say, 'We were not aware of this (fact)', (7:172) [and that Muhammad is My messenger and Ali is Amir al-Mu'minin] (commander of the believers)."'"

BIRTH

This is how our conception is supposed to be and how we are supposed to enter the life of this world.

MUSTADRAK AL WASAAIL – CH 115 H 14

يَا عَلِيُّ إِنَّ جَامَعَتَ أَهْلَكَ فِي لَيْلَةِ الثَّلَاثَاءِ فُقِضِي بَيْنَكُمَا وَلَدٌ يُرَزَقُ الشَّهَادَةَ بَعْدَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ [وَلَا يُعَذِّبُهُ اللَّهُ عَزَّ وَ جَلَّ] مَعَ الْمُشْرِكِينَ وَ يَكُونُ طَيِّبَ النَّكْهَةِ مِنَ الْقَمِ رَحِيمَ الْقَلْبِ طَاهِرَ اللِّسَانِ مِنَ الْغِيْبَةِ وَ الْكُذْبِ وَ الْبُهْتَانِ

The Holy Prophet (s.a.w.) said: 'O Ali! (a.s.) 'If you copulate with your wife during the third night of the month, there will be ordained for both of you a child who will be given **the**

sustenance of a testimony after the testimonies of ‘There is no God except Allah’ and ‘Muhammad is the Messenger of Allah’. (Allah (s.w.t.) will not punish him) with the Polytheists, and he will be good of heart, merciful, clean of tongue without backbiting and lies and false accusations.’

THIS WORLD

We are all aware of how we live the life of this world. A lot of our actions are sinful and we need to be cleansed so that we may proceed to the next stage of our life of purified existence.

BIHAR UL ANWAAR – VOL 67 CH 27 H 38

قال رسول الله (صلى الله عليه وآله): (من قال: لا إله إلا الله، تفتحت له أبواب السماء، ومن تلاها (أي: أتبعها) ب:- محمد رسول الله، تهلل وجه الحق سبحانه واستبشر بذلك، ومن تلاها ب- : علي ولي الله غفر الله له ذنوبه ولو كانت بعدد قطر المطر

The Holy Prophet (s.a.w.) said: Whoever says ‘I bear witness that there is no God but Allah; the doors of the Heavens will open up for him; and whoever says (follows) ‘Muhammad is the Messenger of Allah’ glorifies the Truth of the Glorious One and rejoices in it; and **whoever says ‘Ali is the Trustee of Allah’, Allah (s.w.t.) will forgive his sins even though they be as numerous as the drops of rain’.**

And as all things in this world eventually come to an end so will our physical existence here. We will then proceed to the next phase.

THE GRAVE

Needless to say that one of the questions that we will face in the grave will be whether we had borne the Third Testimony or not.

WASAAIL US SHIA – VOL 3 H3336

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَضَعَ فَاطِمَةَ بِنْتَ أَسَدٍ أُمَّ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي قَبْرِهَا زَحَفَ حَتَّى صَارَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ يَا فَاطِمَةُ إِنَّ أُمَّكَ مُنْكَرٌ وَ نَكِيرٌ فَسَأَلَاكَ مَنْ رَبُّكَ فَقَوْلِي اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ ابْنِي إِمَامِي وَ وَلِيِّي ثُمَّ قَالَ اللَّهُمَّ تَبَّتْ فَاطِمَةَ بِالْقَوْلِ الثَّابِتِ ثُمَّ خَرَجَ مِنْ قَبْرِهَا وَ حَنَّا عَلَيْهَا حَتَّى تَات

It has been reported from Ibn Abbas that the Holy Prophet (s.a.w.) went to Fatimah Bint Assad (a.s.) the mother of Ali Bin Abi Talib (a.s.) in her grave until his face was close to hers and said: ‘O Fatima! Surely there will come to you *Munkar* and *Nakeer* and ask you, ‘Who is your Lord?’ You say to them, ‘Allah is my Lord, Muhammad is my Messenger and Islam is

my religion and Qur'an is my Book and **my son is my Imam** and my Trustee.' The he (s.a.w.) said: 'O my Allah! Keep Fatima steadfast on these words.' He (s.a.w.) then came out of her grave.

THE DAY OF JUDGMENT

The following is to be found engraved is almost all of our graveyards as you will no doubt recognise. And this is the testimony with which we shall come out of our graves. As you will notice from the Hadeeth below, this is normally found in all our graveyards.

MUSTADRAK AL WASAAIL – VOL 47 H 2

عَنِ الْمُفِيدِ رَحِمَهُ اللَّهُ دُعَاءَ عَلِيِّ ع لِأَهْلِ الْقُبُورِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ السَّلَامُ عَلَى أَهْلِ لَّا إِلَهَ إِلَّا اللَّهُ مِنْ أَهْلِ لَّا إِلَهَ إِلَّا اللَّهُ بِحَقِّ لَّا إِلَهَ إِلَّا اللَّهُ يَا أَهْلَ لَّا إِلَهَ إِلَّا اللَّهُ كَيْفَ وَجَدْتُمْ قَوْلَ لَّا إِلَهَ إِلَّا اللَّهُ مِنْ لَّا إِلَهَ إِلَّا اللَّهُ يَا لَّا إِلَهَ إِلَّا اللَّهُ فَقَالَ عَلِيُّ ع إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَرَأَ هَذَا الدُّعَاءَ أَعْطَاهُ اللَّهُ سُبْحَانَهُ وَتَعَالَى ثَوَابَ خَمْسِينَ سَنَةً وَكَفَّرَ عَنْهُ سَيِّئَاتِ خَمْسِينَ سَنَةً وَ لِأَبَوَيْهِ أَيْضًا

It has been narrated by Sheykh Al Mufeed the supplication of Ali (a.s.) for the inhabitants of the grave. 'In the Name of Allah the Beneficent the Merciful. Peace be on you O people of There is no God but Allah from the people of There is no God but Allah. O People of There is no God but Allah by the Truth of There is no God but Allah, how did you find the statement There is no God but Allah? By the Truth of There is no God surely Allah will forgive those who say There is no God but Allah and bring them in the group who say There is no God but Allah, Muhammad is the Messenger of Allah, **Ali is the Trustee of Allah.**' The Holy Imam Ali (a.s.) said: 'I heard from the Messenger of Allah who said: **Whosoever recites this supplication, Allah (s.w.t.) will give him the reward of fifty years and forgive his sins of fifty years, and of his parents as well.**'

BRIDGE OF SIRAAT

And so we will come to the bridge which is reported to be thinner than hair and sharper than a sword. (Is this a laser beam?)

BIHAR UL ANWAAR – VOL 84 H 13

قَالَ أَبُو سَعِيدٍ يَا رَسُولَ اللَّهِ مَا مَعْنَى بَرَاءَةِ عَلِيِّ قَالَ لَّا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ وَ سَأَلَ النَّبِيُّ ص جِبْرَائِيلَ كَيْفَ تَجُوزُ أُمَّتِي الصِّرَاطَ فَمَضَى وَ عَادَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ إِنَّكَ تَجُوزُ الصِّرَاطَ بِثُورِي وَ

عَلِيٌّ بِنُ أَبِي طَالِبٍ عَ يَجُوزُ الصِّرَاطَ بِنُورِكَ وَ أُمَّتِكَ تَجُوزُ الصِّرَاطَ بِنُورِ عَلِيٍّ فَنُورُ أُمَّتِكَ مِنْ نُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِكَ وَ نُورِكَ مِنْ نُورِ اللَّهِ

Abu Saeed asked the Messenger of Allah (s.a.w.), ‘What is the meaning of immunity (Declaration of – 9:1)? He (s.a.w.) replied: ‘There is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Trustee of Allah.’ And then he (s.a.w) asked Jibraeel: ‘How will my followers cross the bridge of Siraat? Jibraeel went and came back and said, ‘Allah (s.w.t.) has Sent you his Salaams and He (s.w.t.) Said: ‘You will cross the bridge by My Light and Ali Ibn Abi Talib (a.s.) will cross by your light and **your followers will cross the Siraat by the light of Ali (a.s.) for the light of your follower is from the light of Ali (a.s.)** and the light of Ali (a.s.) is from your light and your light is from the Light of Allah (s.w.t).’

And so **no one** will be able to cross this main bridge without the Third Testimony.

PARADISE

And so, finally, we will arrive at the Pearly Gates of Paradise. We shall see inscribed upon all of them the Third Testimony which we will read as we enter for an eternal life of happiness.

BIHAR UL ANWAAR – VOL 27 H 24

وَ مِنْ كِتَابِ الْمُقَنَّبِ فِي الْإِمَامَةِ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ أَمَرَ بِعَرْضِ الْجَنَّةِ وَالنَّارِ عَلَيَّ فَرَأَيْتُهُمَا جَمِيعًا رَأَيْتُ الْجَنَّةَ وَالْأَوَانَ نَعِيمَهَا وَ رَأَيْتُ النَّارَ وَالْأَوَانَ عَذَابِهَا وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَّةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ

And from the mysterious Book of the Imams it has been narrated from Jabir al Ansaari that the Holy Prophet (s.a.w.) said that: ‘On the night of Me’raaj I was taken to see the Garden and the Fire in their entirety. I saw the Garden and its bliss and bounties and I saw the Fire and its torments and **on every door of the doors of Paradise is inscribed ‘There is no God but Allah, Muhammad is the Messenger of Allah, Ali is the Trustee of Allah.’**

CONCLUSION

From the point of our creation and every stage of our entire existence, until such time as we enter the pearly gates of Paradise and live in it eternally, is all based upon the Third Testimony.

Why have they got the audacity to say to me that the Third Testimony does not form part of this, that or the other?

And why should I not hold on to the Firmest Handle all the time?

FINAL POINT

The fundamental principles of Islam are five in number.

AL KAFI - H 1480, CH 10, h 3

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الإسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نوذي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following: "Abu Ja'far, recipient of divine supreme covenant, has said, **'Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. al-Wilayah.'"**

There you are! Is this complete proof or what? In the books of the Mujtahids that they give us (*Tawzeeh Ul Masaail*) you will find the four principles of Islam. You will find therein:

1. Prayer - Salaat
2. Fasting - Sawm
3. Pilgrimage - Hajj
4. Charity – Zakaat
5. Khums

Hey wait a minute! That's five as well, you say!

Sure they are five, but **Al Wilayah has been replaced by Khums**, the payment of which is not even obligatory any more (See booklet 'Questions On Khums').

I wonder **who** is behind this. Reeks of a conspiracy to me.

Looks like It is the money that turns the wheel in the realm of the Mujtahids.

Bashir Alidina
January 2010

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QUESTIONS

ON

TITLES

Bashir Alidina

Dedication

I hereby dedicate this book to my Master Imam Al Mahdi (a.s.) whose rights are being usurped and squandered right in front of my eyes.

CONTENTS

INTRODUCTION	4
MAWLANA	5
AALIM	7
ALLAMAH	11
A'ALAM	13
ALAM UL HUDA	14
HUJJAT UL ISLAM	15
AYATULLAH	16
AYATULLAH AL UZMA	21
FAQIH	22
NA'IB E IMAM	25
IMAM	28
THE FINAL ARGUMENT	31

INTRODUCTION

A lot of people have the desire to be known by a title for the sake of prestige. The people of the community would then respect them according to the designation. The main driving force behind this is the ego factor. Take a look at this ego-breaking Verse.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

[Shakir 28:83] (As for) that future abode, We assign it to those who have **no desire to exalt themselves** in the earth nor to make mischief and the good end is for those who guard (against evil)

Then there are those who use other's titles for themselves when they do not deserve them. The whole affair becomes extremely serious when the titles being used are the ones that belong exclusively to the Holy Infallibles (a.s.).

TAFSEER IMAM HASSAN AL ASKARI (A.S.)

قال علي بن الحسين ع قال رسول الله ص ما من عبد و لا أمة زال عن ولايتنا، و خالف طريقتنا، و سمي غيرنا بأسمائنا و أسماء خيار أهلنا الذي اختاره الله للقيام بدينه و دنياه، و لقبه بألقابنا و هو لذلك يلقبه معتقدا، لا يحمله على ذلك تقية خوف، و لا تدبير مصلحة دين، إلا بعثه الله يوم القيامة و من كان قد اتخذ من دون الله وليا، و حشر إليه الشياطين الذين كانوا يغوونه. فقال [له] يا عبدي أربا معي، هؤلاء كنت تعبد و إياهم كنت تطلب فمنهم فاطلب ثواب ما كنت تعمل

Imam Ali Ibn Husayn (a.s.) narrated that the Holy Prophet (s.a.w.) said: 'If any of my male or female servant were to leave our *wilayat*, oppose our way and **call others with the good names of ours** which Allah (s.w.t.) has Chosen for establishing the affairs of the religion and the world, **and the titles of ours**, having full belief, without dissimulation, fear or religious reason, then Allah (s.w.t.) will raise them on the Day of Judgment and ask them, "O my slave, have you taken a Lord besides me?" And it will be said to them, "Allah is the Guardian", their fate will then be with their *shaytans* who used to surround them and they used to obey them, "So now ask them for your reward for what you did".

As can be seen quite clearly that it is very dangerous to either adorn oneself or refer to others with the titles which belong exclusively to the Holy Infallibles (a.s.). According to the above Hadeeth, if we were to refer to some people with a designation which belongs exclusively to the Holy Infallibles (a.s.) then we will be told "So now ask them for your reward for what you did". Incidentally these guys have been referred to as *shaytans*.

MAWLANA (OUR MASTER)

This is one of the most commonly used titles for the priests in the Indian Sub-continent. Maybe the users are not aware of its meaning, but the priests for whom it is being used are certainly aware of its implications. They are quite happy of being referred to as *Mawlanas*.

Let us now look at correct usage of this title.

دَلِّكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

[**Shakir 47:11**] That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.

So Allah (s.w.t.) is our Master (Mawlana). Who else?

About 1400 year ago, at the plains of Ghadeer a declaration was made clarifying the Mastership of Imam Ali (a.s.), by the Holy Prophet (s.a.w.).

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

(Of whomsoever I am the Master, Ali is his Master)

Celebrations broke out after this announcement and the people began congratulating themselves over this and hugging each other, that since the Holy Prophet (s.a.w.) is definitely our Master, therefore Ali Ibn Abi Talib (a.s.) is now declared to be the Master in the same sense. Allegiances were paid by the notables and everything seemed hunky dory.

Their sinister hidden desires only came to the fore later on, as soon as the Holy Prophet (s.a.w.) passed away, at the conspiratorial gathering which took place at the tent of *Bani Sa'da* where they declared someone else as the ruler. Since then, until today, there have been numerous governors and rulers with political aspirations as well as having desires to control other people in whichever way they can. This situation has become so ridiculous these days that any one with a turban on his head (or even a hat sometimes) gets referred to as 'Our Master', and is happy with this reference. Now, if the people are doing this due to their ignorance, then surely these *Mawlanas* should have corrected them. But they seem to like basking in their glory of being masters and have let this situation carry on.

The shameful thing about this is that even the first three Caliphs, who were very eager to adorn themselves with as many exclusive titles of Imam Ali (a.s.) as they possibly could, did not have the courage to use the term *Mawlana* for themselves.

Neither their historians of old nor the contemporary ones have ever referred to them as such.

From among the Shiites, Sheykh Kulayni, Syed Razi, Sheykh Sadouq etc. none of them ever used the term *Mawlana* for anyone other than the Holy Infallibles (a.s.). These days however, every other turbanite is being referred to as a *Mawlana*.

Let us take a look at what happens in the Mosques and Hussaynias during the Holy month of Ramadhan. The Shiites recite *Du'a E Tawassul* in great numbers during which they pronounce the fourteen Holy Infallibles (a.s.) as their Masters, after which they duly go back to referring to the priest with the same reference as their fifteenth.

يا أباالحسن يا أمير المؤمنين يا علي بن أبي طالب يا حجة الله على خلقه يا سيدنا ومولانا

O Abul Hasan, O Commander of the Faithful, O 'Ali, son of Abu Talib, O decisive argument of Allah over mankind, O our chief, O **our Master** . . .

This reference, which gets repeated for each of the fourteen Holy Infallibles is clearly in line with the pronouncement of the Holy Prophet (s.a.w.) at Ghadeer Khumm, as this title is to be used exclusively for the Holy Infallibles (a.s.). The fifteenth reference is clearly out of line.

QUESTIONS

Why are these priests not correcting the ignorant one who refer to them as such? Is this because they like equating themselves with the Holy Infallibles (a.s.)?

What is their justification of the usage of this term for themselves?

Are they now going to stop using this title?

AALIM (KNOWLEDGEABLE ONE)

When does one become knowledgeable? When a person realises that what he does not know is far greater than what he knows, he ends up referring to himself as a 'seeker of knowledge'. In fact, what a person knows is immaterial when compared to what he does not know. It is pointless to even compare.

It therefore follows from this that when a person declares himself to be an *Aalim*, then he is surely an ignorant one as he has yet to even realise that he does not know. He does not even know what it is that he does not know.

AL KAFI - H 56, Ch. 3, h4

علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن جميل، عن أبي عبد الله عليه السلام قال: سمعته يقول يغدوا الناس على ثلاثة أصناف: عالم ومتعلم وغثاء، فنحن العلماء وشيعتنا المتعلمون وسائر الناس غثاء.

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."

On top of this is the statement of Imam Ali (a.s.):

من ترك قول لا أدري أصيبت مقاتله

Whosoever neglects to say 'I don't know', will fall in the trap of death – **Nahj UI Balagah, Saying 85 (Arabic Version)**

So the Holy Infallibles (a.s.) are the *Ulama* (Knowledgeable Ones). Can anyone in his right mind argue with this? I don't think so. Yet the priests go around referring to themselves as *Ulama*. In fact, in England, we have an organisation formed by these priests who have named it 'Majlis E Shia Ulama Europe', and most of the resident priests of the *Imambargahs* of England, as well as the freelancers are members of this organisation. It looks like all these priests have yet to realise that what they know is infinitesimal compared to what it is that they do know, and that they are nothing but seekers of knowledge. Or is it that they do know and are trying to elevate their status among the people by adopting such titles?

So what kind of a scholar is a scholar?

AL KAFI - H 45, Ch. 2, h2 (EXTRACT)

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن أبي البخترى، عن أبي عبدالله عليه السلام قال: إن العلماء ورثة الأنبياء وذلك أن الأنبياء لم يورثوا درهما ولا ديناراً، وإنما ورثوا أحاديث من أحاديثهم، فمن أخذ بشئ منها فقد أخذ حظاً وافراً،

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid from abu al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "The scholars are the heirs of the prophets because the prophets did not leave any Dirham or Dinar (units of money) as their legacy. What they left was certain pieces of their statements. **Those who acquired anything of these pieces of their statements** have certainly gained a colossal share.

H 52, Ch. 2, h9

الحسين بن محمد، عن أحمد بن اسحاق، عن سعدان بن مسلم، عن معاوية ابن عمار قال: قلت لأبي عبدالله عليه السلام: رجل راوية لحديثكم يبيت ذلك في الناس ويشدده في قلوبهم وقلوب شيعتكم ولعل عابداً من شيعتكم ليست له هذه الرواية أيهما أفضل؟ قال: الرواية لحديثنا يشد به قلوب شيعتنا أفضل من ألف عابد

Al-Hassan ibn Muhammad has narrated from Ahmad ibn Ishaq from Su'dan ibn Muslim from Mu'awiya ibn 'Ammar who has said the following: "Once, I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'There is a man who recounts your *Hadith* and spreads them among people and ties them to their hearts and the hearts of your followers. Also there is a worshipper among your followers who does not narrate your *Hadith*. Which of these two people is better?' The Imam replied, '**The one who narrates our *Hadith*** and ties them up to the hearts of our followers is better than seventy thousand worshippers.'"

So, at the end of the day it all points in the same direction. A scholar is one who narrates *Hadeeth* and not the one who goes around as an expert in jurisprudence.

Wasaail Us Shia Vol 11 H 27; Bihar Ul Anwaar Vol. 82 H 2; Rijal Kashi Vol 3.

قَالَ الصَّادِقُ ع اَعْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَفِيهَا حَتَّى يَكُونَ مَحَدَّثًا

Imam Sadiq (a.s.) said: Understand the status of our Shias according to the good reports from us for **we do not recognise the Faqih from among them to be a Faqih unless he becomes a Muhaddith** (Narrator of traditions)

This is explained in more detail under the chapter on *Fuqaha*. Let us now look at a *Hadeeth* frequently quoted by the priests.

AL KAFI - H 45, Ch. 2, h2

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن أبي البخترى، عن أبي عبد الله عليه السلام قال: إن العلماء ورثة الأنبياء وذاك أن الأنبياء لم يورثوا درهما ولا دينارا، وإنما ورثوا أحاديث من أحاديثهم، فمن أخذ بشيء منها فقد أخذ حظا وافرا، فانظروا علمكم هذا عمن تأخذونه؟ فإن فينا أهل البيت في كل خلف عدولا ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid from abu al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following: "**The scholars are the heirs of the prophets** because the prophets did not leave any Dirham or Dinar (units of money) as their legacy. What they left was certain pieces of their statements. **Those who acquired anything of these pieces of their statements have certainly gained a colossal share.** You must be very careful, when acquiring such knowledge, to know from what kind of people you receive them. After (the death of) every one of us (the *Ahl al-Bayt*, family of the Holy Prophet, recipient of divine supreme covenant), there comes a just person who removes (and exposes) from (the texts of *Shari'a*) the forgeries of the exaggerators, the materials of the fallacious ones that might have been made to infiltrate and the interpretations of the ignorant ones."

For some reason the priests usually only quote the words, '**The scholars are the heirs of the prophets**' and thereby claim justification for all of their actions. Agha e Khomeini has quoted in his book *Islamic Government and the Rule of the Jurist*. "The *fuqahâ* are the trustees of the prophets ('a) means that all of the tasks entrusted to the prophets ('a) must also be fulfilled by the just *fuqahâ* as a matter of duty"

He then goes further and uses another Hadeeth in this manner.

AL KAFI – VOL 7 (ARABIC VERSION)

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَشُرَيْحٍ يَا شُرَيْحُ قَدْ جَلَسْتَ مَجْلِسًا لَا يَجْلِسُهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ شَقِيٌّ

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: *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).*

Have you noticed his proof? This involves very strange logic. Even if I 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.).

Incredible! This thinking goes even further when they use this *Hadeeth* for themselves:

MUSTADRAK AL WASAAIL – VOL 17 H 21468

الْعَلَمَةُ الْحِلِّيُّ فِي التَّحْرِيرِ، عَنْ رَسُولِ اللَّهِ ص قَالَ عَلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

Allamah Hilli in his writing quotes: ‘The Holy Prophet (s.a.w.) said that the scholars of my Ummah are like the prophets of the Israelites’.

MY! My! My! The Prophets of the Israelites include the Prophets Musa (a.s.) and Isa (a.s.). There is no limit to a person’s aspirations now is there? So which scholars is this *Hadeeth* referring to? The priests or the Holy Infallibles (a.s.)? The following *Hadeeth* has answered this question.

AL KAFI - H 593, Ch. 33, h1

علي بن إبراهيم، عن أبيه، عن عبدالعزيز بن المهدي، عن عبدالله بن جندب أنه كتب إليه الرضا عليه السلام: أما بعد، فإن محمدا صلى الله عليه وآله كان أمين الله في خلقه فلما قبض صلى الله عليه وآله كنا أهل البيت ورثته، فنحن امناء الله في أرضه

Ali ibn Ibrahim has narrated from his father from ‘Abd al-‘Aziz ibn al-Muhtadi from ‘Abd Allah ibn Jundab to who Imam al-Rida, recipient of divine supreme covenant, wrote the following: “Thereafter (after thanking Allah I must say), Muhammad, recipient of divine supreme covenant, was the trustee of Allah in the matters of His creatures. When he was taken away from this world, we, *Ahl al-Bayt*, inherited him; **thus, we are the trustees of Allah over His earth.**

QUESTIONS

When will all these priests realise that they are not knowledgeable, but are only seekers of knowledge?

When was the last time you heard from the mouth of a priest the words ‘I don’t know’?

Why do they concentrate mainly on *Fiqh* and not on *Hadeeth*?

ALLAMAH

(KNOWLEDGEABLE IN MANY FIELDS OF KNOWLEDGE)

Now what can I say about that! These guys are only trying to go one better than the *Ulamas*. Slightly more knowledge in a few more fields of knowledge, and hey presto! One is an *Allamah*.

There are unknown number of sciences and branches of knowledge that cannot even be imagined. Why do these guys think that they are knowledgeable in many fields of knowledge, when the total sum of their knowledge is not even a drop in the ocean?

From history, this was first displayed from the School of the Holy Imam Ja'far Al Sadiq (a.s.). Numerous subjects were taught including mathematics, physics, chemistry, astronomy etc. **Try questioning the *Allamahs* of today on any of these and see for yourself what answers you get.** The Holy Imam (a.s.) only displayed a drop of the knowledge that he (a.s.) had. These *Allamahs* only have a drop from this drop, and that is all they have.

AL KAFI - H 44, Ch. 2, h1

محمد بن الحسن وعلي بن محمد، عن سهل بن زياد، عن محمد بن عيسى، عن عبيد الله بن عبد الله الدهقان، عن درست(1) الواسطي، عن إبراهيم بن عبد الحميد، عن أبي الحسن موسى عليه السلام قال: دخل رسول الله صلى الله عليه وآله المسجد فإذا جماعة قد أظافوا برجل فقال: ما هذا؟ فقيل: علامة فقال: وما العلامة؟ فقالوا له: أعلم الناس بأنساب العرب ووقائعها، وأيام الجاهلية، والاشعار العربية، قال: فقال النبي صلى الله عليه وآله: ذلك علم لا يضر من جهله، ولا ينفع من علمه، ثم قال النبي صلى الله عليه وآله: إنما العلم ثلاثة: آية محكمة، أو فريضة عادلة، أو سنة قائمة، وما خلاهن فهو فضل

Muhammad ibn al-Hassan has narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Muhammad ibn 'Isa from 'Ubayd Allah al-Dihqan from Durust al Wasiti from Ibrahim ibn 'Abd al-Hamid from abu al-Hassan Musa , recipient of divine supreme covenant, who has said the following: "Once the Holy Prophet, recipient of divine supreme covenant, entered the Mosque and found a group of people gathered around a man. He asked, 'Who is he?' **It was said that he was an Allama.** Then he asked, 'What is that?' They replied that he is **an expert in genealogy, chronology, and the history of the pre-Islamic days of darkness and poetry of Arabs.** The Holy Prophet, recipient of divine supreme covenant, then told them, 'There are only three kinds of Knowledge: A decisive Verse, a justly enjoined obligation or an established tradition. Other than these are only something extra.'"

Historically there have been some good Mullahs who have been caught up in this name game. One such example is the famous Mullah Muhammad Baqir Al Majlisi of the *Bihar Ul Anwar* fame. The reference of *Allamah* was allocated to him after his death.

This is a very serious trend that has come up recently that all those Sheykhs and Mullahs of old are now being referred to with these titles in the new publications. Sheykh Kulayni, Sheykh Toosi, Sheykh Sadouq etc are now been referred to as *Ayatullahs*, whereas historically they have always been known simply as Sheykhs.

QUESTIONS

How many fields of knowledge are there? How many is 'many' out of all the fields of knowledge?

Can having a small amount of knowledge of a small number of them make one an *Allamah*?

How come these *Allamahs* do not have the knowledge of the subjects that were taught by the Holy Imam Ja'far Al Sadiq (a.s.)?

Are they experts in the genealogy, chronology, pre-Islamic history and the poetry of the Arabs?

A'ALAM

(THE MOST KNOWLEDGEABLE)

Whatever that can possibly be learnt in matters of religion, this guy is supposed to know it. He is regarded as the most knowledgeable among all the *Ulamas* and is a step ahead of the *Allamahs*.

So he just sits there basking in the glory of being referred to as the *A'alam* on the presumption that no one is more knowledgeable than him. Maybe someone should remind him that Imam Mahdi (a.s.) is still around and that he (a.s.) has only gone into occultation.

But it is common knowledge among the Shiites that their Holy Imam (a.s.) is still alive and is their Divine Guide whose return from occultation is eagerly awaited. And so I have no choice but to conclude that 'the most knowledgeable one' is surely aware of this. He has therefore deliberately adorned himself with this title despite being aware that there is the person of the Holy Imam (a.s.) who is actually the *A'alam*.

QUESTIONS

If the *Ulamas* are not the *Ulamas*, then what does that make the most knowledgeable of them all?

Why has this '*A'alam*' deliberately ignored the fact that in actual fact Imam Mahdi (a.s.) is more knowledgeable than he will ever be? Is he trying to tell us that Imam Mahdi (a.s.) does not actually exist and therefore he is now the *A'alam*?

ALAM UL HUDA (THE BANNER OF GUIDANCE)

Give me a break! This was one of the titles used by Imam Ali (a.s.). How can anyone else use this title for himself I shall never know.

قال رسول الله ص يا علي أنت علم الهدى و نور الدين و هو نور الله

The Holy Prophet (s.a.w.) said: O Ali! **You are the Banner of Guidance** and the Light of Religion and that is the Light of Allah (s.w.t.) – **Bihaar UI Anwaar Vol 22**

Incidentally this title is commonly used for Syed Murtadha, the pioneer *Mujtahid* of over a thousand years ago. He was a student of the *Mu'tazilite* teacher Asadabadi and started *Ijtihad* using the principles of Imam Shafei. His brother Syed Razi (compiler of Nahj UI Balagah) did not agree with him and refused to pray behind him.

QUESTIONS

As the Holy Prophet (s.a.w.) used this title for Imam Ali (a.s.), then where is the justification of using it for ordinary people?

How can anyone possibly justify using this title for someone other than a Holy Infallible (a.s.).

HUJJAT UL ISLAM (PROOF OF ISLAM)

And what is required to prove something? Some people try to prove it with academic arguments, some have even tried it by military force, and the Prophets (a.s.) even used miracles for their proofs.

So, when a person call himself a proof of Islam, then it follows that he is referring to his character, his whole personality, so that when a person looks at him, then Islam is proven. 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 arguments 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 would be based on this foundation and would eventually collapse if the claim turns out to be false.

According to Shiite beliefs, Allah (s.w.t.) gave a complete religion with no deficiencies, through a trustworthy angel to an Infallible Prophet and Infallible Imams.

The proof of an infallible religion can only be through an infallible. 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 therefore be one who is above any mistakes or disagreements.

QUESTIONS

Do any of these *Hujjat Ul Islams* claim to be infallible?

If not, then how can their incomplete persons be the proof of our complete religion?

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

These have sprung up only recently, in the last hundred years or so. Beforehand, most of them used to be referred to as *Sheykhs*.

And so I referred to the Book of Allah (s.w.t.) and saw fifty six Divine Verses referring to the *Ayatullahs*. Well, obviously I cannot use all of them here, for the sake of brevity, but I cannot use only a couple either as that would not do justice to the argument. Therefore I have decided to use as few of them as I could.

Wherever the term *Ayatullah* has been used, it has been immediately followed by a *Fatwa* (Verdict) from Allah (s.w.t.) that whoever rejects them, falsifies them, does not place his faith in them, neglects them, denies them, mocks them, turns his face away from them, or fights against them has been referred to as either an unbeliever, person of Hell, one on whom is Divine Wrath, one whose deeds have been confiscated, the most unjust one, blind, deaf, dumb, one without posterity, an accursed, a loss maker, a transgressor and ungrateful. **Phew!**

Here they are!

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 بِغَضَبِ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ 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 هَدَىٰ لِلنَّاسِ 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 النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُم 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**.

أُولَٰئِكَ الَّذِينَ حَبِطَتِ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ

[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 صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءِ اللَّهُ يُضِلِّهِ وَمَن يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُّسْتَقِيمٍ

[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 مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَن أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَن 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 تُفَتَّحُ لَهُمْ 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 وَأَعْرَفْنَا 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 وَقَطَّعْنَا 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 مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً 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.

فَمَن أَظْلَمُ مِمَّنِ 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).

وَأْتَبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ عَادَا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادِ قَوْمِ 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 فَنَسِيَتْهَا كَذَلِكَ الْيَوْمَ تَنْسَى

[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 يُؤْمِنْ 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 دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ 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* (Verdicts) of Allah (s.w.t.) that have been Issued to those that reject them.

Let us look at this from another angle. Say there are two *Mujtahids* who call themselves *Ayatullahs*. One of them has declared something permissible whilst the other one has made it forbidden (e.g. Chess). **Can you now tell me whether they are verifying each other or falsifying and opposing each other?** You will have to admit that they are actually falsifying and opposing each other. And yet they both claim to be *Ayatullahs*. You have seen above the result of the one who falsifies or opposes an *Ayatullah*. Don't both of these two people come under these Divine Verdicts?

The Holy Infallibles (a.s.) have actually referred to themselves as the *Ayatullahs*.

AL KAFI - H 528, Ch. 18, h1

الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن أحمد ابن هلال، عن امية بن علي، عن داود الرقي قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: " وما تغني الآيات والنذر عن قوم لا يؤمنون " قال: الآيات هم الانمة، والنذر هم الانبياء عليهم السلام

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

أحمد بن مهران، عن عبدالعظيم بن عبدالله الحسني، عن موسى بن محمد العجلي، عن يونس بن يعقوب رفعه، عن أبي جعفر عليه السلام في قول الله عزوجل: " كذبوا بآياتنا كلها " يعني الاوصياء كلهم

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)."

HADEETH U TARIQ

أمير المؤمنين ع أنه قال يا طارق الإمام كلمة الله و حجة الله و وجه الله و نور الله و حجاب الله و آية الله

The Commander of the Faithful (a.s.) said: O Tariq, The Imam is the Kalama-t-Allāh [Word of God] and Waj'ha-t-Allah [Face of God] and Hijaba-t-Allah [Veil of God] and Nūru-Allah [Light of God] and **Āya-t-Allah** [Sign of God]. – **Bihar Ul Anwaar Vol. 25 H 4**

After all this, do you reckon that anyone other than the Holy Infallibles (a.s.) has any right to this title? It looks to me as if some people are taking this title very lightly.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّاصِرِينَ

[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 وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ 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 they used to falsify and mock'.

The reality is that these claims of theirs to the titles of the Holy Infallibles (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 *Sheykhs*, whilst they themselves have gone much further.

QUESTIONS

Why are these *Ayatullahs* differing from each other in their *Fatwas* if they are both signs of Allah (s.w.t.), and He (s.w.t.) is only One?

If one *Ayatullah* opposes another *Ayatullah*, will they both end up in Hell as per the Divine Verses?

AYATULLAH AL UZMA (THE GREAT SIGN OF ALLAH)

Does this not remind you of Me'raj?

مَا زَاغَ الْبَصَرُ وَمَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

[Shakir 53:17-18] The eye did not turn aside, nor did it exceed the limit. Certainly he saw of **the greatest signs** of his Lord.

Somehow it does not compute in my brain that when the Holy Prophet (s.a.w.) arrived at his (s.a.w.) destination in Me'raj, there was one of these people who go around calling themselves the 'great sign of Allah', sitting there waiting for him.

And in *Ziyarat*, the Holy Imam (a.s.) is referred to as the great sign of Allah (s.w.t.).

BIHAR UL ANWAAR VOL. 97 H 5

السلام عليك يا سيد الشهداء السلام عليك يا آية الله العظمى

Peace be upon you o Doyen of the Martyrs, Peace be upon you of **Great Sign of Allah** (s.w.t.).

BIHAR UL ANWAAR VOL. 54 H 26

ولو أردت أن أجوب الدنيا بأسرها والسموات السبع والارضين في أقل من طرفة عين لفعلت لما عندي من الاسم الاعظم، وأنا الآية العظمى، والمعجز الباهر

Imam Ali (a.s.) said: If I make the intention to see the wonders of the earth and the seven heavens in the twinkling of an eye, then I can do so for I have the Great Name and **I am the Great Sign** and the magnificent Miracle.

QUESTIONS

What happens when one of these 'great sign of Allah' declares the playing of Chess to be permissible when it has been clearly forbidden?

When two of these 'great sign of Allah' oppose each other, does it mean that they are both signs of different Allahs? But there is only one Allah (s.w.t.).

FAQIH (MAN OF UNDERSTANDING)

You are probably surprised at the heading where you expected a *Faqih* to be described as one who is a Jurist. This is the common understanding of most people that a *Faqih* is a person who is an expert in the principles of jurisprudence (*Usool E Fiqh*). But the Holy Infallibles (a.s.) have described a *Faqih* as a person who understands their position.

For example when Imam Husayn (a.s.) wrote a letter to Habib Ibn Mazahir to invite him for help 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 E 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 (a.r.). 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.

This is the reason why the Holy Imams (a.s.) never recognized these so called *Faqihs* as *Faqihs*.

Wasaail Us Shia Vol 11 H 27; Bihar Ul Anwaar Vol. 82 H 2; Rijal Kashi Vol 3.

قَالَ الصَّادِقُ عِ اغْرِفُوا مَنَازِلَ شِيعَتِنَا بِقَدْرِ مَا يُحْسِنُونَ مِنْ رِوَايَاتِهِمْ عَنَّا فَإِنَّا لَا نَعُدُّ الْفَقِيهَ مِنْهُمْ فَفِيهَا حَتَّى يَكُونَ مُحَدِّثًا

Imam Sadiq (a.s.) said: Understand the status of our Shias according to the good reports from us for **we do not recognise the Faqih from among them to be a Faqih unless he becomes a Muhaddith** (Narrator of traditions)

What! Our heroes spend their entire lives learning *Fiqh*, then how come the Holy Imams (a.s.) refuses to recognise them as such? Is it because they base their Ijtihad on the *Usool E Fiqh* taken from the enemies of the Holy Ahl Ul Bayt (a.s.)? Think again about what I have just said!

AI KAFI - H 206, Ch. 22, h8 (EXTRACT)

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن أبي سعيد القمط وصالح بن سعيد، عن أبان بن تغلب، عن أبي جعفر عليه السلام أنه سئل عن مسألة فأجاب فيها، قال: فقال الرجل: إن الفقهاء لا يقولون هذا، فقال: يا ويحك وهل رأيت فقيها قط؟!

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* do not say this.' "The Imam then said, 'It is a pity. **Have you ever seen a Faqih?**

Look at the question here. *Have you ever seen a Faqih?* So what were those guys who used to walk around with turbans on their head posing as *Faqih*s?

Maybe it is because of this Hadeeth.

AL KAFI - H 167, Ch. 19, h11

محمد بن يحيى، عن أحمد بن محمد، عن الوشاء، عن مثنى الحنات، عن أبي بصير قال: قلت لابي عبدالله عليه السلام: ترد علينا أشياء ليس نعرفها في كتاب الله ولا سنة فننظر فيها؟ فقال: لا، أما إنك إن أصبت لم توجر، وإن أخطأت كذبت على الله عز وجل

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.**"

So it does not matter whether he gets it right, as there is no reward for him for that. And if he gets it wrong? Imagine spending you entire life in a *Madrassah* in a far away land, publishing your own book of emulation for people to follow, answering thousand of questions posed by them, and then find out there is no reward waiting for you on the Day of Judgment for all your right answers. For all your wrong answers you will be classified as a forger of lies and be deserving of Hell. What a waste of life that would be.

The forger of lies against Allah (s.w.t.) will end up in Hell as he is the most unjust.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[Shakir 6:144] 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.

Not only that, they have been regarded as evil people by the Holy Prophet (s.a.w.).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَ مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ يُسَمَّوْنَ بِهِ وَ هُمْ أَبْعَدُ النَّاسِ مِنْهُ مَسَاجِدُهُمْ غَامِرَةٌ وَ هِيَ خَرَابٌ مِنَ الْهُدَى فَفَقَهَاءُ ذَلِكَ الزَّمَانِ شُرُفُ فُقَهَاءٍ تَحْتَ ظِلِّ السَّمَاءِ مِنْهُمْ خَرَجَتِ الْفِتْنَةُ وَ إِلَيْهِمْ تَعُودُ

Ali Bin Ibrahim heard from his father from Nawfil from Sakuni from Abu Abdillah (a.s.) who said: 'The Commander of the Faithful (a.s.) said that the Holy Prophet (s.a.w.) said: "A time will come upon the people when the Quran will only remain as a custom and Islam will only remain in name and the mosques will be full of people but they will be bereft of guidance and the **Fuqaha of that period will be the most evil Fuqaha** under the shadow of the sky; evil will emanate from them and return towards them"'.

After this *Hadeeth* if I were to write any more on this topic then I would probably end up getting killed.

Anyhow, let me tell you about a funny argument which I received from someone about this. He claimed that the *Fuqaha* referred to here are the ones from the Sunnis, and not from among the Shiites. Honestly, every time I remember this, it brings a smile to my face. The reason being, that the Sunnis do not have any *Fuqaha*. In their entire history they only ever had four of them who all died over a thousand years ago. The entire Sunni population are the Muqallideen (emulators) of these four - Imam Shafei, Imam Abu Hanifa, Imam Malik and Imam Ahmad Bin Hanbal.

QUESTIONS

If the *Fuqaha* are not being recognized by the Holy Imams (a.s.) as *Fuqaha* then why are we recognising them as such?

If the only *Fuqaha* being recognised by the Holy Imams (a.s.) are the *Muhaddith*, the narrators of Hadeeth, then how come we are unaware of any of them these days?

If the *Fuqaha* of the end times are the most evil people then what does that make their followers?

NA'IB E IMAM (REPRESENTATIVE OF THE IMAM)

Nice title eh? As soon as Shiites look at this title their hearts simply fall for the guy who uses it. This is due to their love for Imam Mahdi (a.s.). The only problem is that Imam Mahdi (a.s.) never allocated this title to be used by any of these guys. Let me explain.

Historically, this term was used to denote the four representatives of the Twelfth Holy Imam (a.s.) who were the residents of Baghdad, during the minor occultation. 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 had **never used this title for them**. 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?** The colossal *Al Kafi* of Sheykh Kulayni which was written during the minor occultation has no mention of this. In fact, none of the four canonical books of the Shiites has any reference to this.

Yes, the only one who claimed to be the representative was Shamalghani, who was immediately reprimanded by way of a Holy letter.

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 that 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:-

- None of the four representatives were *Mujtahids* which these people have now become.
- None of them ever used the weapon invented by the Sunnis (*Usool E Fiqh*) in order to refute the *Hadeeth* of the Holy Infallibles (a.s.).
- None of them has ever issued a *Fatwa*.
- 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.
- None of them ever tried to equate themselves with the Holy Infallibles (a.s.).

- None of them ever played the drum that: 'Without their *Taqleed* none of your deeds are acceptable'.
- 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.). **They never answered any of the questions of their own accord.**
- 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 by Sheykh Sadouq.

Take a look at the last letter of our Holy Imam Mahdi (a.s.).

IKMAL UD DEEN WA TAMAAM UN NE'MAT – VOL.2 H44

حدثنا أبو محمد الحسن بن أحمد المكتب قال كنت بمدينة السلام في السنة التي توفي فيها الشيخ علي بن محمد السمري قدس الله روحه فحضرته قبل وفاته بأيام فأخرج إلى الناس توقيعاً نسخته بسم الله الرحمن الرحيم يا علي بن محمد السمري أعظم الله أجر إخوانك فيك فإنك ميت ما بينك وبين ستة أيام فاجمع أمرك و لا توص إلى أحد يقوم مقامك بعد وفاتك فقد وقعت الغيبة الثانية فلا ظهور إلا بعد إذن الله عز وجل و ذلك بعد طول الأمد و قسوة القلوب و امتلاء الأرض جوراً و سيأتي شيعتي من يدعي المشاهدة إلا فمن ادعى المشاهدة قبل خروج السفيناني و الصيحة فهو كاذب مقتر و لا حول و لا قوة إلا بالله العظيم قال فنسخنا هذا التوقيع و خرجنا من عنده فلما كان اليوم السادس عدنا إليه و هو يوجد بنفسه فقيل له من وصيك من بعدك فقال لله أمر هو بالغه و مضى رضي الله عنه فهذا آخر كلام سمع منه

It is narrated from Abu Muhammad Al Hassan Bin Ahmad Al Maktab who said: I was in the same city in the year when Sheykh Ali Bin Muhammad Al Samiri May Allah purify his soul I was with him before he died. During that time a letter arrived from Imam Mahdi (a.s.). 'In the name of Allah, the Beneficent, the Merciful. O Ali Bin Muhammad Al Samiri may Allah give great reward to your brothers, you are going to die in six days, So, wind up your affairs, but appoint no one in your place, because from the day of your death the period of my second occultation (Gaibat e Kubra) will begin. Hence forth, I will not reappear, unless and until with the permission of Allah (s.w.t.). My reappearance will take place after a very long time when people's hearts will have hardened the world will be full of injustice and sins. **Among my Shiites will be those who 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 the High the Grea't. I made a copy of this letter and came back. On the sixth day I returned and found him in a coma. People who were there asked him (Ali Bin Muhammad Al Samiri) who his successor is after him. He said: 'This matter is in the hands of Allah (s.w.t.) and He will fulfill it'. And then he died. These were the last words heard from him.

In this letter, the Holy Imam (a.s.) has advised him to wrap up his affairs and not to appoint anyone else. 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 the orders of the 'representatives' orders to be the orders of the Holy Imam (a.s.).

Since, without being in the *Taqleed* of the Holy Imams (a.s.) none of our deeds are acceptable, the same would now be the case for them as they now represent him. They would now be handling the affairs of religion and 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. The reason for awaiting his (a.s.) appearance has just been negated by these guys.

QUESTIONS

Who appointed these general representatives during the major occultation?

Who classified the representation between special and general?

Are any of the acts and claims of these self-appointed general representatives valid?

What about those of them who claim to have met Imam Mahdi (a.s.) during their lifetime? Why are we regarding them as saints when the Holy Imam (a.s.) has referred to these claimants as liars and imposters?

IMAM (DIVINE GUIDE)

Wow! This is the big one.

The first time I heard this title being used by anyone other than the twelve Holy Imams (a.s.) was after the revolution in Iran in 1979. The Iranians declared Agha e Khomeini as their Imam. This led to the people of Iraq to start referring to Agha e Khoie as Imam Al Khoie. Then the Kuwaitis decided not to be left behind and started referring to Agha e Shirazi as Imam Shirazi. Then Agha e Khamenei was declared as an Imam. In fact they have gone further and declared him as Vali Ul Amr. I wonder where this will end? There is certainly no limit to desires.

It is quite clear from the Book of Allah (s.w.t.) that every one will be called on the Day of Judgment with their respective Imams. I wonder where the followers of these Imams will be on that Day?

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 lizard and they jokingly said to each other, 'Let us pay allegiance to this lizard'. 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 أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ 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 lizard as that is their Imam'.

Let us think about this for a moment. What will happen to those who listen to and obey every command of a claimant of this title and yet think that they will be raised with the Holy Imam (a.s.)? Quite frankly, I think they are suffering from delusion.

The Holy Imam Mahdi (a.s.) has guided us through numerous written replies of his to the questions posed by the Shiites during the minor occultation. Approximately two hundred of these Holy letters have been preserved in books. I for one, am not aware of anyone among my people who is aware of the contents of these Holy letters and

yet I know of many who are experts in recalling the statements of their 'Imams' from their *Twazeeh Ul Masaail* (Book of Emulation).

AL KAFI - H 951, Ch. 85, h 1

محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة ابن كليب، عن أبي جعفر عليه السلام قال: قلت له: قول الله عزوجل: " ويوم القيامة ترى الذين كذبوا على الله وجوههم مسودة "؟ قال: من قال: إني إمام وليس بامام قال: قلت: وإن كان علويًا؟ قال: وإن كان علويًا، قلت وإن كان من ولد علي ابن أبي طالب عليه السلام؟ قال: وإن كان

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 Judgment 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 for these Verses:

وَجَعَلْنَاهُمْ أَيْمَةً 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.

وَأَتْبَعْنَاهُمْ 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 952, Ch. 85, h 2

محمد بن يحيى، عن عبدالله بن محمد بن عيسى، عن علي بن الحكم، عن أبان عن الفضيل، عن أبي عبدالله عليه السلام قال: من ادعى الامامة وليس من أهلها فهو كافر

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 966, Ch. 86, h 4

وعنه، عن هشام بن سالم، عن حبيب السجستاني، عن أبي جعفر عليه السلام قال: قال الله تبارك وتعالى: لا عذبنا كل رعية في الاسلام دانت بولاية كل إمام جائر ليس من الله، وإن كانت الرعية في أعمالها برة تقية، ولا عفون عن كل رعية في الاسلام دانت بولاية كل إمام عادل من الله وإن كانت الرعية في أنفسها ظالمة مسيئة

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'imma** (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

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن سنان، عن طلحة بن زيد عن أبي عبدالله عليه السلام قال: من أشرك مع إمام إمامته من عند الله من ليست إمامته من الله كان مشركا بالله

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

الحسين بن محمد، عن معلى بن محمد، عن أبي داود المسترق، عن علي ابن ميمون، عن ابن ابي يعفور قال: سمعت أبا عبدالله عليه السلام يقول: ثلاثة لا ينظر الله إليهم يوم القيامة ولا يذكهم ولهم عذاب أليم: من ادعى إمامة من الله ليست له، ومن جحد إماما من الله، ومن زعم أن لهما في السلام نصيبا

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."

THE FINAL ARGUMENT

There are only two types of Imams in this world. One who leads to Paradise and one who leads to Hell.

AL KAFI - H 562, Ch. 25, h2

محمد بن يحيى، عن أحمد بن محمد، ومحمد بن الحسين، عن محمد بن يحيى. عن طلحة بن زيد، عن أبي عبد الله عليه السلام قال: قال: إن الأئمة في كتاب الله عزوجل إمامان قال الله تبارك وتعالى: " وجعلناهم أئمة يهدون بأمرنا (1) " لا بأمر الناس يقدمون أمر الله قبل أمرهم، وحكم الله قبل حكمهم، قال: " وجعلناهم أئمة يدعون إلى النار (2) " يقدمون أمرهم قبل أمر الله، وحكمهم قبل حكم الله، ويأخذون بأهوانهم خلاف ما في كتاب الله عزوجل

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."

Well, needless to say that if there are only two types of Imams in the Book of Allah, then there is no third category. It is pointless to argue that such and such is an Imam in one sense whilst he is not an Imam in the other sense.

The first type of Imam is one who leads to Paradise:

وَجَعَلْنَاهُمْ أئمةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

[Shakir 21:73] And We made them **Imams who guided (people) by Our command**, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

The second type of Imam is one who leads to Hell:

وَجَعَلْنَاهُمْ أئمةً 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.

As we have seen that there is no third category of Imams. **The Imams who lead to Paradise, their number has been fixed at twelve. And all the slots have been taken.**

1. Imam Ali Ibn Abi Talib (a.s.) – Al Ameerul Mu'mineen
2. Imam Hasan Ibn Ali (a.s.) – Al Mujtaba
3. Imam Husayn Ibn Ali (a.s.) – Al Seyyid Us Shohada
4. Imam Ali Ibn Husayn (a.s.) – Al Zayn Ul Abideen
5. Imam Muhammad Ibn Ali (a.s.) – Al Baqir
6. Imam Ja'far Ibn Muhammad (a.s.) – Al Sadiq
7. Imam Musa Ibn Ja'far (a.s.) – Al Kadhim
8. Imam Ali Ibn Musa (a.s.) – Al Rida
9. Imam Muhammad Ibn Ali (a.s.) – Al Taqi
10. Imam Ali Ibn Muhammad (a.s.) – Al Naqi
11. Imam Hassan Ibn Ali (a.s.) – Al Askari
12. Imam Muhammad Ibn Hassan (a.s.) – Al Mahdi

Now what? We are stuck. What do we do with the Imams of today? Where do we place them?

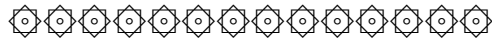
The only way to classify them as imams leading to Paradise would be to remove some of the ones from the list above to make room for these new ones of today.

Meanwhile, there is plenty of room in the other list.

Bashir Alidina

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In the name of Allah, Most Gracious, Most Merciful.

There are two ways in which one school is usually differentiated from the other:

- By School Uniform
- By School Mandates

A school uniform helps a school to identify its students; thus it is a **mark of identification** of its students. While school mandates are **the guidelines** which would help to groom a student. A student wearing an **untidy uniform** at school premises might **get punished** and would **earn a bad name for himself**, but a student who **disobeys school mandates** is removed or **rusticated from his school** as his behaviour could harm other students and also earn a bad name for the school.

→ It is important for a student to **follow the school mandates with perfection** so that he is **loved by the authorities** and can become **a good ambassador of his school**.

When we relate this with Islam there are again two ways a Muslim can be differentiated from other fellow Muslims:

- By his Prayers
- By his willingness to obey the Quranic Mandates

A Muslim who prays regularly is identified as a **devout Muslim**. Thus it is a mark of **identification of his devotion**. Let us see what Quran says regarding our prayers:

- “*Aur Maine jinnon aur aadmiyon ko issi gharaz se paida kiya ki wo **Meri ibadat karein.**”*
– (Surah-e-Adh Dhariyat, ayah 55)

“*(I have not created the jinns and men **but to worship Me**)”*”

The objective behind the creation of *Jinn* and Men is to worship Allah (SWT). When we worship Him we come closer to Him and fulfill the objective of our existence. Again He further says in the following ayah:

- “*Aur jo shakhs (**ibadat main**) koshish karta hai to bas apne hi waaste koshish karta hai (kyunke) usmain to shak hi nahin ke **Khuda saare jahan ki ibadaton se beniyaz hai**”* – (Surah-e-Ankabut, ayah 6)

“*(And whoever strives hard (in prayers), he strives only for his own soul; most surely Allah is Self-sufficient, above (prayers of) the worlds.)”*”

The above ayah says that Allah (SWT) is above all the prayers of the worlds. He is self-sufficient and hence independent of our prayers. Our prayers are for **our own good**. If we pray regularly we ourselves would be **benefited**. And if we don't pray the **loss is our own**. But when we reflect back on the first ayah that says Allah (SWT) has created *Jinn* and men to worship Him we are forced to contemplate that there must be **a specific prayer which if offered would unite us with Him and fulfill His objective of creating us.**

→ Before we proceed with identifying such a prayer let us stop here and try **to focus on a few Quranic Mandates** that would **help us groom ourselves** and make **us a good ambassador** of the religion and **be loved by Allah (SWT)**.

For this let us see the following ayahs from *Surah-e-Fateha*; this *Surah* is mandatory to be recited in the beginning of every *namaz*.

- “*Humain seedha raasta dikha, un logo ka raasta jin per Tu ne inaaam farmaya...*” – (*Surah-e-Fateha Ayah 6-7*)

(“*Show us the straightway, the way of those on whom Thou hast bestowed Thy Grace...*”)

Invariably every Muslim recites the above lines and thus **prays to be guided on the straight path** which is treaded by **the selected few who are bestowed by Allah (SWT)'s limitless Grace**. If we follow the path shown by them we would be groomed to be a good ambassador of our religion and be worthy of Allah (SWT)'s limitless Grace.

Sa'labi in his *tafseer* quotes a tradition from **Abu Hureira** which says that the ‘**straight path**’ mentioned in the above ayah of *Surah-e-Fateha* **is the path taken by Mohammed (SAW) and the children of Mohammed (SAW)**. (*Ref: Sa'labi in his Tafseer, Waki ibn-e-Jarrah in his commentary*).

Thus the Quranic Mandate to become a good Muslim is to follow the path taken by the **holy Prophet (SAW) and his holy Progeny (pbut)**.

Again the importance of above mandate can be best understood by contemplating on the following ayah from *Surah-e-Shura*:

- “*Ae Rasool (SAW) tum kehdo ke main apni tableegh-e-risalat ka apne karabatdaron ki mohabbat ke siwa tumse koi sila nahin maangta*” – (*Surah-e-Shura, ayah 23*)

(“*Say: I do not ask of you any reward for it but love for my near relatives*”)

In the above ayah Allah (SWT) instructs the holy Prophet (SAW) to ask the *Ummah* to **love his near relatives** in lieu of the hard-work which he undertook during his Prophethood of 23 years.

The near relatives mentioned in the above ayah refer to **Ali (A.S) & Fatema (A.S) and their children**. (Ref: Sa'labi, Suyuti, Baidhavi, Bukhari, Muslim, Ahmed ibn Hambal, Allama Zamkhashri Vol 3, P 68).

The reward of the Prophethood is the love of *Ahl-ul-bait*. It can be hence further inferred that if someone is not giving heed to the above ayah he is risking his faith and dishonoring the Prophethood. And **he may not remain in Islam**; that is why the holy Prophet (SAW) has said that:

- “In the **love for my *Ahl-ul-bait*** lies **the foundation of Islam**” (Ref: *Selections from Kanz-ul-Ummal, P 94*).

➔ Thus the Quranic Mandate **to remain in Islam and be a true ambassador** of the religion is **to love the *Ahl-ul-bait***. By loving them and getting inspired by their lives and teachings **we remain on the straight path**.

Let us shift our focus back on prayers now. We will see the following ayah on *namaz*, which is mandatory for any Muslim to offer 5 times a day:

- “*To un namaziyon ki tabahi hai jo apni namaz se ghafil rehte hain jo dikhane ke waaste karte hain aur roz marra ki ma'mooli cheezein bhi aariyat nahin dete.*” – (Surah-e-Ma'un, 4-7)

“(So woe to the praying ones, Who are unmindful of their prayers, Who do (good) to be seen, And withhold the necessaries of life.)”

Though it is the highest form of prayer Allah (SWT) **disapproves those who display their *namaz*** in such a manner that **it becomes a showoff**.

Thus Allah (SWT) likes that ‘*namaz*’ which is **subtle and offered only for the purpose of pleasing Him and Him alone**.

Keeping this in mind let us see the following ayah now:

- “*Iss main shak nahin ke Khuda aur uske farishte paighambar (aur unki aal) per durood bhejte hai to ae imaandaro tum bhi durood bhejte raho aur baraabar salaam karte raho*”. – (Surah-e-Ahzaab, ayah 56)

“(Surely Allah and His angels bless the Prophet; **O you who believe!** call for **(Divine) blessings on him** and **salute him with a (becoming) salutation.**)”

The ayah says that Allah (SWT) and His angels bless the holy Prophet (SAW) by way of sending ‘*durood*’ on him. Allah (SWT) further orders the ‘**believers**’ to send *durood* and *salams* to the holy Prophet (SAW) in return. While we ponder upon the above ayah we can infer that to send

'*durood*' and salutations on the holy Prophet (SAW) is the **work of believers as the ayah has been addressed to them**; whoever does so qualifies to be a *Momin*; he becomes a true believer. Thus the way offering *namaz* is the identification of a Muslim, **offering *durood* is the identification of a 'Momin'**.

Again, while offering *namaz* we need to be subtle without showoff, but ***durood* is offered a loud in public**. Allah (SWT) has not kept any restrictions in the way we offer *durood*. In fact it is the **only form of prayer where Allah (SWT) joins us in offering *durood*** while for other prayers He is above them.

When this verse was revealed, someone asked the Holy Prophet (SAW) as to how i.e. in what words should the believers recite '*Salawat*' or '*Durood*' to him. He said:

"O Lord! Bestow Thy Mercy and Grace upon Mohammed and the Progeny of Mohammed as Thou didst bestow Thy mercy and blessings upon Ibrahim and the progeny of Ibrahim, verily Thou art the Most praised and the Most Glorious One."

So whenever *durood* is sent on the holy Prophet (SAW) it includes his holy Progeny (pbut) as well. That is why the following ayah says that:

- *"Aur Hum ne un ka zikr khair baad ke aane walon main baaqi rakkha ke har taraf se Aal-e-Yaseen per salaam hi salaam hai"* – (Surah-e-Sa'afat, ayah 129-130)

"(And We perpetuated to them (praise) among the later generations. Peace be unto the Aal-e-Yaseen.)"

Allah (SWT) sends His *salams* to "*Aal-e-Yaseen*" appreciating their good deeds and He promises that their deeds would be perpetuated among the later generations. So **when we praise their good deeds we are obeying Allah's Wish** and thus take a step further in grooming ourselves.

Ibn-e-Abi Haatim and Ibn-e-Marduiya have quoted a tradition from the authority of Ibn-e-Abbas that *Aal-e-Yaseen* in the above ayah **refers to Aal-e-Mohammed (SAW)** (Ref: Durr-e-Mansoor, vol 5, P 286)

Fakhruddin Razi writes that the *Ahl-ul-bait* are at par with the Holy Prophet (SAW) in five things:

- Firstly in salutation, for Allah said, "Peace be unto thee, O Prophet", and He also said **"Peace be unto the *Aal-e-Yaseen*"**.

- Secondly in **invoking the blessings of Allah** during prayers, after each '*tashahud*'.
- Thirdly **in their purity**, for the Almighty said unto the Prophet "*Ta Ha*" (Surah 20) and He revealed the verse of Purification (33:33) for the *Ahl-ul-bait*.
- Fourthly in the **Sadaqa being forbidden**.
- Fifthly **in love**, for Allah says that **we should follow the Prophet and he would make Allah love us**. He also said, "**Say, I ask of you no reward except that you love my kindred.**"

- (Ref: *Stairway to Heaven, Yousuf.N.Lalljee, December 1975, Bombay Edition, Page 38*)

The above mentioned ayahs are not the only occasions when Allah (SWT) has sent His salutations on *Ahl-ul-bait*. He again sends His *Mercy and Blessings* in the following ayah:

- "***Ae Ahl-ul-bait (Nabuwwat) tum per Khuda ki rehmat wa Usski barkatein (naazil ho).***"
– (*Surah-e-Hud, ayah 73*)

"(The Mercy of Allah and His Blessings are on you, O Ahl-ul-bait)"

Whenever the holy Prophet (SAW) visited Mawla Ali (A.S)'s house, he would hold the door and say '**Assalam-alaykum Ya Ahl-ul-bait**'. (Ref: *Durr-e-Mansoor, Mulla Jalaluddin Suyuti, Vol 5, Page 198-199*)

By showering His Mercy, His Blessings and His Grace on the *Ahl-ul-bait* on various occasions in Quran and also ordering the believers to send their salutations on the holy Prophet (SAW) and his Progeny (pbut), Allah (SWT) has shown us the importance of this Mandate. Shafei has further confirmed the above Quranic Mandate in the following words which showcases the importance of loving *Ahl-ul-bait* and sending *durood* on them:

- "**O Ahl-ul-Bait of Allah's Messenger, your love is a duty imposed upon us in the Holy Quran. It is enough among your great privileges that whoever does not bless you, his prayer is void.**" - (Ref: *Ibn-e-Hajar's Sawaiq-e-Mohriqa, P 88, Nabahani's Sharaf-ul-Mo'abbad; Imam Abu Bakr Shahabuddeen's Rishfat-us-Saadi*)

➔ On one hand Allah (SWT) says that He has created *Jinn* and Men to worship Him; on the other He says that He is above all our prayers; then again He joins us in sending '*durood*' on the holy Prophet (SAW) and his holy Progeny (pbut). If we contemplate on this Act of Allah (SWT) we can infer that Allah (SWT) has created *Jinn* and Men to send salutations and *durood* on the holy Prophet (SAW) and his holy Progeny (pbut). **Namaz remains void and incomplete**

without the mention of *durood* at the end. It is a right given to them by the Almighty Allah for the sacrifices and hardships they have borne in propagating Islam. When we look at the lives of Imams from the household of the holy Prophet (SAW) we would understand this better. Their lives were full of atrocities and all the 11 Imams (except the 12th Imam Mehdi (A.S), who is in occultation), were brutally martyred. They have been created as a role model for the *Ummah* and '***durood***' on the holy Prophet (SAW) and his pious Progeny (pbut) **is a protocol which we need to follow to remain in the good books of Allah (SWT).**

At the end of the first section we did infer that if we follow the Quranic Mandate of loving them and following them we would be groomed to be a good ambassador of Islam and **Allah (SWT) would also love us.** The love and attitude of people of other religions towards us is the measure of how good an ambassador of our religion we have become, but how do we measure Allah's love for us? Let us try to find the answer from Quran again:

- “*Wohi to hai jo Khud tum per durood (rehmat) bhejta hai aur usske farishte bhi taake tumko kufr ki tarikiyon se nikaal kar (imaan) ki roshni main le jaaye aur Khuda to imaanaron per bada maherbaan hai.*” – (Surah-e-Ahzab, ayah 43)

“(He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers (Momineen))”

Before contemplating on the above ayah, let us go back to the ayah 56 from *Surah-e-Ahzaab*, in which Allah (SWT) and His angels send their *durood* and salutations on the holy Prophet (SAW). We have already seen **that Allah (SWT) further addresses the believers** in that ayah and **also orders them to do so.**

Now let us contemplate on the above ayah. Here, again **Allah (SWT) and His angels send their *durood* (blessings) on the ‘believers’** to bring them into the light of guidance from the darkness of ignorance. The ayah further says that Allah (SWT) is **Merciful to the believers.** There is a difference in both forms of *durood*. **The *durood* by Allah (SWT) and His angels on the Holy Prophet (SAW) and his Progeny (pbut) is their Right** while the *durood* (blessings) of Allah (SWT) and His angels on the believers is **Allah's Mercy on the believers.** When a believer completes the right of *durood* on the *Ahl-ul-bait*, Allah (SWT) and His angels send their blessings on him, **they purify him and thus he becomes worthy of Allah's Love.**

The magnitude of purification a believer attains can be best measured by the following words of our beloved Prophet (SAW):

- “Whoever dies for the **love of *Aal-e-Mohammed*** shall be a **martyr**; and behold, whoever dies for the love of *Aal-e-Mohammed* shall die as one whose sins **have been forgiven.**”

He has further added that “And behold that whoever die for the love of *Aal-e-Mohammed*, Allah shall **make his grave the visiting place of the Angels of mercy**”.
(Ref: *Zamakhshari in his Tafseer, Imam Sa’labi in Tafseer-e-Kabeer*)

→ By contemplating on various ayahs we have understood the importance of following the Quranic Mandate of ‘*durood*’ and love of *Ahl-ul-bait* in our lives. Every act which is important has various benefits attached to it. Let us see the benefits we get while we fulfill the act of *durood*.

In *Aasare Haideri*, Page 348-349 (Tafseer on Quran by 11th Imam Hasan Askari (A.S)) the following sermon of the holy Prophet (SAW) is mentioned addressing his *Ummah* on the importance of recitation of *durood* in their lives:

- “O the *Ummah* of Mohammed Beware! When there are sorrows and hardships you too keep mentioning “**Mohammed wa Aale Mohammed**” so that Allah the Almighty for this discourse would let your angels be helped & gain victory over the satans at the door of your trouble and with each one of you there is an angel to your right who keeps recording your good deeds and there is an angel to your left who records your evil deeds. And with each one from *Iblees’s* side also there are two satans who try to take him astray by creating unrest in his heart, he should take the name of Allah and recite “**La haul wa la kuwwata illa billa hil aliyeel azeem wa sallalaho ala Mohammediw wa aalehitayabeen**” By this the two satans get rebuked and return to *Iblees laeen* and complain that we are fed up regarding this person’s matter so help us through a few more satans. Then he, the rejected one (mardood), helps them to the extent that through such an exchange a thousand helpers are dispatched and they get together and come towards this slave of Allah and when they plan to act he recites the name of Allah and sends *durood* on “**Mohammed wa Aale Mohammed**” and because of this those evil ones cannot find a way and they are unable to overpower him.”

Then our holy Prophet (SAW) says that “if you desire to always keep *Iblees* suffering from sore eyes and wounds then keep yourselves engrossed **in obedience of Allah and in mentioning His name and send *durood* on “Mohammed wa Aale Mohammed”** and if you ignore this then you will be a prisoner of *Iblees* and a few of his notorious disciples shall always ride your back.”

In *Mishkaat* a tradition is recorded from the authority of Hazrat Anas, as per him the holy Prophet (SAW) has shown the importance of reciting *durood* in following manner:

- “He who reads a single *Durood* upon me, Almighty Allah blesses him ten times, ten of his sins are forgiven, and he is increased ten times in stages.”

In *Sahih-e-Tirmizi* from the authority of Hazrat Abdullah Ibn Ma’sud the following hadith of the holy Prophet (SAW) is mentioned.

- “On the Day of Qayamat, the closest to me from among the people will be those who have read the most amount of Durood Shareef.”

In *Sahih-e-Bukhari* the importance of *durood* is mentioned as below:

- “When a prayer is made to Allah (SWT) it is never accepted unless praise of Allah Ta’ala and durood on the holy Prophet (SAW) is first of all recited.”

➔ Let Allah (SWT) always guide us to fulfill the rights of sending *durood* on the holy Prophet (SAW) and his pious Progeny (pbut) and bless us with His limitless Grace in both the worlds for this act of ours. I would like to pray for all of us with the following prayer from Sahifa-e-Kamila and end my article:

"O Allah, O He who singled out Muhammad (SAW) and his Household for honour,
showed favour toward them with Messengerhood, specified them for the mediation,
appointed them the heirs to the prophets, sealed with them the executors and the Imams,
taught them the knowledge of what has been and what remains to be,
and made the hearts of the people incline toward them!

Bless Muhammad (SAW) and his Household, the pure, and act toward us with that of which
Thou art worthy in religion, in this world, and in the next world!

Thou art powerful over everything. Amin

