



**Questions On The
Third Testimony**

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Preface



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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

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 YAQEEN - SYED IBN TAWOOS 589 - 664 AH

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!'

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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 Jibrael 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

[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

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

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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

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

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.

[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 GHADEER - AL SALAFA FI AMR AL KHILAFAT - SHEYKH ABDULLAH AL MIRAGI - 7TH C AH

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 face 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

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 YAQEEN - SYED IBN TAWOOS 589 - 664 AH

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 Shiat Al Murtaza - 511 AH

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.)

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 Muhammad (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.) 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 Ad- haan. 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 sen- tences of the three declarations which we should look at.

AL FADHAAIL - SHAZAN BIN JIBRAEEL 5TH C H

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.) 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

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

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 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.

[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.

[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?

[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

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

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

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.)

[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.

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 Thaqalayn, 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

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.)

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 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

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(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

(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?

AL KAFI VOL 3 P 337

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

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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

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 YAQEEN - SYED IBN TAWOOS 589 - 664 AH

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.).

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

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] (com-

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mander 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

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

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

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

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

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

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

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 UI Masaail) you will find the four principles of Islam. You will find therein:

Prayer - Salaat
Fasting - Sawm

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Pilgrimage - Hajj
Charity - Zakaat
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
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