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## Introduction

### ***Critical Questions, Wise Responses***

In the past two decades, the growth of takfiri groups has been increased in West Asia. These extremist groups, influenced by Wahhabism and Salafism, are seeking to promote and institutionalize violence in the region. These groups, by a strategic premeditation and/or by mistake, have changed the priority of fighting and apprising of Zionist regime crimes to takfir of noble trend of Shiism. Many of them, who call themselves *sheikhs*, by taking advantage of the ignorance of the laity, issue fatwas of killing Muslims in general and Shiites in particular.

Meanwhile some by raising unfounded doubts over Shia principals provoke this wave of violence and attempt to institutionalize hate between Muslims. Therefore, in order to prevent the promotion of violence, it is obligatory on every compassionate Muslim to be sensitive and give appropriate answer and inform the masses of these dangerous methods. The content of this

book which is in response to questions posed against the Twelver Shiite (Athna'ashariyyah) would be evaluated in this context. This book contains 70 of the most important questions and doubts along with its corresponding responses which are selected from the website of Grand Ayatollah Makarem Shirazi. ([www.makarem.ir](http://www.makarem.ir))

It is hoped that, this book would be use to researchers, teachers and Islamic scholars and be regarded a small step towards approximation of Islamic sects

\* Terminology of Shi`ah

The State of Appearance

***1. Question: How and when did Shi`ah appear?***

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*Answer:* Shi`ism neither is a verbal school of thought like schism (l`itizal) to discuss about the causes of it"s appearance nor appeared following an event like the rebels (Khawarij). Shi`ism means to believe in the continuity of the Islamic leadership based on accepting the guardianship (Wisayat) of Ali (a.s.) and his children. This is the basis and soul of Shi`ism. Other beliefs of Shi`ah regarding fundamental principles and branches of Religion play no role in denying or proving the reality of Shi`ism. Shi`ism is based on the belief in the continuity of the Islamic leadership through accepting the guardianship of Ali (a.s.). The Prophet (s.a.w.) founded this belief when he was living. A group of emigrants (Muhajiran) and helpers (Ansar) accepted this belief at the time of

the Prophet (s.a.w.) and kept to believe in that after the death of him. Some of the successors of the Prophet's companions (Tabi`in) also joined them. In this way believing in this thought has been continued to exist up to now. Consequently the history of Shi`ism is the same as the history of Islam and its appearance is concurrent with the appearance of Islam and Islam and Shi`ism are two aspects of one reality and they are twin. Here the evidences of this reality are mentioned briefly:

#### 1. Expression of the Virtues of Ali (a.s.)

During his life, The Holy Prophet (s.a.w.) repeatedly mentioned the virtues of Ali (A.S.) in different occasions and informed people about the leadership of him after himself. Collected documents are the witnesses of this claim. As a result of this some of the Companions gathered around Ali (a.s.) at the time of the Prophet

(s.a.w.) and followed him as the best pattern of salient features.

## 2. Tradition of the Overt Invitation (Da`wat `Ashirah)

The Holy Prophet (s.a.w.) was appointed for leading people to worship Allah. At first he invited people secretly and delivered the message covertly until the revelation of this verse: "And warn your nearest relations." The Prophet (s.a.w.) invited the nobles of Bani Hashim and announced his prophecy to them and said: "Which one of you will accept my invitation and assist me in this matter to be my brother, successor and vicegerent?" All remained silent but Ali (a.s.). The Prophet (s.a.w.) repeated his question three times but each time just Ali (A.S.) accepted his invitation. He arose and showed his tendency to support the Prophet (s.a.w.). Therefore the Prophet (s.a.w.) said that: "He is my brother, successor and vicegerent among you. Obey him."

### 3. Manzilat Tradition

According to the narrators and historians the Prophet (s.a.w.) was about to go to the expedition of Tabuk with people. Ali (a.s.) said that: "Do you allow me to accompany you?" he said that: "No." Ali (a.s.) began to wipe. The Prophet (s.a.w.) said to him that: " Don't you want to have a relationship to me like what Aaron had to Moses except that there will not be another prophet after me. It is not right that I go unless you will be my successor." The exception which the Prophet (s.a.w.) has made signifies that Ali (a.s.) holds all the positions of Aaron except prophecy.

### 4. Declaration of Disgust for Polytheists

When some verses of Repentance Sura in which polytheists had been deprived of protection(because of their breach of promise) was revealed, the Prophet (s.a.w.) taught those verses to Abu Bakr and sent him and forty other men to Mecca to deliver them to the people on



the feast of sacrifice (Eid Qorban). But Gabriel came down to the Prophet (s.a.w.) and said to him that: "They should be delivered just by you or a man of your household." Therefore the Prophet (s.a.w.) wanted Ali (a.s.) to take this charge and said to him that: "Go to Abu Bakr and take the verses from him and by them throw their promise to themselves." (I.e. read the verses of declaration of disgust for people who came from every side of Hejaz.)

#### 5. Participation in Mutual Cursing (Mubahilah)

When Christians of Najran rejected to pay ransom (Jizyah), they agreed with the Prophet (s.a.w.) about cursing mutually. Allah also ordered to curse mutually: "...then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars." The Prophet (s.a.w.) invited Ali, Fatimah, Hasan and Husayn and said that: "O Allah! These people are

my household." He didn't involve anybody else at this important moment. Perhaps there was not anybody else on the earth but them being entitled to say amen to the prayer of the Prophet (s.a.w.).

#### 6. Ghadir Tradition

Tradition of Ghadir is one of the traditions with various chains of narrators (Mutawatir) which Companions and Tabi`in have narrated it at all times. Here the point which is important to mention is not the name of sources of this tradition and proving it's successive transmission but is that the event of Ghadir Khum and the famous statement of the Prophet (s.a.w.) upon the equipments of camels " For whomever I am his master (Mawla) Ali will be his master" made a group of Muhajirin And Ansar to be gathered around Ali (a.s.) as the axis of guidance and leadership after the Prophet (s.a.w.). Hassan ibn Thabit who was contemporary with the Prophet

(s.a.w.) has also mentioned the statement of the Prophet (s.a.w.) in his poem.<sup>6 7</sup>

1.

### The founder of the School of Shi`ah

**2. Question: *Who is the founder of the school of Shi`ah?***

---

**Answer:** Some believe that the school of Shi`ah was established at the time of the caliphate of Uthman ibn `Afan by some of the Jewish people who had become Muslims outwardly but in fact they had bad plots and wanted to alter the Muslims beliefs. They also say that after being tracked by Uthman, these people fled to Egypt and made this city their center. By deceiving some of the common people, they established a sect under the name of Shi`ah and although Uthman ibn `Afan was then caliph they introduced Ali ibn Abi-Talib as the Imam and caliph and fabricated traditions to the effect that

the Prophet (s.a.w) had chosen Ali (a.s) as caliph and Imam.

But this belief is not acceptable, because the word of Shi`ah was created at the time of the Messenger of Allah (s.a.w) not at the time of Uthman and was applied to the followers of Ali ibn Abi-Talib (a.s) by His Highness. In order to prove this claim, we mention some traditions which have been recorded in the valid books of Sunnis.

1) Khawarazmi in Manaqib, Hakim Haskani in Shawahid al-Tanzil, Muhammad ibn Yusuf Ganji, Shafi`i in Kifayah al-Talib, and ibn Juwzi in Tazkirah of Khawas al-Ummah Fi M`arifah al-A`imah and so on, have narrated that Hakim Abu Abdullah Hafiz quoted a tradition with a traceable referring to Sharahil Ansari, the scribe of His Highness Amir Al-Muminin Ali ibn Abi-Talib (a.s), that he said I heard from His Highness who said: "At the time of his departure the last Prophet (s.a.w) rested on my chest and said "O

Ali! You have heard the noble verse 'Those who have faith and do righteous deeds they are the best of creatures.' These people are your Shi`ah and you and your Shi`ah will encounter me at Kawthar (in Paradise). When all the creatures were assembled for reckoning, you were called while your face is bright and you were called the leader of people with bright faces (Ghar Muhajjilin).<sup>1</sup>

2) Jalal al-din Siyuti quotes from Ibn Asakir from Jabir ibn Abdullah Ansari that he said: "we were in the presence of the blessed Prophet (s.a.w) when Ali (a.s) arrived. The Prophet (s.a.w) said: "By him who controls my life, this man (he pointed to Ali (a.s)) and his Shi`ah are saved on the Day of Judgment. Then the mentioned verse was revealed."

3) Khawarizmi quotes from Jabir ibn Abdullah in Manaqib that he said: "We were in the presence of the Messenger of Allah; Ali (a.s) came toward us. His Highness said: "My brother Ali has come

toward you then he turned his face toward Ka`bah and took Ali"s hand and said: "By Him who controls my life, this man (he pointed to Ali (a.s)) and his Shi`ahs will be delivered on the Day of Judgment." Then he said: "Ali is the foremost of you all in belief, the most regardful about Allah's pledges, the most just of you all in deciding the matters of people, the most equitable of you in distributing allowances among the people and the highest of you all in rank before God." At that occasion, the mentioned verse was revealed. From then on, whenever Ali (a.s) appeared among the people, the Companions said: the best of the creatures has come."

4) Ibn Hajar quotes from Hafiz Jamal al-Din Muhammad ibn Yusif Zarandi Madani in Sawa`iq that when this verse was revealed: "their reward with their Lord is Gardens of Perpetuity beneath which rivers flow, abiding therein forever. Allah is well-pleased with them and they are well-pleased with Him. That is for Him who fears his Lord."<sup>2</sup>

the blessed Prophet (s.a.w) said to Ali (a.s): “O Ali, you and your Shi`ah are the best of the creatures, you and your Shi`ah will come on the day of judgment while you are pleased with God and God is also pleased with you and your enemies will also come while they will be resentful and their hands shall be bound to their necks.” Then Amir al-Mu`minin (a.s) said: “Who is my enemy?” His Holiness said: “Whoever hates and curses you.”<sup>3</sup>

References:

- 1) Manaqib of Khawarizmi, Shawahid al-Tanzil, Hakim Haskani, Kifayah al-Talib, Ganji Shafi`l, Tazkirah ibn Juwzi.
- 2) Qur`an, Surah 98:7
- 3) Shabhayeh Pishawar, p.153.

Shia in Lexicon and Terminology

**3. Question: What are lexical and terminological meanings of Shia?**

---

**Answer:** Shia lexically means a follower and friend of a person and its plural forms are Shiya`"شِيَع" and Ashya`"(1)"اشياع As it is said that he follows him it is said that he befriends him. Ibn Fars has said that: "Shia has two lexical meanings. One of them denotes friendship and the other indicates distribution and development. Seeing someone to the door (Moshayi`at "مشايعة") is from the first meaning.(2) The other lexicologists also have the same idea. Therefore, Shia means a group which follow their leader, have the same belief owing to it they help each other. This is the lexical meaning of Shia but here it's second meaning i.e. what is popular among the learned men is under observation. What is meant by Shia is:

1. Someone who loves Ali (a.s.) and his children because they are the Household of the Prophet (s.a.w.) and Allah has necessitated loving them



and said that: "Say: I do not ask of you any reward for it (prophetic mission) but love for my near relatives..."(3) Therefore All the Muslims, apart from Nawasib who are the enemies of Ali (a.s.) and his children, are called Shia.

2. Someone who prefers Ali to Uthman (and the other caliphs) and accepts him (Uthman) as the fourth caliph. The evidences of Ali's superiority over the other caliphs are so many traditions about his virtues quoted from the Holy Prophet (s.a.w.) which have been mentioned by the scholars of tradition in traditional books.

3. Someone who follows Ali (a.s.) and his children because they are the successors of the Prophet (s.a.w.) and the Imams after him and he has appointed them as Imams according to the order of Allah and mentioned their names and features.(4)

1. Lisan al-`Arab, vol.8, p.188, the word: Tashayyo`

2. Maqaiis al- Loghah, vol.3, p.235, the word: Tashayyo`.
3. Quran, Surah 42:23.
4. Sima `Aqayid Shia(The Features of the Beliefs of Shia), p.21.

### Shi`ah in Quran and Tradition

#### **4. Question: Does the word Shi`ah exist in Quran and tradition?**

---

*Answer:* In the Holy Quran Shi`ah has been used in the meaning of the follower of the prophets and the great men. In the history of Moses Allah says that: "...and he who was of his party cried out to him for help against him who was of his enemies..." Allah also says that: "And most surely Ibrahim followed his way. When he came to his Lord with a free heart" It has also been used in the meaning of dispersion and discord: "Of those

who divided their religion and became sects..." Using Shi`ah in the meaning of following signifies it's affirmative meaning and using it in the meaning of dispersion and discord signifies it's negative meaning. In the tradition, the Prophet (s.a.w.), who was originally Arab, has undoubtedly used this word in it's real meaning i.e. a follower. At the time of revealing this verse " (As for) those who believe and do good, surely they are the best of men" his highness called the followers of Ali (a.s.) Shi`ah. As mentioned by scholars of tradition and commentators, there are several traditions in which the Prophet (s.a.w.) called a group who were the friends of Ali (a.s.) and followed him, the best of men (Khair al-Bariyyah). Some of these traditions are as follows:

1. Ibn Mardawayh has quoted from `Ayishah that she said: "I said: "O Messenger of Allah! Who are the most beloved people by Allah?" he said: "O `Ayishah! Didn't you read this verse? "(As for)

those who believe and do well, surely they are the best of men.""

2. Ibn `Asakir has quoted from Jabir ibn `Abdullah that he said: "When we were in the presence of the Prophet (s.a.w.), Ali (a.s.) came. The Prophet (s.a.w.) said that: "I swear by who my soul is in His hand he and his followers will be saved on the Day of Judgment." Then this verse was revealed: "(As for) those who believe and do well, surely they are the best of men". After that whenever Ali (a.s.) came, the companions of the Prophet (s.a.w.) said that: "The best of men came.""

3. Ibn `Adi and ibn `Asakir have quoted from Abu Sa`id that he said: "Ali (a.s.) is the best of men.""

4. Ibn `Adi quotes from ibn `Abbas that he said: "When this verse was revealed "(As for) those who believe and do well, surely they are the best of men" the Prophet (s.a.w.) said to Ali (a.s.) that: "You and your followers are the best men on the Day of Judgment, both you and Allah will be satisfied with each other.""

5. Ibn Mardawayh has quoted from Ali (a.s.) that he said: "The Prophet (s.a.w.) said to me that: "Didn't you hear this verse?" "(As for) those who believe and do well, surely they are the best of men" .They (the best of men) are you and your followers, you will encounter me at Kawthar (in Paradise) and when people will be called to account, you will be invited.""

### Shia and Resorting to the tradition of "the twelve caliphs"

**5. Question: Is the saying of Ahmad Katib concerning resorting to the tradition of "the twelve caliphs" by the Shia from the fourth century, acceptable?**

---

**Answer:** Katib has said, "relying on the tradition of the twelve caliphs is a posterior reason, because the speculative theologians have resorted to it after a half century of Amazement -

in the fourth century- and it was not available among the Imamites in the third century, because Sheykh Ali Ibn Babuyah Saduq has not resorted to it in <al-Imamah wal-Tabsarah Min al-Hayrah> book, neither has Nubakhti in <Farq al-Shia>book”.

In reply to him we say that, firstly Sheykh Ali Ibn Babuyah Saduq has mentioned “the twelve caliphs” tradition in the introductory of his book. He has said in his book, <al-Imamah wal-Tabsarah Min al-Hayrah> that, “if the claim of the number of Imams was baseless, it had not been narrated many traditions about Allah’s promise of their existence by prophets and pious people.”[1]

Secondly, Ibrahim Ibn Nubakht (320 A.H.) has also mentioned that in his other book, named <Yaqut al-Kalam>, which is one of the oldest theological books. He has said about the spiritual leadership of eleven Imams after Ali Ibn Abi Talib (a.s.) that, “our companions has frequently quoted traditions about their names (the twelve

ones') from the Prophet (s.a.w.), which is a reason for their spiritual leadership, and the quotation of the saying of an Imam by another one can also be a reason for their Imamate, and the former prophets' books can also be considered as reasons for them... ". [2]

'Allamah Hilli (may God bless him) has said about the above saying that, "there are reasons for the spiritual leadership of other Imams after Imam Ali (a.s.): one of them is a successive saying from the Prophet (s.a.w.) for appointing them to Imamate, because the Shia has successively quoted that the Prophet (s.a.w.) said while pointing to Imam Husayn (a.s.) that, "this Son of me is Imam, Imam's child, Imam's brother and father of nine Imams, and the ninth one is Qa'im. And apart from these there are some frequently narrated traditions..." [3]

Thirdly: the compilers just intend to collect the quotations from sects and religions, and they are not disputing over and arguing for enemies'

reasons, so it's not possible to consider some books such as <Firqah al-Shia> by Nubakhti and <al-Maqalat wal-Firqah> by Sa'd Ibn 'Abdullah Ash'ari as those revealing the Islamic thought of sects, and if they don't specify the traditions of <the twelve caliphs> it is not a sign of their inattention toward these traditions.

Fourthly: the traditions of <the twelve caliphs> have been so well-known that even Bukhari and before him, Ahmad Ibn Hanbal have mentioned them in their traditional books, while they lived before the birth of his holiness, Mahdi (a.s.). [4]

References:

[1] Al-Imamah wal-Tabsarah, p 11 and 12

[2] Anwar al-Malakut, p. 229

[3] Anwar al-Malakut, p. 229

[4] Ali 'Asghar Rizwani, Imamology and *Answering to the Doubts* (2), p. 291



Shia of Islamic community, in comparison with the Jews

**6. Question: Do the Shia loathe Islam, as the Jew loathe Christianity?**

---

*Answer:* the writer of the book <al-'Aqd al-Farid> said (1):

“The Shia is like the Jews of this community; because the same as the Jews loathe the Christianity, the Shia loathes Islam and considers it as their enemy”.

In response to this unfair accusation, we say that:

How can we tolerate this painful word, while it has been stated in the holy Quran that

“إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ :

(as for) those who believe and do well, surely they are the -best of men” (2) and the Prophet (s.a.) has told Ali (a.s.) about this verse that:

“those people [the best of men] are your Shiite (follower) and you”. (3) In a narrative, it has been mentioned that the Prophet (s.a.) told Ali (a.s.) that: “your Shiite and you are in the paradise”. (4) And he also has said that: “on the Day of Judgment, the people will be called by their own names and their maternal names, except than this person –Ali- and his Shiite (follower) who will be called by their own names and their paternal names. Because they have been born purely”. (5)

The Prophet has also told him that: “O Ali, surely God has forgiven you, your progeny, and children, family, Shiite and those who love your Shiite”. (6)

He has also said that: “(O Ali), you will meet God soon, while you're Shiite and you are satisfied with God and He is too”. (7)

The Prophet has said that: “you will be the first person who will enter the paradise, and your Shiite will sit on luminous pulpits and while their faces are shiny and they are around me. I will

intercede for them and they will be my neighbors in paradise on the Day of Judgment” (8).

He has also said that: “I am like a tree, Fatimah is its branch, Ali fertilizes it, Hasan and Hussain are its fruits and the Shiite is its leaves. The root of this tree locates in ‘Eden, and its other parts locate in other places of paradise”.

He has said that: “surely Ali and his Shiite are prosperous on the Day of judgment”. (9)

The Prophet (s.a.) has said in a sermon that: “O people, those who seek vengeance for my households, they will be gathered together, as Jews on the Day of Judgment by God. When my community were on the world of clay (Tin) - before being created in the world of pre-existence (Zar) and the world of natural disposition (Tinat)-, I had seen them and owners of flags (different groups) (10) passed before me. I asked God’s forgiveness for Ali and his Shiite there”. (11)

He has said that: “my specific intercession includes those who love my household. Those people are my Shiite”. (12) (13)

References:

1. Al-Aqd al-Farid 1:269 [2/104]
2. Bayinna Sura: 7
3. Tafsir Jami al-Bayan, 30:146 [collection 15, 30/264]
4. Tarikh Baghdad 12:289
5. Maruj al-Zahab 2:51 [3/7]
6. Al-Sawaiq: 96, 139 and 140 [161, 232 and 235]
7. Nihayah ibn Athir 3:276 [4/106]
8. Majma’ al-Zawaid 9:131; Kifayah al-Talib: 135 [P. 265, chapter 62]
9. Al-Manaqib: 66, P. 111, Tradition 120; P. 265, Tradition No. 247 and Tazkarah al-Sabt: 31 [P. 54]

10. Maybe it refers to this matter that, he has seen each group with their Imam and the one who has hold the flag, while been vanguard. It has been mentioned in Quran, about the Day of Judgment that

“:يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ”:

(remember) the day when we will call every people with their imam”. Al-Isra Sura: 71

11. Majma' al-Zawaid 9:172

12. Tarikh Khatib 2:146

13. Shafi'l Shahrudi, a comprehensive selection of al-Ghadir, P. 268

Quran and appointment of Imam**7. Question: Which Quranic verses imply divine appointment of Imam?**

---

*Answer:* Referring and reflecting on the Quranic verses, we find that Imamate and governance is in hands of God, and He may confer it to whomever He may deem appropriate. Here, we will refer to some verses in this regard.

First verse, the Almighty God says:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا  
قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

And when his Lord tried Abraham with certain words, which he fulfilled them. He said: Surely I will make you an Imam of people. Abraham said: And of my offspring? My covenant does not include the unjust, said He.<sup>1</sup>

It is inferred from several phrases in this verse that Imamate is a divine position, and an Imam shall be appointed by God's permission and will:

a- In the phrase, *إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا* (Surely I will make you an Imam of people), God has attributed appointment of Imam to Himself. Therefore, Imam shall be appointed by God.

b- The phrase, *عَهْدِي* (My covenant) has been applied for Imamate, implying that it is a divine covenant concluded between God and an immaculate individual.

Second verse:

Moses (a.s.) requests God to appoint his brother, Aaron, as his minister and successor. God narrates from Him:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي \* وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي \* يَفْقَهُوا قَوْلِي \* وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي \* هَارُونَ أَخِي ...

(Moses) said: O my Lord! Expand my breast for me; and ease my task for me; and loose the knot from my tongue; (That) they may understand my word; and give me a minister from my family, Aaron, my brother.<sup>2</sup>

The Almighty God did not reply Moses (a.s.) that you shall refer to the people's votes for selection of your deputy. Rather, He said:

قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى

(He) said: Granted is your request, O Moses!<sup>3</sup>

Third verse:

The Almighty God addressed David (a.s.):

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

O David! We did indeed make thee a vicegerent on earth: so judge among people with justice.<sup>4</sup>

In this verse too, God has attributed appointment of caliphate to Himself, and as a result of this



appointment, He commands him to judge among people with justice.

Fourth verse

He also says: *وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَ*

And we made them leaders (Imams), guiding (men) by Our Command.<sup>5</sup>

In this verse too, God has attributed appointment of Imamate to Himself.

One may question that the same phrase has been applied for Imams to aberration where God says:

*وَجَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ*

And we made them (but) leaders (Imams) inviting to the Fire.<sup>6</sup>

We reply:

First: we have already proved that there is no compulsion, and God has never appointed anyone on his behalf for aberration of people.

Rather, some people s e l e c t aberration voluntarily, and lead the others to aberration.

Second: this is one of the equivocal verses, and shall be interpreted based on the clear verses of Quran. However, we can interpret it based on the verse, *يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ*. That is to say, God leaves alone some people as a result of their disobedience and rebellion, and therefore, they will proceed far in aberration, and invite the others to the hell.

Third: Appointment of Imams of aberration may imply confrontation, as God has ascribed trick to Himself for confrontation (*وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا*).

Fourth: For Imams to truth, God has applied the term, *يَهْدُونَ* (leading), but for Imams to aberration, the term “inviting” has been applied (*يَدْعُونَ إِلَى النَّارِ*). There is a clear difference between these two terms.

Fifth: For Imams to truth, their guidance is by Divine Command (يَهْدُونَ بِأَمْرِنَ), but such phrase has not been applied for Imams of aberration.<sup>7</sup>

References:

1- The Cow:124

2- Ta Ha:25-30

3- Ta Ha:36

4- Sad:26

5- Prophets:73

6- Stories:41

7- Ali Asghar Rezvani, Imamology and reply to the questions (1), page 75

\* Doubts over Imamat

Doubt of being in the charge of Imamate by child

**8. Question: is this belief wrong that a child can be in the charge of Imamate according to the sixth verse of Nisa surah?**

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**Answer:** Some people have said objecting to Shia beliefs that: “the Holy Quran says about orphan children that:

"[1]و ابتلو اليتيمى حتى اذا بلغوا النكاح فان انستم منهم رشدا فادفعوا اليهم امولهم"

“And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property”

How would it be possible to appoint a child as a prophet and give him the authority for holding all the worldly and religious affairs of the people

while according to this verse children are not permitted to take the possession of their own property before reaching maturity? Because Imam should be keeper of all properties such as alms, one fifth tax [on savings], honest about religious law and leader of jurists and governors. However Shia believes that children can also become Imam”.

In *Answer* to this statement we should say that: “this objection is raised by one who has no insight in to religion; because this verse which has been used by the objectors is particular and does not include the infallible Imam, because the Almighty Allah has proved their Imamate by reason, comparison and traditional proof, and this means that Imam is not addressed by the above verse and he is separated fromorphans’ group. All of the Muslims are agreed that this verse is relevant to those who have imperfect wisdom, and it is not related to those who have been granted perfect wisdom by divine favor, even if they are children. Therefore the noble

verse does not include Imams of the household of the Prophet (a.s.)”.[2]

These objections are originated from comparing Imam with other people and not considering a certain privilege for them, but if we believe that Imam –even as a child– is one whose Imamate has been proved by miracle and the Holy Quran and he is granted perfect wisdom by divine favor, we do not compare him with common people and do not consider him as one of them. Child is prohibited from doing a series of works because his wisdom is not perfect and he can not distinguish what is beneficial to him from what is harmful to him, but Imam has been taken in to the special consideration from the beginning by the Almighty Allah and his wisdom has been perfected, so that he can help others and lead them to perfection, as the whole life of Imam and events that have happened during his life prove this matter. Moreover the Holy Quran expressly mentions the prophecy of some prophets who have become prophet in childhood and it proves

that those whom Allah has chosen them and has perfected their wisdom with His favor, are not included in this verse. [3]

References:

[1] - Quran, Al- Nisa, verse. 6.

[2] - Al- Fusul al- Mukhtarah, p. 149 and 150.

[3] - Ali Asghar Rizwani, Imamology and Answering to the doubts, vol. 1, p. 202.

### The meaning of Ul al- Amr in Sunni traditions

***9. Question: Who are the Ul al- Amr (those in authority) according to Sunni traditions?***

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***Answer:*** According to some Sunni traditions, the meaning of Ul al- Amr in the verse 59 of Al- Nisa suarh is the Imams of the pure household of the Prophet (s.a.w.): Hakim Haskani has quoted

from Imam Ali (a.s.) from the Prophet (s.a.w.) with his own document that he said: "My partners are those whom Allah has put their obedience alongside His and mine and revealed this verse about them:

"اطيعوا الله و اطيعوا الرسول و اولى الامر منكم" (1)

"Obey Allah and obey the Messenger and those in authority from among you", I said: "O Messenger of Allah! Who are they?"

He said: "You are the first of them". [2]

Al-Juwayni also quotes in a long tradition with his own document that Imam Ali (a.s.) said to some of the Companions that: "... For God's sake, do you know when the verse ( يا ايها الذين آمنوا اطيعوا ) ( ... ) was revealed, people said: "O Messenger of Allah! Are the Ul al- Amr from special ones of believers or it includes all of them?", then Allah ordered His Messenger to introduce authorities to people and also to explain Wilayah to them, as he has explained prayer, Zakat (legal alms) and



Hajj (pilgrimage) to them, after that the Prophet (s.a.w.) appointed me as the authority in Ghadir Khum...”[3]

Hakim Haskani also quotes from Mujahid ibn Jabar Tabi’i the cause of revelation of the verse about Imam Ali’s (a.s.) succession after the Prophet (s.a.w.) and writes that: “Ul al- Amr was revealed about Amir al- Muminin (a.s.). When the Prophet (s.a.w.) appointed him as successor of himself in Medina, Ali (a.s.) said: “Do you leave me alone among women and children?”, the Prophet (s.a.w.) said: “Aren’t you satisfied with being unto me what Aaron was unto Moses ?”[4]  
[5]

#### References

[1] - Quran, Al- Nisa, verse. 59.

[2] - Shawahid al- Tanzil, vol. 1, p. 191, tradition no. 204.

[3] - Fara’id al- Samtayn, vol. 1, p. 313, chapter: 58, tradition no. 250.

[4] - Shawahid al- Tanzil, vol. 1, p. 192, tradition no. 205.

[5] - Ali Asghar Rizwani, Imamology and Answering to the Doubts, vol. 1, p. 350.

### The meaning of Ul al- Amr in Shi'ite traditions

#### ***10. Question: Who are the Ul al- Amr according to Imamites traditions?***

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*Answer:* Imamites have quoted some traditions whose content proves that the household of the Prophet (A.S.) are meant by Ul al- Amr. Some of these traditions are frequently narrated and some other is correct documented; the message of these traditions agrees with the indication of the verses of the Holy Quran; therefore these traditions have been accepted.

Some of these traditions are as follows:

Imam Baqir (a.s.) said below the verse:

"اطيعوا الله و اطيعوا الرسول و اولى الامر منكم" [1]

"Obey Allah and obey the Messenger and those in authority from among you", I said: "O Messenger of Allah! Who are they?", that:

"ايانا عنى خاصه، امر جميع المومنين الى يوم القيامة يطاعتنا" [2]

"Allah has only chosen us and has ordered all believers to obey us till the resurrection day".

Jabir says that: "when Allah revealed the verse ( يا ... ايها الذين آمنوا اطيعوا الله و اطيعوا رسوله و اطيعوا اولى الامر منكم ) to His Messenger, Muhammad (s.a.w.), I said: "O Messenger of Allah! We knew Allah and His Messenger, but who are those in authority whom Allah has put their obedience alongside His? The Prophet (s.a.w.) said: "They are my successors and Muslim's leaders after me. The first of them is Ali ibn Abi Talib, then Hasan, then Husayn, then Ali ibn al-Husayn, then Muhammad ibn Ali who has been named as Baqir in the torah; O Jabir! You will meet him, and when you meet him convey

my salutation to him, then Sadiq ja"far ibn Muhammad, then Musa ibn ja"far, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad and Hasan ibn Ali, then the one whose name is Muhammad and his surname is Allah's authority on the earth and Allah's remainder among His servants. He is the son of Hasan ibn Ali. The Exalted Allah will conquer the east and the west by his hands..."[3]

Imam Riza (a.s.) said in explanation of Ul al- Amr below the verse that:

"الائمة من ولد على و فاطمه (عليهما السلام) الى ان تقوم الساعة"(4)

"Ul al- Amr are Imams from children of Ali and Fatima (a.s.) till the resurrection day".

Imam Baqir (A.S.) said while interpreting Ul al- Amr as the household of the Prophet (s.a.w.) and considering their obedience alongside the obedience of Allah:

"وهم المعصومون المطهرون الذين لا يذنبون و لا يعصون... و لا يفارقون القرآن و لا يفارقهم" (5)

"They are pure and infallible, they neither commit sin nor disobey Allah... they will not be separated from the Holy Quran, and the Holy Quran will not be separated from them".

It has also been narrated in an oration from Imam Hasan (a.s.) after people's swearing allegiance to him that:

"...فاطيعونا فان طاعتنا مفروضة اذ كانت بطاعة الله مقرونة، قال الله -عز وجل- (اطيعوا الله و اطيعوا الرسول و اولى الامر منكم)" (6)

"Therefore you should obey us, obedience to us is obligatory, because it has been put alongside the obedience of Allah and His Messenger. The Almighty and Glorious Allah states that: "Obey Allah and obey the Messenger and those in authority from among you".[7]

References:

- [1] - Quran, Al- Nisa, verse. 59.
- [2] - Kafi, vol. 1, p. 276, tradition no. 1.
- [3] - Kamal al- Din, vol. 1, p. 253, tradition no. 3;  
A'lam al- Wura, p. 375.
- [4] - Kamal al- Din, vol. 1, p. 222, tradition no. 8.
- [5] - Ilal al- Sharayi', p. 123 and 124, tradition no.  
1.
- [6] - Amali Tusi, p. 121, tradition no. 188.
- [7] - Ali Asghar Rizwani, Imamology and  
Answering to the Doubts, vol. 1, p. 348.

### The meaning of Imam in Ma'rifah of Imam Tradition

***11. Question: which Imam is the subject of being known?***

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*Answer:* considering the content of Ma'rifah of Imam traditions, signifies that the Imam who should be known and man dies ignorantly without him or in other words if he refuses to obey him as much as one span or if he doesn't swear allegiance to him and etc he will die as an ignorant person, is the same infallible Imam of his existence the earth is never empty till the resurrection day, this matter is proved through some ways:

**1- Inner evidence**

Traditions mention the absolute decision for those who are not under ruling of the Imam and Islamic ruler or do not know him or do not obey him any more. Issuing the decision of dying

ignorantly includes the meaning of dying as an unbeliever. This decision is in proportion to a related subject. It is in proportion to know the Imam who has been introduced by the Prophet (s.a.w.) from Allah. Just as this matter that if man does not know his prophet and does not obey him, he will die ignorantly.

Is it reasonable that an impious and unfaithful ruler cause man to die ignorantly? Does refusing to obey him as much as one span lead to ignorant death? If it is so, what is meant by the evidences of promotion of good and prevention of evil and following a cruel man? And ...

## 2- Outer evidences

By referring to other traditions and also some verses, we will realize the meaning of Imam in these traditions.

Ul al- Amr (those in authorities) verse

It has fully been discussed in the explanation of Ul al- Amr verse that infallible persons are the



meaning of Ul al- Amr, as Fakhr Razi has also mentioned it below the verse. In this verse, Allah has ordered to obey the owners of Amr and Imams, and in these traditions He has ordered people not to disobey them and considered it as dying like an ignorant person. He has also ordered to know theses Imams. Therefore, Taftazani has connected these traditions to Ul al- Amr verse.

#### B- Traditions of twelve caliphs

The Prophet (s.a.w.) said according to correct document traditions which have been mentioned in Sunni Sahihs and Musnads and Sunans that: "twelve people will be caliph and Imam after me ..." These twelve Imams are those who have been ordered to be known and forbidden to be disobeyed by these traditions.

#### C- Explanation of the household of the Prophet (a.s.)

It is asked from Imam Husayn (a.s.) about knowing Allah, he said:

"معرفة اهل كل زمان امامهم الذى يحب عليهم طاعته" (1)

Knowing Allah means: "people of each age should know their Imams, those whose obedience is obligatory for people".

Imam Sadiq (a.s.) said:

"نحن قوم قد فرض الله طاعتنا، و انكم لتاتمون بمن لا يعذر الناس بجهالته" (2)

"We are a nation whose obedience has been made necessary by Allah, and surely you follow such people that there is not any excuse for not knowing them".

Imam Baqir (a.s.) said:

"انما يعرف الله عزوجل و يعبد من عرف الله و عرف امامه منا اهل البيت" (3)

“Surely someone knows and worships the Almighty and Glorious Allah who has known Allah and Imam Fromus, the household of the Prophet (a.s.)”.

Imam Sadiq (a.s) said:

"من عرفنا كان مومنا و من انكرنا كان كافرا" (4)

“Whoever knows us is a believer and whoever denies us is a heathen”.

He also said:

"الامام علم بين الله عزوجل و بين خلقه، فمن عرفه كان مومنا و من انكره كان كافرا" (5)

“Imam is a sign of guidance between the Almighty and Glorious Allah and His people, so whoever knows him is a believer and whoever denies him is a heathen”. [6]

References:

[1] - Bihar al- Anwar, vol. 23, p. 83, tradition no. 22.

[2] - Bihar al- Anwar, vol. 96, p. 211, tradition no. 13.

[3] - Kafi, vol. 1, p. 181.

[4] - Kafi, vol. 1, p. 181.

[5] - Bihar al- Anwar, vol. 23, p. 88.

[6] - Ali Asghar Rizwani, Imamology and Answering to the Doubts, vol. 2, p. 302.

### The meaning of Imam in the verse of "Ibtila"

**12. Question: What is the meaning of Imam In the verse of "Ibtila"**

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« إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا » "Surly I appoint you an Imam for the people"?

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**Answer:** Some people, have interpreted the word of "Imam" as the "prophet" and some as "the messenger" and some other as: obeyed, the successor, the Caliph, the chief and the leader,

but all of them are false; because the «نبيّ» "the prophet" have derived from "نبا" "which means the news". And «نبيّ» the prophet is someone who gives news from the Almighty God, and it differs from the meaning of Imam. "the messenger" «رسول» is also attributed to the one who has the duty of delivering a message, and it doesn't mean that people make him their example and follow him apparently and internally, or listen to his word and act on it. Consequently, the meaning of messenger «رسول» also differs from the meaning of Imam. And "the obeyed" «مطاع» is a person obeyed because of his respect and reputation and this is from the necessities of and it differs from the Imamate.

But «خليفة» and «وصي» "the caliph" and "the successor" mean the succession not Imamate. "The chief" and "the leader" is also applied for the one who is at the head of government and it

is necessary to be the obeyed, but it differs from the meaning of "Imam".

Imam is derived from [1] *أَمَّ، يَوْمٌ* "Is applied for the one who is the example and so it is necessary for all of the people to look him and follow and obey him in all of the affairs. ...

Therefore, it is suitable that the Almighty God places this position after the prophecy and prophetic mission. It means that after informing him from the revelation of God and giving him the mission of delivery of message, and after being successful in the several exams and obtaining the various abilities appoints him as Imam.

Because, the position of Imamate is higher than the position of; the position of prophecy is the position of giving information on behalf of God, but the position of Imamate is the position of guidance and leadership of society. The position of Imamate is the position of guiding of people apparently and internally towards the perfection and prosperity of this world and the next world.

This meaning is clearly understood from the verse of [2] "Ibtla'" «ابتلاء».

[1] - The Almighty God says: «إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا» "Surely I appoint you an Imam for the people" means the people follow you and they take the solution of their religious and irreligious problems from you, because the people follow the behavior of his highness, يَوْمٌ means whatever is intended and is followed; a clear path is also called Imam. [Majma' al-Bahrain, vol. 6, p. 10].

[2] - Ali Asghar Rizwani, *Imamology and Answering to the doubts* (1), p. 108.

\* Doubts over Wilayah

The cause of revelation of Wilayah verse according to Sunnis quoting

**13. Question: Which of Sunni scholars have quoted the cause of revelation of Wilayah verse?**

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**Answer:** Sunni scholars have quoted the cause of revelation of Wilayah verse through various ways in narrative and interpretive books. Some of their correct documents are as follows:

1- Nisai's narration

According to Ibn Athir's quoting from Razin, the owner of the book "Al- Jam' Bayn al- Sahah al- Sitah", Nisai has quoted from Abdullah ibn Salam that he said: "a group of my tribe and I went to see the Prophet (s.a.w.) and told him that: our tribe have stood against us and have sworn not



to speak with us since we have accepted Islam. At that time the verse

"انما وليكم الله و رسوله و الذين آمنوا الذين يقيمون الصلاة و  
يوتون الزكاة و هم راعون "

(Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow)[Quran, Al-Maidah, verse. 55] was revealed to the Prophet (s.a.w.). Balal called out to noon prayer, then people started to say their prayer, some were bowing and some were prostrating, at that time a beggar asked for help, Ali (a.s.) gave his ring to beggar when he was in the position of genuflection in the prayer. The Prophet was informed of it and recited this verse " انما وليكم الله " "for us". [1]

Razin is that very Razin ibn Muawiyah who has been described as Imam, narrator and celebrated person. [2]

2 and 3- Ibn Kathir's narrations

Ibn Kathir has written some narrations following the Wilayah verse and found fault with some documents, but he says after mentioning one of those narrations that: "this is a document that has no problem". He has quoted the same narration by another document, but he has remained silent about it, its document is as follows:

Ibn Abi Hatam quotes from Abu Sa'id Ashja' from Fazl ibn Dakkin Abu Na'im Ahwal from Musa Qays Hazrami from Salmah ibn Kuhayl that he said: "Ali (a.s.) gave his ring as alms when he was in the position of genuflection in the prayer, at that time this verse was revealed: [3] "انما وليكم"

There is no need to introduce Abdul- Rahman ibn Abi Hatam.[4]

Abu Sa'id Ashja' whose name is Abdullah ibn Sa'id Kindi, is reliable and is considered as one of the narrators of tradition of Sihah Sittah.[5]

Fazl ibn Dakkin is also from narrators of tradition of Sihah Sittah, he is reliable and is considered as one of the great clergymen by Bukhari.[6]

Musa ibn Qays Hazrami; although he is described as Shia, he is considered to be truthful.[7] Salmah ibn Kuhayl is also considered to be reliable by them and is considered as one of the narrators of tradition of Sihah Sittah.[8]

#### 4- Tabari's narration

Abu Ja'far Tabari says that: "and Allah's promise,

"وَالَّذِينَ آمَنُوا الَّذِينَ يقيمون الصلاة و يوتون الزكاة و هم راعون ,"

There are disagreements among interpreters about the purpose of this sentence, some say that the purpose is Ali ibn Abi Talib (a.s.) and some consider all believers as its purpose. Then he quotes from Ismail ibn Israil Ramli from Ayub ibn Suwaid from Atbah ibn Abi Hakim about the verse "انما وليكم" that the purpose is Ali ibn Abi

Talib (a.s.)”.[9] The document of this narration is correct and reliable because:

- Ismail ibn Israil Ramli is reliable and is described as a truthful person.[10]
- Ayub ibn Suwaid is from narrators of tradition of Abi Dawud, Nisai and ibn Majah, and he is truthful according to ibn Hajar.[11]
- Atbah ibn Abi Hakim is from narrators of tradition of Muslim and Bukhari, and ibn Hajar has described him as a truthful person.[12]

#### 5- Hakim’s narration

Hakim Nayshaburi has quoted from Abu Abdullah Muhammad ibn Abdullah Saffar from Abu Yahya Abdul-Rahman ibn Muhammad Razi from Muhammad ibn Yahya ibn Zaris from Isa ibn Abdullah ibn Ubaydullah ibn Umar ibn Ali ibn Abi Talib (a.s.) from his father Abdullah from Umar ibn Ali ibn Abi Talib (a.s.) from Imam Ali (a.s.) that this verse " انما وليكم الله " was revealed to the Messenger of Allah (s.a.w.), and his holiness left

the house and came to the mosque. People were bowing and standing in the prayer, the Prophet (s.a.w.) said his prayer. At that time a beggar came, the Prophet (s.a.w.) told him that: “O beggar did anyone give you something?” He Answered that: “no one gave me anything except this person in bowing position –Ali (a.s.) – who gave me his ring”. [13] But this narration:

- Muhammad ibn Abdullah Saffar is a person who has been described as clergyman, Imam, narrator and pattern according to Zahabi. [14]
- Abdul- Rahman ibn Muhammad was one of the famous Quran memorizers and was a learned scholar and interpreter according to Zahabi. And Abul- Qasim Tabari has considered him as one of the great scholars. [15]
- Muhammad ibn Yahya ibn Zaris is a person who has been truthful according to ibn Abi Hatam.
- Isa ibn Abdullah; ibn Habban has considered him as one of the reliable people. [16]

- Muhammad ibn Umar is counted as one of the narrators of tradition of Sihah Sittah. [17]

- And Umar ibn Ali is also as one of the narrators of tradition of Sihah Sittah. [18]

The result is that the document of the above mentioned narration is correct.

#### 6- Ibn Asakir's narration

Ibn Asakir has quoted from Abu Ali Hadad and ..., and from Abu Na'im Hafiz (Quran memorizer) from Sulayman ibn Ahmad from Abdul- Rahman ibn Muhammad ibn Salim Razi from Muhammad ibn Yahya ibn Zaris Abdi from Isa ibn Abdullah ibn Ubaydullah ibn Umar ibn Ali ibn Abi Talib (a.s.) from his father from his ancestor from Ali (a.s.) that this verse " انما وليكم " was revealed to the Messenger of Allah... to the end of narration.[19] And document of this narration is also correct because:

- Abu Ali Hadad who is that very Hasan ibn Ahmad ibn Hasan Isfahani, has been a truthful,

learned person, supporter of Quran and follower of religion according to Sama'ni.[20]

- Abu Na'im Hafiz is that very Abu Na'im Isfahani who is well-known by Sunnis.

- Sulayman ibn Ahmad is that very Tabrani who is well-known by Sunnis. The rest of the document was also explained while examining the correctness of the document of Hakim's narration.

7- Siyuti's narration

Siyuti has quoted this narration through various ways in Asbab al- Nuzul, then he says that: "these are witnesses that some of them support the others".[21] [22]

References:

[1] - Jami' al- Usul, vol. 9, p. 478.

[2] - Sayr A'lam al- Nubala', vol. 20, p. 204.

[3] - Tafsir Ibn Kathir, vol. 2, p. 62.

- [4] - Sayr A'lam al- Nubala', vol. 13, p. 247 – 264.
- [5] - Taqrib al- Tahzib, vol. 1, p. 419.
- [6] - Taqrib al- Tahzib, vol. 2, p. 110.
- [7] - Taqrib al- Tahzib, vol. 2, p. 287.
- [8] - Taqrib al- Tahzib, vol. 1, p. 318.
- [9] - Jami' al- Bayan, vol. 6, p. 186.
- [10] - Al- Ansab, Sama'ni, vol. 55, p. 585.
- [11] - Taqrib al- Tahzib, vol. 1, p. 90.
- [12] - Taqrib al- Tahzib, vol. 2, p. 4.
- [13] - Ma'rifah Ulum al- Hadith, p. 102.
- [14] - Sayr A'lam al- Nubala', vol. 15, p. 437.
- [15] - Sayr A'lam al- Nubala', vol. 13, p. 530.
- [16] - Kitab al- Thaqat, vol. 8, p. 492.
- [17] - Taqrib al- Tahzib, vol. 2, p. 194.
- [18] - Taqrib al- Tahzib, vol. 2, p. 60.



[19] - History of Damascus, vol. 2, p. 356 and 357.

[20] - Sayr A'lam al- Nubala', vol. 19, p. 303.

[21] - Asbab al- Nuzul, p. 81.

[22] - Ali Asghar Rizwani, Imamology and Answering to the doubts, vol. 1, p. 213.

### Traditions confirming the content of Wilayah tradition

***14. Question: Are there any traditions in Sunni traditional sources confirming the content of Wilayah tradition?***

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**Answer:** By referring to Sunni traditional sources, we can find some traditions confirming the content of Wilayah tradition. Some of them are as follows:

1- The Prophet (s.a.w.) said to Ali (a.s.) that:

"انت ولي كل مومن بعدى و مومنه"

"You are the guardian of all the believers after me".[1]

2- He also said:

"على وليي في كل مومن بعدى"

"Ali is my successor and guardian of all believers after me".[2]

3- He also said:

"على منى بمنزلتى من ربى"

"Ali's position to me is like my position to Allah".[3]

4- And he also said:

"على ولي المومنين من بعدى"

"Ali is the guardian of all believers after me".[4]

5- Ziyad ibn Mutraf says: "I heard from the Prophet (s.a.w.) who said that:

"من احب ان يحيى حياتى و يموت ميتتى و يدخل الجنة التى وعدنى ربى و هى جنة الخلد فليتول عليا و ذريته من بعده؛ فانهم لن يخرجوكم باب هدى ولن يدخلوكم باب ضلاله"

"Whoever desires to live and die as I did and to enter the heaven that my Creator has promised to me which is that very Garden of Eternity, he should accept the guardianship of Ali and his children; because they will not mislead you about the way of guidance and will not lead you to the way of misguidance".[5]

6- Amar ibn Yasir says: "the Prophet (s.a.w.) said that:

"اوصى من آمن بى و صدقنى بولاية على بن ابى طالب، فمن تولاه فقد تولانى و من تولانى فقد تولى الله، و من احبه فقد احبنى و من احبنى فقد احب الله، و من ابغضه فقد ابغضنى و من ابغضنى فقد ابغض الله عز و جل"

"I recommend to anyone who has believed me and has accepted my recommendation about Ali ibn Abi Talib's Wilayah that if anyone accepts

Ali's guardianship, he has accepted my guardianship and if anyone accepts my guardianship, he has accepted Allah's guardianship. Whoever loves him, loves me and whoever loves me, loves Allah. And whoever considers him as his enemy, considers me as his enemy, and whoever considers me as his enemy, considers Allah as his enemy".[6]

Ghadir tradition and traditions which have been revealed below Wilayah verse are also true evidences for Wilayah traditions.[7]

#### References:

[1] - Musnad Ahmad, vol. 1, p. 544, tradition no. 3052; Mustadrak Hakim, vol. 3, p. 143.

[2] - Musnad Ahmad, vol. 1, p. 545; Sahih Muslim, vol. 2, p. 24.

[3] - Sirah Halbiyyah, vol. 3, p. 362.

[4] - Tarikh Baghdad, vol. 4, p. 339.

[5] - Manaqib Kharazmi, p.34.

[6] - Tarjomah of Imam Ali (a.s.) from Tarikh ibn Asakir, vol. 2, p. 93, tradition no. 594; Kanz al-Ummal, vol. 6, p. 155; Majma' al-Zawa'id, vol. 9, p. 108.

[7] - Ali Asghar Rizwani, Imamology and Answering to the doubts, vol. 2, p. 163.

\* Ghadir khom

### Event of Ghadir

#### ***15. Question: what happened in Ghadir khum?***

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*Answer:* after 10 years of Hegira, messenger of God-my God bless him and his household- decided to perform pilgrimage's journey and informed everybody. For being with him in Rites

of pilgrimage and following him, many groups came to Medina.

This messenger of God's pilgrimage –may God bless him and his household–was named after that Hegira, these names are: Farewell pilgrimage, Islam pilgrimage, declare pilgrimage, perfect pilgrimage and complete pilgrimage (1).

On Saturday [there remained 5 or 6 nights of Dhu al-Qa'dah or 5 or 6 days to crescent of Dhu al-Hijjat ],Messenger of God wearing only Ihram (white cloth worn by the pilgrims to Mecca ),performed ritual ablution and Tadhin (2) left Medina on foot and also took his wives by camel-litter.

All the people of the Household (Ahlu al bayt of prophet), the Emigrates (Muhajirin), the Helpers (Ansar), many of Arab tribes and other various people groups accompanied him (3).

By transmission of Syphilis or Typhoid fever, many people couldn't go, nevertheless the

accompanied people were so crowded that only God knows its number. It had been said their number were up to 90,000.

During pilgrimage, the number of crowd became more; Mecca's inhabitants and also a crowd from Yemen who had been Ali-Ibn-Abby Talib's—peace be upon him- companions and Abu Musa, joined others (4).

The messenger of God performed ritual ablutions and went to Medina with the same great crowd. There was an area named Juhfa at midway which Medina, Egypt and Iraq's pathways had been branched from there and also a pool was located there.

When they arrived at this pool on Thursday 18th of Dhu'l-Hijjah, God-high be He exalted-sent down a verse by trustworthy Gabriel: O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from Your Lord. And if you do not, then you have not conveyed his Message. Allah will protect you

from mankind. Verily, Allah guides not the people who disbelieve.

God ordered, prophet must introduce Ali-Ibn-Abby Talib as a symbol of guidance and raised religion flag and must declare everybody his sainthood and that they should obey him.

Messenger of God –May God bless him and his household-commanded to the people who had gone ahead to come back and who were arriving to stay there. Locating five big Moqilan trees together had been made a good place. The place had been cleaned and swept. Nobody could sit down until the others arrival. It was a hot sunny day. People had put some part of their Aba on their head and for extreme heat of ground they put other part under their feet. They had made a shade for messenger of God –may God bless him and his household-by putting a garment on one of the trees. At noon messenger of God –may God bless him and his household-went toward the place and performed prayer with the people.



After performing prayer, he stood on pulpit of camels' saddles among people and sermonized loudly and said:

Praise belongs to God, to Thee alone we pray for succour. We believe and trust in Him. We seek refugee to God from the evil of soul and bad deeds. None can guide those whom God leaves in error and none can mislead those whom God guides. Bear witness that there is no God but Allah, Alone without partner, and I bear witness that Muhammad –pbuh- is His slave and messenger.

O people! God who is the Most Subtle (Naghz Tadbir) (10), Courteous and the Aware (Well Acquainted with All things) told me: lifetime of every prophet is equal to half of the lifetime of his previous prophet (11), and I'm going to *answer* true invitation. I have responsibility and so have you. What's your *Answer*?

And people said: we testify you declared religion and advised us. In this way you made great effort. God gives you finest reward!

“Don’t you testify there is no God but Allah, Alone without partner, His heaven and hell is true, death is true and surely the Day of Resurrection is coming and God will raise dead up?” messenger of God - may God bless him and his household- said.

“We testify” they *answered*.

“O God! Bear witness!” he said.

Then he said “O people don’t you hear? “

“We do” people *Answered*

“I’ll enter [heaven] and [Kawthar] pool earlier than you and you will come to me near that pool in the future (12). The pool which its width is the distance of San’a (13) to Bosra (14). And silver goblets are as myriad as sky stars. Careful about

how you behave toward two precious things” he said.

Somebody said:”O messenger of God - –may God bless him and his household- what are these two <Thaqals> and two <precious things>?

He said :< major Thaqale > is <the book of Allah>; God-may He be Exalted and Glorified-has got one side of this book and the other side is in your hand, if you keep it firmly you will never be strayed. <minor thaqale> is my<Progeny and Ahlu l’-bayt >. God Who is the Most Subtle, Courteous and Well Acquainted with All things told me these things never will separate until they reach me at pool (kawthar) and I also asked my Lord these two things be like this(never separate from each other).

If you surpass them or leave them you will be perished.

Meanwhile messenger of God–may God bless him and his household-raised Ali-Ibn-Abby Talib -

pbuh- by his hand so lofty that the whiteness of their armpits appeared and people recognized him. He said: O people! Who has more priority and right over believers than what they have over themselves?

“God and His prophet know much better” they said.

“God is my leader (Mowla) and I am believers’ leader (Mowla) and I have more right over them than themselves. So those whose leader (Mowla) I am, Ali will also be their leader (Mowla)” said Messenger of God. And he repeated this sentence three times. Ahmad Ibne Hanbal said he had repeated this four times.

Then he said: O Lord! Be friendly with the friends of Ali! Be an enemy to the enemies of Ali! Glory out of affection whoever respects Ali out of affection and adds to his glory and grandeur, humiliate whoever humiliates him! Help the helpers of Ali and don’t protect whoever doesn’t protect him. And always bestow upon him the

right. Lo! This word should be declared to absent by presents.

Before scattering of the crowd, this verse was sent down by trustworthy of divine revelation:

“I have perfected Your Religion for you, completed My Favour upon you”.

Here Seal of Prophets—may God bless him and his household- says:

God is greatest upon perfection of religion, completion of blessing and God satisfaction upon my divine mission and sainthood of Ali after me.

Then people began to congratulate commander of faithful -pbuh- and Abu-Bakr and Omar congratulated Imam Ali-pbuh- before other companions. Every one said: Huzza O son of Abu talib! You became the leader (Mowla) of every man and woman-who are believers-and me forever.

Ibne-Abbas said: Sainthood of Ali-pbuh- became obligatory for all the people.

It was a summary of the event of Ghadire Khum which Islamic communities are in agreement at this point. And except than this one, there isn't any other event of Ghadir Khum in the world. And if it's said <place of Ghadir>, it would refer to well-know <Khum> pool which is near <Juhfa>.

It was the opinion of all precise scholars and researchers (17).

Reference:

1- The reason of naming <farewell pilgrimage> is this verse: (Ya ayyoha Rasulo...) [al-Maa'idah:67] and also the reason of naming <perfection pilgrimage> and <complete pilgrimage> is this verse: (Alyaouma akmalto lakom...)[Al-Maa'idah:3]

2- Greasing the body

3- Al-Tabaqat, Ibne-sa'ad 225:3 [173/2]; Al-Emta', Moghrabazi: 510; Ershad-Al sari 429:6 [426/9].

4- Al-seirat Al-halabiat 283:3 [257/3], Al-seirat Ahmad Zeini Dahlan 3:3 [143/2]; Tarikh Al-kholafa, Ibne Juzi: forth chapter; Tazakkarat Khavas Al-ommat: [Page 30]; Dayerat Al-ma'aref, Farid Vajdi 524:3.

5- Clarified by some narrators of Ghadir hadith included Bara Ibn Azeb.

6- Al-maa'idah: 67.

7- It has come in the original text: <VA nahy an samorat khamisa motagharebat dauhat 'ezam>; <dauhe>: means big tree. Where there is <dauh> and <dauhat>, it refers to this place and at last to the event of Ghadir.

8- Majma Al-zava'ed, Hafez Heithamy 106:9.

9- Thamar Al-gholub: 51[p 636, no 1068].

10- [<subtle>: one of the meanings of subtle is <the Subtle and the Aware> which it seems is appropriate for this dignity and we have translated this in <Naghz Tadbir>; R.K: Majma'o Al-bayan exegesis 128:4, following Al-An'am:103.

11- We didn't find this phrase in Shii'ah books and also its meaning isn't clear.

12- [<Thaqaleyn>: clarified by some lexicographers like, Azhari, Tha'lab, Ibne Athir and Firuz-<abadi, Thaqalayn> is correct. Thaqal means <precious and important matter> and also <provision> and considering that its infinitive is <Thaqal>, there are 3 reasons for naming <Quran and progeny> in <Thaqal>:

a) These are known precious and important matters, because of magnifying their importance and dignity.

b) Because performing and holding fast to them makes provision of the day of resurrection.



c) Because performing and holding fast to them are hefty and weighty.

R.K: Tahzib Al-loghat, Azhari; Al-nahayat Fy Gharib Al-hadith, Ibne Athir; Lisan Al-arab, Ibne Manzur; Ghamus Al-mohit, Firuz Abadi: Maddeh (TH Q L)

13- <San'a>: capital of Yemen.

14- It is a village which is suburb of Damascus and is well-known by the name of <Kurat Huran>.

15- <Sainthood> is a kind of friendship which is made for helping and assisting and its opposite word is <animosity>; it means enmity for avoiding from helping and assisting.

16- Al-maa'idah: 3.

Cause of Revelation

**16. Question: Does the Deliverance verse (Iblagh) denote the caliphate and succession of His Highness Ali (a.s.)?**

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**Answer:** The Most High God in the holy Qur'an says: "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. (Quran, surah 5:67)

In different commentary, tradition (Hadith) and history books written by scholars of Sunnis, many traditions have been narrated clearly expressing the above verse has been revealed about Ali (a.s.).

These traditions have been narrated by a large number of Companions such as: Ziyd ibn Arqam, Abu Said Khidri, Ibn Abbas, Jabir ibn Abdullah Ansari,

Abu Hurayrah, Bara ibn `Azib, Hozayfah, Amir ibn Liyli ibn Zumrah and ibn Masud. They have said that: “the above verse is about Ali (a.s.) and it has been revealed regarding the event of Ghadir.”

Shiahs believe that His Highness Prophet (s.a.w.) assembled people in Ghadir Khumm and after delivering a long sermon in a loud voice, called them to witness and they testified that His Highness was more appropriate for authority (awla) over them than themselves. Then Prophet (s.a.w.) took Ali’s hand and held it up and said: “For whomever I am his master (mawla), Ali will be his master. Oh God! Be friendly with the friends of Ali and enemy of the enemies of Ali. Whoever helps him, help him and whoever leaves him, humiliate him.”

Then he dressed Ali (a.s.) in his own turban and ordered his companions to congratulate him on being Amir Al-Muminin, thus they did so. Abu-bakr and Umar who were ahead of the Companions said to him: “well done, O son of

Abu-Talib, for now you are our master and the master of all the believing men and women.”(1)

After swearing allegiance to Ali (a.s.), this verse was revealed: “this day have I perfected your religion for you and completed My favor unto you and have chosen for you as religion Al-ISLAM.

Shias firmly believe in it and consider it as an undeniable matter.

A large number of Sunnis ulama have discussed this issue in detail, so we mention some of them here:

In his Musnad, Imam Ahmad ibn Hanbal has quoted from Ziyd ibn arqam that: “he said: ‘we assembled with the Messenger of Allah (s.a.w.) in the valley of Khumm. Then he ordered us to say a prayer so we prayed the noontime prayers with His Highness. Then he gave us a speech. The sun was blazing hot so he sat in the shade of a piece of cloth and said: ‘am I not more appropriate for authority (awla) over the believers than

themselves?' 'Yes.' They *Answered*. He said: 'for whomever I am his master (mawla), this Ali will be his master. Oh God! Be friendly with the friends of Ali and enemy of the enemies of Ali. (2)

In his Khasais, Imam Nasai has quoted from Ziyd ibn Arqam that: "he said: 'the Prophet (s.a.w.) upon returning from the farewell pilgrimage (Hajjatul-Wada) stopped in Ghadir Khumm and ordered us to assemble around the trees. Then he said: 'It seems that God has called me unto Himself and I must obey His call. But I leave two precious things among you that each one is greater than the other: the Book of God and My Household. Be careful as to how you behave toward them. These two will never be separated from each other until they encounter me at Kawthar (on the Day of Judgment)'. Then he said: 'Allah is my master (mawla) and I am the master of all the believers', then he took Ali's hand and said: 'for whomever I am his master (mawla), this person (Ali) is also his master. Oh God! Be

friendly with the friends of Ali and the enemy of his enemies. (3)

Hakim Niyshaburi has quoted from the Two Scholars (Bukhari and Muslim) that they said: “when the Prophet (s.a.w.) returned from the last pilgrimage (Hajjatul-Wada) stopped in Ghadir khumm and ordered people to gather under the trees. Then he said: “it seems that God has called me unto Himself and I must obey His call, but I leave two precious things among you that each one is greater than the other: the Book of God and My Household. Be careful as to how you behave toward them after me. These two will never be separated from each other until they encounter me at Kawthar.” Then he said: “The Almighty and Glorious God is my master (mawla) and I am the master of all the believers. Then he took Ali’s hand and said: “whoever whose mawla am I, this Ali is his mawla. Oh God! Be friendly with the friends of Ali and the enemy of his enemies.”(4)

In his sahih, Muslim has also quoted this tradition from Ziyd ibn Arqam but he has summarized it. He says: “one day we stopped near the pond of Khumm which had been located between Mecca and Medina. Then Prophet (s.a.w.) gave us a speech in which, after praising God and advising us, he said: ‘now, beware o people! I am a human being like you. The messenger of Allah (His angel) will come soon and I will obey His call. But I leave two great and precious things. The first one is the Book of God in which there are light and guidance so resort to it.’ Then he reminded us so much about the Book of God and persuaded us to resort to it. Then he said: “the second one is My Household. I swear you by God not to forget my household, I swear you by God not to forget my household, I swear you by God not to forget my household.”(5)

Imam Ahmad has quoted from Bara ibn Azib from two other ones that he said: “we accompanied the Messenger of Allah (s.a.w.). we stopped in Ghadir Khumm. It was time saying

noon prayers (zuhr) so we prayed with Prophet. There had been laid a carpet for the Prophet (s.a.w.) under two trees. After saying the noontime prayers, His Highness took Ali's hand and said: 'do I not have more authority upon the believers than they have themselves?' they *answered*: 'yes.' His Highness said: 'do I not have more right over the believers than what they have over themselves?' they *answered*: 'yes.' Then he said: 'for whomever I'm his master, Ali will be his master. O God! Be friendly with everybody who accepts his wilayah and the enemy of his enemies.' Bara says: 'after that, `Umar went to Ali (a.s.) and said: well done O! Son of Abu-Talib, for now you are the master of all believing men and women. (6)

In summary, we should say that several other people of Sunnis ulama and noble men have narrated Hadith of Ghadir in their books such as: Tirmizi, Ibn Majah, Ibn `Asakir, Ibn Na'im, Ibn Athir, Khawrazmi, Siyuti, Ibn Hajar, Hiythami, Ibn sabbagh Maliki, Qunduzi Hanafi, Ibn Maghazli,



Ibn Kathir, Hamwini, Haskani, Ghazali and Bukhari in his history. Although they belong to different groups and religious schools, they have narrated this tradition from the first to fourteen centuries. Their number exceeds three hundred and sixty. (7)

References:

- 1- Musnad of Ahmad ibn Hanbal (4), p. 281, Tafsir Kabir Razi (3), p. 636, Sawa'iq ibn Hajar, Tafsir of Tabari.
- 2- Musnad of Ahmad ibn Hanbal (4), p. 372.
- 3- Al-Khasai Nasai, p. 150.
- 4- Mustadrik of Hakim (3), p. 109.
- 5- Sahih of Muslim (4), p. 1873, this tradition has also been narrated by Imam Ahmad, Tirmizi and ibn `Asakir.
- 6- Musnad of Ahmad ibn Hanbal (4), p. 281, Kanz al-Ummal (13), p. 133, Fazail Al-Khamsah Min Al-Sihah Sittah (1), p.350.

7- With truthful people, p.93.

The opinions of scholars of Sunna about authenticity of Ghadir hadith

***17. Question: which of chiefs and famous people of Sunna have confirmed the authenticity and successive transmission of Ghadir hadith?***

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*Answer:* Allameh Amini (god be well pleased with him) late, has mentioned the names of 43 men (1) who have confirmed the authenticity and successive transmission of Ghadir hadith; they are as follow:

1-Hafiz Abu l'isa Tarmizi, who died in (279)

After mentioning Ghadir hadith, he has said in his narrative book:" this narrative is an acceptable and authentic hadith" (2).

Hafiz Ibne ‘Abd Al-barre Qurtaby, died in (463)

After mentioning Mu’akhat hadith [the contract of brotherhood between Ali-pbuh and messenger of God], Ghadir and Wilayat hadiths, he has said in <Manaqeb book> (6):” all of these are constant narratives”

3-Jurist, Abul-hassan Ibne Maghazili, Shafi’i, died in (483)

After mentioning a hadith from his master, Abul-qasim Fazl Ibne Muhammad Isfahani, he has said in his <Manaqeb> book (4):” Abul Qasim believes this is an authentic hadith from messenger of God-may God bless him and his household- and it has been narrated by around hundred men including ‘Asharah Mubasherah. And this is a constant and correct hadith. This virtue –the successive or leadership virtue- just involved Ali-pbuh- and nobody else.

4-Clergy of Islam, Abu Hamid Qazali, died in (505). He has said in <Serrul ‘Alamin> (5):

“Proof has been revealed and all of the people are accord in the text of hadith from messenger of God’s sermon in Ghadir day. He has said in its sermon:” those whose leader (Mowla) I am, Ali will also be their leader (Mowla)” and while congratulating to Imam Ali-pbuh-, he said:” good for you”

5-Ibne Abby Al-hadid Mu’tazaly, died in (655), he has mentioned this hadith as one of popular and well-known narratives about virtues of commander of faithful-pbuh- in the comment of <Nahjul-Balag>.

6-Hafiz Ibne Hojr ‘Asqalani, died in (852), he said in <Fathul-bary> (7):”Tarmazi and Nisa’I have narrated this hadith < those whose leader (Mowla) I am, Ali will also be their leader (Mowla) > and it really has many ways which are collected in a different book by Ibne ‘Oqde and most of their proofs are acceptable and authentic. It has been narrated from Imam Ahmad: the narratives

about the virtues of Ali Ibne Abby Talib -pbuh- are more than other companions.

7- Hafiz Jalaluddin Siyuty, Shafi'I, died in (911)

He has said: "this is a widely transmitted narrative". And many of subsequent scholars have narrated it from him.

8-Hafiz Shahabuddin Ibne Hojr Heythamy Makki, died in (974). (8)

9-Seyyed Mahmud Alusi Baqdadi, died in (1270). (9)

"Perfected are the words of your lord in truth and justice, none can change his words. He is the hearing, the knowing. If you obeyed most of those on earth, they would lead you astray from the path of Allah. They follow only supposition and they are but conjecturing.(10). (11)

References:

1. Look: Al-ghadir 543/1 – 572

2. Sunan Tarmizi 298: 2 [519/5, H 3713]
  3. Al-isti'ab 372:2 [1098/third part – 1100, no1855]
  4. Manaqeb Ali Ibne Abby talib-pbuh- [p27, H29]
  5. Sirrul-'alamin: 9 [p21]
  6. The comment of Nahjul-balaq 449:2 [166/9, sermon 154]
  7. Fathul-bary 61:7 [74/7]
  8. Al-sava'iq Al-mohriqah: 25 and 73 [p 42, 43 and 123]; the comment of the text of Al-hamziyat Fi Madh Khayr Al-bariya: 221 [p245]
  9. Ruhul-ma'ani 249:2 [61/6]
- The Cattle Sura: 115 and 116
- Shafi'l Shaahrudi / a comprehensive selection of Al-ghadir, page 84

Faulting the authenticity of Ghadir hadith

***18. Question: who have faulted the authenticity of Ghadir hadith during the history and what was their reason?***

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**Answer:** the zealotry and animosity of miscreant people who were far from Imam Ali-pbuh- have led them, as much as they can, to make the others doubtful and uncertain.

A person has denied the issuance of the hadith (1), because of this allegation: Imam Ali-pbuh- did not accompany messenger of God in the pilgrimage in that moment and he was in Yemen. And another person also has denied the validity of the hadith issuance and says (2): this hadith has not been narrated by most of narrators. And third person has denied the end part of hadith (3) and says: its end part is certainly false.

And fourth person (4) has hurt its origin and has validated its appended prayer and says: “just Ahmad Ibne Hanbal has quoted it and others have quoted this end part of speech of messenger of God:” be friendly with the friends of Ali...; mso-bidi-language:FA">”. Since we said all of the people agree its authenticity and successive transmission, and regardless to these disturbing noises, the scholars have clarified its whole validity; so there is consensus on this matter without any argument and controversy.

Somebody once has said:” our scholars have not quoted this hadith (5), and also has said:” it has not been quoted by reliable narrators, so it’s not acceptable (6). And some of posterior imitators have imitated him and said:” reliable scholars of hadith have not quoted this hadith” (7), whilst this person has said in another part of his book:” this is a widely transmitted hadith. According to the word of The Purified God (8), we say “peace” to ignorant. I do not know ignorance has caused him to not know the scholars of his companions



or to be unaware of Sahih and Musnad books? Or disagree with the reliability of these persons?

[If he is unaware, so there would be an affliction and if he is aware (but talk in this way), so there would be worse affliction].

And there is somebody who says: this hadith has not been quoted except than Ahmad in his <Musnad> (9) and there are both of acceptable and weak narratives in this book, beside <Musnad> of Ahmad, it seems this person does not know other works, or researching and studying numerous acceptable and rich documents, available in Sahihs and Musnads books, traditions and like as those, have not made him be aware. And it seems he is ignorant of the works of chiefs about Ahmad and his <Musnad> and also ignorant of the speech of Sobki in <Tabaqat (10)> says: "verily Ahmad compiled Musnad and it is one of the doctrines of this community".

And Imam Hafiz Abu Musa Madeyni Isfahani Shafi'i died in (581) says:" Musnad of Ahmad is a basic principle and constant reference for hadith companions. And it has been selected from numerous

Narratives and numberless wordings; so it has been considered as religious source and support, and as refuge and reference for who dispute when disputation and disagreement.

And based on the quotation of < Kanzul Ummal (11)>, Hafiz Siyuty says in introduction of <Jam'ul-Javame'>:" all of the narratives of Musnad of Ahmad are acceptable and his weak narratives are like as authentic ones".

There is also another person says:" (12) Ghadir hadith is not quoted in <Sehah> books", while In spite of him, Tarmizi in his <Sahih>, Ibne Maje in his <Sunan>, Dar Qatan by several ways and zia'uddin Muqadasy in <Al-mukhtarat> and... have quoted this hadith. Here the validity of the word of a person is broken (voided), who has

tried to hurt the authenticity of this hadith by argument for not mentioning it in <Sahih of Bukhary and Moslim>. (13)

Another person (14) has confirmed its authenticity, has proved its validity and has narrated the consensus of the people of Sunna about it and says:” it is such an acceptable hadith that is quoted by two sheikhs [Bukhary and Moslim].

And we say:” Even Hakim Neishabury has written such a thick book, named <Mustadrak Al-sahiheyn> which its content is not less than Sahiheyn (Sahih of Bukhary and Moslim), he is also mostly agree with narratives that Zahabi has mentioned in <Mollakhas>. And you can observe another Mustadraks about Sahihayn in biographies of scholars.

And Hakim Neishaburi says in <Mostadrak> (15):”Bukhary, Moslim or one of them have not invalidated the authenticity of narratives that are not narrated by themselves”.

And by support of God, I will quote the narratives of trustworthy narrators and like the narratives of two sheikhs (Bukhary and Moslim) -may God be well pleased with them- or one of them which have been reasoned by them.

“All narratives of my Jame’ book is acceptable, and there are other acceptable narratives that because of their length, I have not mentioned”.

Moslim says:” I have not mentioned all of acceptable narratives but its consensus part”. If there is a consensus on the acceptability and successive transmission of the hadith which is not narrated in the books of Bukhary and Moslim, it will be the fault of their books not the hadith’s (16).

#### References:

1. Tahavy in [Mushkil Al-athar 308/2] and others have quoted and *answered* it
2. Taftazani in Maqased: 290 [274/5] and some of posteriors also have imitated him

3. Ibne Teymiyeh in Minhajul-sunna 85:4
4. Muhammad Muhsen Keshmiry in Nijatul-mu'menin
5. Ibne Hazm has said this word in Al-mufazelat baynal-sahabat
6. Ibne Teymiyeh in Minhajul-sunna 86:4 by quotation of Ibne Hazm in [Al-fesal 148/4]
7. Haravy the grandson of Mirza Makhdum Ibne 'Abd Al-baqy in <Al-saham Al-thabeqa>
8. In criterion Sura, verse 63: and when the ignorant address them say: "peace,"
9. It has been said by Muammad Muhsen Keshmiry in <Nijatul-mu'menin>
10. Tabaqat Al-shafiyat 201:1 [27/2, no7]
11. Kanzul-'Ummal 3:1 [10/1]
12. Hessamuddin in <Marafez Al-ravafez>

13. Qazy 'Azad 'Iji in Mavaqef [p405]; and Tamtazany in Sharhul-maqasid [274/5]
14. Sheikh Mahmud Ibne Muhammad Sheikhani Qaderi Madani in <Al-sirat Al-savy Fi Manaqeb Al Nabi>
15. Al-mustadrak 'Ala Sahihayn 2:1 [41/1]
16. Shafi'l Shaahrudi / a comprehensive selection of Al-ghadir, page 86.

### The claim of falsity of Ghadir Eid

#### **19. Question: is the Eid of Ghadir made by Shi'ites?**

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**Answer:** Naviry and Maqrizy say: Mu'izzudoleh Ali Ibne Booyeh has made this Eid up. In defining Islam Eids, Naviry said in <Nihayatal-Arab Fi Fonunil-Adab> (1):" Shi'ites has made this Eid up and has named it Ghadir Eid. They think its

reason is the contract of brotherhood by messenger of God with Ali Ibne Abby Talib in Ghadir Khum day. The day which they have made this Eid up is 18th of farewell pilgrimage; because the contract of brotherhood in the 10th year of Hegira has occurred in that day which had been in farewell pilgrimage.

They performed ritual prayers during all the nights of that Eid and morning ritual prayer of 2 Rak'ats before sunrise. Their motto was, wearing new clothes, releasing slaves, being kind to outsiders and sacrificing.

And Mu'izuddole Abul-Hassan Ali Ibne Booyeh was the first person who made this Eid up [later we will mentioned about him in the year (352)]. By heterodoxy of Shi'ia and considering it as Sunna, People of Sunna also regarded the day which is 8 days after Shi'ia Eid, as mirth day in the year (289) and said: messenger of God- may God bless him and his household- and Abu Bakr

Saddiq entered in the cave in this day. So they feasted and built fire in this day.

Maqrizi said in <Khatat> (2): Eid of Ghadir had not been a legitimate Eid and none of former leaders of community who were the people's exemplars, have regarded this day as Eid. This day had been regarded as Eid for the first time in Iraq and during the empire of Mu'izuddole Ali Ibne Booyeh who made it up in the year (352) and consequently Shi'ia named this day as Eid thereafter.

What can you say about a historian who writes in the course of history of Shi'ia without any knowledge of truth or maybe he knew the truth and forgot it when writing or perhaps based on a pre-determined plan, he overlooked the truth. Perhaps he did not know what he was writing about or at least he was indifferent to his word. Isn't he Mas'udi who died in (346) and said in <Al-tanbih Val-ashraf> (3):" the children of Ali-pbuh- and his Shi'ites respect this day"? And isn't he



Kulayni, the narrator of Ghadir hadith in <Kafi> (4) who died in (329)? And before him, here is the commentator, Farat Ibne Ibrahim Kufi who is the narrator of another hadith in his commentary book (5), he is one of Kulayni reliable sheikhs of Islam. And historically these books obviously have been written before what Naviry and Maqrizi have been claimed in the year (352).

And isn't he Fayyaz Ibne Muhammad Ibne Tussy who has informed about the Ghadir Eid in the year (259) and said:" he witnessed that Imam Reza-pbuh- died in 203-had feasted this day and had mentioned its virtue and not being heresy and he had quoted it from his fathers.

Imam Sadiq –pbuh- died in 148- had said about this Eid to his companions and had informed them about traditions of prophets which they name the day of appointing their vicegerent as Eid. Like as the habit of kings and commanders who used to feast the days of coronation. Religious Imams-pbut- also ordered their Shi'ites

to do good acts, particular prayers and deeds in this day.

This is the reality of Eid of Ghadir. And these 2 persons wanted to detriment to Shi'ia and as a result denied the righteous forbearers and made it the heresy which is attributed to Muizzudole.

(So, the truth prevailed and what they were doing was annulled, they were defeated and turned belittled,)(6). (7)

References:

1. Nihayatal-Arab 177:1 [184/1].
2. Al-khatat 222:2 [388/1].
3. Al-tanbiah Val-ashraf: 221.
4. Kafi [149/4, H3].
5. The commentary of Farat Kufi [p117, H123].
6. The Elevated Places Sura: 118 – 119

7. Shafi'i Shaahroudi / a comprehensive selection of Al-ghadir, page 81.

\* Infallibility of the Imams

### The Opinion of Shi'ah about the infallibility

**20. Question: What is the opinion of Shi'ah about the infallibility of the Imams?**

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**Answer:** Shi'ah believe that Imams as Prophet (s.a.w) should be innocent of all the errors and sins—outwardly or inwardly— from the birth to death, intentionally or unintentionally, and also should be innocent of any mistake, error, slip and forgetfulness. Because Imams are the keepers and protectors of religious Law (shari'ah) and the preservers of the Orders (Ahkam), and their place is also the same as the place of the Prophet (s.a.w), and we accept the infallibility of Imams for the same reason that we accept the Prophet's

infallibility (s.a.w), and there isn't any difference in this connection, since the Book of God, the Prophet's sunnah and wisdom even confirms it. God says: "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying"(1) so, if keeping away the uncleanness which means to keep away all of the impurities and to purify all the sins does not mean infallibility, then what will be the infallibility? The Exalted God says in another verse: "Surely those who guard (against evil), when a visitation from the Satan afflicts them they become mindful, then lo! They see."(2)

In this verse it has been said that if Satan wants to deceive a pious believer, God will protect him from Satan so, he remembers God immediately, observes the truth and follows it. How would it be possible that those whom the Glorious God chose and kept away uncleanness and impurities from and also purified were deceived by Satan?

The Exalted God says: "then we gave the Book for an inheritance to those whom we chose from among our servants."(3) Therefore, he who has been chosen by God is innocent of any mistakes, undoubtedly. There are other verses in

this connection, but we make it enough to mention. The Messenger of Allah (s.a.w.) said: “o people! I leave two things among you that if you grasp them, you will never be misled: the Book of God and My Household.”(4)

This tradition proves that the Imams of the Household of the Prophet (s.a.w.) are innocent since, firstly the Book of God has been protected from any mistakes and a falsehood can never reach it and it is the Word of God and whoever doubts it is an unbeliever.

Secondly whoever grasps these two things (the Book of God and the Household of the Prophet (s.a.w.)), will not be misled, consequently it shows that both the Book of God and the Household of the Prophet (a.s.) are innocent of any mistakes and errors.

In another tradition, the Prophet (s.a.w.) said: “My Household is like the ship of Noah; whoever embarks upon it will be saved and whoever turns away from it will be drowned.”(5) This tradition also proves that the Imams of the Household of the Prophet (s.a.w.) are innocent of any mistakes and whoever embarks upon their ship will be saved and whoever turns away from it will be drowned.

In another tradition His Highness says that: “whoever wishes that his life and death be like mine and enter paradise which my God promised that it will be eternal, after me, should accept the authority (wilayah) of Ali (a.s.) and his descendants because these people don’t mislead you.”(6) This tradition also proves that Imams of the Household of the Prophet (s.a.w.) that is Imam Ali (a.s) and his descendants (a.s), are innocent of any mistakes for they don’t mislead people and it is natural that whoever makes mistakes can not guide people. Also the prophet (s.a.w) says: “I am a Warner, and Ali is a leader, and after me those who want to be guided, will be led by you, o Ali!”(7)

Therefore, it will be cleared that this tradition also proves Imam’s infallibility. Thus all of these quotations from Qur’an and Sunnah denote that Imams must be innocent. Does wisdom refuse to accept the infallibility of a person who has been chosen by God as a leader of People? Surely it can not be acceptable. On the contrary, wisdom accepts their infallibility as an indisputable fact. Since he who has been chosen as a leader of human beings can not be an ordinary person who

makes mistakes , has a bad memory and commits sins.(8)

References:

- 1- Qur'an- Surah 33: 33
- 2- Qur'an- Surah 7: 201
- 3- Qur'an- Surah 35: 30
- 4- Sahih of Tirmizi (5), p.621.
- 5- Mustadrik of Hakim (2), p. 343, Kanz al-`Ummal (12), p.95, Sawa`iq Al- Muhraqah by ibn Hajar, p.186.
- 6- Kanz al-`Ummal (11), p.611, The History of ibn `Asakir (2), p.99, Mustadrik of Hakim (3), p. 128.
- 7- Tafsir of Tabari (13), p.108, Tafsir of Razi (5), p.271, Yanabi` al-Mawaddah, p.130, Mustadrik of Hakim (3), p.129.
- 8- With truthful people, p.301.

The difference between the infallibility and justice

**21. Question: *What is the difference between the infallibility and justice?***

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*Answer:* The justice is an acquired habit that mostly prevents the person from committing the sin, so it is probable that a justice person commits the sin but the infallibility prevents the infallible person from being disposed to committing the sin, though he has the choice and his inherent power; since it is possible to avoid committing the sin because of having no incentive to do so while having the power to do so." [1] [2]

References:

[1] - Belief Capital, p. 90.

[2] - Ali Asghar Rizwani, Imamology and Answering to the doubts (1), p. 121.



Rational reasons of infallibility

**22. Question: Is there any rational reasons for prophet and Imam's infallibility?**

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**Answer:** Infallibility is obligatory for prophet and Imam according to rational viewpoint. For being brief, some reasons are mentioned:

The season of trust:

It is one of rational reasons for necessity of prophet and Imam's infallibility. It means that if prophet and Imam be not innocent of sin, error, amnesia and mistake, people do not trust him, do not take his sayings seriously and do not listen to his orders and prohibitions; because people may think that he has made a mistake in his saying and act, or he has ordered contrary to Allah's command by following his sensual desire. Therefore, prophet and Imam should be innocent of any kind of sin and error.

The reason of violating purpose

Prophet and Imam have been chosen by Allah to guide people to divine straight path and ultimate aim which is that very absolute perfection, now if they depart from the straight path, be not bound to their own sayings and take step contrary to the content of their mission, they will lose their power among people and they will show them their inconsistent behavior with their sayings and do not trust them anymore. As a result, Allah's purpose for giving them mission and Imamate does not come true and the purpose will be violated and it doesn't fit the All-Wise Allah.

Khajjah Nasir al- Din Tusi says in Tajrid al- l'tiqad about this matter that: "Prophet should be infallible so that people could trust him and consequently the purpose of mission will be achieved.[1]

Therefore, if prophet and Imam be not infallible, Allah's purpose for appointing them is violated and violating purpose is not allowable for the All-Wise Allah.

Absolute obedience to Imam:

According to Ul al- Amr verse absolute obedience to Imam (a.s.) is obligatory and Allah has ordered all of us to follow Imam's commands; as it is

necessary to follow Allah and His Messenger's commands.

Now, if Imam be not innocent of error and mistake, it is possible that he orders contrary to Allah and His Messenger's command, intentionally or unintentionally, in this case, obedience to such an Imam will be obligatory or not obligatory, if it is obligatory, its essential condition is to say that Allah has permitted all people to commit sin and even He has obligated that and such an essential condition is rejected from viewpoint of wisdom and legal law. If obedience to such an Imam be not obligatory, it is against the basis of appointing him as an Imam whose obedience is obligatory. Therefore Imam should be infallible so that the absolute obedience to him would be possible.

Some of great Sunni scholars have also mentioned this matter.

Qurtabi, the famous Sunni interpreter, has discussed prophet's infallibility in this way:

"best jurists, from followers of Malik, Abu Hanifah and Shafi'i, has said that: "prophets are innocent of all lesser sins; as they are innocent of all major sins; because Allah has absolutely ordered us to follow their acts and manner and has also

brought no indication contrary to that, so if performing lesser sins be allowable for them, following them is not possible; because in this case, it is possible that each act of their acts be for nearness to Allah, or it is an allowable, undesirable or a prohibited act, and it is not admirable that Allah orders us to perform a command in which there is possibility of committing sin”.[2]

Therefore, if absolute obedience to Imam is obligatory, they should be infallible so that the absolute obedience to them would be possible.

Imam is a pattern for people:

Imam is an educative pattern and a trainer of man, like the prophet; now, if they be not infallible and their behavior be contrary to their sayings, they can never be pattern for others. As a result, their behavior and sayings never cause to train people, and all of their educative plans and purposes will be frustrated in the society; because although the t good saying also has its effect on training people, according to famous quotation “two hundred sayings are not worth half act”.

Allah has also counted non-accordance between saying and act as a major sin and considered it to

be the cause of His anger. There He states that:(الصف 2 - 3)

"يا ايها الذين آمنوا لم تقولون ما لا تفعلون\* كبر مقتا عند الله ان تقولوا ما لا تفعلون."

"O you who believe! Why do you say that which you do not do?\* It is most hateful to Allah that you should say that which you do not do". (Al-Saff 2 – 3)

Sayyid Murtiza says about this matter that: "when it is proved that Imam has been chosen for being caliph, it will be proved that he is infallible; because wisdom signifies that Imam should be infallible, and it is not allowable that he misdirects from the path that he has determined himself".[3]

Thus, prophet and Imam should be innocent of any kind of sin and error, and their behavior and acts should conform with each other, otherwise their educative purposes will never become certain, and they cannot be patterns for the others.

The necessity of ultimatum:

Imam is Allah's proof on the earth, if Imam be not infallible; Allah has not given ultimatum to people; whereas admonishing people in the

resurrection day requires completing proof for them.

In other words, if Allah desires to punish someone, He should made him silent not offering any excuses, and if He does not do so, punishing and chastening someone for not doing divine commands is not rationally correct; because that servant also can offer an excuse that although I did not obey that command, Imam who was protector of religion and divine law and Your caliphate on the earth, did not do so, for this reason no one give me the ultimatum, and I thought that doing that act is not necessary, otherwise Imam who was divine laws' administrator, should did that.

Therefore, Imam should be innocent of any kind of sin, error, amnesia and mistake so that the ultimatum is given to people, and if with the existence of such an infallible Imam, people do not follow the commands and divine limits that are communicated and performed by that very Imam, they cannot offer any excuse any more, and Allah can admonish them.[4]

#### References:

- [1] قال: و يجب في النبي العصمة ليحصل الوثوق فيحصل الغرض.

Al- Hili al- Asadi, Jamal al- Din Abu Mansur al- Hasan ibn Yusuf ibn al- Mutahar (departed 726 A.H.), Kashf al- Murad fi Sharh Tajrid al- I'tiqad, p. 471, research and correction: Al- Shaykh Hasan Hasan Zadah al- Amuli, publisher: institution of al- Nashr al- Islami al- Tabi'ah li- Jama'ah al- Mudarisin – Qum, 1417 A.H.

"[2] وقال جمهور من الفقهاء من اصحاب مالک و ابی حنیفہ و الشافعی: انهم معصومون من الصغائر كلها كعصمتهم من الكبائر اجمعهما لانا امرنا باتباعهم في افعالهم و آثارهم و سيرهم امرا مطلقا من غير التزام قرينه قلو جورنا عليهم الصغائر لم يمكن الاقتداء بهم اذ ليس كل فعل من افعالهم يتميز مقصده من القربة و الاباحه او الحظر او المعصية و لا يصح ان يومر المرء بامثال امر لعله معصيه", Al- Ansari al- Qurtabi, Abu Abdullah Muhammad ibn Ahmad (departed 671 A.H.), Al- Jami' li- Ahkam al- Quran, vol. 1, p. 308, and publisher: Dar al- Shu'ab – al- Qahirah.

"[3] و اذا ثبت انه الامام المستخلف على الامة، ثبت انه معصوم، لان العقول قد دلت على ان الامام لا بد من ان يكون معصوما لا يجوز نحطيه من الخط ما جار على رعيته ،..."

Al- Murtiza Ilm al- Huda, Abu al- Qasim Ali ibn al- Husayn ibn Musa ibn Muhammad ibn Musa ibn Ibrahim ibn al- Imam Musa al- Kazim (a.s.) (departed 436 A.H.), Risa'il al- Murtiza, vol. 3, p.

90, research: presenting: Al- Sayyid Ahmad al- Husayni, Al- Sayyid Mahdi al- Raja'I, publisher: Dar al- Quran al- Karim – Qum, 1405 A.H.

[4] - id= 163&bank=maghalat&http://valiasr-aj.com/fa/page.php?frame=1.

### Tathir verse, and infallibility of the Household of the Prophet

**23. Question: Has the Prophet (s.a.w.)  
relied on Tathir verse to prove the  
Household's infallibility?**

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**Answer:** There are some traditions in Sunni sources indicating that the Prophet (s.a.w.) has cited the Tathir verse and asserted to his household's infallibility.

Bayhaqi in Dala'il al- Nabuwah, Fasawi in al- Ma'rifah wa al- Tarikh, Shajari Jarjani in the book al- Amali and other great Sunnis have quoted a



comprehensive tradition from ibn Abbas from the Prophet (s.a.w.) that his holiness has cited Tathir verse to prove his household's the infallibility and then he has expressly said that my household and I are immune from any kind of sin;

"عن ابن عباس (رض) قال: قال رسول الله (ص): ان الله قسم الخلق قسمين فجعلني في خيرهما قسما، فذلك قوله: "و اصحاب اليمين و اصحاب الشمال" فانا من اصحاب اليمين و انا خير اصحاب اليمين، ثم جعل القسمين اثلاثا فجعلني في خيرها ثلثا، فذلك قوله: "فاصحاب الميمنه ما اصحاب الميمنه و اصحاب المشئمه ما اصحاب المشئمه و السابقون السابقون" فانا من السابقين، و انا خير السابقين، ثم جعل الاثلاث قبائل فجعلني في خيرها قبيلة، و ذلك قوله: "و جعلناكم شعوبا و قبائل لتعارفوا ان اكرمكم عند الله اتقاكم " و انا اتقى ولد آدم و اكرمهم على الله و لا فخر، ثم جعل القبائل بيوتا فجعلني في خيرها بيتا، فذلك قوله: "انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا" فانا و اهل بيتي مطهرون من الذنوب."["]

"It has been quoted from ibn Abbas that he said:  
"the Prophet (s.a.w.) said: "Allah divided people

in to two kinds and put me among righteous people, this is the meaning of His saying that: "Companions of the Right and Companions of the Left", and I am from the Companions of the Right, and I am also better than them; after that He divided these two kinds in to three kinds and chose me from these three kinds.

Allah stated in the Holy Quran that: "people are three kinds: Companions of the Right, Companions of the Left and those who are Foremost", I am from the foremost ones, and I am also better than them;

After that Allah stated that: "we have created you group by group"; I am from the most virtuous children of Adam, and I am from the most respectful of them by Allah, and this saying is not for crowing and pomposity; the Almighty Allah separated tribes by families and put me in the best families, this is the meaning of this Allah's saying: "

"انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا"

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying”, now my household and I are preserved from contamination of sin and transgression”.

Distorting the tradition in present prints:

Although Siyuti in al- Dural- Manthur, Shukani in Fath al- Ghadir and Alusi in Ruh al- Ma’ani have quoted the documents of the tradition as this:

"و اخرج الحكيم الترمذى و الطبرانى و ابن مردويه و ابو نعيم و البيهقى معا فى الدلائل عن ابن عباس رضى الله عنه..."

“Scholar Tirmiz, Tabrani, ibn Marduyah, Abu Na’im and Bayhaqi have all quoted from ibn Abbas in Al- Dala’il ...”, referring to the present prints of the books Nawadir al- Usul of Tirmizi and Mu’jam Kabir of Tabrani, signifies that the whole tradition has been quoted, but this has been deleted

“... فانا و اهل بيتى مطهرون من الذنوب ”

that proves the household of the Prophet's infallibility.[2]

But Siyuti has quoted this tradition with this sentence in al- Khasa'is al-Kabir and al- Hawi lil-Fatawi.[3]

Salih Shami, after quoting the whole Tathir verse for explaining his distortion, has written: “الآية” (and so forth), Tathir verse is ended with the sentence “ويطهركم تطهيرا” and the verse is not continued to be necessary to write “الآية.”[4]

Unfortunately the trustee hands of some of great Sunnis distort these traditions which clearly signify the household of the Prophet's infallibility and prove their Wilayah and Imamate, to prevent thirsty people for the truth from becoming completely satisfied with the fountain of the household of the Prophet (a.s.).

Also among Shia, for example, Khazaz Qumi writes in the book Kifayah al- Athar that:

"حدثنا علي بن الحسين بن محمد، قال: حدثنا هارون ابن موسى التلعكبري، قال: حدثنا عيسى بن موسى الهاشمي بسر من رأى، قال حدثني ابي، عن ابيه، عن آبائه، عن الحسين بن علي، عن ابيه علي عليهم السلام قال دخلت على رسول الله صلى الله عليه وآله في بيت ام سلمه و قد نزلت عليه هذه الآية "انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا" فقال رسول الله صلى الله عليه وآله: يا علي هذه الآية نزلت فيك و في سبطي و الائمة من ولدك قلت يا رسول الله وكم الائمة بعدك؟ قال: انت يا علي ثم ابناك الحسن و الحسين و بعد الحسين علي ابنه و بعد علي محمد ابنه و بعد محمد جعفر ابنه و بعد جعفر موسى ابنه و بعد موسى علي ابنه و بعد علي محمد ابنه و بعد محمد علي ابنه و بعد علي الحسن ابنه و بعد الحسن ابنه و بعد الحسن ابنه هكذا وجدت اساميهم مكتوبه على ساق العرش فسالت الله عز و جل عن ذلك فقال: يا محمد هم الائمة بعدك مطهرون معصومون و اعداؤهم ملعونون".(5)

"Shaykh Ali ibn Muhammad Khazaz Qumi has quoted from ... from Imam Husayn from his father Amir al- Muminin (a.s.) that he said: "I

went to the house of Umma Salmah to see the Prophet (s.a.w.), till the verse

”انما يريد الله ليذهب عنكم الرجس اهل البيت و يطهركم تطهيرا“

Was revealed, the Prophet (s.a.w.) said: “O Ali this verse has been revealed about you, my two grandsons (Hasan and Husayn (a.s.)) and Imams from your children”.

I said to the Prophet (a.s.) that: “O Messenger of Allah, how many Imams are there after you?” His holiness said: “O you Ali, after that your two sons, after them Ali son of Husayn, after him Muhammad son of Ali, after him Ja’far, after him Musa, after him Ali, after him Muhammad, after him Ali, after him Hasan and after him Hujat son of Hasan, I read their names in the pillar of the Throne as this and asked Allah about them.

Allah stated that: “these are Imams after you who are pure and infallible, and their enemies are damned”.

Therefore, relying on the Tathir verse goes back to early Islam and to the time of the Prophet (s.a.w.) himself, and his holiness has also inferred his household's infallibility from the Tathir verse.

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[2] - Al- Tirmizi, Muhammad ibn Ali ibn al- Hasan Abu Abdullah al- Hakim (departed 360 A.H.), Nawadir al- Usul fi Ahadith al- Rasul Sali Allah Alayah Wasalam, vol. 1, p. 331, research: Abdul- Rahman Amirah, publisher: Dar al- Jil – Beirut – 1992 A.D.;



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[3] - Al- Siyuti, Jalal al- Din Abul- Fazl Abdul- Rahman ibn Abi Bakr (departed 911 A.H.), al- Khasa'is al- Kabir, vol. 1, p. 65, publisher: Dar al- Kutub al- Ilmiyah – Beirut – 1405 A.H. – 1985 A.D.;

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[5] - Al- Khazaz al- Qumi al- Razi, Abi al- Qasim Ali ibn Muhammad ibn Ali, Kifayah al- Athar fi al- Nas ala al- A'imah al-Athna Ashar, p. 156, research: al- Sayyid Abdul- Latif al- Husayni al- Kuh Kamari al- Khu'l, publisher: Qum publication 140 A.H.

### Imam's infallibility in the Holy Quran

**24. Question: How does Ibtala' verse signifies the necessity of Imam's infallibility?**

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**Answer:** Ibtala' verse clearly signifies that cruel people will not be designated as Imam: [1]

و اذ ابتلى آبراهيم ربه بكلمات فاتهمن قال انى جاعلك للناس اماما  
قال و من ذريتى قال لا ينال عهدى الظالمين

“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”.

The meaning of Imamate that the Glorified Allah gave to Ibrahim and his children was other than prophecy, because Allah addressed him and gave him the good news of his Imamate, while he was a prophet. It is understood that the Imamate of which Ibrahim was given good news was other than prophecy. Because Ibrahim asked Allah for his children’s Imamate and He granted his prayer, but He excluded the cruel people. The meaning of non-cruel is someone who has not oppressed during his life. Two points signify the matter:

First: The high purpose of designating any person as Imam is performing divine law in the society. If the leader is a pure man and pattern, and no disobedience and error is in his brilliant record, the purpose of being appointed to that high rank

will be reached. But if he be sinful and vicious in a part of his life, he will become a target of reproofs, and it is unlikely that his saying affects, and people accept easily his leadership, but people will say about him that: yesterday, he committed sin, today he orders to the truth and he wants to destroy falsehood?! For reaching that purpose, wisdom orders that Imam should be pure of any vice and sin during his entire life, if repentance is useful in personal life, it does not have such an effect on social life, and people will not be obedient and enamored.

Second: People are divided in to four groups regarding injustice:

- 1- A person who has been cruel in his entire life.
- 2- A person who has been pure and immune from injustice.
- 3- A person who has been cruel in the beginning of his life and repented in the end of his life.

4- A person who has been pure in the beginning of his life and become cruel in the end of his life.

Now, we should see that Ibrahim who asked for some of his children's Imamate, which of them has he desired? Ibrahim never ask for the first and fourth groups of his children's Imamate. Because it is evident that a person who has been swamped with injustice, or be cruel at the time of taking charge of Imamate, he cannot be trusted. Two other groups will remain, that is, the second and third groups. The Almighty Allah has asserted that His covenant does not include the cruel people, and in this term, cruel one include no group except the third group, that is, a person who has been cruel in the beginning of his life and repented at the time of taking charge of Imamate. Therefore, just the second group remains, that is, a person who has been pure during his entire life, and has not misled about the right before taking charge of Imamate and after that.[2]

References:

[1] - Quran, Al- Baqara, verse. 124.

[2] - Aspect of Shia beliefs, p. 210.

*Thaqalayn tradition and the infallibility of the household of the Prophet (a.s.)*

**25. Question: is it possible to prove the infallibility of the household of the Prophet (a.s.) by Thaqalayn tradition?**

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**Answer:** Among the matters which is clearly understood by the holy tradition is the infallibility and validity of sayings and acts of the household of the Prophet (a.s.), in other words, it is validity of tradition of the household of the Prophet

(a.s.), this matter is proved by studying some parts of the tradition:

1-The household of the Prophet's closeness to Allah's book: the book that falsehood will never penetrate it by assertion of the Holy Quran. It is completely clear that raising any objection to the Holy Quran –whether it is intentionally or unintentionally or unexpectedly– is considered as separation from the Holy Quran, though the title of disobedience does not apply to that, such as objections resulting from mistake, negligence or amnesia.

Professor Tawfiq Abu Ilm, the Egyptian writer says that:

"ان النبي (صلى الله عليه و آله) قرنهم بكتاب الله العزيز الذي  
(لا ياتيه الباطل من بين يديه و لا من خلقه) فلا يفترق احدهما عن  
الآخر، و من الطبيعي ان صدور آيه مخالفة لاحكام الذين تعد افتراقا  
عن الكتاب عزيز، و قد صرح النبي (صلى الله عليه و آله) بعدم  
افتراقهما حتى يردا على الحوض، فدلالته على العصمه طاهره جليئ،

و قد كرر النبي (صلى الله عليه و آله) هذا الحديث في مواقف كثيرة؛  
لانه يهدف الى صيانة الامة و المحافظة لى استقامتها و عدم انحرافها  
فى المجالات العقائدية و غيرها"...

“The Prophet (s.a.w.) has connected his household to the holy book of Allah, the book that falsehood will never penetrate it, and they will never be separated from each other. It is evident that raising any objection to rules of religion is considered as separation from the Holy Quran, whereas the Prophet (s.a.w.) has informed people of inseparability of these two ones. Thus, the tradition evidently signifies the infallibility of the household of the Prophet (a.s.). The Prophet (s.a.w.) who has mentioned this tradition in many places, has intended to protect his nation and recommend them to resist holding fast to these two ones not to go astray about different affairs –including beliefs and principles– ...”.[1]

2- It has been mentioned in narrations of Muslim ibn Hajjaj and others that the Prophet (s.a.w.)



said before recommending to the book and the household that:

"انما انا بشر يوشك ان ياتي رسول ربى فاجيب"

"Surely I am a man, it is near to come the messenger of my Allah, so I accept", this lead-in signifies that the Messenger of Allah (s.a.w.) is intending to appoint a religious leader who undertakes his duties till the resurrection day after himself. We know that the successor of the Prophet (s.a.w.) should possess infallibility like the Prophet (s.a.w.) for performing the duties.

3- According to Muslim's tradition, the Prophet (s.a.w.) describes the Holy Quran as this: "there are guidance and light in that, and it is as a rope which leads whoever holds it fast to the real guidance and whoever leaves it, he will go astray. This rule is also applied for the household of the Prophet (a.s.) who have been connected to Allah's book and it's like.

4- According to Ahmad ibn Hanbal's narration, the Prophet (s.a.w.) said that:

"لن يفترقا حتى يردا على الحوض"

"They will never be separated from each other till (never) indicates that the resurrection day", "the Holy Quran and the household will never be separated from each other till the resurrection day. And inseparability means that the household of the Prophet (a.s.) do not show any disagreement – even unintentionally – on teachings of the Holy Quran, and this meaning is only in accord with infallibility of the household of the Prophet (a.s.). And if the household of the Prophet be sinful, they have been absolutely separated from the Holy Quran; because there is no kind of error and mistake in the Holy Quran.

5- We read in some of narrations of Thaqalayn about the Holy Quran that:

"حبل ممدود من السماء الى الارض"

“The Holy Quran is a rope from the sky to the earth”. The sky is the place of revelation of kindness. Thus, it has been recommended to raise hands toward the sky at the time of praying. The Holy Quran is like a rope and connection between Allah and servants, if anyone hold it fast, he will definitely benefit from clear origins of divine teachings. The household of the Prophet (a.s.) are also like this, if anyone imitates and obeys them, he reaches the source of bounty and absolute perfection and receives happiness of this life and next life, and this matter requires the infallibility of the household of the Prophet (a.s.) like the Holy Quran.

6- It has been quoted in narration of Tirmizi from the Prophet (s.a.w.) that:

"فانظروا بم خلفو نى فيهما"

“Look and reflect that how you will consider my right about these two successors”. This explanation clearly signifies the necessity of

absolute obedience of those two ones, and therefore it is in accord with infallibility.

7- It has been mentioned in most narrations that:

"ما ان اخذتم بهما لن تضلوا"

This sentence that is with "لن", means: you will never be gone astray by holding the book and the household of the Prophet (s.a.w) fast –that they will never be separated from each other–, and this is only in accord with infallibility; because objecting to the truth is also a kind of misguidance, and it is applied to anyone who is not infallible. As a result it is necessary that the follower of the household of the Prophet (a.s.) be not absolutely immune from misguidance, while this meaning is contrary to both the appearance of Thaqalayn tradition and its explanation.

The meaning of holding fast and following the book and the household is not merely loving those two ones, respecting them and performing the obligatory and recommended rights of them;

as it is understood from saying of some people – who invert the facts usually, such as ibn Hajar Makki–; because this meaning definitely is contrary to not only the appearance of narrations but also their explanations.

8- We read in some narrations of Thaqalayn that the Prophet (s.a.w.) said:

"فلا تقدموهما فتهلكوا"

"Do not surpass these two that you will be destroyed". This explanation also signifies infallibility of the book and the household in turn.  
[2]

References:

[1] - Ahl al- Bayt – Fatima al- Zahra, p. 75.

[2] - Ali Asghar Rizwani, Imamology and Answering to the Doubts, vol. 2, p. 330.

\* Doubts over pray

Shia Prayer

**26. Question: what is the idea of Shi'a about the performing two prayers successively, according to the narratives of the Prophet's household (a.s.)?**

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**Answer:** according to the narratives from infallible Imams (a.s.), at noon (when the sun is declined), one can perform both of noon and afternoon prayers. He should perform noon prayer, before afternoon. So time is shared between these two prayers, which is from noon to evening. Considering this matter, at the beginning and end of this time, four Rak'ah should be performed, which are specific for noon and afternoon prayers and they cannot be performed in other times. This is the reality of religion. So, one who performs two prayers together during the time other than their specific times, he has performed

them in appropriate time, and they are not invalid.

Both of these two prayers, except than the time of Ijza' or Kifayat (during this time one performs prayer and this time is good enough to be accepted) have also time of Fazilat (in this time, there is virtue to perform prayer). The time of Fazilat for noon prayer starts when the shade of an object (after getting faded and shorten) is equal to the object, itself. Time of Fazilat for afternoon prayer starts when the shade is one or two times bigger than the object. This is a well-known theory.

The time of evening and night prayers are as follows: It starts from the sunset to the mid night. Ikhtisasi (specific) time for performing evening prayer is equal to the time takes to perform it from the beginning. Ikhtisasi time for performing night too is equal to the time takes to perform it from the end. The time is shared between these two prayers. Meanwhile each of them has a

Fazilat time. For evening prayer, it starts from sunset to the declination of twilight (it means, the redness of sunset in horizon). And for night prayer, it starts from the declination of the redness of twilight to one third of the night. (1)

Most of the people who are in dissension with Shi'a on performing two prayers successively, believe that by performing two prayers successively, one of them is performed in inappropriate time. While they don't know that prayer is performed not during its Fazilat time, but during its Ijza' time. We can say the prayer has three times:

1. Ikhtisasi (specific) time: like the first or last four Rak'ah which are performed at noon and afternoon, or three rak'ah after sunset and four Rak'ah before midnight.
2. Fazilat time: it was explained above about noon, afternoon, evening and night.



3. Ijza' (Kifayat) time, it is the time which is shared between two prayers, unless the specific time of one of prayers. Consequently, Fazilat time is included in Ijza' time.

There are many narratives from Prophet's Household (a.s.), which are as follows:

At noon the time for two prayers (noon and afternoon) begin, when the sun is declined. The former (noon prayer) should be performed before the latter (afternoon prayer).

Sadduq has narrated from Imam Baqer (a.s.) by the document of Zararah that he said: "the time for noon and afternoon prayers start when the sun declines. And the times for evening and night prayers start when the sun sets". (2)

Sheikh Tusi has narrated from 'Obayd Ibne Zararah, himself that: "I questioned Imam Sadiq (a.s.) about the time of noon and afternoon, he Answered "the time for noon and afternoon prayers start when the sun declines. The time of

noon is before afternoon. The time is shared between two prayers until the sun sets". (3)

In this regard, there are many narratives. We have mentioned some of them above.

Considering that the prayers have three times, it is clear that there is no matter to perform the prayers successively. In this way one will miss the virtue of performing early prayer, but he doesn't miss the time. This is why, it is narrated from Prophet's Household (a.s.) that: "it is much better to perform prayers separately, than together".

As some instances, here we mention some narratives which are about the permissibility of performing successively. While we know this matter is one of Shi'a's definite issues.

1. Sadduq has narrated from 'Abdullah Ibne Sanan and he from Imam Sadiq (a.s.) that: "the Prophet (s.a.) performed his noon and afternoon prayers successively with one Azan and two Iqama. He

also performed his evening and night prayers successively, while being at home and having no illness". (4)

2. Ishaq Ibne 'Ammar has narrated from Imam Sadiq (a.s.) that the Prophet (s.a.) performed his noon and afternoon prayers successively, without any reason. 'Umar (who was insolent) asked him "is there anything new in the prayer?", "no, I just wanted to ease the hardships of my people" the Prophet (s.a.) Answered. (5)

3. Kulayni has narrated from Imam Sadiq (a.s.), himself that he said: "when the sun declined, the Prophet (s.a.) performed his noon and afternoon prayers successively in congregation, without any reason. On the other hand, before the decline of redness of twilight, he did the same for evening and night prayers. The Prophet (s.a.) did that to ease the hardships of his community". (6) (7)

References:

1. رك: العروء الوثقى P. 171, the times of daily prayers chapter
2. الفقيه: Vol. 1, P. 140, tradition 1, chapter 17
3. التهذيب: Vol. 2, P. 26
4. الفقيه: Vol. 1, P. 186, No. 886
5. علل الشرايع: P. 321, chapter 11
6. كافي: Vol. 3, P.276, tradition 1
7. The aspect of Shi'a's creed, P. 440

### Qunut (supplication) in prayer

***27. Question: What is the opinion of  
jurists about Qunut in prayer?***

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**Answer:** the Shia scholars believe, Qunut and Du'a (in which people call out to God for their need) are Mustahab (recommended) in prayer. Shaafi'I has stated the same in Ikhtilaaf book "in

prayer, one can perform Qunut when there is the need for supplication”. (1)

Sheikh Tusi has said “this is Mustahab, when one performs Qunut in Mustahab (recommended) or obligatory prayer after the recitation and before Ruku’ ”. If it is an obligatory prayer which has four Rak’ah, Qunut should be performed in the second Rak’ah and if it is Friday prayer, Imam should perform two Qunuts, one in the first Rak’ah, before Ruku’ and the other in the second Rak’ah, after Ruku’. And performing Qunut in Vetr prayer [one Rak’ah prayer which is performed after night prayer] is Mustahab (recommended) during year”.

Shaafi’I said “Qunut is only Mustahab in dawn prayer and after Ruku’, and if one forget to do that, he should perform two Sahv Sajdah [If an act of omission or commission takes place in the prayer due to forgetfulness, at the end of prayer, two Sajdah should be performed, to compensate for the mistake] and this is Mustahab like the first

Tashahud". He also has stated that "in other prayers, in the case of revealing some torment and calamities, performing Qunut is permissible, according one's word and it is not permissible, according the words of two people. In <Omm> he has said, one can perform that and in <'Imlaa'> he has said "this is optional, he can perform Qunut or not".

Tahaavi said "nobody except than Shaafi'I has stated about Qunut in other prayers. Shaafi'I has said "four Sahabi leaders, Abu Bakr, 'Umar, 'Othmaan, Ali and Anas Ibne Maalek believe in this decree, and Hasan Basari, Ouzaa'ii and Ibne Aby Leylaa have the same belief, performing Qunut in Vetr prayer, just, in the second half of Ramezaan month is permissible, not at other times". (2)

The pure Imams of Ahlul-Bayt (who are one of Thaqalayn) have belief in recommendation of Qunut in all prayers. Sadduq has narrated,

himself, from Imam Baaqer –pbuh- that “Qunut is in all of prayers”. (3) (4)

References:

1. Intisaar: page 152; Kitaab Al-omm: volume1, page 130 ad 238; Bidaayah Al-mujtahed: volume1, page 134
2. Al-khelaaf: volume1, page 379, 380
3. Wasaa’el Al-shia: volume4, chapter1 of Qunut chapter, Hadith1 and also other narratives of this chapter
4. The aspect of Shia’s creed, page 418

Prostration on Turbah (soil)

***28. Question: why the people of Shi’a always carry Turbah for prostration?***

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*Answer:* Sunni people have asked several times the following question “why Shi’a always carry a clean Turbah (everywhere they are) and always

prostrate on that, not anything else? As we have stated before, likely the naive people think that Shi'a prostrate to Turbah, not on that, and they worship stone or Turbah! They think in this way, because these poor people cannot distinguish any difference between prostrating on Turbah and prostrating to Turbah! However the *Answer* of that question is obvious. Shi'a believe the dust of Turbah must be clean and pure, there is no difference that from which part of earth it is, everywhere is the same. This obligation is similar to one that has made the worshipers to have clean cloths and bodies, and also pure place of worshiping. For being sure about the purity of dust, they always carry some Turbah. Because they cannot trust in the purity of the earth, on which they perform prayer or prostrate, while various people –including Muslims or non-Muslims- either care to be pure or don't care. This matter makes trouble for the Muslims performing prayer. Since they always carry pure soil and perform prayer on that, they do not



prostrate on dirty and impure things, in case of prostrating on these things, they cannot approach to God and prostration on them is neither permissible nor rational. Considering that the purification of parts of body and cloth of worshipper is highly emphasized and also performing prayer in following places is prohibited: rubbish, altar, on the way, bathroom and camel stables... and it is also ordered to clean and perfume the mosques. (1)

Although it is not mentioned in history, this principle had been certain for the righteous antecedents. It is narrated that the Tabi'l jurist, Masruq Ibne Ajda' who died in the year 62 A.H, used to take a brick from Medina and carry it for prostration. This is also narrated by Aby Shaibah in his book (Al-musannaf), about someone who has carried something to prostrate on that in the ship. With two documents, he (Aby Shaibah) has narrated that since Masruq Ibne Ajda' used to board a ship; he used to carry a brick for prostration. (2)

It is explicit that the obligation of Shi'a for prostration on dust is only for the relief of worshippers, everywhere they are. Because they may not find neither pure part of earth nor clean Hasir (wooden carpet) to prostrate, so this matter becomes a problem for them. It is like the situation in which a Muslim gathers some dust to perform Tayammom. (3)

References:

1. Siratana wa Sunnatana: p. 158-159
2. Al-Musannaf: vol.2, p. 172, Dar al-Fikr, which is published in the year 1409
3. The aspect on Shi'a's creed, p. 433

### Prostration on Turbah (soil) of Karbala

**29. Question: why it is permissible for Shi'a to prostrate on Turbah of Karbala?**

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*Answer:* one of the ultimate aims is that when the worshipper place his forehead on the soil of Karbala, he remembers Imam Hussain (a.s.) who sacrificed himself, Ahlul-Bayt Imams and his best companions in the path of God and fighting against oppression and corruption, that's why Shi'a consider it permissible to prostrate on Turbah of Karbala (where Imam Hussain (a.s.) is buried). Since prostration is the greatest pillar of prayer, and according to tradition it is the closest gesture toward God, by prostrating on this pure Turbah, they remember people who have sacrificed themselves in the path of God. They prostrate on it and show their modesty, consequently it makes them superior and it makes this delusive world unimportance for them. Maybe it is the meaning of the following tradition, "prostration on Turbah of Imam Hussain (a.s.) removes all of septet veils". That's why the earth is the ascendant path of dust to God. (1)

'Allameh Amini has said "we select some luminous pieces of Turbah of Karbala same as the Masruq Ibne Ajda' who used to take a brick from Turbah of Medina and prostrated on it. While he was one of pupils of Rashidite caliphate, a jurist and tradition scholar in Medina, and he has never been an innovator. So in this regard, there isn't anything to be worried about, neither anything other than the holy Quran, tradition of God and the Prophet (s.a.), nor anything irrational. Although Shi'a considers Turbah of Karbala an object for prostration, it is not of legal and religious obligations. Unlike what the people (who are unaware of Shi'a) think, there is no difference between the soil of Karbala and soil of other parts of earth. It is called logical superiority by Shi'a, something is chosen for prostration that logically has priority. In trips, most of people of Shi'a in addition to Turbah of Karbala carry a clean Hasir (wooden carpet) or prayer carpet which is weaved of Hasir and they prostrate on them. (2) (3)

## References:

1. Al-Arz wa al-Turba al-Husayniyah: p. 24
2. Siratana wa Sunnatana:p. 166-167, which is published in Najaf
3. The aspects of Shi'a's creed: p. 434

Prostration (Sajda) on Mohr (Turbah)

***30. Question: is prostration on Mohr considered as idolatry?***

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*Answer:* some people think prostration on earth or anything comes from that is innovation

(Bed'ah), and also Mohr –on which one prostrate- is considered to be idol. These people do not distinguish any difference between the words < مسجودٌ له > (prostration to) and < مسجودٌ عليه > (prostration on), and they also think Mohr or Turbah is an idol for the people who perform prayer and by placing their foreheads on it, they perform worship. Shi'a doesn't worry about them, when its dissenters are such shallow people that distinguish no difference between these two matters. They think Shi'a prostrate to the same thing that they prostrate on. They compare Unitarians and idolaters. Because these two people are apparently the same. The shallow people judge them by their appearance, while the truth will be achieved by judging them by their hearts. Idolaters worship the idol, and put it in front of themselves and prostrate to that, but a Unitarian who wants to signify his total humility before God, prostrate to Him and by placing his forehead on stones and pebbles, shows his modesty and says "how great is Allah".

One doesn't prostrate on Turbah to worship it, but to show his gesture of humility before God. And one, who doesn't realize that, is an idiot. He will consider all of worshippers as idolaters and consequently the people who prostrate on carpet, cloth and... are considered as the worshipers of those things. How strange!

Aamedi has narrated from Imam Ali –pbuh- that he said “physical prostration is, placing holy parts of body on earth”. (1)(2)

References:

1. Qarar Al-hakam: volume1, page 107, number 2234
2. The aspect on Shia's creed, page 424

\* DOUBTS OVER DISTORTION OF QURAN

Having belief in the distortion of Quran

***31. Question: Does Shia believe in the distortion of Quran, according to what ibn Hazm has said?***

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*Answer:* he has said that: “So far Imamate Shia has had belief in the distortion of Quran”. In addition he has said that: “many of Quran’s verses have been omitted, many verses have been added to Quran and many have been distorted. Only one of Imamate Shia, Ali ibn Hasan (1) ibn Musa ibn Muhammad, has had no belief in Quran’s distortion and he has pretended to be Mu’tazili, because he has considered the one who distorts Quran, as an infidel”.

I wish ibn Hazm showed us an authentic book from Shia, which proved this accusation. If the readers do some research, it will be clarified that all of Shia scholars reject this accusation. Some of these scholars are as follows: Shaykh Sadduq in <’Aqayid> book (2), Shaykh Mufid (3), Shaykh Tusi in <Tebyan> (4), Amin al-Islam Tabarsi in <Majma’ al-Bayan> (5), ‘Alam al-Huda Sayyid



Murtaza (6) (the writer has confessed to this matter, himself), and others. Therefore according to what that light-mind man has thought, Sayyid Murtaza is not the only one among the Shiite, who has denied the distortion. How would it be possible the Shia accept this accusation, when there is a verse in Quran concerning its preservation against distortion? (7)

References:

1. It has been mentioned in al-Fisal [4/182], and it has also been narrated from him in Sunnis books, and its correct name is Ali ibn Husain, who has also been called Sayyid Murtaza 'Alam al-Huda.
2. Al-I'tiqadat Fi Din al-Imamia [p. 59, chapter 33]
3. Ava'il al-Maqalat [p. 93-95]
4. Al-Tebyan fi Tafsir al-Quran [1/3, introduction]
5. Majma' al-Bayan [6/508]
6. Amali Sayyid Murtaza [2/84]

7. Refer to the following verse:

إِنَّا نَحْنُ نُزَلِّلُ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

surely we have revealed the reminder and we will most surely be its guardian". A comprehensive selection of al-Ghadir, p. 283

### Distortion of the Quran in Shi'ite books!!!

**32. Question: Why have Shi'ite scholars quoted some narrations signifying distortion of the Quran?**

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**Answer:** Some people accused Shi'ite of distorting Quran intentionally or unintentionally and they say that if Shia do not believe in it, why

their scholars quoted some narrations which seemingly signify distortion of Quran, we can say in reply to this great and baseless accusation that: anyone should consider that there is a fundamental difference between the narrative books and essential and ideological books; narrative sources, such as Sahih Bukhari includes all good, reliable and weak narrations and collecting narrations never proves that the author believes in whatever he collected, because believing in the explanation of narrations depends on four conditions which are as follows:

A- The document of narration must be correct.

B- The explanation of narration should totally signify its meaning.

C- There should not be any opponent of the narration.

D- The content of the narration should be narrated in such a way that people can rely on the single individual narration and believe in it.

If a narration includes these four conditions, we can say that its narrator believes in it, otherwise narrating and collecting the narrations do not mean that the narrator believes in the narration. Therefore, if Shi'ite scholars have quoted some narrations in their books which signify distortion of Quran, some matters should be considered:

First: the authenticity of the document of the narration should be considered.

Second: It should be clear whether the explanation of the narration is complete and enough for distorting Quran or not.

Third: it should be clear whether the mentioned narration has any opponent or not, that is, there are some narrations which signify that Holy Quran has not been distorted, therefore these

narrations are against of those narrations which are about distortion of the Holy Quran.

Fourth: The narration should be from narrations proved by the single individual narration, distortion of the Quran is a very important matter which cannot be proved by single individual narration, but it should be proved by reliable reasons such as a unanimous assertion (Mutawatir) or another reliable reason.

This claim that there was a verse by the name of Wilayat verse in the Quran and dissenters have omitted it, is very important and is not proved by a single individual narration. The matter of more or less in the Holy Quran is from essential and ideological matters which should be proved by reliable reasons, not by a single individual narration and the like.

There are some narrations which have been quoted in our narrative sources, God forbidden, these narrations signify that God has a flesh and can be seen by natural eyes, but Shi'ites believe

that God has no flesh and He never can be seen in this world and the next world. Therefore, quoting just one or few narrations does not signify that the narrator believes in the narration.

In addition, some of the narrators have quoted some narrations about distortion of Quran without remarking on them, such as Shaikh Saduq who states in the book 'Itiqadat Imamiyah that: "if anyone who accuses us of distorting Quran, is a liar".(1) Shaikh Tusi and Fayz Kashani have also denied distorting Quran in the books Tibyan and Wafi.(2)

References:

1. Al-'Itiqadat fi Din al-Imamiyah, p. 59.
2. Tahiri Khurram Abadi, the absence of distortion in Quran, pp. 45-47.

The evidence of Quran for absence of distortion

**33. Question: how does the Holy Quran  
give evidence for the absence of  
distortion?**

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**Answer:** according to this verse, Quran is a book that has been revealed by Allah and He protects it from all distortions. Allah states that:

"[1] وقالوا يا ايها الذى نزل عليه الذكر انك لمجنون لو ما تاتينا  
بالملائكة ان كنت من الصادقين ما ننزل الملائكة الا بالحق وما كانوا  
اذا منظرين انا نحن نزلنا الذكر و انا له لحافظون"

"And they say: O you to whom the Reminder has been revealed! You are most surely insane; why do you not bring to us the angels if you are of the truthful ones? We do not send the angels but with truth, and then they would not be respited. Surely we have revealed the Reminder and we will most surely be its guardian."

According to these clues "...has been revealed" and "We have revealed..." Reminder refers to the Holy Quran in both two cases. Polytheists have found three faults with the Prophet (s.a.w.)

which Quran has mentioned all of them and examined them:

1- Muhammad (s.a.w.) receives Quran from a strange person. The phrase of “O you to whom the Reminder has been revealed” which is in passive voice is the basis of their objection.

2- The Prophet (s.a.w.) suffers from a mental derangement and whatever he receives and quotes from the Holy Quran is not reliable and it is not immune from his imaginations and thoughts.

3- If it is true that angels come down to him and bring the Revelation for him, why does he not show the angels to them?

The Divine Revelation has *answered* these three objections. First, we briefly *answer* to the second and third objection and then *Answer* to the first one which is more important.



Laying emphasis on this point that “We have revealed” rejects the second objection, it asserts that Allah has revealed Quran, not anyone else.

This matter rejects the third objection that sending the angles will cause them to perish and it conflicts with the purpose of the Divine mission. In this part that He states:

"ما كانوا من المنظرين"

“And then they would not be respited”

The *Answer* of the first objection is that Allah keeps Quran safe from any damage and distortion and nothing can overcome Divine will.

Therefore assumptions about the explanation of "حفظ" (protection) including: protecting from objection of objectors, protecting in guarded tablet, protecting in the heart of the Prophet (s.a.w.) and heart of the Imam after him are not correct. Because the subject at verse's hand is not the object of the objectors to be *Answered* by

it, protecting Quran in a guarded tablet or in the heart of the Prophet (s.a.w.) is also not related to objection of polytheists, because they accused the Prophet (s.a.w.) of insanity and believed that it could affect the Revelation and making it clear that whether it is protected in a guarded tablet or not, does not eradicate the objection, so the truth is the saying of Almighty Allah that He protects Quran in all the stages, and according to this saying distortion of the Holy Quran by omission is impossible.

If it is said that: this verse which is a part of Quran has been distorted, so it is a baseless claim, because it would be circularity in proof.

*Answer:* the distortion is considered when the verses are related to leadership of the household of the Prophet (a.s.), or to the revealed prescriptions such as Rijn (stoning adulterers) verses or Riza' (nursing) verses and the like, but there is an unanimity among all Muslims on absence of distortion in this verse.

The negation of the falsehood verse

The Almighty Allah describes Quran as a powerful book which falsehood shall not come to it frombefore it nor frombehind it:

"ان الذين كفروا بالذكر لما جاءهم و انه لكتب عزيز، لا ياتيه الباطل  
من بين يديه ولا من خلفه" (2)

"Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book. Falsehood shall not come to it frombefore it nor frombehind it."

Signification of the verse requires some points:

First: the purpose of " ذكر " (Reminder) is the Holy Quran, because after the word " ذكر ", Allah has stated that it is a Mighty Book. The word "Reminder" has been applied to the Holy Quran in several verses such as:

"نزل عليه الذكر" (3)

"The Reminder has been revealed"

"انه لذكر لك و لقومك" (4)

"Surely it is a reminder for you and your people"

Second: the predicate of "ان" is omitted and hidden in the verse, for example: "Surely those who disbelieve in the reminder when it comes to them, they profane, and we will punish them".

Third: truth is in opposition to the falsehood, truth is changeless and indomitable, but falsehood shows off and be defeated, the relation between truth and falsehood is like the relation between water and scum, Allah has stated that: "as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth, Allah set forth parables". [5] As all meanings, concepts, everlasting rules, sciences and principles of the Holy Quran are surely right and it is in accord with natural spirit and its mysterious news is not false, it is immune from inconsistency in orders and news.

"لو كان من عند غير الله لوجدوا فيه اختلافا كثيرا" (6)

"And if it were from any other than Allah, they would have found in it many a discrepancy".

So as content and meaning of the Holy Quran are right, its appearance and term are also right and can not be distorted. Departed Tabarsi has correctly said that: there is not any inconsistency in its terms, its news is not false, it is not in opposition to anything and nothing has been omitted from it or added to it. [7]

The following verse confirmed this point:

"واما ينزغنك من الشيطان نزغ فاستعذ بالله انه سميع عليم" (8)

"And if an interference of the Shaitan (Satan) should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing".

Perhaps, it refers to this point that sometimes it occurred to his holiness that maybe his religion be nullified after his death, so Allah ordered him

to seek refuge in the Hearing and the Knowing Allah.

To sum up, the verse of negation of the falsehood should not be used as an excuse for concluding that there are some inconsistencies in the Holy Quran and that their mysterious news is false. Quran is immune from any falsehood that voids it, it is always lively and refresh and will not be old and annihilated.

The verse of collecting and reciting Quran

It has been narrated that: at the time of revelation of the Holy Quran, the Prophet (s.a.w.) recited it fast, so that he could memorize it well, then this verse was revealed on him:

"لا تحرك به لسانك لتجعل به ان علينا جمعه و قرانه فاذا قرانه فاتبع قرانه ثم ان علينا بيانه" (9)

"Do not move your tongue with it to make haste with it, surely on us (devolves) the collecting of it and the reciting of it. Therefore when we have

recited it, follow its recitation. Again on us (devolves) the explaining of it”.

Therefore Allah is responsible for collecting, protecting and explaining Quran.

In another verse, Allah has ensured that the Prophet (s.a.w.) will not forget Quran and stated that:

"سنقرئك فلا تنسى الا ما شاء الله انه يعلم الجهر وما يخفى" (10)

“We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest, and what is hidden”.

These verses are some of those verses that the immunity of the Holy Quran from distortion will be proved by them. There is an exception within previous verse (except what Allah pleases), which is like the exception at the end of this verse:

"واما الذين سعدوا ففي الجنة خالدين فيها ما دامت السماوات والارض الا ما شاء الله ربك عطاء غير محذوذ" (11)

“And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off”.

It is clear that happy people stay in the everlasting garden forever, and the continuation of the verse is its evidence: "عطاء غير محذود"

That is forever, but it doesn't mean that this matter is out of Allah's hand, He can break staying permanently in the heaven, at any time He pleases.[12]

References:

[1] - Quran, al- Hijr, verse. 6-9.

[2] - Quran, Fussilat, verse. 41-42.

[3] - Quran, al- Hijr, verse. 6.

[4] - Quran, al- Zukhruf, verse. 44.

[5] - Quran, al- Rad, verse. 17.



[6] - Quran, al- Nisa, verse. 82.

[7] - Majma' al- Bayan, vol. 9, p. 15, published by Sayda.

[8] - Quran, Fussilat, verse. 36.

[9] - Quran, al- Qiyamat, verse. 16-19.

### The status of Quran by Shi'ite

#### ***34. Question: what is the status of the Holy Quran by Imamates?***

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*Answer:* First the holy Quran and then the Prophet's tradition which is in company with the Holy Quran are considered as the foundations of Islamic law making , except for the fact that, both the term and the meaning of the Quran is

Revelation, but only the meaning of tradition is Revelation, not its term. That is why, the Prophet (s.a.w.) challenged people to bring something like the Quran, not like tradition.

There is no need to introduce the Quran, it is a light shining by it self and throws light upon the other things, like the sun which illuminates its surrounding and every light is dim in comparison with it. That would be enough that Allah praises the Quran by different statements. Sometimes He considers it as a guide to the way which is the most upright.[1]He also says that the Quran explains clearly everything.[2] Moreover He presents it as the discriminator between right and wrong which warns the nations,[3] and the other statements which have been mentioned in the Quran.

The Holy Quran is the basic source for the Muslims and the fundamental basis of Islamic civilization, especially in moral, philosophic and

jurisprudential fields which has been a supporter of law making of Muslims for a long time.[4]

References:

[1] - Quran, al- Isra, verse no. 9, ( ان هذا القرآن يهدي ( للتي هي اقوم "Surely this Quran guides to that which is most upright."

[2] - Quran, al- Nahl, verse no. 89, ( و نزلنا عليك الكتاب (تبيانا لكل شئ "and We have revealed the Book to you explaining clearly everything."

[3] - Quran, al- Furqan, verse no. 1, ( تبارك الذى نزل (الفرقان على عبده ليكون للعالمين نذيرا "Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations."

[4] - The Aspect of Shia Creed, p. 149.

Opinions of Shia scholars

**35. Question: what is the viewpoint of Shia scholars about the absence of distortion in Quran?**

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*Answer:* searching through speeches of great Shia scholars who have ever been patterns for all generations, shows that they avoided believing in distortion and ascribed thought of distortion to a single individual narration. It would be impossible to quote sayings of all of them during centuries. Some of them are as follows:

1- Fazl ibn Shazan Nayshaburi (dead in the year 260 A.H.) after criticizing Sunni religion says that: "Umar ibn Khattab said: I fear that people say that Umar added more verses to Quran and inserted this verse in Quran, at the time of the Prophet (s.a.w.) we recited this verse as follows:

“Stone old man and old woman for committing adultery, this is a punishment from the Powerful, the Wise Allah”. [1]

If Shia had believed in distortion, he would not have criticized Sunnis who believes in distortion, because both were agreed on this belief.

2- Departed Saduq (dead in the year 381 A.H.) says that: “we believe that Quran is Allah’s book and His Revelation, Allah states that:

"نه لكتب عزيز، لا ياتي به الباطل من بين يديه ولا من خلفه تنزيل  
من حكيم حميد

“Most surely it is a Mighty Book. Falsehood shall not come to it from before it nor from behind it a revelation from the Wise, the Praised One.”

Quran is a narrator of the right, it is a right which separates truth from falsehood, it is not a joke or useless book and Almighty Allah is its creator, sender, supporter of Quran and He speaks with People by it”. [2]

3- Shaykh Mufid (dead in the year 413 A.H.) says that: "some of Shia scholars have said that no words, verses or Surahs have been omitted from Quran, but those matters of the copy of Quran by Imam Ali (a.s.) which was the esoteric interpretation and interpretation of meaning of verses according to the truth of Revelation has been omitted, although those sayings were not from Allah's word that is Quran and Divine miracle, they were certain and revealed facts, and sometimes the esoteric interpretation of Quran is called Quran, I think this matter that there are some omissions in the esoteric interpretation of Quran is more closer to truth than that some words of Quran have been omitted, I am agree with this opinion.[3]

In *Answer* to "Masai'l Sarwiyah", he addressed to those who have tried to prove distortion in the Holy Quran by relying on the narrations which have been quoted with different words such as: this phrase "خير ائمة" (the best of Imams) instead

of "كنتم خير امة [4]" (You are the best of nation) and this phrase "ائمة وسطا" (medium Imams) has been quoted instead of "جعلناكم امة وسطا" (We have made you a medium nation) he also says that: "these narrations are from single individual narrations and their correctness are not proved, so we ignore them and continue believing in what is available in Quran".[6]

4- Sayyid Murtiza (dead in the year 436 A.H.) says that: "in addition to those from whom we quoted in the first reason, a group of Companions have recited and finished the whole Quran for the Prophet (s.a.w.) many times, such as: Abdullah ibn Masud, Abi ibn Ka'b and others. It will be clear that Quran was a compiled collection, not a dispersed one at that time".[7]

5- Shaykh Tusi (dead in the year 460 A.H.) says that: "speaking about addition and omission in Quran is not suitable for this book, because addition in Quran is unanimously rejected. Omission in Quran is also against the appearance

of Muslim's religion and this is more acceptable about our correct religion. Sayyid Murtiza has also confirmed this matter and narrations apparently confirm that, then he has considered the opposite narrations as single individual narrations. [8]

6- Departed Tabarsi (dead in the year 548 A.H.) writes: "adding to Quran has unanimously been rejected by scholars, but about omission in Quran, some of our companions and a group of Hashviyah from Sunnis believed that some omissions and changes have occurred in Quran, but the correct belief in our religion is against that".[9]

7- Sayyid ibn Tawus Hilli (dead in the year 664 A.H.) has said that: "Shia believes in the absence of distortion in Quran. [10]

8- Alamah Hilli (dead in the year 726 A.H.) has said in *Answer* to Muhanna that: "the truth is that there is no change, transposition, addition and omission in Quran, Allah save us from this



belief and the like, which causes to doubt about everlasting miracle of the Messenger of Allah, the miracle that has been quoted by successive transmission”.[11]

9- About the necessity of becoming sure that what is recited is Quran, Muhaqiq Ardabili (dead in the year 993 A.H.) has said that: “confidence can be gained by successive transmission, and should not only accept the testimony of a just man..., because Quran has been proved by traditions which narrated by several authorities, so it is immune from any disorder..., except that it has been written and has been numbered word by word and movement by movement. Besides the writing ways and the other ways, make this dominant assumption for certain that nothing has been added to or omitted from Quran”.[12]

10- Ghazi Nurallah Shushtari (dead in the year 1029 A.H.) says that: “Shia has been accused of distorting Quran, Imamites Shia generally do not

believe in it, it has been said by a few of them who have not a good position by Shia.[13]

If we quote all the sayings of scholars in this case, it will become lengthy. These quotations made the truth clear.[14]

References:

[1] - al- Izah, p. 217 (Bukhri has written Rijm verse (stoning) in his Sahih, vol. 8, p. 208, chapter of stoning pregnant women).

[2] - Itighadat Saduq, p. 93.

[3] - Awai'l al- Maqalat, p. 53-54.

[4] - Quran, Ale- Imran, verse. 110.

[5] - Quran, al- Baqara, verse. 143.

[6] - Majmua' al- Risai'l, Shaykh Mufid, p. 366.

[7] - Majma al- Bayan, vol. 1, p. 10, quoting from al- Masai'l al- Tirablisiyah, Sayyid Murtiza.

[8] - Tibyan, vol. 1, p. 10.

- [9] - Majma al- Bayan, vol. 1, p. 10.
- [10] - Sa'd al- Su'ud, p. 144.
- [11] - Ajwabah al- Masai'l al- Muhannai'yah, p. 121.
- [12] - Majma al- Fai'idah wa al- Burhan, vol. 2, p. 218.
- [13] - Ala' al- Rahman, vol. 1, p. 25.
- [14] - The Aspect of Shia Belief, p. 167.

\* WAHABISM

Publicity methods of Wahhabis

**36. Question: How do Wahhabis  
propagandize for their school?**

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*Answer:* Wahhabis use various methods to extend their beliefs and thoughts. Some of them are as follows:

1- Confronting the Shia's books

Wahhabis have opposed Shia and their scientific works through various methods; because Imamites deals with proposing scientific discussions more than other Islamic religions. Why are there so many objections to Shia's beliefs? If their sayings are in accord with the truth and other's saying is false, why are they afraid of falsehood? Why do they prevent distributing the Shia's books among youths? Why should a Wahhabi student be expelled from scientific centers, if he has a Shi'ite book in his hand? Why do not they let people of thought decide themselves? Why should Shi'ite books which were presented in the international book exhibition of Egypt be bought and burned by Wahhabis? [1]

2- Distorting books

Distorting the traditional, interpretive and historical books is one of the ways of opposing dissenters by Wahhabis. They distort narrations and words against them.

Muhammad Nuri Dirthawi says that: “distorting and omitting traditions is Wahhabis’ matter of routine; for example, Nu’man Alusi distorted the Tafsir of his father Shaykh Mahmud Alusi, namely *Ruh al- Ma’ani* and omitted the subjects that were disadvantageous to Wahhabis, if it was not distorted, his Tafsir would be considered as an example of Tafsirs”.

Another example is that they omitted the chapter of “*Istighathah*” (seeking help) in *Maghna* of ibn Qudamah Hanbali; because it is considered as polytheism by them, then they published that. They rep r i n t e d *Sharh Sahih* of Muslim with omitting the traditions of Attributes. [2]

3- Using the season of Hajj (pilgrimage)

One of the publicity methods of Wahhabis is taking advantage of the opportunity of Hajj more and more; the season in which hundred thousand Muslim Hajjis gather from around the world, Wahhabis take unfair advantage of this opportunity to extend their thoughts well. They send preachers among pilgrims with various languages and propagate their religion by scientific discussion, giving book and inviting them to their scientific centers in the case of being a scientific person. Recently it has been even seen that they distribute freely Farsi books against Shia among Iranian pilgrims in high circulation, the books written secretly for proving their beliefs and destroying the beliefs of Shia and other Islamic religions.

For example, ten millions and 685 thousands books in 20 living languages of the world (mostly against Shia) have been distributed by the government of Saudi among pilgrims of Allah's House only in the season of Hajj of the solar year 1381. [3]

#### 4- Accusations against Shia

Doctor Abdullah Muhammad Gharib one of the Egyptian scholars writes in his book full of falsities and accusations “Wa Ja’a Dur al- Majus” that:

“ان الثور الخميني مجوسية و ليست اسلامية، اعجمية و ليست عربية، كسروية و ليست محمدية” (4)

“The movement of (Imam) Khumayni is a Zoroastrian, Iranian and Kasravi (attributed to Jewish) movement, not an Islamic, Arabic and Muhammadian movement”.

He has continued rancor and enmity to some extent that he has written:

“نعلم ان حكام طهران اشد خطرا على الاسلام من اليهود، و لا ننتظر خيرا منهم، و ندرک جيدا انهم سيتعاونون مع اليهود في حرب المسلمين” (5)

“We know that the danger of Tehran’s governors is bigger than the danger of Jews to Islam, and no

hope of beneficent is expected of them, and also we know that they will unify Jews and come to fight against Muslims”!

Doctor Nasir al- Din Qafari one of the teachers of the illuminated Medina’s universities has written in the book “Usul Mazhab al- Shia al- Imamiyah”, his PhD’s thesis, that:

"ادخل الخميني اسمه في اذان الصلوات، و قدم اسمه حتى على اسم النبي الكريم، فاذا ان الصلوات في ايران يعد استلام الخميني للحكم و في كل جوامعها كما يلي: الله اكبر، الله اكبر، خميني رهبر، اي الخميني هو القائد، ثم اشهد ان محمدا رسول الله" (6)

“(Imam) Khomeini has put his name in the proclamation of prayers and even preferred his name to the Prophet’s (s.a.w.) name. After that (Imam) Khomeini took the reins of government as the ruler of Iran and all (Muslim) societies, proclamation in the prayers changed in this way in Iran: Allah is the Most Great, Allah is the Most Great, Khomeini the leader; that is, Khomeini is



our leader, then (they say) I testify that Muhammad is the Messenger of Allah”!

While if anyone goes to different cities and mosques of Iran after victory of the Islamic revolution in this country, he will realize that this unfair accusation is a lie. Yes! The truth is that the prayers after saying their prayer recite all together that they declare the leadership of Imam Khumayni (May Allah have mercy on him).[7]

#### References

- [1] - Al- Salafiyah Bayn Ahl al- Sunnah wa al- Imamiyah, p. 680.
- [2] - Rudud Ala Shubahat al- Salafiyah, Shaykh Dirthawi, p. 249.
- [3] - Mayqat magazine, no. 43, p. 198, quoted from Akaz newspaper, dated 11/9/81.
- [4] - Wa Ja’a Dur al- Majus, p. 357.
- [5] - Wa Ja’a Dur al- Majus, p. 374.

[6] - Usul Mazhab al- Shia al- Imamiyah, vol. 3, p. 1392.

[7] - Ali Asghar Rizwani, Salafism and *Answering to the Doubts*, p. 193.

### Wahhabism and the Celebration of Prophet's Birthday

**37. Question: is celebration of Prophet's and saints' birthday considered as worship or innovation?**

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**Answer:** It is evident that the celebration of Prophet (s.a.) and saints' birthday is not considered as worshiping them, because when a

person sets something as God or a god and consider him to effect on his fate and the world and as an object of worship and God, he venerate and prostrate in the presence of Him, whether in speech or in action, these works will be worship. However gathering together for the celebration of prophet's birthday (s.a.) and singing poems and mentioning the virtues and merits of His holiness and praising are not worshiping His holiness. If man knows a little about general rules of Divine Law and religious principles, will not call these actions as worship, it occurs to no Moslem that these acts go for worshiping of Prophets and Imams (a.s.) in mourning and celebrations. Of course these works are for celebration and respect and glorification of Imams (a.s.), but any veneration and glorification is not worship. If this is in this way, any panegyric on reverence toward any person will be worship. Moslems respect and praise each other, mention virtues and merits of each other, stand up in front of each other, commend and admire the heads and the

authorities of their country, if praising and commending are totally worship, all of them will be heathen. It means that this matter is not reserved for glorifying and exalting the Prophet and saints, but rather include all panegyrics and reverences and all of these claims and accusations are in the way that no one performs this celebrations and mourning as worship. Thus these difficulties and objections are unimportant and unacceptable.

The claim of being innovation is not acceptable, because ""innovation"" is that we put a matter down to Lawgiver and religion and claim this work is desirable to Lawgiver or for example it is compulsory or recommended. Whereas there is not such a thing in Divine Law and religious teaching and no evidence can be found for its claim; naturally if there is even any evidence in general way or absolute acceptability will suffice; but if there is nothing as an evidence and still say: this matter is from religion, this would put a matter in to religion, while this is not originally

related to religion, such thing is ""innovation""; but if a person performs an act in the hope that it is desirable to Lawgiver, neither with the claim of desirability of Lawgiver, nor believes that this act is from religion, will not be innovation.

As man also performs permitted acts without believing that this work is desirable to Lawgiver, is not innovation. Also the other acts without claim that this act is desirable from Deity, there is no objection to it. Once in the situation that a special or general or absolute reason is not prohibited would be allowable. For example, celebration for children is not recommended in religious law but it is also not forbidden, so it is allowable and who performs that is not accused of innovation and the like. In celebration and gatherings which hold for commemoration of Prophet (s.a.) and Imams (a.s.), if a person does not intend to consider something recommended or add something in religious law, certainly will not be innovation.(1)

**References:**

1. Taheri Khorram Abadi, Tawhid va Ziyarat, pp. 248-250

**Wahhabies' view point**

***38. Question: what is the Wahhabites viewpoint about construction of mausoleum for graves of prophets and saints?***

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**Answer:** One of the cases that wahhabites are sensitive is the case of `repairing graves and constructing building, sunshade or mausoleum for graves of prophets and saints or other graves. The first one who propounded this case is Ibni Timiah and his popular disciple Ibni Qyam. Ibni Tayyim in Zadalma'ad fi huda khayrul'ibad says:"It is incumbent to ruin monuments which are constructed for graves and placed as idol and

toghoot (devil) and are worshiped (people worship them instead of God).

It is not permissible (legitimate) even one day to allow them (construction) remain after gaining power for their demolition and destruction because these monuments are like Lat and Uzza (two popular idol of period of ignorance) and also they will cause polytheism worse than worshiping idols". (1) He makes no exception in this viewpoint and his utterance includes monuments which are constructed as mausoleum of the prophets because he considers these constructions as origin of a worse polytheism than worshiping idols. Then he continues: "it is incumbent for statesmen and Imam of Muslims to consume the properties which are devoted to (as solemn vow or endowment) these places and idols in Jihad and Muslims interests as The Prophet consumed Lat properties in these affairs. It is also incumbent that Muslims Imam ruin those buildings and mausoleum, divide their lands and leave tracts of

lands to combatants or sell and consume them in Muslims interests .Endowment decree of such monuments is the same because its endowment is null and void and this property is spoiled ,so it will be consumed for Muslims interests” .(2)

References:

1. kashfulartiyab, p. 286
2. Tabarruk wa quboor ,pp. 11-12

### Wahhabies' request of judicial decree from Medina scholars

**39. Question: What is the text of Wahhabites's request of judicial decree for demolition of Baqi' graves?**

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**Answer:** Wahhabites should have laid the foundations for demolition and sacrilege to these



graves for their purpose and for silence of Muslims and putting religious lid on their shameful and disgraceful behavior. They brought the supreme judge of Najd Sheikh Abdullah Bulayhd from Mecca to Medina. He set a question address to Medina Scholars about building Monument for graves and inquired for receiving *Answer*. Certainly when Wahhabites believe in demolition of graves and mausoleum, there is no need for inquiring. They just arranged this show in order to prove their acts permissible in Medina and Baqi'. It is interesting that they had i n s e r t e d Medina scholars' response in the question in order to grantee their aims. It was evident that after a mass murder of Wahhabites and their extermination, plundering of properties, creation of fear and panic in society, coward scholars *answered* this question in a manner to satisfy Wahhabites. Certainly just fifteen Medina scholars *answered* the question and some of them didn't.

The text of question is as follows: What is the opinion of Medina scholars may God increase their knowledge and cognition, about building monument for graves and pointing them as mosque? Is it permissible or not? If not only it is permissible but also it is prohibited and strictly forbidden! Is it permissible or not to ruin them and prohibit praying beside the graves? If monument is placed on an endowed ground like Baqi' and it prevent from using the ground which is placed(as mausoleum and courtyard) under it, whether or not this usurpation will cause tyranny to poor ones and prohibition of their rights and is it incumbent to abolish this tyranny or not?

Fifteen Medina scholars *Answered* the question: Although some of them believed that Wahhabites themselves prepared the *Answer*, text of the *Answer* is as follows: "Construction of monument for graves is forbidden according to scholars' consensus because the available hadith about this case is valid.

So many scholars decreed the necessity of destruction of these monuments invoked to Ali's hadith who stated to Abil Hayyaj: May not delegate you to the affair that The Prophet (s.a.w) ordered and persuaded me? And the truth is that don't remain any effigy unless you destroy it and don't remain any grave unless you make it even and level. Wahhabites with the use of this reply which issued in 1344 Ramedhan found justification for destruction of graves and monuments and in Shawwal eight of that year they commenced destruction of Baqi"'s mausoleums"(1).

References:

1. Motabarrik wa Quboor,pp.15-17

### Wahhabies and destruction of Islamic monuments

**40. Question: What did Wahhabites do with Islamic monuments of Hijaz territory?**

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**Answer:** Wahhabites in the beginning of their movements under the title of defense of monotheism and combat against polytheism commenced attacking Muslims and murdered thousands of female, male, infant, old and young and plundered their properties. Wherever they dominated, destroyed domes and monuments of graves and even their sunshade. They were sensitive and severely insisted on it. Sayyid (descendant of The Prophet) Mohsini Amin writes: "When Wahhabites arrived in Taaif, they destroyed the grave and mausoleum of Ibni Abbas...When they arrived in the Holy Mecca, they destroyed the mausoleums of Abdulmuttalib, ancestor of The Prophet and The

Prophet's uncle Abutalib and divine presence Khadijah (mother of the faithful). They also destroyed place of birth of The Prophet and Fatima Zahra. They destroyed mausoleum and grave of Hawwa in Jaddah. They destroyed whatever mausoleums, monuments, holy shrines and sacred places in Mecca, Taaif, Jaddah and surrounding areas"(1).

After laying siege to Medina, they destroyed the Mosque of Hamzah (sayyid of Martyrs, uncle of The Prophet) and his holy shrine and mausoleum which at that time were located just outside Medina (beside mount Uhud and between graves of Uhud martyrs). After they laid siege to Medina, they annihilated the resistance of people and dominated Medina. They destroyed graves of four Shiite Saint Imams which possessed dome and mausoleum, graves of companions and individuals of early Islam and also of some caliphs like Osman and The Prophet's family in Medina and especially in Baqi'. While all historical monuments and even ruins or a half ruined castle

will be protected and saved as a cultural and national heritage, why Muslims should not maintain the place of birth of the last messenger of God and other historical and Islamic monuments reminding devoted personalities and assistant of The Prophet in early Islam?

References:

1. Kashful Artiyab, p. 55

Standing up against Wahhabies' beliefs by Islamic scholars

***41. Question: How have the scholars of Islam stood up against Wahhabis' beliefs?***

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**Answer:** After appearance of ibn Taymiyah's thoughts, the founder of the school of Wahhabis, by Muhammad ibn Abdul- Wahhab till now, the scholars of Islam including Shia and Sunni have seriously stood up against this sect and written

many books to reject their thoughts. Some of their books are as follows:

- 1- "Aal Saud, Min Ayn wa Ila Ayn?", Muhammad Sakhar, p r i n t e d by Dar al- Qasim;
- 2- "Wahhabism Ritual", Shaykh Ja'far Subhani;
- 3- "ibn Taymiyah Hayatah wa Aqa'idah", Sa'ib Abdul- Hamid;
- 4- "ibn Taymiyah fi Suratah al- Haqiqatah", Sa'ib Abdul- Hamid;
- 5- "ibn Taymiyah and Ali's Imamate", Sayyid Ali Husayni Milani;
- 6- "Ithaf Ahl al- Zaman bi Akhbar Muluk Tunis wa Ahd al- Aman", Ahmad ibn Abi al- Ziyayaf, this book is for rejecting Wahhabism;
- 7- "Akhta' ibn Taymiyah fi Haq Rasul Allah (s.a.w.) wa Ahl Baytah", Sayyid Sharif Doctor Mahmud Sayyid Sabih;
- 8- "Izahah al- Ghay fi al- Radd Ala Abdul- Hayy", Sayyid Ali ibn Hasan Askari, this book is for rejecting the book "Al- Sirat al- Mustaqim" of Abdul- Hayy and there is discussion about mourning for Sayyid al- Shuhada [Imam Husayn] (a.s.);
- 9- "Izahah al- Waswasah An Taqbil al- I'tab al- Muqadasah", Shaykh Abdullah Mamqani;
- 10- "Azhaq al- Batil", Imam al- Haramayn Mirza

Muhammad ibn Abdul- Wahhab Aal Davud Hamdani; 11- “Asl al- Islam wa Haqiqatah al- Tawhid”, Muhammad ibn Abdullah Masudi; 12- “Izhar al- Uquq miman Man’ al- Tawasul bil- Nabi wa al- Wali al- Saduq”, Shaykh Mushrifi Maliki Jazayiri; 13- “I’tirazat Ala ibn Taymiyah”, Ahmad ibn Ibrahim Saruti Hanafi; 14- “A’lam al- Nabil bi Jawaz al- Taqbil”, Abul- Fazl Abdullah ibn Muhammad Sidiq Ghamari; 15- “Akmal al- Sunnah fi Naqz Minhaj al- Sunnah”, Sayyid Mahdi ibn Salih Musawi Qazvini; 16- “Akmal al- Munah fi Naqz Minhaj al- Sunnah”, Siraj al- Din Hasan ibn Isa Yamani; 17- “Al- Ajwabah al- Najdiyyah An al- As’alah al- Najdiyyah”, ibn al- Safarini Hanbali; 18- “Al- Ajwabah An al- As’alah al- Hindiyah”, Nu’man ibn Mahmud known as ibn al- Alusi; 19- “Al- Adilah al- Qat’iyah Ala Adam Mashru’iyah al- Dawlah al- Saudiyah”, Muhammad ibn Abdullah al- Mas’ari; 20- “Al- Arz wa al- Turbah al- Husayniyah”, Shaykh Muhammad Husayn Aal Kashif al- Ghata’; 21- “Al- Istishraq wa Aal Saud”, Doctor Ahmad Abdul- Hamid Gharab, p r i n t e d



by Dar al- Qasim; 22- “Al- Islam al- Saudi al- Mamsukh”, Sayyid Talib Khurasan; 23- “Al- Islam wa al- Iman fi al- Radud Ala al- Wahhabiyah”, Husayn Hilmi; 24- “Al- Islam wa al- Wathniyah al- Saudiyah”, Fahad Qahtani; 25- “Al- Usul al- Arba’ah fi Tardid al- Wahhabiyah”, Muhammad Hasan Jan Sahib Sarhand; 26- “Al- Aqwal al- Marziyah fi Radd Ala Wahhabiyah”, Faqih Atakasm Damishqi Hanafi; 27- “Al- Imamah al- Kubra wa al- Khilafah al- Uzma”, Sayyid Hasan Qazvini Ha’iri, this book is for rejecting Minhaj al- Sunnah of ibn Taymiyah; 28- “Al- Intisar lil- awliya’ al- Abrar”, Shaykh Tahir Sanbal Hanafi, this book is about the permission of seeking blessing from the Prophet (s.a.w.); 29- “Al- Insaf wa al- Intisaf li- Ahl al- Haq Min al- Israf fi al- Radd Ala ibn Taymiyah al- Hanbali al- Harrani”, this book has been written in the year 757 A.H. and a version of that is available in the library of Astan Quds Razawi; 30- “Al- Awraq al- Baghdayah fi al- Jawabat al- Najdiyah”, Shaykh Ibrahim Sarawi Baghdadi; 31- “Al- Ayat al- Bayyinat fi Qam’ al-

Bad' wa al- Zilalat", Shaykh Muhammad Husayn Kashif al- Ghata', a part of this book is for rejecting Wahhabism with the name "Risalah Naqz Fatawi al- Wahhabiyah"; 32- "Al- Ayat al- Jalilah fi Radd Shubahat al- Wahhabiyah:", Shaykh Murtiza Kashif al- Ghata'; 33- "Al- Barahin al- Jaliyyah fi Daf' Shubahat al- Wahhabiyah", Sayyid Muhammad Hasan Qazvini; 34- "Al- Barahin al- Jaliyyah fi Zilal ibn Taymiyah", Sayyid Hasan Sadr Kazimi; 35- "Al- Barahin al- Sati'ah", Shaykh Salamah Azami; 36- "Al- Bara'ah Min al- Ikhtilaf", Shaykh Ali Zayn al- Din Sudani, this book is for rejecting people of discord and disunity, and sect of Wahhabites.[1]

Reference:

[1] - Ali Asghar Rizwani, Salafism and *Answering to the Doubts*, p. 205.

\* DOUBTS OVER IMAM ZAMAN (AJ)

Long Life

**42. Question: can we deny the existence of Imam Zaman, for the occasion of his long life?**

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*Answer:* Imam Zaman –pbuh- was born in the year 255 Hejira. So now his age is up to 11 centuries. It is not difficult to accept the long life of Imam, if you consider the absolute power of God. Those people who have considered his long life as an obstacle in the way of believing his existence and even his birth, actually they are ignorance of the infinite power of God.

God has said about them:" they have not valued Allah with his true value"(1)

In addition, there have been many people who have had long life in former communities and Quran has mentioned about them:" we sent Noah to his nation, and he lived amongst them for a thousand years, less fifty "(2). Nowadays there are people who are working on the

problem of the length of human's life by scientific and remedial methods. It means by solving this problem, the person can live a long time. God can lengthen the life of whoever He will. He has said:" and had he (Jonah) not been among those who exalt (Allah), he would have lingered in its belly till the day they are resurrected"(3).

Can the Al-mighty and Creator God lengthen the life of Imam Mahdi-pbuh- out of favor and beneficent@?! Of course, he can (4).

References:

1. The Cattle (Al-anaam) Sura: 91
2. The Spider (Al-ankaboot) Sura: 14
3. The As-saaffat (Those Who Set the Ranks) Sura: 143 – 144
4. The aspects of Shi"ite's creed, page 260

The Promised Mahdi

**43. Question: What is the opinion of  
Sunnis about Mahdi (a.s.)?**

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**Answer:** Both Shi`ah and Sunnis believe that the Messenger of `Allah (s.a.w.) has given good news about his advent and appearance and said to his companions: “Allah will make him appear on last days.” There are many traditions on these lines that we just mention some of them which are well authorized and authentic with Sunnis:

In Sunnan of `Abu Davud it has been narrated that: “The Messenger of `Allah (s.a.w.) said: ‘If there were to remain in the life of the world but one day, God would prolong that day until He sends in it a man from my household. His name will be the same as my name and his father’s name will be the same as my father’s name. He will fill the earth with equity and justice as it was filled with oppression and tyranny.’”<sup>1</sup>

In Sunnan of `ibn Majah it has been said that: “The Messenger of `Allah (s.a.w.) said: ‘We are the household that God preferred for us the

Other world to this world, and truly the household becomes homeless and suffers many hardships after me until a nation who has black flags rises up from the east and desires for charity but they are not given, so they fight and overcome and they are given whatever they want but this time they refuse to accept it until they leave the government to a man of my household that will fill the earth with equity as it was filled with oppression.<sup>2</sup>

‘Ibn Majah has also said in Sunnan that: “The Messenger of ‘Allah (s.a.w.) said: ‘Mahdi is from us, the household, Mahdi is from Fatima’s children.’ and said: “Mahdi will appear among my nation, if his governing period be short, it will not be less than seven or nine years. And that my nation during his governing will enjoy such divine gifts and live in so much pleasure that has not occurred at any time. Gifts will be so increased and properties will be so stored up that if anybody says: “O Mahdi! Give me”, he will say: “Take it.”<sup>3</sup>

In Sahih of Tirmizi it has been said that: "A man from my household will govern whose name is the same as my name and truly if there were to remain in the life of the world but one day God would prolong that day until he governs." And said: "The world is not finished until a man from my household governs Arabs whose name is the same as my name."(4)

In his Sahih, 'Imam Bokhari has narrated that: "'Ibn Bakir quoted from Yunis from 'ibn Shahab from Nafi` Muwlay Qatadah 'Ansari that 'Abu Horayrah said: The Messenger of 'Allah (s.a.w.) said: 'How will be you if the son of Maryam be appeared among you while your Imam is from yourself.'(5)

In Fath al-Bari, Hafiz says: "It has been handed down by tradition that Mahdi is from this nation and 'Isa 'ibn Maryam will appear and say a prayer behind him."(6)

In Sawa'iq al-Muhraqah 'ibn Hijr Hiythami says: "Traditions in relation to the appearance of

Mahdi are so many and has frequently been narrated.”(7)

Many of contemporaneous narrators have also narrated traditions regarding ‘Imam Mahdi, for example in Al-Aqayid Al-Islamiyah, Sayyid Sabiq who is jurisconsult (mufti) of Ikhwan al-Muslimin has said that: “Belief in Mahdi is from Islamic beliefs that should be confirmed.”

Shi`ites have also narrated so many traditions concerning Mahdi (a.s.) that it has been said about it: “it has been quoted so many traditions in relation to His Highness Mahdi (a.s.) from the Messenger of ‘Allah (s.a.w.) that has not occurred about any other case. (8)

References:

- 1- Sunnan of ‘Abu Davud (2), page 422.
- 2- Sunnan of ‘ibn Majah (2), tradition No. 4082 & 4087.
- 3- Sunnan of ‘ibn Majah (2), tradition No. 4086.



- 4- Sahih of Tirmizi (4), tradition No. 2230 & 2232.
- 5- Sahih of Bokhari (4), page 143.
- 6- Fath al-Bari (5), page 362.
- 7- Sawa`iq al- Mohraqah (2), page 211.
- 8- With truthful people, page 406.

*Taking advantages from the hidden Imam*

**44. Question: how do the people take advantage from the hidden Imam?**

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*Answer:* The existence of the infallible Imam among people and in the community is considered divine favour, because he guides people. It is obvious that if the people accept this symbol of divine favour (Imam Zamaan –pbuh-), they will take advantages from his gracious effects. If not, they will be deprived of the advantages of his existence. And this deprivation

will be as a result of their own acts, neither Imam nor God.

Here we indicate to some of gracious advantages of Imam Zamaan's existence:

First: Being hidden doesn't mean not managing the affairs and not being advantageous for others. Like as one of favorites of God, Khezr and the presence of interlocutor Musa turned to and travelled with him. For preventing of cruelly occupation of ship by the king, Musaa bored through the ship -which possessed to the needy-. The ship's possessors were not aware of his act, because they would have prevented him. He reconstructed that wall to save the treasure of those two orphans. So the Hidden Imam does these kinds of acts every night and day, and there is not any problem.

There are narratives implies that Imam Zamaan – pbuh- participates in pilgrimage, performs pilgrimage rituals, talks to people, and attends in the assemblies.

And also he helps the helpless people and visits the patients and sometimes he solves the problems of people himself, nonetheless, they do not know him.

Second: Although all of people cannot have relation him, the elites can. And there are narratives indicate to the authenticity of the mentioned sentence. There are some special confidants from community who are competent to visit him, consequently the people takes advantageous from his existence by them.

Third: By rational computations and social experiences, it has been proved that believing to the existence of a live leader (Imam) has a deep effect in the maintenance of system of prophecy, of course when there is – easy or difficult- way to have relations with this leader (Imam). However there are advantages in believing to the leader (Imam). There is no problem with the society in which the leader directly takes the responsibility of leadership and is among people. But it is

important when the leader, for some reasons, is far from society, its people believe in his survival and his return. This kind of believing in the leader has great effect. Later we will refer to it.

In history, there have been nations and communities in which have been revolutions. It has been proved that when the leader is alive, even he does not have any authority, the organizations and establishments survive. But when he passes away, there will be anarchy and insurgency.

The story of Ohod battle is the best example for this matter that the existence of leader leads to the maintenance of prophecy and association of followers. During fighting, someone raised his voice –purposely or not- and said: "Mohammad is killed". This word and news spread while Muslims were fighting against the aggressors. They heard this news and it led to the disorder lines of soldiers. They deserted the battlefield and fled. Some of those even had the thought of joining to

the enemy. When the news was denied and Muslims were assured that their leader is safe and some of them saw messenger of God –S.A-themselves, they gathered again and after surrounding him, started to fight against enemy.

The holy Quran has said about this truth:" Muhammad is not except a messenger; messengers have passed away before him. if he dies or is killed, will you turn about on your heels? And he who turns on his heels will not harm Allah a thing. Allah will recompense the thankful"(1)

During war, some of volunteer soldiers, in spite of the invasion of enemy, try to keep the flag up and to throw the other side's flag and so does the enemy. Because the raised flag makes the soldiers hopeful and encourages them to more striving. The role of the leader in the army is like the mentioned-flag. –Considering the leader is alive and the flag is raised- Although calm and quiet, stimulate soldiers to more hope and

endeavor. But when all of them hear about the death of commander, regardless of the greatness of the army, they suddenly will lose all of their hope.

When the head of a group or country is alive –it makes no difference whether he is on a trip or asleep- it makes its people to have calmness, peace and discipline. But the news of his death makes everybody disappointed. Based on the belief of shi"ites in the aliveness of Imam Zaman –pbuh-, though he is hidden, they do not feel alone. They always wait and have long for his return. The effective anticipation for him boosts the hope of his manifestation. And the mental effect of this matter and readiness for that great revolution among people is obvious.

So if that leader (Imam) does not exist and people waits for his birth in the future, the situation will be different.

Another matter in this regard:

Based on the belief of all of Shi"ites to which have been referred in narratives and religious sources, Imam Zaman –pbuh- attends to his followers and is conscious of their situations, according to the divine inspiration. And based on the narratives, he becomes aware about their (followers) words, deeds and acts every week.

This matter causes all of followers to be in a permanent readiness and it makes them to be more careful about their deeds. The educative effect of this way of thoughts is irrefutable. (2)

References:

1. The Al-A-Imran (Family of Imran) Sura: 144
2. The aspects of shi"ite"s creed, page 263

\* DOUBTS OVER INTERCESSION

Meaning of intercession

**45. Question: what is the meaning of  
intercession?**

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**Answer:** intercession means that divine mercy, salvation and grace is bestowed on people by the good men of Allah and His chosen servants and it isn't unusual. As divine guidance which is one of His graces is given to people by prophets and holy books in this world, Divine salvation will be given to sinners by the same way on the Day of Judgment and it is not unusual that He gives His salvation to people by His servants on that day because He has made their prayers as a way of being forgiven in worldly life and indicated it in the Holy Quran: "They said: o our father! Ask forgiveness of our faults for us, surely we were sinners.

He said: I will ask for you forgiveness from my Lord; surely He is the forgiving, the Merciful."(1)  
(2) This matter is not restricted to his highness Jacob; the holy Prophet (s.a.w.) was also one of the people whose prayer for sinners was



accepted by Allah: "...and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah oft-returning (to mercy), Merciful."(3) Or in another verse He says that: "...and pray for them, surely your prayer is a relief to them..."(4) it can be realized that divine salvation will be bestowed on people both directly i.e. without someone who acts as a mediator and indirectly.

This fact will be clearer if we believe in this matter that prayer especially prayer of righteous people will affect the system of cause and effect and cause is not confined to sensory causes but there are some causes in the universe which are beyond our senses. Allah says that: "I swear by the angles that violently pull out the souls of the wicked. And by those who gently draw out the souls of the blessed. And by those who float in space.

Then those who are foremost going ahead. Then those who regulate the affair"(5) and swears by these prudent managers, so what are these prudent managers? Are they confined to material and natural elements or not? Ali (a.s.) has interpreted them as powerful angels who Allah has made them responsible for managing the affairs of the universe and they work with His permission. As it is necessary for us to have faith in these prudent managers, although we are not aware of the manner in which they work, it will be necessary for us to have faith in the effect of the prayer on attracting divine salvation and getting rid of punishment, although we are not aware of the manner in which it works.

Believing in intercession of the good men is a hope for enjoying divine mercy, forgiveness and grace. Islam has provided some opportunities for regretful sinners to make them turn their faces to Allah and cover the way of their perfection confidently. One of these opportunities is repentance and asking forgiveness. Another is

interceding for sinners which includes them according to the verses of Quran and tradition and religious norms, gives them hope, prevents them from being disappointed and makes them joyful.(6)

References:

1. Joseph, verse: 97
2. Joseph, verse: 98
3. Women, verse: 64
4. Repentance, verse: 103
5. Those Who Pull Out, verse: 1-5
6. The aspects of Shi'ite's creed, pp.89-91

Need for an Intercessor

**46. Question: Why doesn't God directly forgive the servants' sins? And why**

*there is a need for an intercessor  
and a mediator?*

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*Answer:* in reply to this question we refer to two matters:

1. The Exalted God has created the world perfectly, “الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ” who perfected everything he created” [1]. The world has been created based on the cause and effect system, in order to provide the humans with guidance, development and gradual perfection, and the people’s requirements are granted based on ordinary causes. God’s spiritual blessings, like guidance and forgiveness are granted according to a special system, and based on God’s wisdom; these affairs are granted by certain causes and means. As we cannot ask the following question concerning the material world that why God has made the earth brighten by the sun and has not directly done it, Himself?, we cannot either ask this question concerning the invisible world that why God forgives His servants by the mediation

of Divine saints? For this reason, God has admonished the sinners that besides asking God for the forgiveness of their sins, they should go to the Prophet (s.a.) and ask him to seek God's forgiveness. It has been mentioned in Quran that,

“ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

: if, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the messenger had asked for forgiveness for them, they would have found Allah the turner, the most merciful.”[2]

2. Another reason is that God has intended that the prophets and saints be honored with granting the capability of intercession to them. Acceptance of the supplications and requests of the saints is considered as a kind of honoring them. God's saints, good-doers, heaven angels and bearers of the throne are those who have passed their life obeying God and have never

gone astray while obeying Him, so they are worthy of veneration and there isn't any veneration better than this matter that their supplication for the servants being worthy of divine grace be *Answered* by God.[3]

References:

1- Sajdah Sura, 7

2- Nisa' Sura, 64

3- Salafi and *Answering to doubts*, p. 466 and 467

Mediation of the passed away saints

**47. Question? Is seeking mediation (Tawassul) of the passed away saints considered to be mediation of non-existence people?**

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**Answer:** No, it isn't. Because there are numerous proofs in Quran proving that when someone dies there will be appeared some worlds (facts) for him, which were unseen to him during his life time. God has said in this regard,

“فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ:

Therefore, we have now removed your covering.

Today your sight is sharp”[1], “

سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ:

do not say that those killed in the way of Allah are dead, they are alive, although you are unaware.”[2], and this one,

“وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

: You must not think that those who were killed in the way of Allah are dead. But rather, they are alive with their lord and have been provided for” [3]. The following has also been mentioned in Sahih of Muslim: “the Prophet (s.a.) went to Qalib Badr (a place where dead bodies of the idolaters’ troops were located) and said to the dead bodies of idolaters, “we found what our God promised us to be true. Did you find your gods’ promises to be true, as well?” it was said to the Prophet (s.a.), “Do you ask the dead people to *Answer* you?!”, “they can hear better than you”[4], the Prophet (s.a.) *Answered*. Ghazali, one of the great men of Shafi’i school of law has said, “some people believe that death is end of existence, while it is the misbeliever’s belief” [5] Since it is proved that a dead person is able to hear the same as the alive ones, there will be no problem if you ask him for something and seek the mediation of him, because the Prophet’s companions (Sahabah) used to do that and if seeking the mediation of other than God had



been considered as polytheism, they would have prohibited doing that undoubtedly.

Here we mention some examples in this regards:

Bayhaqi [6] and ibn Abi Shaybah have quoted with authentic documents and it has also been quoted from Ahmad ibn Zayni and Hallan that: "During the time of 'Umar's caliphate, the people were threatened by drought. One day Bala ibn Harath went to the Prophet's grave and said, "O Prophet (s.a.), ask (God) to grant your people rain, who are exposed to death (because of starvation and drought)" [7].

It is known that Bilal was a friend and companion of the Prophet (s.a.) for a long time, who used to take the orders directly from the Prophet (s.a.), so if calling upon the Prophet (s.a.) and seeking the mediation of him had been polytheism, Bilal would have never done that, whereas if he had done that, other Companions would have prevented him. In conclusion, this matter is the most firm reason for the permission of the

mediation of the Prophet (s.a.). Bayhaqi has also quoted from 'Umar ibn al-Khattab that the Prophet (s.a.) said, "When Adam committed a sin said, "O God, I ask you to forgive me by the veneration of Muhammad (s.a.)"" [8].

So, if mediation of the Prophet (s.a.) had been polytheism and unlawful, his holiness, Adam (a.s.) would have never done that. There is another narrative: when Manthur Dawaniqi went to perform pilgrimage (Hajj), went to the Prophet's grave, as well. Then he said to Ma'ilk[13], the leader of Maliki school of law, "O Abu 'Abdullah, do I stand towards the Qibla and pray God or turn my face towards the Prophet's grave?, "why do you turn your face away from the Prophet (s.a.), who is your and your father, Adam, mediator to God? Turn your face towards him and ask him to be your mediator, God will accept his intercession for you, because He has said,

“ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

: if, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the messenger had asked for forgiveness for them, they would have found Allah the turner, the most merciful” [9] [10] this phrase “(he is your and your father, Adam, mediator to God” [11] is not only a firm reason for the permission, but the desirability of mediation of the Prophet (s.a.).

Darimi has quoted from Abu al-Jawaz in his Sahih that he said: “Since the people of Medina were threatened by a severe drought, they went to ‘Ayisha and complained to her about their difficulties. She said to them, “Go to the Prophet’s grave, look at it and open a window in the direction of the sky by your look so that there is no curtain between the sky and his grave (asks him to intercede with God for you)”, they went and did it. In conclusion, it started raining, the

plants grew, the camels got fat (because of plenty forage) and became savaged. That year was named the year of “plenty” [12].[13]

References:

[1]- Qaf Sura, 22

[2]- Baqarah Sura, 154

[3] -Al-e- Imran Sura, 169

[4]- Abu ‘Abdullah, Muhammad ibn Isma’il Bukhari Ja’fari, Sahih Bukhari, vol. 1, p. 463 chapter 85

[5]- Abu Hamid, Muhammad ibn Samad Qazali Ihya al-‘Ulum, vol. 4, p. 493, chapter 7, the part of saying the death’s truth

[6]- Bayhaqi, Sunan al-Kubra; ibn Abi Shaybah, al-Musnaf, vol. 7, p. 471, (Tab’ Dar al-Fikr, Bayrut 1409 A.H. and Ahmad ibn Zayni Hallan Sirah)

[7]-Al-Durr al-Sunnah p. 18 “ يا رسول الله استسق لامّتك ”  
فانهم هلكوا: O Prophet (s.a.), ask (God) to grant your

people rain, which are exposed to death (because of starvation and drought)”

[8]-Samhudi Khulasah al-Kalam, p. 17, (p r i n t e d in Egypt 1305 A.H.) and Tabarani, al-Mu’jam al-Kabir vol. 9, p. 18

[9]-He is Malik ibn Anas ibn Malik ibn Ghayman ibn Khathil ibn ‘Amr

[10]- Nisa Sura, verse 64

[11]-Khulasah al-Kalam p.17

[12]-Khulasah al-Kalam p.17

[13]- Sunan Darimi vol.1 p.43 and 44 chapters: Ma Akrama-laha Ta’ala Binabiyah Ba’d Maotahu

Asking other than God for doing something is not polytheism

**48. Question: Is asking other than God for intercession polytheism, according to this verse: “ فَلَا تَدْعُوا مَعَ ” فَلا تَدْعُوا مَعَ ” so do not call to anyone else, other than Allah” [1]?**

**Answer:** at first we should clarify the meaning of supplication. It has two meanings; one of them is general and lexical and another is special and admitted by usage.

Calling is the lexical meaning of supplication, and this meaning has been used several times in the Quran, here we mention this noble verse which is the saying of his holiness Noah:

“ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

"My lord, " said he, "night and day i have called my nation, but my call has only increased them in running away" [2]

Traditionally speaking, we say that he has invited me –invitation is derived from the root of supplication- or we say that he has called me and invited me to the party, companionship, argumentation or discussion. All of these are supplication. It has been said in another verse of Quran that:

“لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

: Do not hold Apostle’s calling (you) among you to be like your calling one to the other”[3], it means that do not call the Prophet (s.a.) the way you call one another, but call him respectfully. This kind of using this word (calling) is not definitely considered as worship, it is also true when people ask one another for something and here supplication means asking, as well. After mentioning the previous verse, Raqib has said in addition to the meaning of supplication that: “و

دَعَوْتَهُ إِذَا سَأَلْتَهُ وَ إِذَا اسْتَعَاذْتَهُ and you called someone, when you ask him a question or help”, here <

> دَعَوْتَهُ means "I called him", and < اسْتَعْنَيْتَهُ means when you request someone to do something for you or you beg him to avoid doing something, so this is imploration and supplication, but not worship.

Therefore asking someone for something, including calling, asking a question and imploration (which is asking someone for something with begging), will be considered as calling and supplication, not worship, if not we can say that his holiness Noah (a.s.) has worshiped his tribe. Aside from the lexical meaning, supplication has a special meaning, in which supplication is considered as worship, and it is when a person stands before the Creator and the Provider God and calls upon Him, while he believes that only God can manage the affairs and intervenes in them, and asks Him for something.

Asking God for something is a kind of humbleness before He who is the Creator, the



Provider and the Governor of the world. Although this kind of supplication is considered as worship, it doesn't mean that all of supplications are considered as worship, unless the one that is performed out of humbleness before the Creator, the Provider and the Governor God, by the person. The idol-worshippers used to pray before the idols and so did the other idolaters before their objects of worship, and their supplications were considered as worship because they regarded their idols as their Gods.

References:

[4]-Jin Sura, 18

[5]-Noah Sura, 5 and 6

[6]-Al-Nur Sura, 63

Mediation of the Prophet according to the  
Companions' life story

**49. Question: Is this claim of Wahabites true that the companions of the Prophet (s.a.) disbelieved in mediation (Tawassul) of the Prophet (s.a.)?**

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**Answer:** By referring to the history and the books of Tradition, the opposite of the sayings of Wahabbites will be proved, they believe that: "supplication and imploration towards the Prophet's grave were performed by none of the Companions, Successors (Tabi'in) and their followers". For example, we mention some of narratives of Samhudi, one of Shafi'i scholar's frombook of Wafa' al-wafa' Bil-Akhbar Dar al-Mustafa:

1. There was a drought during the caliphate of 'Umar. A man came to the Prophet's grave and said, "O Prophet (s.a.), pray for your people and ask (God) for the rain because they are exposed

to death”, then the Prophet (s.a.) came to him in his dream and told him, “Go to ‘Umar, give my greetings and good tidings to him that they will granted the rain”. Then Samhudi has said, “it can be realized that when the Prophet (s.a.) is in the intermediary world, it is possible to ask him for something and it is not an impossible matter, because he is informed of the request of the people, so there is no problem if someone asks him for the rain or something else after his death” [1]

2. Samhudi has quoted from Hafiz Abu ‘Abdullah Muhammad ibn Musa ibn al-Na‘man with a document which ends in Ali ibn Abi Talib (a.s.) that three days after burying the Prophet (s.a.), an Arab man came from out of Medina (to his grave), poured some of its dust on his head and said, “O Prophet (s.a.), we heard what you said. Whatever we asked you, you received from God. This verse has been revealed upon you:

“وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ  
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

: if, when they wronged themselves, they had come to you and asked Allah for forgiveness, and the messenger had asked for forgiveness for them, they would have found Allah the turner, the most merciful”, now I have wronged myself and come to you for the forgiveness of my sins ”  
[2]

At the end of eighth chapter, the writer of Wafa’ al-Wafa’ has narrated several events –around sixteen- concerning asking the Prophet’s grave (s.a.) for something, based on which it can be perceived that asking the Prophet’s grave for something or pleading it, has been one of the common acts done by the Muslims and he has said, “imam Muhammad ibn Musa ibn Na"man has written a book under the title of “Misbah al-Zalam Fil-Mustazghithin Bikhayr al-Anam in this regard” ”[3].

The mentioned events (narratives) can be discussed under these conditions: either they are all true or some of them are true and others are false, and either the matter of asking the Prophet's grave and pleading to it is true but the acceptance of their requests and their asking is unreal and false or some of their requests are accepted and others are unreal and false, but all the conditions include the basis of pleading and asking for something.

There is another probability in this regard; all of the mentioned narratives were false and unreal; they neither had asked (the Prophet) for anything nor their requests had been granted. So based on these probabilities and assumptions, it is proved that asking the Prophet (s.a.) for something or pleading to him was regarded as a common act among the people. But the first, second, third and fourth probabilities shows that there was a basis of pleading to the Prophet and asking him for something in all of the mentioned events or some of them, and if it had been an illegal or

immoral act, the Muslims would have prohibited doing that and it wouldn't have been prevalent.

But according to the fifth probability concerning the falseness of all the narratives and events, it can be perceived that the act was not considered to be polytheism, infidelity, unlawfulness or innovation (Bid'ah), because the liars and the forgers wouldn't narrate something leading to their invalidity in the public's view, proving their polytheism and infidelity, and attributing illegal innovation to them in the Muslims' view. For example, if it be a forged narrative that, "I sought the mediation of the Prophet (s.a.) for illness, hunger and poverty, and the Prophet (s.a.) granted my request", the polytheism and infidelity of the forger will be proved, while no one will do the same to prove his own polytheism and infidelity. So if someone wants to forge these narratives, it will be necessary for him that pleading to the Prophet (s.a.) and asking him for something be not unlawful and innovation in the Muslims' view, and if there is someone quoting

such narratives, it can be realized that he has intended to prove his nearness to the Prophet (s.a.) and acquire reputation in public's view. [4]

References:

[1]- Wafa' al-Wafa' vol. 47 p. 1374

[2]- Wafa' al-Wafa' vol. 47 p. 1374

[3]- Wafa' al-Wafa' vol. 47 pp. 1379-1387

[4]- Supplication and Mediation (Tawassul), pp. 57-60

Mediation of the Prophet (s.a.) during his life time

**50. Question: Is there any narrative referring to the permissibility of seeking mediation (Tawassul) from the Prophet (s.a.) during his life time?**

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**Answer:** there are numerous narratives referring to the mediation of the Prophet (s.a.) during his life time and here we mention some of them:

It has been quoted from 'Uthman ibn Hunayf that one day a blind man came to the Prophet (s.a.) and told him, "asks God to heal me". "if you wish I will pray for you or if you wish I will delay it, and this is better for you ", the Prophet (s.a.) Answered. That man said, "Pray for me, please". Then the Prophet (s.a.) told him to perform ablution (Wuzu), two Rak'ah prayers and pray as the following, "O God, I ask and call upon you by



the mediation of Muhammad (s.a.), our Prophet, and the Prophet of blessing.

O Muhammad, I call upon God about my needs by your mediation so that you grant my request. O God, accept his intercession for me and assign him as my intercessor". 'Uthman ibn Hunayf added, "I swear to God that we didn't separate and our conversation lasted until that man came to us as he had never been blind"[1]. Tabarani in Jami' al-Kabir, Hakim in Mustadrak, Bayhaqi in Dala' al-Nubuwwah and ibn Hayyan have quoted the following from the Prophet (s.a.): when Fatimah Bint Asad, Amir al-Muminin's mother (a.s.) died and the grave was prepared for her to be buried, the Prophet (s.a.) said,

“اللّٰهُ الَّذِيْ يَحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ اغْفِرْ لَأُمِّيْ فَاطِمَةَ بِنْتِ  
أَسَدٍ وَ وَسِّعْ عَلَيْهَا مَدْخُلَهَا بِحَقِّ نَبِيِّكَ وَ الْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِيْ

: God is the One who gives life and death, and is alive and never dies, (I ask You) to bless Asad's daughter, Fatimah and grant her a dignified

status in heaven her statue by means of Your prophet and Your previous prophets”[2] Sayyid Ahmad Zayni Dahlan has written in al-Durr Sunniyyah Fil al-Radd ‘Alal-Wahhabit book, “ibn Abi Shaybah has quoted this narrative from Jabir and ibn ‘Abdul-Barr has also quoted it from ibn ‘Abbas and Abu Na’im”[3]. It can be realized from this supplication that it is possible to seek mediation from both of alive people and dead ones and the Prophet (s.a.) is considered as the alive person and his previous prophets are considered as the dead ones.

It has been said in Khulasat al-Kalam, “this tradition has been quoted by Tabarani in his Jami’ Kabir and Awsat, ibn Hayyan and Hakim, and they have considered it as an authentic tradition [4]”

Bukhari in his Sahih and ibn Athir in Asad al-Ghabat Fi Ma’rafat al-Sahabah book have stated that during the time of drought, ‘Umar ibn al-Khattab used to ask (God) for the rain by the mediation of ‘Abbas ibn ‘Abdul-Mutallib and say,

"O God, in the past time we sought the mediation of our prophets (a.s.) to ask You (for the rain) and You granted us the rain. Now we seek the mediation from our Prophet's uncle for the rain. Then God granted them the rain" [5] it can be realized from this historic narrative that several times the Prophet (s.a.) has been considered as an intermediary to God and this word "كُنَّا نَتَوَسَّلُ" used to seek mediation" refers to the continuation (of an act) and seeking mediation from the Prophet's uncle, 'Abbas proves the permissibility of this matter. Based on the outward of the supplication, the caliph has been in charge of praying and when he prayed and it started raining, he said,

"هَذَا وَاللَّهِ الْوَسِيلَةُ إِلَى اللَّهِ"

: I swear to God that he is a intermediary to God".

Qastalani has written that when 'Umar asked (God) for the rain by seeking 'Abbas's mediation, he said, "O people, the Prophet (s.a.) regarded

‘Abbas as his father, so obey him and seek his mediation”. This act specifies the matter of mediation and nullifies the claims of those who have definitely prohibited seeking mediation or have confined that to the Prophet (s.a.), because mediation of other than the Prophet (s.a.) has been sought[6], besides mediation of ‘Abbas has been considered as a kind of mediation of the Prophet (s.a), because ‘Umar said in his supplication, “we seek the mediation from the Prophet’s uncle”, it means that (he seeks the mediation from) the one who is honorable and high-ranking by God because of his nearness to the Prophet (s.a.), as if he says, “because he is the Prophet’s uncle, we seek mediation from him”.[7]

#### References:

[1]-Musnad Ahmad ibn Hanbal, vol. 4 p. 138, ‘Uthman ibn Hunayf tradition (with a slight difference)

[2]-Kashf al-Artiyab, p. 265 and Wafa' al-Wafa', vol. 4, p. 1373

[3]-Quoted by Ja'far Subhani, Wahhabite school of law, p. 159, and Wafa' al-Wafa' vol. 4, p. 1373

[4]-Wahhabite school of law, p. 159

[5]-Sahih Bukhari, vol. 2, p. 34, Bab al-Istisqa'

[6]-Al-Mawahib al-Laduniyah vol. 3, p. 380

[7]-Supplication and Mediation book, p. 115, 120 and 125

### The denial of polytheism in pilgrimage of graves

**51. Question: Is showing respect for the graves of the prophets and saints polytheism?**

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**Answer:** First, showing respect for the graves of the prophets and saints is considered as

commemoration of and respect for Signs of God.  
As Almighty God states in the holy Quran:

"و من يعظم شعائر الله فانها من تقوى القلوب". (1)

"and whoever respects the Signs of Allah, this surely is (the outcome) of the piety of hearts". And there is no prohibition against that, except for some kinds of respect, such as: prostrating on graves and performing prayer for them and any kind of respect with the intention of worshipping, not just for respect and love.

Second, any kind of showing respect and revering is not worship and is not caused polytheism or it is not illegal, but showing respect for someone is worship if he is considered as God which in this case, showing respect for parents, great people, masters, governors, princes must be also worship and it will be polytheism, therefore showing respect for whom God has given them high ranks, like: prophets, saints, scholars, righteous people is not worship. Because God has respected them and we should also respect them, so it is a kind of

showing respect for God, such as respect for parents and religious-brothers, because God has ordered us to respect them and stated:

"و اخفض لهما جناح الدل من الرحمة و قل رب ارحمهما كما ربياني صغيرا". (2)

"And make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little".

Therefore, showing respect for Ka'bah is for this reason that it is God's house and Masjid al-Haram, Rukn, Maqam, al-Hajar al-Aswad, al-Safa and al-Marwah, Mena and Msh'ar, Arafat and etc, are respected for this reason that they are related to God, if showing respect for graves of the prophets and saints is polytheism, showing respect for these places or these people should also be polytheism.

Not only showing respect for prophets and saints and righteous people is not polytheism during

their life, but also according to verses and narrations, it is acceptable and showing respect and revering them is desirable after their death and it is preferable to do that, because their dignity has not been lost by death. Malik had a discussion with Mansur Dawanqi in the holy shrine of the Prophet (s.a.w.) in which he said that:

"ان حرمة النبي ميتا كحرمة حيا"

"Respecting Prophet (s.a.w.) after his death is like respecting him during his lifetime". (3)

As Wahhabites say: "We believe that the Prophet (s.a.w) has a life in purgatory better than the life of martyrs which has been stated in Quran, because his holiness is the best of martyrs". (4)

If these kinds of showing respect for Signs of God had been worship and caused polytheism, God would have never ordered people to do them and would have not assigned them as Muslim's duty. Therefore showing respect for graves of



prophets and righteous people because they are their burial places will never be polytheism and worship.(5)

References:

1. Quran, Al-Hajj, verse 32.
2. Quran, Al-Isra, verse 24.
3. An Explanation of Shiite beliefs, vol. 3, p. 61.
4. Wasail al-Hadiyyah, p. 41, according to the narration of Kashf al-Irtiyab, p. 110.
5. Tahiri Khurram Abadi, Tawhid wa Ziyarat, pp. 87-90.

Consensus on destruction of graves

**52. Question: Is there any consensus on prohibition of constructing mausoleum?**

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**Answer:** At first we should say, Shiite scholars have different viewpoints from Sunnite ones about consensus. We consider consensus as a proof while it is on the authority of Infallible Imam (virtuous imam) but in Sunnite viewpoint, consensus has innate validity and their reason is the sentence which is attributed to The Prophet who stated:

“My nation don’t reach consensus on the wrong issue”.

Now we should notice what is Wahhabites viewpoint about consensus or this claim mean Muslim jurists and scholars reach consensus or the purpose is consensus of all Muslims .It means Muslims believe practically that construction of

mausoleum is prohibited by Islamic laws .Each type of consensus they mean have some problems. If they mean scholars have given judicial decree in jurisprudential and traditional books, it is not something more than a claim because some of the Sunnite scholars have different viewpoints .In the book *Alfiqh 'alalmadhahibil arba'i* is stated so :”It is undesirable that graves be surrounded by room, dome, school, mosque or wall”.(1)

As you see there is no speak about prohibition and no viewpoint indicating disagreement is mentioned in conjunction with the basis of monument for graves. This example shows there is no consensus between scholars and jurists about prohibition .But if Wahhabites purpose of consensus is that Muslims don't construct(mausoleum)for graves ,we should say :Muslims approach have been contrary to the tack until the period of Abdulwahhab and Wahhabites ' movement of taking measures for

destruction of graves ,invasion, murder ,plunder in Hijaz ,Najaf ,Iraq and other Islamic territories .

Shiite and Sunnite constructed dome, mausoleum or at least sunshade and room for graves of the Prophets and Saints. There was also sunshade and monument for graves of The Prophets and pious men before Islam. Graves of The Prophets Abraham, Isaac, Jacob, Joseph (in Jerusalem) and graves of The Prophets Hood, Salih, Yoonus, Dholkafl (in Iraq) and grave of Hawwa (in Jaddah) had monument. After Islam was the same. Grave of Aboo Hunayfah in Baghdad still has dome and mausoleum .Malik's grave in Baqi' and Shafi'I 's one in Egypt has dome and mausoleum .Station of Raasulhusiyn and grave of divine presence Zaynab in Egypt as quoted has dome and mausoleum. While there are little Shiite in Egypt, a large number of sunnites make pilgrimage to that holy mausoleum and also Holy shrine of the divine presence Zaynab in Syria. Graves of Infallible Imams in Baqi' have had courtyard.

Graves of Ibni Abbas and the Prophet's Ancestor, Abdulmuttalib, Abootalib and Khadijah in Abootalib cemetery in Mecca have had monument. Generally in Egypt, Arabia, Iraq, Turkey, Iran and all Islamic territories, graves have been honored and had sunshade, monument, dome and mausoleum. So Muslims didn't believe in illegality and nonexistence of monument for graves, but also they honored graves of The Prophets and Saint Imams , put some signs on them and constructed monument.

In Islamic territories, Islamic scholars connived at this affair about thirteen hundred years and they didn't prohibit a vice in the level of idolatry and polytheism. If this affair (construction for graves) was illegal, why the second caliph regarding his severity as soon as his arrival (like Wahhabites) didn't destroy dome and mausoleum of The Prophets while conquered Jerusalem and Damascus?(2)

References:

1. Alfiqh 'alalmadhahibil arba'i, p,1 and 536
2. Tabarruk wa qoboor, pp.11-12

Sunni consensus about the legality of visiting the Prophet's (s.a.w.) grave

**53. Question: What is the viewpoint of Sunnis about visiting the Prophet's (s.a.w.) grave?**

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**Answer:** Many Sunni scholars are unanimously agreed about legality and recommendatory of visiting the Prophet (s.a.w.).

Some examples are as follows:

1- Samhudi has quoted from Taqi al-Din Sabki that he said: "there is a general consensus about both quoting - all have narrated it - and doing that." He has stated the statements of Sunni scholars in detail and said that: "visiting the Prophet's

(s.a.w.) grave pleases God” (Qurbah ila Allah). قربة الى الله

2- Samhudi writes: Hanafite jurists and scholars have said: not only visiting the grave of the Prophet (s.a.w.) is the best of recommended acts but also it can be considered as an obligatory act. Malikiyah and Hanbalite scholars have also confirmed this matter. Sabki has quoted their narrations in his book which is about pilgrimage (Ziyarah), but because there is a general agreement, it is not necessary to mention them.(11)

3- Abi Hunayfah has written in the margin of the tradition of “pilgrimage of the Prophet's grave (Ziyarah Qabr al-Nabi)” narrated by Fazil Lanuwi in Sharh al-Muwatta that:

“Correctly, there is a general consensus among the scholars that pilgrimage of the Prophet's grave is the best of recommended and legal acts.

Anyone opposing its legality is an astray one and misleads the others".(12)

4- Samhudi writes in Wafa al-Wafa that: Ayaz has said that:

"زيارة قبر پیامبر (صلی الله علیه وآله) سنته بین المسلمین مجمع علیها و فضیلة مرغوب فیها""(13)

"Visiting the grave of the Prophet (May Allah salute him and his descendant) is a tradition among Muslims and there is general agreement about doing that and it is a good action which have been recommended".

5- A narration has been written in the book: al-Fiqh ala al-Mazahib al-Arba"ah which includes issues about the four legal schools that they have a consensus:

"زيارة قبر پیامبر (صلی الله علیه و آله) افضل المندوبات و ورود فیها احادیث""(14)



“Visiting the grave of the Prophet (May Allah salute him and his descendant) is one of the best recommended actions and some narrations have been quoted about that”.

Therefore, Sunni scholars have a general agreement about legality of visiting the grave of the Prophet (s.a.w.), how could it be possible that there is a general agreement about this matter but Ibn Timiyah and the others have rejected it?(15)

References:

- 1- Wafa al-Wafa, vol. 4, p. 1366.
- 2- Sanad Abi Hunayfah hashiya Hadith Ziyarat Qabr al-Nabi, p. 201
- 3- Wafa al-Wafa, vol. 4, p. 1362.
- 4- al-Fiqh ala al-Mazahib al-Arba"ah, vol. 2, p. 590.
- 5- Tahiri Khurram Abadi, Tawhid wa Ziyarat, pp. 71-75.

### Quran and Permit for Visiting the Graves of Believers

**54. Question: Is there any verses in Quran indicating a permit for visiting tombs of believers?**

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**Answer:** it is induced from the verse which forbids standing by hypocrite's grave and saluting and blessing them that the act (visiting the grave of believers) is not only allowable, but also was in the way of life of Muslims and act of Prophet (s.a.). Because if it had been nothing about believers and Prophet (s.a.) had not attended the graves of believers and Muslims, the prohibition would have been nonsense.

This is the forgoing verse:

و لا تصل على احد منهم مات ابدا و لا تقم على قبره انهم كفروا بالله  
و رسول و ماثوا و هم فاسقون(1)

""And never offer prayer for any one of them who dies and do not stand by his grave; surly they disbelieve in Allah and His Messenger and they shall die in transgression.""

It is used from the phrase about hypocrite ""do not stand by his grave"" that this act is admirable for non-hypocrites and it is clear that the purpose of standing is not just standing, for example if a person pauses or stands by a hypocrite's grave to look at the stone and its geometric figure of grave or he is standing there and speaking to his friend or for other reasons, but the purpose of standing is for respecting and seeking mercy and forgiveness for owner of grave. This is the reason not only that there is no objection for non-hypocrites, but also seeking mercy and forgiveness for believers is desirable and worthy.

Many Sunni commentators have considered the purpose of ( لا تقم على قبره ) ""Do not stand by his grave"" as general rule and said:

(لا تقم على قبره لا دفن او للزياره و للدعا)

""Do not pause by hypocrite's grave for burying or visiting or praying"" like Ibn Kasir's interpretation saying: ""not standing by hypocrite's grave for seeking forgiveness or praying for him is a rule which is common and it is about one who is known to hypocrisy.""(2)

It is also mentioned in Safwat al-Tafasir ( صفوة التفاسير )

Which is the latest Sunni's interpretation: ""do not stand by hypocrite's grave to bury him or visit or pray""(3)

More important than concept which is understood from the word hypocrite is the analysis which states in the verse (Al-Tawba):

انهم كفروا بالله و رسول و ما ثوا و هم فاسقون (4)

""Surely they disbelieve in Allah and His Messenger and they shall die in transgression.""

The reason of prohibition is that they disbelieved in God and His Messenger and died in transgression, and this is a suitable analysis which Muslims and believers are not covered by these two orders.

It is mentioned in Majma al-Bayan: (مجمع البيان)

This verse indicates that standing and rising by tomb for praying are allowable worship, if this was not in this way, the Glorified God did not allocate prohibition of that to unbeliever.(5)

It is mentioned in Ibn Kasir's interpretation:

After God prohibited to pray for hypocrites and to stand by their graves for seeking forgiveness for them, this act for believers is one of the greatest intimacy (recommended act and being near to God). So performing this act for believers has a lot of rewards from God and is allowable.(6)

Therefore it can be used clearly which visiting believer's tombs and seeking mercy and

forgiveness for them is recommended and is encouraged to do it.

References:

1. Quran, Al-Tawba, (9) verse 84.
2. Tafsir ibn Kasir, Vol. 3, p. 435
3. Safwat al-Tafasir, Vol. 1, p. 554
4. Quran, Al-Tawba, verse 84.
5. Majma al-Bayan, Vol. 5, p. 57.
6. Tafsir ibn Kasir, vol.3, p.438

Circumambulation (Tawaf) of the grave of the Prophet (s.a.w.)

**55. Question:** *Is circumambulation (Tawaf) of the Prophet's (s.a.w.) grave an illegal act?*

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**Answer:** From the viewpoint of Sunnis, circumambulation (Tawaf) of the Prophet's (s.a.w.) grave is prohibited and forbidden. But this matter requires further consideration, that is, circumambulation of the Prophet's (s.a.w.) grave or of the other holy places (Mashahid) and graves of prophets, Imams and saints may be done with several intentions:

A- With the intention of worshipping, as he circumambulates Ka'bah which is one of acts of worship, if anyone circumambulates a grave with the intention of doing an act of worship, as he does for Kabah, this act will be innovation and is illegal and circumambulating with this intention is just for Ka'bah.

B- With the intention of doing a recommended act, not worshipping, because an act may be not considered as worship and its correctness is not related to intention and intention of nearness to God (Qurbah). But it has been recommended and performing that with any intention is desirable.

This type of circumambulation is also an innovation and performing it with this intention is not correct, like any action performed with the intention that it is recommended, while it has not been ordered to do that and a person performs this action as a desirable one (not with the intention of worshipping).

C- Circumambulator walks around grave with the intention that he loves grave's owner and not with the intention of worshipping, as someone who moves around his child or his friend and sometimes says that may I move around you or may I be the ransom.

Perhaps it is said that this type of circumambulation (Tawaf) and moving around



the grave which is done without thought of worshipping and has no place in Divine Law and it is not bound to certain number of rounds is a useless act and there is no reward for such an action and it is just for showing a kind of love to grave's owner. Why and for what reason is it illegal? As we know forbidding something requires a reason. Perhaps the intention of these people, who forbade circumambulation (Tawaf), is the first type, doing Tawaf as an act of worship, while the common people, who circumambulate graves of prophets and saints, do not perform that as worship at all or they mean another one! Doing Tawaf for seeking blessing not for worshipping, so seeking blessing from what is related to the Prophet (s.a.w.) has been a part of life of Muslims in early Islamic period. The grave and shrine of the Prophet (s.a.w.) involve the body of the Prophet (s.a.w.), so people make themselves blessed by moving around it.(1)

References:

1- Tahiri Khurram Abadi, Tawhid wa Ziyarat, pp. 112-1 14

Authorization for Visitation of Tombs by Women

**56. Question: what is viewpoint of Sunni's scholars about visitation of tombs by women?**

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**Answer:** Sarakhsi one of the Hanbalite scholars says:

""More correct with us is that the permission for visitation of tombs is equal for both men and women and it is narrated that Ayesha" visited the grave of Prophet (s.a.) at any time and when she was in need, has visited the grave of her brother Abd al-rahman and has murmured these poems by the grave:

""During the time, we were like companions as if we are never parted from each other, but when

we parted from each other, as if Malik and I have not lived any night together.""

Ibn Hajar Asqalany (1) also has quoted these poems from Ayesha" on the side of Abd al-rahman Ibn Abi Bakr's grave.

Mohammad Ibn shirbiny one of the shafi`ite, after mentioning the previous quotations says: it has been said that visiting tombs is permissible for women... because of performing the principal of Ibaha" (being allowable) and narration (Prophet cursed who visit tombs) is in this case that crying and something like that continues repeatedly.(2)

Ibn Hajar says: one of the narrations which authorizes visitation of tombs for women, is the narration by Muslim from Ayesha" asking the Prophet (s.a.): O Prophet, what shall I say? His holiness said: do you mean about visiting tombs? And said: say, salutation to the people of land of believers. (3)

It has been also quoted by Hakem from Fatima (a.s.) who has visited her uncle's grave Hamza" every Fridays and it has been narrated by Mabsut of Sarakhsi:

And the more correct in our view is that the permission of visiting tombs is equal both for men and women. (4)

There is a narration which Muslim quoted from Ayesha" in his Sahih that God said to Prophet by Gabriel: Come to Baqi (sacred cemetery in Medina) and ask forgiveness for inhabitants of Baqi. Ayesha" asked: how can I ask forgiveness for them? Prophet (s.a.) taught her about quality of pilgrimage and saying hello to inhabitants of Baqi in response to her question. (5)

According to the above narrations, it has been clarified that permit for visiting tombs is authorized for women and there is no problem for them to go to cemetery. (6)

**References:**

1. Sobol al-Salam, Vol. 2, p. 114
2. Mughni al-Muhtaj, Vol. 1, p. 365.
3. Talkhis al- Hubair, Vol. 5p. 248.
4. Al-mabsut, Vol. 24, p. 10.
5. Sahih Muslim bi Sharh al-Nuwi, Vol. 7, p. 44, Kitab al-Janayiz, Ma Yoqal enda dokhul al-maqaber.
6. Taheri khorram Abadi, Tawhid va Ziyarat, pp. 232-235.

**Prophet's (s.a.w.) crying for dead people**

**57. Question: Did the Prophet (s.a.w.)  
cry for dead people?**

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**Answer:** There are many narrations which are about Prophet's (s.a.w.) crying for dead people or

about the other who cried for dead people in the presence of his holiness.

Some examples are as follows:

1- There is a narration in Sahih Bukhari which has been quoted in this way:

“Prophet (s.a.w.) informed people about martyrdom of Zayd and Ja’far and Ibn Rawaha before people came to know about it and he said that: Zeyd took the flag and was martyred, then Ja’far took the flag and was martyred after that Ibn Rawaha took the flag and he was also martyred, while Prophet (s.a.w.) was saying these words, tears ran down his face”. (1)

This narration has been quoted about the Prophet’s crying (s.a.w.) for martyrdom of believers who were standard-bearer of Islamic army.

2- Historians have quoted another narration which is as follows:

“when Ja’far and his companions were martyred, Prophet (s.a.w.) went to Ja’far’s house and gathered Ja’far’s children and kissed them and his holy eyes filled with tears, Ja’far’s wife- Asma’- said: May my parents be the ransom! Why are you crying? Did you get news from Ja’far and his companions? Prophet (s.a.w.) said: Yes, they are martyred today, Asma’ says that: I shouted and rose and women gathered and at the same time Fatima (a.s.) entered the house, Fatima said while she was crying: O uncle! Prophet (s.a.w.) said: people should cry for a person like Ja’far”.

(2)

3- Another narration has been quoted:

Anas says: “Prophet (s.a.w) and I entered the house, when Ibrahim (Prophet’s son) was in the agony of death, tears ran down Prophet’s (s.a.w) face, Abdu al-Rahman ibn Awf said to Prophet (s.a.w.): O Prophet, you are also crying for your son’s death, Prophet (s.a.w.) said: This crying may have mercy on him. Then he said: eyes shed

tears, heart becomes sad, but we do not say what Allah is not pleased with it, O Ibrahim, we are sad about separation of you”.(3)

Following this narration it has been quoted in Sunan Ibn Majah that:

“Prophet (s.a.w.) took Ibrahim’s body and cried”.  
(4)

4- Another narration has also been quoted:

“After battle of Uhud, when the Prophet (s.a.w.) heard Ansar"s crying for their martyrs from their houses, his holy eyes filled with tears and cried and said: There is no one who cries for Hamzah. Sa’d ibn Ma’az heard this statement and brought women of the Bani Abdulshahl to the Prophet’s house and they cried for Hamzah. When Prophet (s.a.w.) was informed about it, he prayed for those women and they were turned back, from that day, no women from Ansar cried for a dead people, unless she cried for Hamzah first”.(5)



Therefore, Prophet's (s.a.w.) crying for dead people and the other's crying for dead people in the presence of his holiness for martyrs and holding meetings for crying and mourning in the presence of the Prophet (s.a.w.) and the order of the Prophet (s.a.w.) to cry for great people signifies that crying for dead people and great people has been a part of the life of the Prophet (s.a.w.). (6)

References:

1. Sahih Bukhari, vol. 5, p. 34, kitab Fazai'l Ashab al-Nabi (s.a.w.), chapter minaqib Khalid ibn Walid.
2. Ma'alim al- Mdrisatayn, vol. 1, p. 55.
3. Ma'alim al- Mdrisatayn, from quotations of Ibn Sa'd and Musnad Ahmad.
4. Sunan Ibn Majah, vol. 1, p. 473.
5. Ma'alim al- Mdrisatayn, vol. 1, p. 56.

6. Tahiri Khurram Abadi, Tawhid wa Ziyarat, pp. 261-263

\* Other doubts

The superiority of scared places over the mosques and visitation over pilgrimage of Mecca

*58. Question: is this saying of ibn Taymiyah true that, the Shia shows disrespect to the mosques and visits the scared places, instead of pilgrimage of Mecca?*

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*Answer:* he has said that: “the Shia has abandoned the mosque, where they should pay homage to God and Him, according to the order of God, and they perform neither Friday prayer, nor communal prayer there. They do not respect the mosques, and even if they perform their

prayers there, perform them individually. On the contrary, they glorify their scared places, and perform religious seclusion (l'tikaf) there, like idolaters, and they make pilgrimage (to their scared places), like the pilgrims of ka'bah (scared temple at Mecca). Some of them give priority to making pilgrimage to their shrines, over making pilgrimage to Ka'bah.

They curse those who do not believe that making pilgrimage to their shrines, and performing Friday and communal prayers in there, are as important as making pilgrimage to the house of God. These kinds of beliefs belong to the Christianity and idolaters"(1). Moreover he has said that: "in spite of the fact that the exalted God and His prophet (s.a.) have prohibited building dome for scare places, the Shia has considered these places as idol temples and has developed and decorated them. Some of them consider making pilgrimage to these places, the same as making pilgrimage to Ka'bah. In this regard, Sheikh Mufid has called one of his compilations <Manasik hajj al-

Mashahid>, in which there have been mentioned untrue sayings, like those of the Christianity (2)".

### Falsity of the narration

**59. Question: is this saying of Ibn Taymiyah true that narration of**

**"على مع الحق و الحق معه" (Ali is with justice and justice is with Ali) is forged?**

**Answer:** Ibn Taymiyah says that: "This narration from the Prophet (s.a.) that:

"على مع الحق و الحق معه يدور حيث دار ولن يفترقا حتى يردا على الحوض"

"Ali is with justice and justice is with Ali, wherever Ali is, justice is there, and they will never be separated from each other until they encounter me at Kawthar (in Paradise)", is one of the greatest lies and imbecilities, because no one

has quoted this narration from the Prophet (s.a.w.) neither with a correct document nor with a weak document. Is there a better liar than Allamah Hilli who has attributed the narration to the Companions and scholars, while none of them have quoted such a narration? So this is one of the clearest lies. If it was said that some of the Companions have quoted that and it may be correct, it would be possible, but there is not such a thing, it is a lie that has been attributed to the Prophet (s.a.w.) and he has not had such a saying.[1]

In *Answer* to this matter, we say that:

About the narration: this narration has been quoted by many narrators and great people, such as: Khatib in “Tarikh”, Hafiz Ibn Marduwayh in “Manaqib”, Sama’ni in “Fazai’l al- Sahabah”, Ibn Qutaibah in “al- Imamah wa al- Siyasah”, Zimakhshari in “Rabi’ al- Abrar”. [2] According to these documents, how does he claim that none

of the Companions and scholars have quoted the narration?!

We asked why this narration isn't correct. Is there a rational impossibility in it, such as: bringing two contradictories together, negation of two contradictories, agreement of two opposites or agreement of two complete similarities? As if he thinks that the truth of Alawites does not deserve that justice revolves around him and he revolves around justice.

"كبرت كلمه تخرج من افواههم" (3)

"a grievous word comes out of their mouths"

This statement of the Prophet (s.a.w.) that he said on the day of Ghadir Khum has been confirmed by a correct document [4]:

"اللهم وال من والاه و عاد من عاداه... وادر الحق معه حيث دار"

"O Allah, be friendly with his friend and enemy of his enemies... make justice revolve around Ali"

Razi says in his Tafsir [5] that:

“This saying that Ali ibn Abi Talib has loudly said this "بسم الله الرحمن الرحيم" (in the name of Allah, the most Compassionate, the most Merciful), has frequently been narrated, if anyone follows Ali ibn Abi Talib, he is correctly guided, because the Prophet (s.a.w.) said that:

"اللهم ادر الحق مع علي حيث دار"

“O Allah, put justice where Ali is” [6]

References:

[1] - Minhaj al- Sunnah, vol. 2, p. 167/168.

[2] - Tarikh Baghdad, vol. 14, p. 32; al- Imamah wa al- Siyasah, vol. 1, p. 68 1/73; Rabi’ al- Abrar, vol. 1, p. 828;

[3] - Quran, al- Kahf, verse. 5.

[4] - refer to: al- Furuq al- Lughawiyah; Shahristani has quoted it with the same term in Nihayah al- Iqdam, p. 493.

[5] - Tafsir al- Kabir, vol. 1, p. 111 1/205.

[6] - Shafi'i Shahrudi, A comprehensive selection of Al- Ghadir, p. 310.

The false beliefs of Shia about the fundamentals of religion!!!

***60. Question: Are the accusations of ibn Taymiyah concerning the falseness of Shia's beliefs about the fundamentals of religion, authentic?***

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*Answer:* he has said that: "the Imamite Shia have belief in four fundamentals of religion. They are as follows: Unity, Justice, Prophecy and Leadership (Imamate), which is the last fundamental and the other ones precede it. They discuss <the denial of attributes>, <Quran as a creature> and <negation of vision of God in the other world> under the category of unity, and discuss <rejecting God's power> under the



category of justice. They believe that God has no power to guide anyone, neither to mislead them, nor to do anything. Because the things often happen, which He has not willed, and the things, which He has willed, don't happen. So they do not believe in His creativity, ability and His will"(12).

This man is such an idiot person that cannot distinguish the differences between the fundamentals of religion and the fundamentals of school of law, he criticizes the people's opinions, while he isn't familiar with them. Moreover he has forgotten to mention Resurrection, which is one of the fundamentals of religion and all the Shia have belief in it, and he is not wrong, the one who considers Imamate as one of the fundamentals of religion. Because as it has been said in the following verse, the exalted God has mentioned the leadership (Wilayah) of Ali (a.s.) alongside the leadership of Himself and the Prophet (s.a.), and here the word "Muminin" refers to Ali (a.s.):

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

“Only Allah is your Wali and his messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow”(13)

According to the following verse, God has considered the Wilayah of the Prophet (s.a.w.) as the peak of perfection of religion. It means that it won't be fulfilled unless Imamate is one of the fundamentals of religion, holding that the religion would be imperfect and God's blessings would be incomplete, without it, so the God's favorite religion –Islam- will only be complete, by considering Imamate as one of its fundamentals:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ  
دِينًا

“This day have i perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”(14)

Also, based on the following verse, it would be clear that the status of leadership is so important by God that if the Prophet (s.a.) does not declare it, he cannot complete the duty of declaring his divine mission:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَاتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

“O messenger! 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” (15)

The leadership (Wilayah) of the Prophet’s household is an essential for the acceptance of the deeds, and this is the meaning of being a fundamental, and considering Unity and Prophecy as fundamentals of religion is also for this reason. None of branches of the religion have this feature. It seems that it has been an obvious meaning in the view of the aged Companions; when two people asked ‘Umar ibn

Khattab for the settlement of their dispute, he said that: “this man (Ali) is the leader (Mowla) of me and also all the believers’, and the one whose leader is not Ali, is not a believer (16)”.

This has been a fact that enmity toward Ali (a.s.) means heresy and dissension, and his presence after the Prophet (s.a.) has been a criterion for recognizing a believer and a disbeliever, and hatred toward him means disbelieving. Since many of the rules of Unity and Prophecy can be found in Imamate, it is more acceptable to consider it as a fundamental of religion and to not include some of their rules in Imamate, because that minor difference among them- which is because of some wisdom and social interests- doesn’t put it outside the fundamentals of religion. About the issue of <denial of attributes > it can be said that, If ibn Taymiyah has the same belief as the Shia -that is God's attributes are the same as His essence and are not added to it- it will be Unity. But if he believes in irrelevance theory of <Mu’talah>(17), the Shia

definitely hate it and they don't believe in these impure theories.

About the issue of < Quran as a creature > it can be said that, there are enough and reliable evidences in the books in the field of belief, showing that the Holy Quran has not always been with God, and not as old as God.

About the issue of <negation of vision of God in the other world> we can say that, negation of vision means negation of corporeality of God, which has been proved by the truthful proofs, abstracted from the Quran and tradition (Sunnah).

The other issues (such as, rejecting God's power, creativity and His will), attributed to Shia by him, are all false. The Shia have always considered the ones, believing in them, as deviants.(18)

References:

1- Minhaj al-Sunnah 1:23

2- Ma'idah Surah: 55

3- Ma'idah Sura: 3

4- Ma'idah Sura: 67

5- Refer to: al-Riyaz al-Nazarah book 2:170 (3/115); Zakha'ir al-'Ughba Muhib Tabari: 68; Managhib Kharazmi: 97 (p. 160, tradition no. 191); al-Sawa'iq al-Mahraghah: 107 (p. 179). In al-Futuh al-Islamiah 3:307, it has been mentioned that: "once Ali (a.s.) has judged an Arab man, and issued a decree. But the Arab man was not satisfied. 'Umar ibn Khattab called him and told him that: woe upon you. Don't you know that this man (Ali) is the leader (Mowla) of you and all of the believers'?"

6- Mu`attalah are well known as Mu`tazilah by Asha`irah because they believe that the essence of Allah should not be described with His attributes. This title also applies for those believing in leaving the wisdom for learning divine knowledge. Their reason is that Allah has

bestowed wisdom on human for presenting obedience not for perceiving divinity and everybody who uses it for this purpose attains neither obedience nor divinity. Refer to: Rasa'il Wa Maqalat, Ayatullah Subhani/265

7- Shafi'i Shahrudi, a comprehensive selection of al-Ghadir, p. 296

Ali's belief is the continuation of caliph's belief!

***61. Question: is this saying of ibn Taymiyah true that Ali's belief is right only if the belief of caliphs be accepted?***

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**Answer:** Ibn Taymiyah says that: If Shia does not accept the belief, justice, being a heavenly creature and Imamate of Abu Bakr, Umar and Uthman; he can prove neither the belief, justice, being a heavenly creature of Ali, nor his Imamate.

If he wants to prove just his Imamate, he can never do that only by giving reasons; as a Christian can not accept the prophecy of Jesus only by giving reasons, without admitting the Prophecy of Muhammad (s.a.w.).(1)

And he also says that (2):

Shia is unable to prove the belief and justice of Ali just by following his religion and if he just relies to frequently narrated traditions about Islam, Hijra (emigration of the Prophet (s.a.w.)) and Jihad of Ali, not only Islam and Hijra and Jihad of Abu Bakr and Umar and Uthman have also been proved by these narrations, but also Islam of Muawiyah, Yazid, Umayyides Caliphs, Abbassides Caliphs and their fasting, prayer, Jihad against polytheists have been proved by them.

In *Answer* to this matter, we say that:

We wish we could know that since when the belief and justice of Imam Ali (a.s.) needs to be proved by reasons, Was he an unbeliever to be a



believer? Did the Prophet (s.a.w.) have a brother and companion except him in the early Islamic period? Isn't it true that Islam was founded by the sword and devotion of Imam Ali (a.s.), when the mentioned people had not become a Muslim yet? Isn't it true that the army of polytheism was defeated by his power and authority? Isn't it true that the dark layers of doubts and heresy were destroyed by his powerful statements and proofs?

Did Allah clean Kabah from idols by anyone except him? Did Allah consider a family pure from filth in the Quran except his family that he is the lord of them? Is there anyone except him who is the soul of the Prophet (s.a.w.) according to text of the Quran? Did anyone except him sacrifice himself in the way of Allah's pleasure at the Laylat al- Mabit (a night that Imam Ali (a.s.) slept instead of the Prophet (s.a.w.) to save him)? Is there anyone except him who has had more authority over the believers than themselves like

the Prophet (s.a.w.)? We swear to Allah that nobody except him has had this position.

In fact, Shia have frequently narrated traditions in this regard and these narrations convinced them to accept submitting to these virtues and qualities humbly, of course, there is an important point that: when Shia argue with Sunnis, they use Sunni narrations to convince them, because Sunnis will be convinced by their narrations more easily, otherwise Shia does not need their narrations. And this is the correct way of debate not their way, because all of them resort to their scholar"s books and narrations in any matter, and this method is out of the rules of debate.

We wish we could know that what relationship is between the belief and justice of Ali and the belief of the mentioned people. Does Ibn Taymiyah think that Imam Ali (a.s.) and those people are one soul and they are not separated from each other? Or he thinks that one soul has been given to them so that they can share a

common the same belief and heresy. Or this is a false relationship which has been made by Ibn Taymiyah and it has been unknown for many religious arguments and debates in different meetings for the Companions and the Successors and Imams and Shi"ite scholars at the past centuries, Or Shi"ite"s opponents have forgotten this relation for defending those three people.

Of course, none of these cases is true, and on the one hand, he tries to compare Shi"ite with Christianity, but on the other hand, he compares the belief of Imam Ali (a.s.) with the belief of deceitful Muawiyah, wicked Yazid, cruel oppressors of Umayyides and aggressive and evil rulers of Abbasids, and this is his science, civility, piety and religiosity.(3)

References:

1 - Minhaj al- Sinna, vol. 1, p. 162.

2 - Minhaj al- Sinna, vol. 1, p. 163.

3 - Shafi'i Shahrudi, A comprehensive selection of Al- Ghadir, p. 303.

Forged brotherhood contract between the Prophet (s.a.w.) and Ali (a.s.)

**62. Question: is this saying of Ibn Taymiyah true that narration of brotherhood contract between the Prophet (s.a.w.) and Ali (a.s.) is a forged narration?**

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**Answer:** Ibn Taymiyah says that:

“Muwakhat narration, i.e. brotherhood contract between the Prophet (s.a.w.) and Ali (a.s.), is a forged narration, because the Prophet (s.a.w.) neither chose anyone as his brother nor concluded a brotherhood contract among the Emigrants or Helpers, but it is undeniable that he concluded brotherhood contract between Emigrants and Ansar, such as brotherhood

contract between Sa'd ibn Rabi' and Abdurahman ibn Awf, and between Salman Farsi and Abu Dorda, as it has been proved by a correct narration.”(1)

In *Answer* to this matter, we say that:

Rejecting narration of brotherhood that is definitely acceptable by all Muslims shows either his intense ignorance of tradition and life story of the Prophet (s.a.w.), or his hatred toward Amir al- Muminan (a.s.) that has made him to deny virtues of his holiness, as if he has sworn to deny or weaken all his virtues even by a baseless claim.

Brotherhood contract has been concluded twice:

- 1- Between Companions before emigration
- 2- Between Emigrants and Ansar after emigration. The Prophet (s.a.w.) concluded brotherhood contract with Ali (a.s.) in both of them.

Ibn Hajar Asqalany has rejected his vain thoughts in “Fath al- Bari”(2) by an intense saying, in this book, he has mentioned both brotherhood contracts and quoted some narrations about it, then he says that:

“Ibn Taymiyah denies concluding brotherhood contract among Emigrants particularly between Prophet (s.a.w.) and Ali (a.s.) in the book of rejecting(3) Ibn Mutahar Rafizi (Allamah Hilli) and says that: the purpose of concluding brotherhood contract is that some of them help other ones and their hearts be united with each other, so concluding brotherhood contract between the Prophet (s.a.w.) and somebody else or between an emigrant and another emigrant is meaningless.” but Ibn Taymiyah has rejected this clear quotation (Nas) by analogy (Qiyas), and he has kept people unaware of the purpose and policy of the brotherhood contract, because some of the Emigrants were wealthier and had more tribes and power than others, so the Prophet (s.a.w.) concluded brotherhood contract

between rich and poor people to establish relationship between them which causes rich people to share their properties with poor ones. Therefore, the Prophet (s.a.w.) concluded brotherhood contract with Ali (a.s.), because Ali (a.s.) was always with him since childhood and he was nurtured under the Prophet's care.”(4)

References:

- 1- Minhaj al- Sunna, vol. 2, p.119.
- 2- Fath al- Bari, vol. 7, p. 217/271.
- 3- He means, Minhaj al- Sunna.
- 4- Shafi'i Shahrudi, A comprehensive s e l e c t i o n of Al- Ghadir, p. 308.

Forged cause of revelation of Mawaddat verse

**63. Question: is this saying of Ibn Taymiyah true that the verse of Mawaddat isn't about the household of the Prophet (a.s.)?**

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Answer: Ibn Taymiyah says that:

"This saying of Allamah Hilli is not true that:  
"according to the verse;

"قل لا اسئلكم عليه اجرا الا المودة فى القربى" (1)

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

Loving the household of the Prophet (a.s.) is necessary for believers", because this is a Meccan verse and at the time of revelation of the verse, Ali has not married Fatima and they have not had any child." (2)

Ibn Taymiyah also says that : (3)



"This saying of Allamah Hilli is a lie that: "Allah has revealed this verse:

"قل لا اسئلكم عليه اجرا الا المودة في القربى"

"Say: I do not ask of you any reward for it but love for my near relatives" about the household of the Prophet (a.s.), because this verse is in the Al- Shura Surah and this Surah is undoubtedly a Meccan Surah. Moreover, it has been revealed before Ali's marriage to Fatima and before birthday of Hasan and Husayn."

Ibn Taymiah also says that: "some of Sunni and Shi'ite writers whether Ahmad's followers or others have quoted that: when this verse was revealed, people asked the Prophet (s.a.w.) that: "O' Messenger of Allah! Who are the household?" Prophet (s.a.w.) Answered: "على و

"فاطمه و ابناهما (Ali and Fatima and their two children), but this narration is false according to unanimity among traditionalists, as all verses of Al- Shura Surah have been revealed in Mecca,

this verse has also been revealed in Mecca in the consensus of opinion. Besides, Surahs that begins with Ha-Mim (حم) are Meccan Surahs.

Then he discusses the dates of Imam Hasan and Imam Husayn's birthday in detail to draw the attention of scholars to his knowledge.

In *Answer* to these saying, we say that:

These absurd sayings of Ibn Taymiah including Inverting the fact of the reward for the owner of the Prophecy and his accusations are enough to make him ashamed forever.

About being a Meccan verse, we should say that, no one has clearly said that the verse is Maccan; it is a false unanimity that he has claimed. He has gathered it from saying of scholars about the revelation of this Surah in Mecca based on his guess and by mistake, it is an important point that these four verses have been excluded by scholars from Al-Shura Surah, that is these verses are not Meccan:

"ام يقولون افترى على الله كذبا فان يشاء الله يختم على قلبك و  
يمح الله البطل و يحق الحق بكلمته انه عليم بذات الصدور"(4)

"Or do they say: He has forged a lie against Allah?  
But if Allah pleased, He would seal your heart;  
and Allah will blot out the falsehood and confirm  
the truth with His words; surely He is Cognizant  
of what is in the breasts."

"و هو الذى يقبل التوبه عن عباده و يعفوا عن السيئات و يعلم ما  
تفعلون"(5)

"And He it is who accepts repentance from His  
servants and pardons the evil deeds and He  
knows what you do"

"و يستجيب الذين ءامنوا و عملوا الصالحات و يزيدهم من فضله و  
الكفرون لهم عذاب شديد"(6)

"And He *Answers* those who believe and do good  
deeds, and gives them more out of His grace; and  
(as for) the unbelievers, they shall have a severe  
punishment."

"ولو بسط الله الرزق لعباده لبغوا فى الارض ولكن ينزل بقدر ما يشاء  
انه بعباده خبير بصير" (7)

"And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants."

Some other scholars have also concluded these three verses:

"و الذين اذا اصابهم البغى هم ينتصرون" (8)

"And those who, when great wrong afflicts them, defend themselves."

"و جزوا سيئة سيئة مثلها فمن عفا واصلح فاجره على الله انه لا  
يحب الظلمين" (9)

"And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust."

"و لمن انتصر بعد ظلمه فاؤلئك ما عليهم من سبيل" (10)

"And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame)."

Mawaddat verse has also been concluded, all scholars has denied this claim that all verses of Al- Shura Surah have been revealed in Mecca.(11)

Four verses of the Surah from "قل لا اسئلكم عليه اجرا" (Say: I do not ask of you any reward for it) are Medinite and the rest of them are Meccan, according to saying of Ghurabi, (12) Nayshaburi(13) and Khazin(14) in their Tafsir and Shukani(15) in "Fath al- Ghadir" and others including Ibn Abbas and Ghutadah.

About the narration of the cause of revelation of the verse and necessity of loving the household of the Prophet (s.a.w.): it should be known that not only Ayatoallah Allamah Hilli and his followers have quoted this narration, but also all Muslims are unanimously agreed on correctness

of the narration except some people of Umayyides such as Ibn Taymiyah and Ibn Kathir, and dear readers have not yet come across the false agreement which ibn Taymiah has attributed to scholars and they will never find such an agreement. We wish that he could introduce us some of these traditionalists or their works or some parts of their sentences. Imam Shafi'i has said in this regard that:

"يا اهل بيت رسول الله حبكم فرض من الله في القرآن انزله

كفاكم من عظيم القدر انكم من لم يصل عليكم لا صلاة له"

"O' household of the Prophet (s.a.w.), Allah has necessitated loving you in Quran; it is enough to show your greatness that if anyone does not salute you, his prayer will not be accepted."

About Ali's marriage to Fatima (a.s.) and being prior to the revelation of the verse:

Marriage of Ali (a.s.) and Fatima (a.s.) has taken place in Medina. Supposing that this verse may have revealed in Mecca, we should say that:

If it is acceptable that their children have been born after revelation of the verse, it will also be acceptable that they have married before revelation of the verse, because there is not any doubt that these two great people are closest people to the Prophet (s.a.w.), Ali (a.s.) is his cousin and Fatima (a.s.) is his daughter, as marriage of Ali (a.s.) and Fatima (a.s.) had been destined to take place by divine decree, the birth of Hasan and Husayn had also been destined by the eternal science, and when a rule is legislated that based on generality includes now and future, it is not necessary for all its members to be available at time of legislating, but if each of them be created at any time, in any place and in whatever way, the rule will be true about him.

Moreover, may this verse have revealed in Mecca but in the year of Hajj al- Wida' (the last

pilgrimage of the Prophet (s.a.w.)) when Ali (a.s.) had married Fatima (s.a.) and Imam Hasan (a.s.) and Imam Husayn (a.s.) had also been born and there is no relationship between revelation of the verse and this matter that the verse should have revealed before emigration of the Prophet (s.a.w.).(16)

References:

- 1 - Quran, Al- Shura, verse. 23.
- 2 - Minhaj al- Sinna, vol. 2, p. 118.
- 3 - Minhaj al- Sinna, vol. 2, p. 250.
- 4 - Quran, Al- Shura, verse. 24.
- 5 - Quran, Al- Shura, verse. 25.
- 6 - Quran, Al- Shura, verse. 26.
- 7 - Quran, Al- Shura, verse. 27.
- 8 - Quran, Al- Shura, verse. 39.
- 9 - Quran, Al- Shura, verse. 40.



10 - Quran, Al- Shura, verse. 41.

11 - Refer to: Tafsir al- Khazin, vol. 4, p. 49/90; Al- Itqan, vol. 1, p. 27/44.

12 - Al- Jami" li- Ahkam al- Quran, vol. 3, p. 16.

13 - Gharaib al- Quran, vol. 11, p. 25/35.

14 - Tafsir Khazin, vol. 4, p. 49/90.

15 - Fath al- Ghadir, vol. 4, p. 510/524.

16 - Shafi"i Shahrudi, A comprehensive s e l e c  
tion of Al- Ghadir, p. 306.

The Shia people are not Muslims!!!

**64. Question: is this word of ibn Hazm  
true that the Shia people are not  
Muslim?**

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**Answer:** he has said that: "the Shia people are  
not Muslims, because the first group of them

appeared 25 years after the death of the Prophet (s.a.). That group appeared by the invitation of a hypocrite, who was humiliated by God. These people (Shiite) are like the Jews and the Christians, in mendacity and impiety". (1)

We swear to God that these are such painful words that disgrace humanity. How would it be possible that he does not consider some people to be Muslim, who turn to Qibla to perform prayer, recite two testimonies (Shahadatayn), memorize and follow Quran and the tradition of the Prophet (s.a.) and have lots of books in the field of faith and Islamic laws?

How can he issue this absolute decree (i.e. the Shia are not Muslim), while thousands of Shaykhs and narrators of Sihah Sittah and Musnad books of Sunnis are Shiite, and they are their religious authorities. Some people such as: Aba ibn Taghlab Kufi, Thabit Abu Hamzah Thumali, Tavus ibn Kaysan Hamadani, 'Atiyah ibn Sa'd Kufi, Ma'ruf ibn Kharrabuz Karakhi, Husham ibn Ziad

Basari, Husham ibn 'Ammar Damishqi (2) and so on.

If according to the false thought of ibn Hazm, the Shia doesn't believe in Islam, are these Sihah Sittah books and Musnads worthy of attention?

In the view of ibn Hazm, the Shia people are sinner, because they follow Imams (Ali and his descendants) who are the protectors of the people, according to the order of Quran and tradition.

He has said that “that group appeared by the invitation of a hypocrite, who was humiliated by God”. He means ‘Abdullah ibn Saba’ (also famous as ibn Suda’), by the word a hypocrite. But what is the relationship between him and the Shia? While, because of his blasphemous words, Ali (a.s.) set him on the fire and burned him, and the Shiite cursed ‘Abdullah and avoided him, because of following Ali (a.s.)? So how can one say that the Shia’s group appeared by ‘Abdullah ibn Saba’? Is there any Shia believed him during the

history?! If he (ibn Hazm) looked at this matter more precisely, he would find out that the Shia has been originated from the prophet (s.a.), the owner of religious law when he called Ali's followers Shia and invited people to his leadership and obedience on that day (Ghadir Khum). (3)

References:

1. Al-Fisal 2:78
2. for studying their biography and traditions in details please refer to al-Muraji'at book of late Sayyed Mujahid Hujjat al-Islam Sharaf al-Din: p. 41 and 105 [p.70 and 126]
3. A comprehensive selection of al-Ghadir, p. 280

Indication of the tradition of “the twelve caliphs”

**65. Question: what does the tradition of  
<the twelve caliphs> indicate?**

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*Answer:* We can conclude some point's from all the traditions of the twelve caliphs which some of them are as follows:

1. The Imams and caliphs after the Prophet's death (s.a.), are exclusively twelve people.
2. The Islamic religion will not finish unless all the twelve ones govern; even if the twelfth one's lifetime lasts for a long time.
3. The enemies of Islam are not able to annihilate and destroy Islam while they are present.
4. The glory of Islam comes true not by their governing and ruling, but by their living and survival. Yes, the absolute Islamic glory will be

revealed in his holiness, Mahdi's government (a.s.).

5. The caliphate and spiritual leadership of all the twelve ones will be successive. [1]

Reference:

[1] Ali Asghar Rizwani, Imamology and *Answering to the Doubts* (2), p. 266

### Tradition of "Twelve Caliphs" in Sunnis' Books

**66. Question: How has the tradition of "Twelve Caliphs" been quoted in the books of Sunnis?**

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**Answer:** the traditions of twelve Imams and caliphs after the Prophet (s.a.) have been quoted by the Sunnis in Sahih books and Musnad books including valid documents from Jabir Ibn Samurah and others. These traditions have attracted great attention of Islamic branches in such a way that

there is no doubt about them. Here we mention some of them:

1. Bukhari has quoted from Jabir Ibn Samurah with his own document that the Prophet (s.a.) said,

“يكون اثنا عشر اميراً. فقال كلمة لم اسمعها فقال ابي: انه قال:  
كلهم من قريش :

There will be twelve leaders (Amir)”, then he said something that I did not hear. My father said that the Prophet (s.a.) said, all of them are from the Quraysh”[1].

2. Muslam has quoted from Jabir Ibn Samurah with his own document that he said, “my father and I went to the Prophet (s.a.) and we heard that he said,

“هذا الامر لا ينقضى حتى يمضى فيهم اثنا عشر خليفة: قال: ثم تكلم  
بكلام خفى على قال: فقلت لأبي ما قال؟ قال: كلهم من قريش :”

This matter (caliphate) will not end until there are the twelve caliphs among them (people)". Then he said something that I failed to hear. I asked my father, "What did the Prophet (s.a.) say?", "they will be all from the Quraysh" my father *Answered*". [2]

3. Muslim has also quoted from Jabir that, "I heard from the Prophet (s.a.) that he said,

“ لا يزال امر الناس ماضياً ما وليهم اثنا عشر رجلاً، ثم تكلم النبي (صلى الله عليه وآله) بكلمة خفيت علىّ

فسألت ابي ماذا قال رسول الله؟ فقال: كلهم من قريش:

People live until the twelve men become their authorities", then he said something that I couldn't understand, I asked my father that what the Prophet (s.a.) Said and he *Answered*, "they will be all from the Quraysh". [3]

4. Muslim has also quoted from Jabir that he heard from the Prophet (s.a.) who said that,



“لا يزال الاسلام عزيزاً إلى اثني عشر خليفة. ثم قال كلمة لم افهمها  
فقلت لأبي ما قال؟ فقال

: كلهم من قريش ”:

Islam will always be dear, until the twelve caliphs govern it”, then he said a word which I couldn’t understand and I asked my father, “What did he say?” All of them are from the Quraysh”, he Answered.[4]

5. He has also quoted from Jabir that he said, “My father and I went to the Prophet (s.a.) and I heard that he said,

“ لا يزال هذا الدين عزيزاً منيعاً إلى اثني عشر خليفة. فقال كلمة  
صمّنيها الناس فقلت لأبي ما قال؟ قال: كلهم من قريش:

This religion will always be dominant until the twelve caliphs come”, then he said something which was obscured by creating a lot of noise, I said to my father, “what did his holiness say?” And he answered; all of them are from the Quraysh”. [5]

6. Sa'd Ibn Abi Waghas said, "I wrote to Jabir Ibn Samurah and asked him to inform me of what he had heard from the Prophet (s.a.)" and he wrote to me that, "at the night of Friday, when Aslami was stoned to death, I heard from the Prophet (s.a.) who said that,

“ لا يزال الدين قائماً حتى تقوم الساعة او يكون عليكم اثناعشر خليفة كلهم من قريش:

the religion will continue to be existed to the Day of Resurrection until the twelve caliphs govern you, the ones who are all from the Quraysh".[6]

7. Tabrani has quoted from Jabir that he said, "my father and I were in the presence of the Prophet (s.a.) and he said,

“ يكون لهذه الأمة اثناعشر قيماً، لا يضرهم من خذلهم. ثم همس رسول الله بكلمة لم اسمعها فقلت لأبي: ما الكلمة التي همس بها النبي (صلى الله عليه وآله)؟ قال: كلهم من قريش:

there will be twelve guardians for the religion, the people will not be able to harm them", then

he whispered something which I couldn't hear. I told my father that, "what was the thing that the Prophet (s.a.) whispered?" all of them are from the Quraysh", he *Answered*. [7]

8. Jabir has also quoted that the Prophet (s.a.) said,

“ لا يزال هذا الأمر ظاهراً على من ناواه لا يضره مخالف ولا مفارق  
حتى يمضي من امتي اثنا عشر خليفة من قريش ” :

this religion will be always existed and be dominant and win the victory against the opponents until the twelve governors possess it", then the people create a lot of noise and talked, and I couldn't hear what he said after "كلّهم", all of them" so I asked my father that what the Prophet (s.a.) said, all of them are from the Quraysh", he *Answered*. [8]

9. Ahmad Ibn Hanbal has quoted from Jabir Ibn Samurah that the Prophet (s.a.) delivered a sermon and said,

“ لا يزال هذا الأمر عزيزاً منيعاً ظاهراً على من ناواه حتى يملك  
اثنا عشر كلهم. قال: فلم افهم ما بعد قال. فقلت لأبي ما قال؟ قال:  
كلهم من قريش :

This religion is constantly dominant until the twelve caliphs come”, then he said something that I didn’t understand and the people wailed loudly. I asked my father, “What did the Prophet (s.a.) say?” “All of them are from the Quraysh”, he answered. [9]

10. In another tradition, Jabir said, “after the saying of the prophet (s.a.), the people performed the glorification of God by saying "God is great" and wailed...”[10]

11. It has also been quoted from Jabir that the Prophet (s.a.) delivered a sermon for us in ‘Arafat and based on another quotation in Mena and said,

يزال هذا الامر عزيزاً ظاهراً حتى يملك اثنا عشر، كلهم. ثم لغط القوم وتكلموا فلم افهم قوله بعد (كلهم). فقلت لأبي: يا ابتاه! ما بعد كلهم؟ قال كلهم من قريش:

This matter (religion) will always be dominant until the twelve people become governors”, then they (the other people) create noise and raised tumult, and I couldn’t understand what the Prophet (s.a.) said after “ كلهم ” "all of them", so I asked my father that what the Prophet (s.a.) said? “ كلهم من قريش : all of them are the Quraysh”, he Answered. [11]

12. It has also been quoted from the Prophet (s.a.) that he said,

“ لا يزال هذا الذين عزيزاً منيعاً . . . إلى اثني عشر خليفة. قال : فجعل الناس يقومون ويقعدون

: this religion is dominant and will be existed... until the twelve caliphs come”, then the people started to standing up and sitting. [12] [13]

References:

[1] Sahih Bukhari, Vol. 8, p. 127, Kutub al-Ahkam, chapter of al-Istikhlaf, Tradition No. 7223

[2] Sahih Muslim, Vol. 6, p. 3; Sharh Sahih Muslim, Vol. 12, p. 201

[3] Sahih Muslim, Vol. 6, p. 3; Sharh Sahih Muslim, Vol. 12, p. 201

[4] Sahih Muslim, Vol. 6, p. 3

[5] Sahih Muslim, Vol. 6, p. 4

[6] Sahih Muslim, Vol. 6, p. 4

[7] Al-Mu'jam al-Kabir, Vol. 2, p. 196, Tradition No. 1794

[8] Al-Mu'jam al-Kabir, Vol. 2, p. 196, Tradition No. 1795

[9] Musnad Ahmad, Vol. 5, p. 93, Tradition No. 20923

[10] Musnad Ahmad, Vol. 5, p. 93, Tradition No. 20923

[11] Musnad Ahmad, Vol. 5, p. 99

[12] Musnad Ahmad, Vol. 5, p. 99

[13] Ali Asghar Rizwani, Imamology and Answering to the Doubts (2), p. 253

### Temporary marriage

***67. Question: is temporary marriage considered as a kind of innovation?***

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*Answer:* Muslims are accused of innovating for this matter (temporary marriage), whilst it is one of divine laws of Islam and is derived from the Book and Sunna (tradition).

It means, the Islamic jurisprudence has validated these two kinds of marriage, according to Quran and Sunna (tradition); permanent marriage (there is no need to clarify) and temporary marriage or Mut'a.

Temporary marriage: If there is not any legally hindrance –having fosterage and blood relationships-, man and woman will enter in to a certain time period resulted from matrimonial contract. They should appoint amount of property as dowry. And after expiring that period, they separate from each other without pronouncing the divorce. And in the case of childbirth during this time, he/she will be their legal child and this child would be their heir. After the expiring of that period, woman has to observe Iddah, and if she becomes pregnant, she should also observe Iddah until the birth of child. And if she is the temporary wife of that man or observes the Iddah, she cannot marry to another man.

In most of Islamic laws, the temporary marriage is similar to permanent marriage, there are only two differences: appointing a period and non-obligation of alimony in temporary marriage. Regardless of these obvious differences, there



are also some unimportant ones and we do not indicate them.

Islam is a comprehensive and last divine religion. And it offers temporary marriage as a solution to the sexual problems. Suppose a young man is studying or working abroad and cannot permanently marry. What should he do? And what is his duty? This young man has three choices:

A: repressing sexual instinct and depriving him self of sexual pleasure.

B: illegitimate relationship with corrupted women or who are infected with disease.

C: temporary marriage to a pure woman under particular conditions. Without any alimony and nor the problems of permanent marriage.

There are not anymore choices. Of course, it does not mean that temporary marriage is peculiar to these conditions, but by considering the mentioned conditions and the temporary

marriage, a person can realize the beneficent of divine law of Islam.

It has to be said that Islamic scholars have confirmed another kind of permanent marriage, which is in fact, the temporary marriage: when a man permanently marries to a woman and one or both of them reach a consensus to divorce after a while. Although these two marriages have different names, they are same in nature.

Temporary marriage and Mutta' are legitimate, according to Quran and Sunna of messenger of God –S.A-. the holy Quran has said:” so whatever you have enjoyed fromthem give them their obligated wage” (1). Most of commentators believe this verse has referred to temporary marriage. So consequently, in the vision of Islam there is not any doubt in legality of this kind of marriage but there is a disagreement over the following matter; is this kind of marriage repealed or still legitimate?

There have been referred to the validness (not being repealed) of temporary marriage in the narratives of Shi'ites and Sunnites. Acting according to this law was banned in the era of second caliph. It is worth mentioning that based on the speech of caliph in this regard, this kind of marriage (temporary marriage) was permitted in the era of messenger of God –S.A- and second Caliph ('Umar) repealed Mutta', because he has said:" O people! In the era of messenger of God – S.A-, there have been three things which I reject and abrogate, and whoever does it, will be punished: first, Mutta' of women, second, Mutta' of Hajj (pilgrimage) and third, saying: Hayya A'la Khair Al-'amal. (2)

It is surprising that the first and third matters have been banned so far, but unlike the rule of second caliph, all of Muslims perform pilgrimage's Mutta'. (Mutta' of Hajj).

The following quotation of Bukhaari from 'Emraan Ibne Hosain is a proof that Messenger of God –

S.A- did not ban Mutta': "the Mutta' verse was sent down in Quran, we used to observe it in the era of messenger of God and at that time there did not reveal any verse to ban Mutta', messenger of God –S.A- did not also abrogate it during his life, and second caliph banned Mutta' personally. (3) (4)

References:

1. The Al-nisa (Women) Sura: 24
2. Tajrid comment, Qushji, Imamat chapter, page 464 and other sources
3. Sahih Bukhari: volume 6, page 37 (the comment of verse 196 of Al\_baqara (The Cow) Sura
4. The aspects of Shi'ite's creed, page 282

The affliction of the Shia similar to the Jew's

**68. Question: Is there any similarity between the belief of Shia regarding the exclusive right of the household of Ali (a.s.) for ruling and the Jews' belief?**

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**Answer:** ibn 'Abd Rabbah has stated in al-'Aqd al-Farid book that: "the affliction of Shia is similar to the Jews'; the Jews believe that the government has been allocated to the household of Dawud, and Shia believe that the government has been allocated to the households of Ali ibn Abi Talib (a.s.)". We have to say in response that if this saying of Shia has a bad consequence, it relates to someone [the Prophet (s.a.)] who has appointed the households of Ali as his vicegerents by the following tradition which is unanimously authentic, widely narrated and valid: "verily, I am leaving two weighty –or two successors- things among you. You will never go astray after me, if you hold fast to them: they are

the Book of God and my household ('Itrah). They will never separate, until they two come to me by the pond of Kowthar”.

Based on the statement of the writer of <al-Sawaiq al-Mahraqah> book (1), about twenty men of the companions have narrated it. The Prophet (s.a.) delivered explicitly this sermon to the companions who were about 100,000 people. He informed them of the caliphate of his pure households, whose leader and father was Ali (a.s.)”

Imam Zarqani Maliki has narrated from ‘Allamah Samhudi in <Sharh al-Mawahib> (2) that he said: “it can be realized from this narrative that there will be always a man from the household of the Prophet, who is deserving of obedience and leadership, in this case the mentioned reward will be given to those who follow and obey him. It is the same as Quran [until the Day of Judgment it can be held fast]; so they (the households of the Prophet) are the protectors of all the people,

if they had not been, all the people would have been annihilated”.

After being aware of this word of the Prophet (s.a.), is there anyone who doesn't follow Ali's household, and doesn't accept them as ways leading the way to God, by means of them? Or follow others and go astray from God's way? I hope it never happens.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Surely we have shown him the way: he may be thankful or unthankful”. (3)

By the following word of the Prophet (s.a.), the purity of Shia would be clear, he said that: “the prosperous is the one who lives and dies like me, enters the paradise created by Allah, loves Ali and his Shiite after me, and follows my households after me; because they are my kinsmen from my nature and to whom my knowledge have been given. So woe be upon a group of my community who deny my

households' virtues and cut their relationships with me. God will never make them take advantage of my intercession". (4)

According to this word of the Prophet (s.a.), who can criticize the Shia?, he has said that: "my households and I are like the ship of Noah, those who embark on it, they will be safe, and those who avoid to do that, they will be drowned". (5)

How is it possible that the Shia do not consider the Prophet's households, who are pure (as the prophet) as their caliphs among the community (Ummah)? Is the feeling of Shia toward the Prophet's household the same as the Jews'? And to whom is concerned this painful word?

Haven't ibn Abd Rabbah heard the following word of the Prophet (s.a.)?: " stars prevent the people of earth from being drowned and my household prevent my community from any dissension. Those who oppose with them, they will suffer from dissention and they will be among the party of Satan". (6)



So how would it be possible that one not follows the Prophet's household, who are like the guidance stars and the ones that save people from going astray and deviating? What is the excuse of a person who doesn't follow them?!

God has chosen this holy household for they all have attained the competency of absolute guardianship, and the ability to manage the affairs once leadership has been delegated to them. But the opponents of the Prophet's household have taken away the right of caliphate and leadership from them, out of jealousy and avarice. As ibn 'Abd has thought, the Shia government and leadership is not considered as kingdom and sovereignty, but a divine caliphate.

(7)

References:

1. Al-Sawaiq al-Mahraqah: 136 [P. 228]
2. Sharh al-Mawahib 7:8
3. Insan Sura: 3

4. this tradition has been narrated by these people: Abu Naim in al-Hillia 1:86 [No. 4]; Tabarani [in al-Mujam al-Kabir 5/194, Tradition 5067]; and Rafi'l, according to hierarchy narrative of Jam' al-Jawami 6:217 [Kanz al-'Ummal 12/103, Tradition 34198]

5. Khatib Baghdadi has narrated this tradition in his Tarikh 12:91 [No. 6507]. And Hakim has considered it as an authentic tradition in al-Mustadrak 3:151 [3/163, Tradition 4720]

6. Hakim has narrated this tradition and has considered it as an authentic tradition in al-Mustadrak 3:149 [3/162, Tradition 4715]

7. Shafi'l Shahrudi, a comprehensive selection of al-Ghadir, P. 270

Dealing with a particular case

**69. Question: Is it true to ignore the generality of the tradition of “Manzilat” just for being narrated in a particular situation?**

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*Answer:* Sometimes it is said that based on words the tradition of “Manzilat” concerns a particular case which was the battle of “Tabuk”; because the Holy Prophet (s.a.w.) has stated this tradition regarding Imam Ali (a.s.) on his leaving for Tabuk, so the tradition just concerns its particular case that is Ali (a.s.) was to the Prophet (s.a.w.) what Aaron had been to Moses just during the days of Tabuk battle.

We say in the *Answer* that:

First: The tradition is general by itself and according to the known rule by the scholars of the Principles of the Jurisprudence the particular case does not reject the generality of the general

reason. In other words the case is not appropriated, for instance if you say to someone who is polluted sexually and touches the "Ayatul Kursi" (some verses of the Holy Quran) that: The polluted person should not touch the Holy Qur'an then is it true to say that this is a particular case that is the aim of the speaker is that the polluted person should not touch the "Ayatul Kursi"? It is never so. Or if a doctor prohibits a patient who eats date from eating sweets then is it true to say that this prohibition concerns a particular case which is the eating of date? No one claims such a thing.

The same thing is true about the tradition of "Manzilat". Although its case relates to the time of leaving of the Holy Prophet (s.a.w.) for Tabuk, but the reason is general and includes all occasions. Therefore, Taftazani for rejecting this claim says that: "Certainly the validity relates to the generality of the word not to the particularity of the cause."(1)

Second: This sentence has independently been narrated in the most of narrations and it has been mentioned nothing about it's issuing in the event of Tabuk.

Third: The case of "Manzilat tradition is not restricted to the battle of Tabuk to claim that the case which is appropriated is the reason, but according to the correct traditions that have been mentioned in the Shi'a and Sunni books, the tradition of Manzilat has also been received from the Holy Prophet (s.a.w.) in many other occasions. (2)

References:

1- Sharh Maqasid, vol. 5, p. 275.

2- Ali Asghar Rizwani, Imamology and *Answering to the doubts* (2), p.229.

Permitting killing Muslims

**70. Question: Does Shia consider the blood of each Muslim to be permissible?**

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**Answer:** the writer of <al-'Aqd al-Farid> said that: "the Jews consider the blood of each Muslim to be permissible, and so do the Shia".

We say in response to this accusation that, does this man have any reference for this attribute from the Shia books and scholars, or his references are from the ordinary people and baseless words?

The one is Shia, who recites Quran days and nights. He is sure that its verses are revelation and have been revealed to the Prophet (s.a.) from God. There are some verses, which proscribes one from murdering a believer, and considers hell as the eternal place for the murderer. There is also a verse about retaliation.

In addition to that, there are narratives from the Prophet (s.a.) and the Shia Imams (a.s.), which are about the prohibition from murdering a believer, its retribution and the related laws, including retaliation and blood money. In the jurisprudential books of Shia, there are two chapters about retaliation and blood money.

So according to what we mentioned above, it can be realized certainly that there is not any base and root for this unfair accusation, but some futile thoughts out of stupid enmity and zealotry.

(1)

Reference:

1. Shafi'l Shahrudi, a comprehensive selection of al-Ghadir, P. 275