

Facts About Shia'as

حقائق عن الشيعة

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The present Book is a translation of *حقائق عن الشيعة* a Book penned by Ayatollah Syed Sadiq al Hussaini al Shirazi in a lucid and fluid manner in the form of a dialogue between a Shia'a and a Sunni person.

Note

The English translation of Verses of Holy Quran has been taken from “The Holy Quran” by (late) S.V. Mir Ahmed Ali Sahib, published by Tahrike Tarsile Quran, Inc. P. O. Box 1115, Corona - Elmhurst Station, Elmhurst, New York 11373 - 1115, First U.S. Edition, 1988.

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Preface

The present Book is a translation of *حقائق عن الشيعة* a Book penned by Ayatollah Syed Sadiq al Hussaini al Shirazi in a lucid and fluid manner in the form of a dialogue between a Shia'a and a Sunni person. The manner of his style is at once simple and very impressive when dealing with many sensitive issues concerning these two sects of Islam be it prostration on a Clay Tablet or Embellishing Graves and Mausoleums, or Keeping away from certain companions of the Holy Prophet of Islam (PBUH & HP) etc.

Ayatollah Shirazi has used references of books from Sunni origin in his discussion and has liberally quoted them giving names of Authors, Page numbers etc. etc. This certainly will be of help for people who need to get to those sources used in the discussions.

The matter in the Book is presented in a logical manner and without hurting feelings of any one whatsoever.

So let us hear the Dialogue between two individuals professing two different shades of Islam and see how one convinces the other in a truly Islamic way of debating!

We give a brief introduction of Ayatollah Syed Sadiq al Shirazi before we venture out on the journey of dialogues.

A Word from the Translator

It was during my Project's execution in the Sharq Area of downtown Kuwait and in the vicinity of Shereen Mosque where I used to go for my Zohr - Asr Prayers that I spotted this Book by Ayatollah Syed Sadiq al Shirazi (May he live long) in the book shelf of the Mosque. I rummaged through its pages briefly and I was struck by its lucidity and its fluid style of expression and mostly by the manner in which many a thorny issues between the two major Sects of Islam were dealt with in a masterly fashion.

I asked the young Kuwaiti man Sheikh Hamid Abd al Razzaq who leads the Prayers in the Shereen Mosque to take the Book as I was yearning to read it. The Sheikh readily permitted me to take and when I expressed my earnest wish to translate the Book, he was a bit sceptic first but when I insisted upon my desire, he agreed and also confirmed that once translated, he would see that the translated Book is printed & duly published too.

And here is the translation in your hands dear Readers and I earnestly hope that people upon reading it will certainly benefit from it as per the intention of not just the esteemed Ayatollah Shirazi but also my own humble wish too.

I also take this opportunity to thank my good friend Mr. Abd al Aziz Shehab my colleague and well - wisher from my Ministry of Public Works of State of Kuwait days who talked to Sheikh Hamid about this book and my son Engr. Ali Reda Abbas for composing the Book and bringing it into a Book form.

It is indeed Sheikh Hamid Abd al Razzaq's magnanimity that he allowed me to take the Book home and thus presented me the opportunity of translating it and thereby enabled me to aid (on however miniscule a scale it be), in diffusing and dispersing & propagating the True Facts of the most maligned and most misunderstood Sect of Islam!

I humbly request my Imam of Our Times (May Allah hasten his Appearance) to accept this little effort of mine and I pray All Mighty Allah to make it a source for my salvation on the Day of Reckoning!

Ameen!

December 23, 2007,

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Al Imam al Syed Sadiq al Hussaini al Shirazi (دام ظلّه الوارف)

He is a divinely lettered scholar, and a great leader, Great Ayatollah al Syed Sadiq Ibn Mehdi al Hussaini al Shirazi who has descended directly from the most honoured & dignified house on Earth: House of Seal of Prophets (PBUH & HP) & his Holy Infallible Descendants (PBUT); and his lineage goes to the fourth Holy Imam Ali Ibn al Hussain Zain al Abideen (PBUT). He is the scion of one of the greatest families of Maraje'a (Most learned religious Scholars of the Shia'a Imamiyah Islam who are termed as Ayatollahs) in the history of the Shia'a Imamiyah Islam who have held the religious leadership since two centuries starting with the great scholar Ayatollah al Uzma al Syed Mohammed Hassan al Shirazi (RAH).

Ayatollah Syed Sadiq al Shirazi was born in 1360 A.H. in the holy city of Karbala, city of his grandfather al Hussain (AHS) in a house known for its saintliness & piety and its knowledge of Jurisprudence & Islamic Law House of Marja'a al Islam Holiness Ayatollah al Uzma al Syed Meerza Mehdi al Shirazi (QS) who fed him with his Godly knowledge; he was Syed Sadiq's first teacher & guardian.

He started his career of learning Islamic Laws with extraordinary zeal & fervent effort from outstanding teachers & tutors like al Syed Mohammed Hadi al Melani (QS), Sheikh Mohammed Rida al Isfahani (QS), Sheikh Ja'afar al Rashti (QS), and Sheikh Mohammed al Shahroodi (QS). Being a student who excelled in his studies under the tutelage of Ayatollah al Uzma, Master of Jurists, Miracle of his times, the great Marja'a al Imam al Mazloom al Syed Mohammed al Hussaini al Shirazi (May Allah further exalt his position) bestowed upon Syed Sadiq his extra care & attention and earned a coveted status of being his confidante, gaining his certitude and the possessor of the great Marja'a's faith so much so that he became an exact replica of his great Teacher & Tutor in living a life of abstinence & puritanism and thus achieved such a lofty status of Ijtihad & Fiqh that his great teacher declared Ayatollah Syed Sadiq to be a great Marja'a & Faqeeh after him!

All Islamic Seminaries know Ayatollah Syed Sadiq as literally a giant in Fiqh (Jurisprudence) & Ilm al Usool and is famous for his unfathomable knowledge and his discourses & lectures as Seminaries are themselves like reference books! Such lectures & discourses are termed as "Dars al Kharij". Ayatollah Syed Sadiq's lectures & discourses constituting "Dars al Kharij" in the Seminaries are of a very high calibre & standard and which have been going on for nearly twenty years. Ayatollah Syed Sadiq al Shirazi gives lectures in the Islamic Seminary of Holy City of Qom and many a students have become great scholars themselves under his guidance & teaching and they all unequivocally vouch for Ayatollah Syed Sadiq al Shirazi's status in Ijtihad and his outstanding capability as a teacher & guide.

Ayatollah Syed Sadiq al Shirazi's excessive saintliness, his deep devotion to All Mighty Allah and his absolute love for the Holy Ahl - e - Bait (AHS) makes all great Scholars & Maraje'a respect him to the extent of placing him along with Men of God عباد الله الصالحين so much so that Ayatollah al Uzma Sheikh Murtada al Hae'ri (QS) son of founder of Islamic

Seminary at Qom (late) Al Sheikh Abd al Kareem al Hae'ri always went to the door of his house to welcome Ayatollah Syed Sadiq al Shirazi when he came to visit him!!! This is while, Ayatollah al Namroori considers him to be the most "just" on the whole Earth. And chief of Islamic Seminary at Isfahan, Ayatollah Al Syed Ahmed al Imami (QS) prayed All Mighty Allah that He grants him freedom from his responsibilities so that he can be solely in the service of Ayatollah Syed Sadiq al Shirazi for he considered him a model of none other than our Sixth Infallible Imam Ja'afar al Sadiq (AHS) himself!!!

A few of Ayatollah Syed Sadiq al Shirazi's books are:

Sharh Urwah al Wusqa (شرح عروة الوثقى) in 20 Volumes.

Bayan al Usool (بيان الأصول) in 10 Volumes.

Sharh Luma'a (شرح اللمعة و التبصرة و الشرايع) and many other books on Logic and other Seminary subjects.

Some acronyms used in the book:

(PBUH & HP): Peace be upon him & his progeny.

(PBUT): Peace be upon them.

(QS): Qaddus Allah Sirruhu (قدس الله سره).

(AHS): Alaihi / Alaiha al Salaam (عليه/عليها السلام)

(RAH): Rizwan Allah Alaihi (رضوان الله عليه)

(LAH): La'anat Allah (Curse & Damnation) on enemies of Ahl - e - Bait (AHS)

Prostration on Soil

Sami: O Ali! You Shia'as are truly Polytheists (Kaafirs) as you all prostrate on Soil and is this not enough that you place your forehead on a dried piece of Clay thus enjoining partners in your worship to ALLAH?

Ali: Please allow me to ask you a question.

Sami: Go ahead, please.

Ali: Is it permissible to prostrate on the "body" of ALLAH All Mighty?

Sami: This is sheer Paganism, because ALLAH has no "body", cannot be seen by eyes and cannot be felt by touching; and whoever has this perception has blasphemed and is Polytheist (Kaafir)! Certainly, prostration is due ALLAH alone; HE is, to whom all prayers with complete faith and concentration are offered and that is ALLAH; but prostration on ALLAH is polytheism (Kufr)!

Ali: From your talk, it is clear that our prostrating on Soil or Clay is not polytheism for we place our forehead on the Clay Tablet not for it being Clay or Soil. And if we presume ----- for the sake of argument ----- that the Tablet is ALLAH, then our prostrations should be to the Tablet and not on it as no one prays on his God!

Sami: I hear such clarification for the first time and it is correct; so if you presume that the Clay or Soil is your God and you place your forehead on it, is a proof that you do not consider as your God!

Sami: Please allow me to ask you a question.

Ali: Please

Sami: What then is the reason that you people insist upon prostrating on Clay or Soil and why do you not prostrate on other material like you do on Soil?

Ali: There is a Hadith {saying of the Prophet (P.B.U.H. & H.P.)} accepted by all Sects of Islam, which says, ALLAH has made for me (the whole) Earth as Mosque and Clean (fit) for prostration! ¹ So, we always prostrate on pure natural soil as prostration upon it is agreed & accepted by all the Sects of Islam.

Sami: How have all Muslims accepted prostration on it?

Ali: When the Holy Prophet (PBUH & HP) came to Medina for the first time and built a Mosque there, was it carpeted?

Sami: No, it was not carpeted.

Ali: Then on what did he and other Muslims prostrate upon?

Sami: Well, they prostrated on the ground carpeted with Soil!

Ali: Then it means, all his Prayers were on the ground and he prostrated on Soil as all Muslims during his time and after him, also prostrated on Soil. This goes to say that prostration on Soil is perfectly correct and hence, we Shia'as follow the Holy Prophet (PBUH & HP) in prostrating on Soil and our prostrations are equally correct.

Sami: Why do not you Shia'as then prostrate on Soil or Ground anywhere instead of the Tablet, which you people, carry along wherever you go?

Ali: Firstly, Shia'as prostrate anywhere on Earth whether it is stony, fossilized, or ossified or it is soil, ground, or dust.

Secondly, Soil should be Tahir (Clean from Islamic point of view) and free from any Najasa (Impurity from Islamic point of view) as prostration on it would be invalid and void, and hence we carry with us a Clay or Soil Tablet (Turba) to prostrate, free from any thought of Soil being Tahir or Najis!

Sami: This is what you people want to prostrate on clean Soil, Mud, Clay etc. Then why do you not carry clean Soil, Mud, or Clay wherever you go instead of carrying a Tablet made of these materials?

Ali: Well, you know that Mud, Soil, or Clay will certainly spoil our clothes and hence we make a Tablet from these by mixing a little water and then drying up the Tablet so we can carry along without making our clothes dirty! And then, prostration on a dried Tablet of Clay or Soil or Mud is a sure sign of humility & concentration in our Prayers to ALLAH; for, prostration is epitome of humility and humbleness in front of All Mighty and it cannot be for anyone else but to HIM alone! As such, prostration on a (Turba) or Tablet is a clear sign of piety, devotion and humbleness unto ALLAH All Mighty!

Hence, prostration on Earth or a Tablet made of it is better than prostration on other material upon which prostration is allowed, because we place our forehead upon it thus declaring greatness of ALLAH Al Mighty and accepting our humbleness in front of HIM!

On the contrary, placing his forehead in prostration on a costly Carpet or on Silver or Gold or on a high - priced Robe or such other costly materials, would cause his concentration to decrease and might prevent him from lowering himself in the eyes of ALLAH in being humble and meek and submissive to HIM!

So is it then possible to say that it is Kufr or Polytheism to prostrate on a Turba, which increases man's concentration in his prayers to his ALLAH, to his Creator? Or to prostrate on something which takes his mind away from his attention in his Prayers and his nearness to his Creator? This is truly meaningless.

Sami: What then are the writings on these Turba on which you people prostrate?

Ali: Firstly, not all Tablets have any writings on them; there are many Tablets, which do not have a single letter written on them.

Secondly, some Tablets have writing on them saying that they have been taken from sacred soil of Karbala! ² Is there any polytheism in it? Or does this extricate it from being Soil, Clay, or Mud just because it has been taken from Soil of Karbala? No, certainly not!

Sami: What is so special about Turba from Karbala that most Shia'as prostrate upon it and insist upon it?

Ali: The reason for this is a Hadith, which says, "Prostration on Turba from Karbala is a guarantee that the Prayer is accepted by ALLAH and that it reaches the Seven Skies above! ³ This is naught save that it indicates the holiness and sanctity of Sacred Karbala, which is not present in any other Soil!

Sami: Does this mean that an invalid Prayer on Turba from Karbala makes it acceptable?

Ali: No, if a Prayer is performed by all its conditions only then it will be valid and if prayed on Turba from Karbala makes it verily acceptable by ALLAH! But a Prayer without its conditions of acceptance even if prayed on Turba from Karbala is invalid and is rejected. Thus, you should note that condition of Validity is one thing & Acceptance is another matter!

Sami: And is soil of Holy Karbala more sacred than any other place on Earth even Medina and Mecca that prostration on it is better than any other place?

Ali: And what is there to object?

Sami: Do you mean to say that the land of Mecca, which since the time Adam (AHS) descended on Earth has remained holy, and the land of Medina, wherein the sacred body of the Holy Prophet (PBUH & HP) is buried, lags behind in Status, in being Sacred & Holy, when compared to Karbala? This is strange! And is Hussain (AHS) greater than his grandfather the Holy Prophet (P.B.U.H. & H.P.)?

Ali: Never The greatness of Hussain (AHS) is glistening from that of the Holy Prophet (PBUH & HP) and his nobleness is from nobility of his grandfather, his status in the eyes of ALLAH that he was appointed Imam on the religion of his grandfather and attained martyrdom therein. Certainly, Hussain's (AHS) lofty position is from his grandfather. Hussain (AHS) got killed and so his kith & kin as also his faithful companions and friends only to defend and uphold Islam and to strengthen its foundation, to protect it from lecherous slaves of worldly passions! And in lieu of his martyrdom, ALLAH granted him with three boons: Answer any prayer under his Dome, Imams in his progeny and Cure in his Soil⁴. Therefore, ALLAH bestowed this greatness to his Soil as he was killed mercilessly in His way, his womenfolk were taken captives and his companions were killed, in addition to all the hardships, which descended upon him in the way of Islam! So is there anything objectionable here in all this?

And tell me, if the Soil of Karbala thus attains a status higher than the whole Earth, nay even more than the grounds of Medina, does it mean Hussain (AHS) loftier than the Holy Prophet (P.B.U.H. & H.P.)? In truth, the matter is just the opposite! Respect to his Soil (Karbala) is respect to Hussain (AHS) & respect to him is respect to ALLAH & His Prophet (P.B.U.H. & H.P.)!

Sami: This is correct, and I was thinking that you people gave more respect & love to Hussain (AHS) and held him in esteem higher than even the Holy Prophet (P.B.U.H. & H.P.)! Now I know the truth and I thank you for these noble feelings by which you increased my knowledge and I shall always carry with me a Tablet from the Sacred Soil of Karbala to prostrate on it wherever I pray as I prayed on Carpets and Metals!

Ali: I merely wanted to describe to you that this blasphemy, which is directed towards us Shia'as, has no truth and certainly, it is a lie ----- thrown upon by Muslims ----- on Muslims! I wish truth to be with you always and that you do not believe what all is told against Shia'as without research and knowing the truth!

Making of Graves

Fou'ad: Hey Ja'afar, will you please allow me to ask you a question concerning Shia'as & Sunnis?⁵

Ja'afar: Ask and how much I love to be sentient & dependable who understands things by study and research..... and not be a barbarian following every crow cawing in the air or shrieking loud..... without knowing its trustworthiness or its rottenness.

Fou'ad: Do you believe my word is right, that truth is with us (Sunnis)?

Ja'afar: Certainly I am in the forefront for people who believe in facts which are true and I certainly did not take Shia'aism but that I found it to be true; and you know that my mother, father, brothers and my whole family has not one Shia'a, and truly, I embraced Shia'aism because I found truth in it & if I knew truth of your words, I would be the first to accept it.

Fou'ad: You Shia'as build buildings over graves of Prophets, Imams, Scholars & Pious people and pray near them and this is nothing but polytheism (Kufr) and just as polytheists bow down to idols, you Shia'as also pray & bow down to graves of God men.

Ja'afar: We ought to be factual and not make - believers; we do not see 'this was said by this or that man' but rather see truth clear from Book of ALLAH, from Prophet's (PBUH & HP) traditions and conduct of righteous ancestors.

Fou'ad: Yes, and me too. I love to know things by way of knowledge & understanding and not by blind following.

Ja'afar: Firstly: We Shia'as are not specific for building graves ----- for all Muslims ----- build graves for Prophets, Imams and such other great persons; here are some examples for you.....

□ Grave of the Holy (PBUH & HP) and that of the two Caliphs is certainly built and decorated with a costly Mausoleum and a Grand Cupola.

□ Graves of Prophets, among them Hazrat Ibrahim (AHS), in the City of 'Khalil' in Jordan and there are big Cupolas and decorated buildings over these graves.

□ Grave of Prophet Moses (AHS) which has a massive building and is located between Cities of Qods and Amman.

□ Grave of Abu Haneefah, with a huge building housing it & decorated with a Cupola.

□ Grave of Abu Hurairah in Egypt ; there is a shrine and a Cupola on it.

□ Grave of Abdul Qader in Baghdad with a big courtyard, a shrine and a Cupola

and many such graves of Prophets, graves of Saints & Godly - people and Religious Scholars; they all have shrines built upon them with Cupolas and they all have special Boards to take care of these Graves and Buildings and make regular maintenance of them saving them from deterioration and dilapidation; and most Islamic Countries are full of such shrines and tombs; and Muslims of different Sects have from day one had a liking for such things and suggested people to build them and never for one day even, did they stopped people from constructing such shrines, tombs or buildings over graves. Thus, we Shia'as are not the only ones who build Shrines or Tombs or Mausoleums and duly embellish them; all other Sects have the same

feelings as us ----- for they also construct Mausoleums and build Tombs & Shrines for their Religious Leaders, Preachers etc.

Secondly, we ----- Shia'as ----- or all Muslims when they pray facing Graves of Saints, Imams or Prophets, certainly do not pray them but pray ALLAH All Mighty.

And I assure you that during Prayers we concentrate towards Qibla and not towards these Graves and if we were to pray to these Graves with the intention of Prayers, we would then have to change the direction of Qibla towards them!

Fou'ad: Why then do you people not pray behind these Graves so as to make them your Qibla?

Ja'afar: Verily we do not pray to the Graves when we are praying facing them or behind them, but divert our attention towards the Qibla and surely these Graves ----- sorry to say ----- happen to be in front of us, hence we pray without intention (towards these Graves).

And this cannot be, except as if one prays in front of a beautiful building, would it mean that he is praying to this building taking it as a deity?

And many Muslim Scholars say: It is permissible to pray even in Temples of polytheists and if idols are in front of him, his prayers are for ALLAH; would this mean that he is praying to these idols like a pagan, an atheist, a heathen?

Fou'ad: If making Tombs, Shrines and Mausoleums over Graves is not polytheism ----- as you said ----- and all Muslims permit it, then how were the Tombs & Shrines of Imams and others destroyed and pulled down saying that this is polytheism and constitutes Prayers to other than ALLAH, and Scholars in Hejaz issued a Fatwa in this regard as well?

Ja'afar: They did not issue such a Fatwa except a few Scholars from Hejaz only during those times and as such, a few Sheikhs from Medina told me: When the declaration to destroy the Shrines & Tombs came, all Scholars from Hejaz opposed it, repelling it as not something polytheistic rather a pointer towards Islamic Shariah as ALLAH says

..... And whosoever respecteth the Signs of ALLAH verily it is (the reflection) of the piety of the hearts where of from the Scholars some were served an expulsion order & were banished, expelled and removed from their positions and status.

Accordingly, none gave such a Fatwa but only a few Scholars from Hejaz.

Fou'ad: And I was thinking Had such Shrines and Tombs been (Shirk) polytheistic, why then not Scholars and learned people warned of such practices from the times of the Holy Prophet (PBUH & HP) till today and why did they not prohibited them? And how come Muslims did not know of it during 13 Centuries?

Ja'afar: And I may add to your information The Holy Prophet (PBUH & HP) himself endorsed making of Graves & Shrines and Cupolas and did not prohibit them. Hence, Hajr Ismael in Ka'aba is the burial place of Prophet Ismael and his mother Hagar !

And these Graves of Prophets ----- Abraham, Moses and others ----- around Jerusalem, were there during the days of the Holy Prophet (PBUH &

HP) and are there even today, and the Holy Prophet (PBUH & HP) did not ever prohibit them nor did his Caliphs!

And had it been illegal or prohibited, the Holy Prophet (PBUH & HP) would have ordered its demolition and abstained from it. And since he did not do this, we know that it is certainly permissible and legal.

In the same way, when the Holy Prophet (PBUH & HP) died, he was buried in his room and its door was closed thus bringing his Grave in the centre of the room with a roof and walls. And if any of his companions had heard from the Holy Prophet (P.B.U.H. & H.P.) about any prohibition of making Tombs, Shrines etc. they would not have buried him there & if they had buried him there, they would have ordered it to be pulled down so as not to have a Shrine over his Grave.

Since they did not do any such thing, we know that making Shrines, Tombs over Graves is not Haram (Illegal) then how can it be Shirk (Polytheism)?

Fou'ad: I thank you for guiding me to truth and I am grateful to you; and I know now that making of graves is neither illegal nor is it polytheistic and those who declare it to be so, do not have any proof from religion to substantiate their claim and I am ever thankful to you for this information.

Ja'afar: And I thank you for accepting the truth after knowing it & following it when you see it and you walk on with guidance from intellect and correct logic; hence I wish to add to your insight into truth and knowledge of religion do you have time left for me to talk with you?

Fou'ad: I am really eager for dialogue of truth, so please speak whatever you wish to, I am all ears.

Ja'afar: Be steadfast on the saying that making of Shrines, Tombs, and Mausoleums over Graves 'is permitted and not at all prohibited'.

Fou'ad: Yes and I am with you on this.

Ja'afar: I now wish to say that making Mausoleums, Tombs and Cupolas over Graves of Saints and God - men is all grateful /desirable, and the person is rewarded by ALLAH who performs this noble act.

Fou'ad: How so?

Ja'afar: Says ALLAH:

....

And whosoever respecteth the Signs of ALLAH verily it is (the reflection) of the piety of the hearts; hence everything which helps you in the realisation of ALLAH, is desirable and grateful in Islam.

Fou'ad: Yes, but how can be building of Shrines or Tombs over Graves be considered as Signs (شعائر) of ALLAH ?

Ja'afar: (شعائر) Signs are things, which glorify the religion in world's sight and do not stipulate its (Signs) illegitimacy!

Fou'ad: Is faith ennobled by these Buildings and Mausoleums?

Ja'afar: Yes.

Fou'ad: And how is this?

Ja'afar: Making Graves of Great Persons of Islam and constructing Domes over them and protecting them from deterioration & decadence is

tantamount to showing respect, reverence, veneration to these Great Personalities without doubt.

For example : If a person comes with a Rose and places on the grave, is not this person showing respect & admiration and love & devotion to the dead person?

Fou'ad: Correct.

Ja'afar: How can then constructing a majestic building on the Grave & adorning it with a Dome not be construed as respect, veneration and adoration for the person buried in it? And respect for Great Personalities of Islam, Imams and Saints is respect for Islam, appreciation of Faith for which these Great Persons called the people to it and lead them towards it.

Does not a person who respects Chief of a Group, or an Apostle or a Member of an Ideology praising & eulogising this Group & Religion & Ideology?

Fou'ad: Yes, it is as you say.

Ja'afar: So building (Shrines, Tombs, and Mausoleums) over Graves of god - men is a mark of respect for them and towards ALLAH and Islam and everything which marks respect for ALLAH and in it is glory to Islam is certainly Signs of ALLAH towards which ALLAH has proclaimed:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

6

Fou'ad: Then demolishing (desecrating) Graves of Prophets, God - men and Imams is an insult to the religion, vilification of Islam's honour because their demolition is an affront to our Leaders and disrespect to them which is tantamount to insult to Islam.

Ja'afar: And I embraced Shia'a Islam, follow the path of Ahl - e - Bayt (A.H.S.), and have even changed my name from Waleed to Ja'afar for this very reason! This was because I blindly followed suggestions of others without ascertaining the facts but now I have searched the Truth and have found it. A man should always leave behind religious - bigotry and open his mind (chest) to accept Truth, search for Truth surely, you will reach it.

Fou'ad: Me after these exchanges will see with open eyes all these matters and shall confirm Truth until I reach it wherever it be! And I am thankful to you all my life and please allow me to leave as I have an appointment with a gentleman.

Ja'afar: Please may ALLAH protect you.

Fou'ad: I give you in the protection of ALLAH.

Ja'afar: Proceed with safety and protection (from ALLAH).

Decoration of Tombs

Khalid: Salaamun Alaikum.

Baqir: Alaikum as Salaam Wa Rahmatallah.

Khalid: When did you come? Is everything all right?

Baqir: I have come to visit a cousin who lives here.

Khalid: I request you please, to pay us a visit today.

Baqir: Well, I have so much work to do which I had left so I request to please, pardon me.

Khalid: Not possible friends meeting after 10 years and cannot be together for an hour? I too request you for the sake of Islamic brotherhood. Also, there is an argument I had with one of our Mo'min brothers about Shia'as & Sunnis and I am confident that I will talk with you this matter until I see truth.

Baqir: It is no problem

They went together to Khalid's house and sat down..... and talked about matters special to them, when Baqir accentuated saying: What was the argument you both had?

Khalid: The argument was around decorating Tombs of Prophets, Imams, Scholars and Mo'mineen, Chaste persons etc. with gold, silver and all such jewels.

Baqir: And what is the harm in this?

Khalid: Is this not Haram (against Islam)?

Baqir: Why?

Khalid: Does the cadaver benefit anything from such embellishments?

Baqir: No does not benefit.

Khalid: Then this is sheer wastage & profligacy, for ALLAH All Mighty says:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا
إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

And give to the near of kin his due and to the needy and the wayfarer, and squander not (thy earnings) wastefully.

Verily the squanderers are the brethren of the Satans; and Satan to his Lord is ever an ingrate.

Baqir: Then what do you say about decorating and bedecking Ka'aba with gold, silver from years together on it and inside it?

Khalid: I do not know.

Baqir: Yes, there have been priceless gifts of gold, silver and jewels gifted to Ka'aba from neighbouring countries and lands from pre - Islamic days to this day! Says Ibn Khaldoun⁷ in his Muqaddamah⁸: People (Nations) have from pre - Islamic times paid their respects to it, and kings have presented priceless presents and their costliest wealth, like King Cyrus of Iran.....and 'the tale of swords' and 'deer of gold' found when Hazrat Abd Al Muttalib dug out the spring of Zam Zam, is very well - known.

And the Holy Prophet (PBUH & HP) when he conquered Mecca found in the well 70,000 coins of gold, which Kings had sent as gifts. In them were 1,000,000 Dinars with a weight of 200 quintals!

And Ali Ibn Abi Talib told him: O' Prophet of ALLAH, what if you utilise this wealth in financing the wars? He did not. Then Abu Bakr reminded him the same thing, he still did not say anything And so on until it is said, (Abu Wael said): I was sitting with Shaiba Ibn Othman and Omar Ibn Al Khattab, so he (Omar) said: I have planned not to give this gold and silver away but that I will distribute it amongst Muslims. Shaiba said: And why do you want so? To this, Omar said: And why not? Shaiba said: Why did not your companions do this? Replied Omar: The two are to be followed. So, does the Ka'aba benefit anything for this gold and silver Khalid?

Khalid: Not at all.

Baqir: And in addition to this, the Holy Prophet (PBUH & HP) did not hand out this piled - up wealth & did not use it, when Islam was in dire need of finances in those days for its spreading in the country. And why not? The reason was that this wealth accumulated inside Ka'aba would award it a place of grandeur, splendour and majesty in the eyes of the people while its place in the eyes of ALLAH All Mighty will neither exceed nor reduce. The same can be said about Domes of gold, Doors of gold & silver, and Jewels and such other priceless embellishments used in Tombs of God - men, like Ameer Al Mo'mineen and Imam Al Hassan, Imam Al Hussain and Imam Al Ridha and others from them (Blessings of ALLAH upon all of them). For, all these noble souls have a special status with ALLAH All Mighty, which does not elevate by this Jewellery nor diminishes by their absence! The Holy Imam Al Hassan (A.H.S.) is elder and more respectable than his brother Al Hussain (A.H.S.) yet his grave is under direct sun while that of Imam Al Hussain (A.H.S.) is entombed in a majestic Mausoleum with a massive dome of solid gold and decorated with doors encrusted with gold and jewels. We have embellished these Tombs and presented these Jewels, Gold and Silver to their Graves, and built Domes of gold and all this, as a mark of respect and adulation to them.

Khalid: Does all this elevate these God - men in the eyes of people?

Baqir: Yes, and I now want you to know this If you visit the graves of scholars of Jews you will see that they are all in a dilapidated condition, the sun mercilessly rains on them its rays and there is no roof or cover for the visitor. And if you go to Christian graveyard, you will see that their religious scholars and leaders have beautifully decorated buildings with domes, jewels, gold and silver sparkling in every nook and corner. Would you respect these Jewish scholars or Christian leaders knowing well that they both are on the Wrong?

Khalid: Certainly, I would consider Christian scholars more respectful than those of Jews.

Baqir: What then do Shia'as and Sunnis do if they build Tombs, Mausoleums etc. on the Graves of Imams & Prophets ? Only that, they do this out of respect, devotion & love and consequently decorate their Graves with gold, silver and jewels.

Khalid: All of this is true but does it take this out from the definition of squander and waste?

Baqir: Yes and more than it for if all this decoration and beautification is a mark of respect to the holy souls and God - men, then this is a mark of respect for Islam, which in turn is respect to the Signs of ALLAH All Mighty as HE declares:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ And whosoever respecteth the Signs of ALLAH verily it is (the reflection) of the piety of the hearts

Thus, beautifying and decorating of Tombs is Signs of ALLAH All Mighty and doing such is an act of nobleness & grace in His eyes.

Khalid: I beg your pardon if I have taken so much of your time, but you are worthy of reward from ALLAH for this act of benevolence. You took me out from darkness of ignorance into radiance of knowledge & understanding, and how much long I thought about this decoration of graves, but never did I understand the real meaning of it or its profundity, but today I am enlightened ----- by you ----- by your in - depth knowledge and have thus made me aware of my intention.

Baqir: Have all the doubts, which you had about this subject of decorating the graves, gone?

Khalid: Yes Nothing doubtful remains about what the Holy Qur'an declares:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ And whosoever respecteth the Signs of ALLAH verily it is (the reflection) of the piety of the hearts

Baqir: In any case, I am ready to explain and elucidate any such topics so that we both benefit from them and thus be aware through thought & understanding.

Khalid: I thank you a thousand times and pray ALLAH that he bestows HIS blessings on you.

Kissing of Tombs

Malik: What is the point in kissing the Tomb of the Prophet (PBUH & HP) & the Imams, and keep insisting upon it?

Sadiq: Is there any problem?

Malik: They say it is (Polytheism) Shirk!

Sadiq: And who says it is Shirk?

Malik: All Muslims say.

Sadiq: Strange! And who are those who kiss the Tomb?

Malik: They say: They are the Shia'as.

Sadiq: Did you go for Hajj?

Malik: Yes, glory to ALLAH All Mighty.

Sadiq: And did you visit the Tomb of the Prophet (PBUH & HP) in Medina?

Malik: Yes, thanks to ALLAH All Mighty.

Sadiq: Did you see thousands of Sunnis wishing to kiss the Tomb of the Prophet (PBUH & HP) and the "Custodians of Islam" beating them with whips and lashes?

Malik: Yes

Sadiq: Then we Shia'as are not the only ones who kiss Tombs but all Muslims also do.

Malik: Then why do some people prohibit it and say that it is a mark of polytheism?

Sadiq: All such people are very few compared to Muslims as a whole; they see themselves as if only they are righteous and 'Muslims' and consider all other Muslims as Pagans, Heathens and Polytheists. They consider all others as on the wrong. As such, they consider Muslims of all sects and creeds as Kaafir. Did you not see these 'custodians of Islam'!! They beat with staffs and lash whoever wishes to kiss the Tomb of the Prophet (PBUH & HP) and yell & shout at them: O' Kaafir! O' Mushrik! O' Atheist! O' Pig! You Dog! and such other derogatory names out of sheer hatred & disgust. None is excluded from their shameless behaviour Shia'as, Hanafis, Malikis, Shafa'eis, Hanbalis, Zaidis, and all other sects.⁹

Malik: Yes I saw all this and I hate it. I saw those people hitting with a rod on the head of people who insist upon kissing the Tomb so much so that blood spurted out and they hit with their hands full force on the chest of the visitors, which would cause intense pain and misery. And how much pain all these scenes caused me!! Hajj which ALLAH All Mighty made for all Muslims a Conference, a Meeting Place so that they all come from all parts of the World and discuss their affairs and exchange news about each other and thus get to know each other has been turned into a place ! This divides the Muslims into different classes by the local citizens of the country wherein Mecca & Medina are unfortunately located, these local people call themselves as "Authority for ordering people to do good and to prohibit them from doing bad."!!

Sadiq: Anyway, do you kiss your child?

Malik: Yes.

Sadiq: Do you enjoin any partner to ALLAH by doing this?

Malik: No, no never.

Sadiq: How come you do not become a Kaafir?

Malik: I surely kiss my child out of love and this is not Shirk.

Sadiq: Or do you kiss the Holy Quran?

Malik: Yes.

Sadiq: And this is also not Shirk?

Malik: No.

Sadiq: Is the cover of the Holy Quran, which you kiss, skin of animal?

Malik: Yes.

Sadiq: Then you certainly have assigned partner to ALLAH and have made the skin of the animal a partner to ALLAH and this is certainly a grave sin you have committed.

Malik: No, it is not like this. I kissed the Quran because it is the Word of ALLAH All Mighty; hence for this reason, I kissed the cover which contains the Holy Quran. This was from sheer love & excessive adoration, wherefrom has Shirk come into this? And then, by kissing the Quran, I will get blessing from ALLAH for, kissing the Quran is like respecting HIM and respecting the Quran begets boon from HIM; what can be farther from polytheism?

Sadiq: Why do you not say that kissing the Tomb of the Prophet (PBUH & HP) and Tombs of Imam¹⁰ (A.H.S.) is similar to kissing the Holy Quran, or kissing your own child? Or you presume that the people kissing Tombs are making Steel / Iron as partners of ALLAH All Mighty? If this is the case, then why do they not kiss Iron so found here & there in such abundance? But, since the Tomb enshrines the Grave of the Prophet (PBUH & HP) or Grave of one of the Imams (A.H.S.), it is love of the Prophet (PBUH & HP) or the Imam (A.H.S.) that makes us involuntarily kiss the Tomb as we cannot reach them personally. And in addition to this, all of them have a special Status and Place with ALLAH All Mighty, hence their tombs are a mark of respect for them which is tantamount to respect for Islam for which they all strived (and ultimately gave up their precious life! And as we stated earlier, anything which presents respect for Islam is as per the Verse of Quran:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ And whosoever respecteth the Signs of ALLAH verily it is (the reflection) of the piety of the hearts¹¹

Malik: Then how come some people say that you people are Polytheist?

Sadiq: It has come in the Sayings of the Prophet (P.B.U.H. & H.P.): “All your deeds are dependent upon your intentions”¹². So if a person kisses a Tomb with intentions of Shirk, then he is guilty of polytheism. And if this expression of love (kiss) is from intense adoration and for obtaining benedictions from respecting Signs of ALLAH All Mighty, then certainly such an action is commendable & acceptable in HIS eyes! And if you put this question to all who plant kisses on Tombs whether Shia’a or Sunni and ask them why do they kiss Tombs, no one will say anything but that it is out of sheer love & adulation and for obtaining blessings, and you will not hear anything from almost anyone that they kissed with any other thought.

Malik: True, very true.

Sadiq: And if any person kisses without intention of polytheism, then it will be almost impossible to see any person but only Polytheist! Because, all

Muslims kiss either Tomb or Quran ----- in either case ----- they are Polytheists. Then ----- who will be Muslim?

Malik: I thank you very much and I shall talk to my father who thrust into me these bigoted thoughts & I shall never listen to any talk against Faith of others; and I know now that truth is really with you people ----- you Shia'as ----- and compassion is ever with you for you have given me sight not just in this matter but in all matters in such a manner that I will never believe whatever I hear without confirming its truth and falsity.

Seeking Solicitation from God - men

Waleed: Ah! Who are these pagans, atheists & polytheists who call themselves as Muslims! Damn them.....

Mohammed: Whom do you mean?

Waleed: All these Shia'as!

Mohammed: Do not swear like this and do not castigate them as heathens, they are Muslims.

Waleed: They are more worthy of being killed than Kaafirs.

Mohammed: What sort of blasting is this? And why do you say they are Polytheists?

Waleed: They take gods beside ALLAH and deify other gods which can neither do them good nor can harm them in anyway.

Mohammed: How is it so?

Waleed: They seek help from Prophets, Imams, and God - men to help them in their problems and afflictions and say: O! Mohammed, O! Ali, O! Hussain, O! Imam - e - Zamaan.....!¹³

Imagining that these personalities are capable of fulfilling their wishes! And is this not clear Kufr, Paganism and Atheism? Mohammed: Allow me to quote you a short Hadith.

Waleed: Go ahead.

Mohammed: I was among those who forever cursed, swore & damned with worst words all Shia'as and never would I sit down or get up but that I cursed them and opposed them in every way until I had a chance of going for Hajj where I met a Shia'a when I blasted him with full vengeance all that was boiling in my chest for all these years..... words which were surging in anger for them words which came out on my tongue with full force; but this man (Shia'a) was patient, quiet and smiling gently with his countenance beaming with a radiance of peace and tranquillity! The more I swore upon him, the more he cooled my temper with his pervading smile which never left his lips; and this noble person put off the fire of hatred & enmity in my heart. And when I stopped, he addressed me saying: Brother Mohammed in the name of ALLAH will you please allow me to talk a few words to you?

He then said and I replied he then said and I told him till finally I realised that truth is with them on many subjects and topics which were controversial between them and us, and seeking / soliciting help from God - men was one of these topics I realised they were on the right.

Waleed: And has their treachery, trickery & dribble affected you? How short - sighted you are and how estranged is your knowledge of Islam!

Mohammed: I am certainly in a position to discuss with you this Solicitation from God - men under the light of Holy Quran, the Pristine Traditions of the Prophet (PBUH & HP) and lives of holy men from Muslims.

Waleed: ALLAH is certainly more benevolent than all HIS creations and HE is not unaware of them, and his creation can certainly be in touch with HIM ----- without any via media ----- anytime, anywhere; and they can reach HIM and seek HIS help & protection. It is not permissible to seek anyone other than HIM however exalted & elevated his status might be in

HIS eyes, even if he happens to be a Prophet or Imam or Angel or any noble person.

Mohammed: And why is it not permitted?

Waleed: Because when a man dies, he perishes & is no more and what has perished cannot be beneficial, so how do you entreat anything which is no more & has just turned into nothing?

Mohammed: How do you say Death is “end of all” and who says so?

Waleed: Imam Mohammed Ibn Abdul Wahab said Soliciting and seeking help from noble souls who have died & hence are nothing is intellectually wrong & foolish. And he believed that the Staff of the Prophet (P.B.U.H. & H.P.) is more useful than him because he used to while alive but when he died he became “ nothing ” and became like an immovable, inanimate thing of no use but his Staff is still useful for people as it can guide them; hence it is of use for religion.¹⁴ So this and other such statements stress upon the folly of entreating the Dead even if they are Prophets or Apostles of ALLAH.

Mohammed: The matter is just the opposite; for, when a man dies, he perceives Worlds which were hidden from his eyes while he was alive. ALLAH All Mighty says in the following Verse from the Holy Qur’an:

..... Now have WE removed from thee thy veil, so thy sight today is sharp.¹⁵

And say not of those who are slain in the path of ALLAH that they are dead; Nay, (they are) living but ye perceive not.¹⁶

Reckon not those who are slain in the way of ALLAH, to be dead; Nay! Alive they are with their Lord being sustained.¹⁷

And in Bukhari it is stated: The Holy Prophet (PBUH & HP) came to a dug - out hole in Badr ¹⁸ and addressing the dead said: I have found the promise of my LORD true, did you also find promise of your Lord true? He was asked: You are talking to the dead? He answered..... You cannot hear better than them but they cannot reply.¹⁹ Hence a man when he dies whether a Muslim or a Kaafir does not turn into immovable matter not feeling or not understanding. And Ghazali²⁰ ----- one of Imams of Shafa’ei Sect ----- has said:

Some think that Death is End ----- and this is the opinion of Atheists ----
--²¹

Waleed: Has Imam Ghazali taken Death as End to be an atheistic thought? Where is this mentioned?

Mohammed: In his book Ahyaa’ul Uloom²² refer to it & you shall find what I have told²³ you.

Waleed: This is strange, coming from Ghazali.

Mohammed: This is not strange from Ghazali, but it is strange that you did not study this. Did you not hear what the Holy Prophet (PBUH & HP) told the dead Pagans of Mecca: “If they had met their End, they would not have heard & would not have understood what I told them”, when he told the Muslims: “You do not hear better than them”²⁴, meaning they hear as you hear and understand as you understand. Are you satisfied with this?

Waleed: Yes, I am satisfied However, I am surprised how all these long years I never gave a thought to these Verses, which are so clear in this

regard? Moreover, how did I not hear Hadith of the Holy Prophet (PBUH & HP) and the saying of our Imam (Ghazali)?

Mohammed: Now you have accepted half the assertion of the Shia'a that: Man does not become "Null", a Non - entity by death! Or do you still doubt?

Waleed: No I do not have any doubt lingering but I have another surprise!

Mohammed: What is it?

Waleed: That is How did Abdul Wahab believe that Death makes man Non - existent when Ghazali says that such a belief is of Atheists and above all, the clear declaration of the Holy Prophet (PBUH & HP) that a dead person hears equally well as a live person? And then how dare Abdul Wahab with such audacity, accentuate My Staff is better than Mohammed, as it gives benefits to me and Mohammed does not?!²⁵ This is what surprises me.

Mohammed: Do not be surprised. It is imperative upon us to know people through religion; for every person whose words & actions are as per Qur'an, Sunnah (Traditions of Prophet) and life - history of noble personalities gone-by is a Mo'min; no, we should know religion through people who practise it. For if we know that so & so son of so & so is a sincere Mo'min, it is not right for us to take his words & actions from Islam, even if we know it's open opposition to the Book of ALLAH and Hadith of Prophet, and life - history of noble personalities and it is nothing but heathenistic & atheistic, instead it is obligatory upon us that we see any perversion in a person, we should keep away from him whoever he be in position or status and should instead follow the TRUTH unfolded to us.

Waleed: True I was a staunch believer of this person all this while and now you have stopped me from committing this grave mistake who considers atheism in religion, who took away my faith; I will never take him as a scholar & shall not take any rule of Islam from him.

Mohammed: Leave this talk of son of so & so; let us focus on the remaining topic.

Waleed: Yes true that dead - body does not "end" with Death but how do we justify entreating it if it is Prophet or Imam or a God - man? Know that there are people who consider such solicitation from a dead person as paganism and it (such solicitation) is castigated from the faith!

Mohammed: Is it permissible to ask for help from a live person, or request a favour from him or some such thing, and say: O' Baqir or O' Ja'afar or O' Rida .z.... Please give me a Dinar or pray for ALLAH's pardon or hold my hand and take me to the mosque, or some similar request?

Waleed: Yes it is permitted.

Mohammed: Then, now when it is proved that dead hear like the alive, what is there to prevent from one from asking it after its death, and ask for a favour from it?

Waleed: After thinking for a while lifts up his heads saying: Yes, as you say Mohammed it is right.

Mohammed: We have another proof in favour of entreating the Holy Prophet (PBUH & HP) and with pious persons who have died.

Waleed: What is it?

Mohammed: Companions²⁶ during the Holy Prophet's (PBUH & HP) lifetime & after his demise always contacted him and neither he nor any of his Companions ever stopped them from doing so; had it been otherwise, they all would have stopped them.

Waleed: And who entreated the Holy Prophet (PBUH & HP) after his death?

Mohammed: Here are some examples.....

Narrates Baihaqi²⁷ and Ibn Abi Shaiba from authentic sources ---- as also Ahmed Ibn Zaini Dahlan ---- People were troubled from a famine during the caliphate of Omar; so Bilal Ibn Harth came to the grave of the Holy Prophet (P.B.U.H.& H.P.) and pleaded him: O' Prophet of ALLAH, give water to your Nation, they are dying.²⁸ If this pleading and entreating of Bilal ----- who had taken all the tenets of Islam from the very lips of the Holy Prophet (PBUH & HP) directly & who stayed with him for not a small period ----- to the Holy Prophet (PBUH & HP) had been polytheism, then he would never have gone to his grave and the Companions also never would have allowed him to do so. Clearly, this is the strongest proof pertaining to the permissibility of 'entreating the Holy Prophet (P.B.U.H. & H.P.)'.

Baihaqi narrates²⁹ from Omar Ibn Khattab who said: The Holy Prophet (PBUH & HP) told: When Adam (AHS) committed an error, he pleaded ALLAH that HE pardon him in the name of Mohammed..... till the end of this Hadith; so if such an entreaty was prohibited, why did then Adam (AHS) plead!

It is narrated that when Mansur Dawaniqi performed Hajj, visited the grave of the Holy Prophet (PBUH & HP) in Medina and asked Imam Malik³⁰ (Imam of Maliki Sect): O' father of Abdullah, should I face Qibla & pray or should I turn toward Prophet of ALLAH? So Malik told him: Do not turn your face away from him for he is your intercessor and that of your father Adam unto ALLAH, do turn toward him & ask his entreaty from ALLAH for sure HE will grant your wish in his name. ALLAH has said:³¹

And if they commit a mistake, they repented & ALLAH and HIS Prophet pardoned them; they verily find ALLAH Pardoner & Compassionate.

And Malik's statement: 'He is your intercessor and that of your father Adam unto ALLAH' is a clear proof that requesting for intercession is permitted and is praiseworthy even.

And Darimi³² in his Saheeh³³ narrated from Abi Jauza who said: People in Medina had a severe drought so they came to Ayesha & complained her, so she said: 'Look to the grave of the Prophet and make it a door to the Sky for yourself and then pray for rain'. They did as she told them and it rained heavily so much that the whole city turned green & fresh.

And there are hundreds of such examples in books; so if requesting intercession from the Prophet (PBUH & HP) is permissible and acceptable in Islam, then similar entreaty to Imams, Angels and God - men is also equally permitted. If such pleading had been illegal in the religion, then it would be prohibitive to entreat even the Holy Prophet (P.B.U.H. & H.P.). And if it is permitted to ask for intercession from him then it should be permissible for all pious men & God - fearing persons too.

Waleed: Strange that these sayings you have quoted me, I never saw even one of them.

Mohammed: If you are to turn to books on Hadith, you will see hundreds of such instances of seeking solicitations from the Holy Prophet (P.B.U.H. & H.P.), God - men and pious persons; and the narrations I quoted are but a drop in the Ocean³⁴, and it appears that your reading of Hadith & Life of Pious men of Religion is very limited.

Waleed: Too much of work & busy life with many trying situations prevent me from having access to reading all such books in spite of my eagerness to read them.

Mohammed: If your study of books on Hadith is so limited, what right do you have to blame Shia'as ----- and for that matter all the Muslims ----- and castigate them as polytheists all based on one Mohammed Abdul Wahab and when you are totally ignorant of Hadith & other facts concerning them? This is not correct, I tell you openly if you permit me.

Waleed: ----- with a sheepish laughter and embarrassed face ----- Tell me Mohammed whatever you have in your heart, for we are friends and you have truly enlightened me with all these Hadith and I have profited from you.

Mohammed: Your example is totally like the pagans of Qureish who prostrated down in front of their idols saying.³⁵

Verily we found our forefathers (so doing) and certainly we follow their example.

Will not ALLAH humiliate them? For they saw the TRUTH but did not listen to it to know if it was right or not and instead, went astray by worshipping the idols. And you Waleed, do not follow your forefathers blindly, but be enlightened and search for truth and lead your life accordingly; and if you searched books on Hadith, you will find that what that specific group tells about there being no basis for solicitation with God - men & HIS friends is paganism, all groups & sects of Islam will act against it, do you accept?

Waleed: Yes.....for I see truth is with Shia'as and all other Muslims in this regard, but what do I do in regard to calling names to Shia'as?

Mohammed: May ALLAH protect us, search for truth always & every time you hear beliefs of Shia'as, think it over till you get the truth and give up bigotry, for the Holy Prophet (PBUH & HP) has said: Every religious bigot will be in Hell .

Waleed: I shall do this and thank you very much.

Visiting the Graves

Jameel: What is all this commotion that you Shia'as create for yourselves without any reason?

Jawad: What is it?

Jameel: Visiting the Grave of the Holy Prophet (PBUH & HP) and Graves of your Imams & other God - men!

Jawad: Is it of any concern?

Jameel: It is certainly Haram and it is like assigning partners to ALLAH!

Jawad: And are you such riff - raff O' Jameel ----- to croak with every croaking frog and get swayed with every breeze? I never expected such a thing from you ----- man of intellect, cultured, educated, a man of understanding ----- hurling impulsively fanatical outbursts without any basis and proof; I respected you ----- and now ----- where has the essence of debating gone which searches the reality of truth wherever it is present?

Jameel: Do you think my talk is fanatical religious bigotry then?

Jawad: Yes, nothing other than this.

Jameel: And wherefrom do you say so?

Jawad: Let us now place this topic ----- Visiting Graves ----- on the table of argument to see who is with Truth and who is with False!

Jameel: I am ready, for I know visiting graves is sheer paganism.

Jawad: And how do you say it is Polytheism (Shirk)?

Jameel: Because it resembles heathens circumambulating round their Idols!

Jawad: So because of this, you say it is Polytheism?

Jameel: Yes..... for visiting a grave, is tantamount to going round and round like the pagans going round their Idols!

Jawad: So going round makes a Visit to grave Polytheism?

Jameel: Yes.....

Jawad: Then, all Muslims ---- without exception ----- are Polytheists and there is not one person in the world who is not a Polytheist, including you!

Jameel: How so?

Jawad: Did you go for Hajj?

Jameel: Yes, Glory to ALLAH!

Jawad: And you prayed in the Grand Mosque of Mecca?

Jameel: Yes, Glory to ALLAH!

Jawad: And did you see how all Muslims ----- at the time of Prayers ----- swarm around the Ka'aba for Prayers, so a person standing on the western side will have his back towards West and face the Ka'aba, one standing on the South will have his back towards South and face Ka'aba and so on for all directions with his back towards that direction while facing Ka'aba in his Prayers, his Bowing down and in his Prostrations! Did you see all this?

Jameel: Yes, I saw all of this and I did the same during my Prayers, so that whatever direction I was inside the Grand Mosque, I faced Ka'aba with my back turned towards that direction because Prayers without facing the Ka'aba are null & void!

Jawad: Then every one of the Muslims is a Kaafir and you are also a Kaafir.

Jameel: And why is it so?

Jawad: This is because you're facing the Ka'aba during your Prayers is same as the heathens facing their Idols while praying & bowing before them. Fact of the matter is, the idolaters face ----- during their prayers ----- those idols which they made with their own hands, and you face during your prayers a house erected in stones.

Jameel: There is a big difference in my facing the Ka'aba and the idolaters facing their idols.

Jawad: And what is the difference?

Jameel: When I face the Ka'aba ----- during my Prayers ----- I do not consider it to be God to be prayed other than ALLAH ----- and may ALLAH protect me ----- all other Muslims likewise pray, facing Ka'aba without considering it to be God, rather face it because ALLAH commanded us to do so during all Prayers; and idolaters face their idols ----- during their prayers ----- taking them as their Gods other than ALLAH! They face the idols during their prayers with their hearts taking the idols as God while we turn our face towards Ka'aba with our hearts turned towards ALLAH in our prayers. Thus idolaters perform an act of Polytheism clearly! But where is such performance in our work, and our facing the Ka'aba with Prayers? There is a difference of Earth & Sky between these two actions!

Jawad: Thus mere similarity of actions cannot be a reason for Polytheism else your action can be termed Paganism as it so much resembles actions of idolaters and that which makes the action of idolaters as Polytheism is their intention of bowing and praying the idols and not the action of bowing & praying! And that which makes your attention towards Ka'aba from being branded as Polytheism is absence of the thought of praying to it as God!

Jameel: Yes.

Jawad: And we Shia'as and rest of all Muslims are similar in their action that we do not intend our Visit to the Grave of the Holy Prophet (PBUH & HP) or Imams (P.B.U.T.) or to God - men as praying or bowing to them..... even though such a Visit resembles the action of the Polytheists, but such resemblance does not make our Visit Prohibited (Haram) or Polytheism if the intention is not to pray or bow down. There is a saying of the Holy Prophet (P.B.U.H. & H.P.): "Actions are judged by their intentions"³⁶. Hence, an action will be adjudged as Polytheism if the intention is to pray other than ALLAH & is commendable (acceptable) if the intention is not so.

For example: If you prayed in a place and there is an idol erected in front of you, then your prayer will be null & void and you will be considered a heathen if your intention is to pray to that idol, and if your intention is to pray ALLAH without paying any attention to the idol within your heart then your prayer is correct & acceptable and you shall not be castigated as a Kaafir.

Jameel: ----- After deep thinking ----- All this is correct; and I pray ALLAH that HE keeps you as confirmation ----- a witness ----- for us, lest I get stuck in some important matter, due to religious bigotry. But I wish to benefit from you by asking you a question.

Jawad: Please go ahead.

Jameel: I know (now) that to visit graves is not something prohibited (by Islam) and that it is in fact commendable and appreciated, but what is the

secret that you Shia'as hold it in such regard and with such active determination and what is the reason for such enthusiasm?

Jawad: All because it is a grateful act made obligatory.

Jameel: Grateful & desirable?

Jawad: Yes and it has been made mandatory & obligatory with full stress on performing it!

Jameel: Is there any Hadith which indicates desirability of visiting the Grave of the Holy Prophet (PBUH & HP) or that of holy God - men?

Jawad: Yes there are many Hadith, in addition to what the Holy Prophet (PBUH & HP) himself did in this regard and the practice of Muslims since the dawn of Islam to date!

Jameel: Please mention some of these.

Jawad: It is narrated in Saheeh Muslim that the Holy Prophet (PBUH & HP) visited the graves of the Martyrs of Ohad.³⁷ It is also narrated that he visited Al Baqea'a Cemetery.

It is written in Sunan Al Nisa'i and Sunan Ibn Maaja and Ahya ul Uloom by Ghazali that Abu Hurairah quotes the Holy Prophet (PBUH & HP) saying: "Visit the graves for this will make you remember the Hereafter".³⁸

It is written in the same book quoting Abu Hurairah that the Holy Prophet (P.B.U.H.& H.P.) visited his mother's grave in Mecca and he cried and all around him started crying, and he said: "Visit the graves for this will remind you of the Hereafter!"³⁹

Books on Hadith, Saheeh & Sunan etc. are all full to the brim from narrations about the topic of Visiting Graves and in here, is a narration..... Peace unto you O' residents of this dwelling (the Cemetery of Baqea'a) from believer men & women⁴⁰

This is as far as recommendations for visiting graves of noble souls and believers is concerned, and why it is asked for and is so very desirable; and with reference to visiting the grave of the Holy Prophet (PBUH & HP) there are many many of these and we mention here only some of them:

i - Narrate Darqutni⁴¹, Ghazali⁴², Baihaqi⁴³ and others that the Holy Prophet (PBUH & HP) declared: Whosoever visits me, I shall certainly intercede for him.

ii - It is narrated that he (PBUH & HP) said: One who visits me in Medina with (my) awareness I shall intercede for him and shall be his witness on the Day of Reckoning.⁴⁴ entering a Graveyard and a Prayer for the departed souls; Muntakhib Kanz al Ummal on Side-notes of Musnid Ahmed 2/89 wherein is written..... "From Muslim believer men & women".

iii - Narrates Nafe'a from Ibn Omar who narrates from the Holy Prophet (PBUH & HP) who said: One who performs Hajj but does not visit me, has been rude to me.⁴⁵

iv - From Abu Hurairah narrating the Holy Prophet (P.B.U.H. & H.P.): One who visits me after my death is as if he visited me when I was alive.⁴⁶

v - Ibn Abbas quotes the Holy Prophet (PBUH & HP) who said: One who performs Hajj and comes to me (visits my grave) in my Mosque, he is rewarded for 2 Hajj Pilgrimages which have been accepted.⁴⁷

And there are many other Hadith other than these mentioned above, that stress upon visiting the grave of the Holy Prophet (PBUH & HP) and

indicate how much desirable it is to pay homage to him (PBUH & HP) and to graves of noble souls and God - men. Is not his (PBUH & HP) declaration: "As if he has been rude to me?" an enough indication on stressing upon visiting his grave? Does not his (PBUH & HP) saying: "Verily he shall receive my intercession?"⁴⁸ stress upon the intensity of lamentation upon visiting? Is not his (PBUH & HP)

clear command: "Visit the graves for this will make you remember the Hereafter"⁴⁹, a clear order for visiting graves, and the order here if not stresses upon its being obligatory, is then without doubt for its desirability?

Jameel: From where have you learnt all these Hadith and they are in which book?

Jawad: Books on Hadith are full of such narrations and similar ones; you read collection of Hadith.

Jameel: Certainly, I have not till now seen or heard, even one narration from these Hadith.

Jawad: Have you read Saheeh al Bukhari?

Jameel: We do not have it.

Jawad: Did you read Saheeh Muslim?

Jameel: It was my late Grandfather but my Uncle took it when he died.

Jawad: Did you read Sunan al Nisa'i?

Jameel: What is it?

Jawad: It is a book of Hadith.

Jameel: No never seen it.

Jawad: Pardon me, then what have you read from Hadith?

Jameel: Sorry, I am a student in the Faculty of Medicine and I will not finish them till I succeed in my studies and hence I do not have time left to read Hadiths in spite of my attachment to them.

Jawad : How then you do you raise objections on visiting the grave of the Holy Prophet (PBUH & HP) and the Holy Imams (P.B.U.T.) without reading Hadith & without knowing them? And were you told that visiting graves is polytheism without confirming it ever?

Jameel: What all I heard ---- from my father, my grandfather & my colleagues ----- regarding visiting graves, was nothing but its rejection, cursing those who performed such visits, and I never heard any day, one single such narration & Hadith you narrated me.

Jawad : It is obligatory on a person to confirm the truth to attain it & not bow down in the shadow of what he hears in his environment for, it might be that they might be mistaken & wrong; so he ought to study, follow, read until he lives & follows his beliefs as per ALLAH All Mighty's Wishes.

Jameel: I now accept that visiting the grave of the Holy Prophet (PBUH & HP) is very much desirable & is stressed upon and so is visiting the Holy Imams (P.B.U.T.), noble persons and God - fearing men.

Jawad: By your permission.....

Jameel: Please.....

Jawad: I stressfully request you to not to be like common people following every scream & shout and do not succumb to beliefs of your surroundings except after knowing the truth by study & erudition, and this way you are sure to succeed.

Jameel: And this is my intention in the future, for after believing that visiting graves is Polytheism, I learnt by way Islam that it is very much desirable and is much stressed upon & it is imperative upon me to confirm these subjects. I shall discuss this matter with my father as a first step and --
--- before anything ----- for he was the sole cause of my belief about this specific matter which I had overtly acquiesced because of his directives.

Jawad: I thank you.

Jameel: I am thankful to you for guiding me.

Temporary Marriage (Muta'a)

No'man: How do you legitimise yourself ----- you Shia'as ----- Muta'a, yes temporary marriage or truncated marriage when all Muslims have declared it illegitimate!

Rida: As Omar Ibn Khattab says, 'Rasool Allah legitimised it and permitted it'!

No'man: And how was it?

Rida: Narrates Jahiz⁵⁰, Qortubi⁵¹, Sarkhasi al Hanafi⁵², Fakhruddin Razi⁵³, and many other Sunni scholars that Omar in his address said: There were two Muta'a permitted during the age of the Holy Prophet (PBUH & HP) and I nullify & invalidate them and punish their perpetrators..... Muta'a of Hajj and Muta'a of Woman!

And in the History of Ibn Khalqaan⁵⁴, it is written that Omar said: There were two Muta'a permitted during the age of the Holy Prophet (PBUH & HP) & Abu Bakr and I prohibit them. So what do you say No'man? Do you believe what Omar said that two Muta'a were legitimate during the time of the Holy Prophet (PBUH & HP) or do you say he lied?

No'man: Of course I believe.

Rida: So are we justified in rejecting what the Holy Prophet (PBUH & HP) ordered us and accepting what Omar rambled?

No'man: Justified in rejecting Omar's prohibition!

Rida: Then what does "Prohibitions of Mohammed are Prohibitions till the Day of Judgement and Permissions of Mohammed are Permissions till the Day of Judgement"⁵⁵ mean and this Hadith being agreed upon by all the sects of Islam without any exception?!

No'man ----- after deep thinking -----: What you say is indeed true, but how do we refuse them? And on what basis is their prohibition based?

Rida: This saying of Omar was only his personal opinion and every such endeavour of Religion requires substantiation from Islam; hence every such endeavour cannot be accepted!

No'man: Even if such endeavour (Ijtihad) is from Omar ibn Khattab?

Rida: Even if it had been from one greater than him! Do you not consider following Commands of ALLAH and the Holy Prophet (PBUH & HP) is more rightful than following Omar bin Khattab?

No'man: And is there a Verse in Quran for Muta'a and its permissibility?

Rida: Yes, this is what the Lord All Mighty says⁵⁶:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

..... And as such of them ye had Muta'a with them, give them their dowries as a fixed reward;

And Allama Ameeni in his book Al Ghadeer has quoted many sources from Sunni books like Musnid Ahmed ibn Hanbal Imam of Hanbali Sect, and others that confirm this Verse was revealed for Muta'a and it was the first Verse permitting it.⁵⁷

No'man: I was not aware of this before.

Rida: Refer to Al Ghadeer and you shall find more than I have mentioned more than what I have told you about it. So, you give up what ALLAH and HIS Prophet (PBUH & HP) permitted & allowed to take what Omar refused

& prohibited? Again, I am in whose Ummah? Ummah of the Holy (PBUH & HP) or Omar?

No'man: Of course from Ummah of the Holy (PBUH & HP) & certainly it is a privilege for Omar to be in the Ummah of the Holy (P.B.U.H. & H.P.)!

Rida: So then what is your stand in accepting saying of the Holy (P.B.U.H. & H.P.)?

No'man: The agreement of all Muslims over the prohibition of Muta'a causes me anguish.

Rida: There is absolutely no agreement between Muslims over this issue at all!

No'man: How so?

Rida: O' No'man, you know that Shia'as permit Muta'a Al Nisa'a and Shia'as make up more than one - third of Muslims, so what agreement came out from 2 million Muslims and they are Shia'as?⁵⁸ Again, the Holy Ma'asooameen (Infallibles) ----- the Progeny of the Holy (PBUH & HP) ----- whom the Holy (PBUH & HP) likened them to Ark of Noah, whosoever boarded it is saved and whosoever keeps away from it is drowned & is lost⁵⁹, and he said, "I leave amongst you two weighty things, Book of ALLAH and my Progeny, my Household, never shall they separate until they come back to me on the Fountain (of Kauthar)⁶⁰ .

These (P.B.U.T.) are those whom if anyone follows succeeds and reaches Truth and those who follow others & back away from them (P.B.U.T.) are from those gone astray and lost..... these (P.B.U.T.) are the ones who permitted Muta'a Al Nisa'a and saw to it that it is not repealed, and the Shia'as took it from them (P.B.U.T.)!

And it is correct when Imam Ameer al Mo'mineen (A.H.S.) declared: Had not Omar banned Muta'a, no one would have fornicated except the cruel⁶¹ meaning, Omar banned Muta'a for the reason that people may not know the difference between Muta'a & Temporary (Nikah) Marriage, and most people did not have means enough to have a Permanent (Nikah) Marriage, so people started illicit relations once Muta'a was prohibited.

So where is consensus of Muslims and all these Imams of Muslims who stress upon the validity of Muta'a and its permissibility? Added to this, many of the Companions, and their later followers and Muslims in general, rejected Omar's banning of Muta'a, basing their opinions upon Holy Quran & suggestion of the Holy (P.B.U.H. & H.P.). I present for you some of those persons and their view - points:

Imran Ibn Haceen: He said..... A Verse for Muta'a was revealed but no Verse ever came repealing it, so ordered us the Holy (PBUH & HP) and we performed Muta'a with him, and he died but did not revoke his order about Muta'a; later the man said what he wished to in its regard.⁶²

Jabir Ibn Abdullah Al Ansari & Abu Sa'eed Al Khudari said..... We performed Muta'a till half the period of Omar until he prohibited it in a case of Amroo Ibn Hareeth.

Abdullah Ibn Maso'od, Addah Ibn Hazam in Mahalla and Zorqani in Sharh Muwatta were those who stood steadfast on legality of Muta'a Al Nisa'a.

Huffaz says..... We were in a Ghazwa with the Holy (PBUH & HP) and we did not have women so we said: O Prophet of ALLAH! Should we castrate ourselves? He prohibited us from doing so and awarded us permission to perform Temporary Nikah and then said⁶³:

O' ye who believe! Forbid not (to yourselves) the good things that ALLAH hath made lawful for you and do not transgress the limits; Verily Allah loveth not the transgressors.

Abdullah Ibn Omar: Narrates Ahmed Ibn Hanbal ----- Imam of Hanbali Sect ----- from Abd Al Rahman Ibn Na'am⁶⁴ Al A'araji who said: A man asked Ibn Omar about Muta'a ----- & I was with him ----- Muta'a Al Nisa'a? So he answered: By ALLAH, in the reign of ALLAH's Prophet, we were neither fornicators nor immoral⁶⁵.

Abu Sa'eed Al Khudari:

Salmah Ibn Omayyah Ibn Khalaf:

Narrated from them Ibn Hazam in Mahalla and Zorkhani in Sharh al Muwatta'..... they both performed Muta'a with women and Temporary marriage.⁶⁶

Ma'bad Ibn Hazam in Mahalla says he always considered Truncated Marriage as Halal (religious permitted)⁶⁷.

Zubair Ibn Awam: Abdullah Ibn Zubair taunted Abdullah Ibn Abbas for his permissibility of Muta'a, so he said, 'Ask your mother what went on between her and your father'? So Abdullah Ibn Zubair asked his mother and she replied him..... I did not give birth to you but through Muta'a!⁶⁸ This is a solid proof for Zubair's proposal of Muta'a Al Nisa'a.

Khalid Ibn Mohajir Ibn Khalid Al Makhzoomi: Says He was sitting with a person when a man came to him and asked for his Fatwa (Religious decree) on Muta'a and he readily gave in its favour. Hearing this, Ibn Abi Omrah Al Ansari said, 'Wait, wait'! Khalid retorted, 'What is it? By ALLAH, I performed Muta'a during the reign of Imam Al Muttaqeen meaning Imam Ali Ibn Abi Talib⁶⁹ (A.H.S.).

Amroo Ibn Hareeth: Hafiz Abd Al Razzaq took from Ibn Jareeh and mentioned in his Musnif and said..... Abu Zubair informed me quoting Jabir saying, Amroo Ibn Hareeth came to Koofa and performed Muta'a with a Slave Girl and came to me with her & she was pregnant; I asked him and he confessed! He said: This is whence Omar prohibited it!⁷⁰

And there are many more than these who showed their rejection of Omar's outlandish blurting against Quran and Prophet's practice (Sunnah) in banning Muta'a..... like: Obayy Ibn Ka'ab, Rabee'ah Ibn Omayyah, Sameer or Sameerah Ibn Jundub, Sa'eed Ibn Jubair, Ta'oos Al Yamani, Ata'a Abu Mohammed, Sadi, Mujahid, Zafar Ibn Aus Al Madani, and many more from companions, their followers and many pious Muslims. So now O' No'man I ask you: After all this, do you still say there is consensus among Muslims for opposition to Muta'a?

No'man: I am sorry, pardon me.

I had merely heard what I told you without finding out its truth or its falsity, & now it has dawned upon me that it is imperative upon me that I should search for the facts & get to its origin and its realities free from religious bigotry & bias.

Rida: Do you now embrace the truth that Muta'a is legitimate (Halal) & permitted (Mubah)?

No'man: I accept that this is true and accordingly acknowledge, and I believe that those who declared it to be illegitimate and against Islam were those who did so merely following the dictates of their minds & inclinations of their own emotions / passions! And certainly the Holy Quran is commanding its legitimacy and permissibility without ever banning it.

And clearly neither Omar nor anybody else greater than him has the authority to change or alter Commands of ALLAH and I am almost surprised of Omar how he issued a fatwa against Muta'a when there is absolutely no justification for it.

I plead from you a further request to provide me a list of Books pertaining to this topic so that I can do further research in it and hence never forget it.

Rida: Yes I will give you a list you can write their names and get them from Book Stores or Library..... read them carefully with deep thought and do not allow fanaticism or bigotry to overcome you while reading.

No'man: Yes, I will do so.

Rida: Al Ghadeer..... by Allama Ameen, Al Nass Wa Al Ijtihad by Imam Sharaf Al Deen, Al Muta'a by Toufiq Al Fakiki, Al Fusool Al Muhimmah; these are some of the Books.

No'man: I thank you very much, and I pray ALLAH for your well - being.

Rida: Here is another objection to those people who took the utterance of Omar for Muta'a Al Nisa'a.

No'man: What is it?

Rida: Omar prohibited Muta'a Al Nisa'a and Muta'a Al Hajj so then what is the reason that Sunnis accept Muta'a Al Hajj but refuse Muta'a Al Nisa'a? For, if the statement of Omar was correct, then both the Muta'a should have been illegitimate or Haram! And if Omar's statement was invalid & incorrect, then both the Muta'a should have been perfectly legitimate and Halal!

No'man: And do Sunnis affirm & accept Muta'a Al Hajj?

Rida: Indeed, refer to Books so you know the truth!

No'man: Thank you very much.

Zohr / Asr, Maghrib / Esha'a Prayers together

Mazen: Greetings to you O' Hassan how are you? For a while I wanted to talk to you.

Hassan: Greetings to you Mazen, how do you do?

Mazen: I wished to talk to you about a problem, but I kept forgetting it; it is about the reason you (Shia'as) pray together Zohr & Asr Prayers and Maghrib & Esha'a Prayers and how do you justify it?

Hassan: O' Mazen, you should be knowing that the three sects of Islam namely Maliki, Shafa'ei and Hanbali all agree on conjoining Zohr / Asr and Maghrib / Esha'a Prayers while in a journey, but disagree over the same while not in journey like in sickness, due to fear or such similar circumstances. The question of Prayers together and solo is explained clearly in the Holy Quran and Prophet's practice.

However, some substantiations from Shia'a point of view for praying these Prayers together are as follows:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

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Establish Prayer (regularly) from the declension of the sun till the darkness of the night, and the recital at the morn; verily the recital at the morn is witnessed.

As seen above, the Verse commands only three distinct times for Prayers.....

ذُلُوكِ الشَّمْسِ Time for Zohr Prayer

غَسَقِ اللَّيْلِ Darkness of night and time for Maghrib and Esha'a Prayer

الْفَجْرِ Time for Fajr Prayer

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي

لِلذَّاكِرِينَ

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And establish thou, Prayer in the two ends of the day, and at the approaches of the night, Verily the good deeds take away the evil deeds; this is a reminder for the (believers who are) mindful (of their Lord).

This Verse also describes three Times for the Prayers.....

طَرَفِي النَّهَارِ This is the earliest time of day for Fajr Prayer

طَرَفِي الشَّامِ Time from declension of the sun till the sunset for Zohr & Asr Prayers

زَلْفِي مِنَ اللَّيْلِ This is the combined time for Maghrib and Esha'a Prayers

And there are incessant narrations from Abdullah Ibn Abbas and others that the Holy Prophet (PBUH & HP) always prayed Zohr & Asr and Maghrib / Esha'a Prayers together and never apart when he was neither on a journey nor was there any kind of fear! So he was asked why he prayed so, and he replied: "I did not want of any one (Muslim) to be bothered."⁷³ There

are many such reasons both from Quranic Verses and from Prophet' (P.B.U.H. & H.P.) sayings.

Mazen: Do I understand from your talk that Prayer times are only three and not five?

Hassan: Yes as I said, Prayer times are three but Prayers are five.

Mazen: But the Holy Prophet (PBUH & HP) prayed five times and not three as our Scholars say, so wherefrom did you people get the three - time Prayers?

Hassan: If only you delved deep into the narrations I quoted you from your books which you (Sunnis) hold reliable, you would know that the Holy Prophet (PBUH & HP) never separated Zohr / Asr and Maghrib / Esha'a Prayers and never prayed five times ever, but rather as per the circumstances then prevailing! The Islamic Society those times was in its nascent stage with lots of Wars (imposed), Wars in which the Holy Prophet (PBUH & HP) himself took part called Ghazwa, new Restrictions in the Society etc. in addition to building up the Islamic Nation within and Preaching of the Religion on world level, all these required from the Holy Prophet (PBUH & HP) care & attention towards the Islamic Ummah its requirements and necessities, hence he may have prayed Zohr & Asr or Maghrib & Esha'a Prayers at four different times as occasion demanded. In the present times, there are no more such conditions and hence it is imperative up on us to follow the Rules set up by the Holy Quran for the Prayers and hence we should pray in the beginning of time for Asr and Esha'a Prayers instead of delaying them from their Time of worthiness (Fadheela)!

Mazen: But if so happens that a person has to pray separately, is he allowed?

Hassan: Yes, for we do not say it is impermissible to pray separately the two Prayers, but we do say that such a practice is against what we have as a principle (to pray together); and it is better for all Muslims to offer their Prayers when its time starts & begins. The end of Zohr brings the start of time for Asr Prayer, as the end of Maghrib brings the starting time for Esha'a.

Mazen: I thank you brother for enlightening me exceedingly and I took praying together of these Prayers as an Innovation as I was told by some people!

Hassan: You should from today, know that Innovation means introducing something in the Religion which is not from Religion like, permitting that which was prohibited and prohibiting that which was permitted, and should know that praying together Prayers of Zohr / Asr and Maghrib / Esha'a does not belong to this detestable idea of Innovation!

Mazen: Yes indeed, I thank you again that you granted me extremely important information I was so unaware of till this day!

Taqiyyah

Raed: Do you not believe O' brother the attention you people give to Taqiyya is a kind of hypocrisy & lie?

Hadi: What do you say? Taqiyyah is something sublime & Quranic formulated by ALLAH All Mighty!

Raed: What? Where from? And why does not everyone other than you people, know this?

Hadi: ALLAH says:

⁷⁵

He who disbelieveth in ALLAH after his belief in HIM, save he who is compelled while his heart remaineth steadfast with the faith.....And this Verse was revealed ----- all Exegetists agree ----- in connection with Ammar Ibn Yasser when he was subjected to severe physical torture by the pagans of Qureish, when he humiliated the holy Prophet (PBUH & HP) openly (but within his heart held to his strong faith of Islam) and apparently praised the idols of Qureish openly. Thus this Verse permitted such an act "of hiding one's faith during such hard times and praising paganism outwardly"; and Shafa'ei & Malik confess the validity & thus permit Taqiyya inferring directly from this Verse and similar Verses.⁷⁵

There is another Verse in support of Taqiyya....

⁷⁶

Let not believers take the disbelievers as their friends rather than the believers, whoso shall do this then nothing of ALLAH is his except (when) ye (have to) guard yourselves against (them) for fear from them.....

And this provision of Taqiyya is to be utilised only in case of exceptional fear as Tabari, Zamaqshari, Razi, Aalousi & Maraghi have clarified in their exegeses and they are all scholars from your side!

Raed: I never gave attention towards these all my life, but is it to be believed that these Verses are specific for heathens & pagans only whilst practising Taqiyya even with Muslims?

Hadi: The matter is not as you think, because the wisdom in making a statute of Taqiyya was to protect one's life, one's wealth and all his belongings and wherever a Muslim comes across such a fear he can observe Taqiyya without making exception whether such fear comes from a Kaafir or a Muslim for some time it has happened that people who name themselves as Muslims have turned out to be more cruel & merciless than Kaafir.

Raed: Is it then possible to forego Prayers in the name of Taqiyya or kill in the name of Taqiyya?

Hadi: No never, for there are conditions when Taqiyya is not applicable whatever be the conditions, like when Islam is in danger, or Laws of Islam are being distorted or there is mortal danger to life; in effect: Taqiyya does not go in every place which leads to any riot, rather it is imperative on a Muslim to take refuge in it in extreme conditions to protect his life, property and his belongings amongst which protection of his faith is essential.

Raed: You have taught me about such matters which always I was unaware of.

Hadi: And how we wish that Sunnis come and converse with us so as to know more about our faith, beliefs and such other things they are ignorant about, which are utilised by enemies of Ahl - e - Bayt (AHS) and enemies of Shia'as to defame & denigrate their reputation & malign them of things which are not in them. And how I wish that all Sunnis become like you brother Raed to know the truth.

Raed: I pray ALLAH for this!

Holy Qur'an

Zohair: Do you have a different Qur'an than this?

Hussain: Are you joking with me Zohair or what?

Zohair: They say that you people have a Qur'an called Mushaf of Ali or Mushaf of Fatima?

Hussain: No, for you know that the word (Mushaf) means whatever is between two binders, & it is applicable to all books in our common lingo; however by constant use it has now come to be associated with Qur'an. But Mushaf of Ali or Mushaf of Fatima means Book of Ali or Fatima and it is not Qur'an as some people imagine due to common wording.

As for Mushaf of Ali (AHS) it is the same Qur'an but consisting of Notes written on it, detailing explanation of every Verse, its meaning, its cause of revelation etc. covering such important aspects like Tenets of Islam, Prayers, day - to - day dealings etc. which Amir Al Mo'mineen (AHS) wrote from his great Teacher Prophet of ALLAH (PBUH & HP) as he has declared: My beloved Prophet of ALLAH (PBUH & HP) taught (opened upon) me 1000 doors of Knowledge and each door opened upon me 1000 upon 1000 doors!

As for Mushaf of Fatima (AHS) it contains details about killings, bloodshed, riots which will come upon the progeny of Fatima Al Zahra (AHS) & Islamic Nation in addition to many predictions about incidents to happen in future, Prayers, Laws & Legislations of Islam etc.; and she collected all these information in her Qur'an of ALLAH All Mighty.

Zohair: What did you say? How did Fatima (AHS) get this from ALLAH?

Hussain: Well !.... Angel Gabriel (AHS) was a servant for Ahl - e - Bayt (AHS) and he and other Angels too repeatedly visited the House of Revelation that is, house of Mohammed, Ali Fatima, Hassan & Hussain (Peace & Salawaat of ALLAH on them all) and most of the time, they brought compliments of ALLAH, HIS Salawaat, HIS Blessings and Benedictions to the Holy Ahl - e - Bait (AHS). As Verse 73 from Chapter Hud says:

⁷⁷

The Mercy of ALLAH & HIS Blessings be on ye O' People of the House;

But these discussions or dialogues are not termed as Revelation in the sense which is specific for the Holy Prophet (PBUH & HP) and hence it is not to be taken as Qur'an from the tongue of ALLAH All Mighty. It was mere exchange of words / dialogues between Gabriel & the Angels on one side and between Bibi Fatima (AHS) & Ahl - e - Bayt (AHS) on the other side. This way, Bibi Zahra (AHS) was capable of noting down what she heard from them & from her father the Prophet of ALLAH (PBUH & HP) in this book which came to be known as Mushaf of Fatima (AHS).

Zohair: But how did Gabriel come to Fatima (AHS)? Does this mean that she was from the Prophets that she received Revelations?

Hussain: Absolutely not. It is not that to whosoever Angels talk, is necessarily a Prophet. Angels talked to persons who were not Prophets even, but noble, pious & God - fearing people & this is proven by the Holy

Qur'an..... like when Gabriel (AHS) came down to Virgin Mary (AHS) in connection with the birth of Prophet Jesus (AHS). As such, Revelation is not to Prophets only like it was revealed to Mother of Prophet Moses (AHS) where at ALLAH said:

⁷⁸

... And revealed WE unto the mother of Moses, saying: "Suckle him.....

In the same way it was revealed to the Apostles of Jesus (P.B.U.H.) when ALLAH said:

⁷⁹

And when I, revealed unto the disciples, "Believe in Me and Mine Apostles

Bibi Fatima (AHS) had an elevated status in the eyes of ALLAH, which was greater than the position of Mother of Moses & the Apostles, as per Holy Prophet's (PBUH & HP) statement: "Fatima is the chief of women of Paradise". Hence she received Revelations from ALLAH covering various topics & information and this revelation is not like the Revelations her father the Prophet (PBUH & HP) was specially endowed with. Consequently, this collection & record of the revelations & her dialogues with Gabriel and other Angels in a book (Mushaf) form does not mean that it becomes Qur'an & replaces it.

Zohair: And where is this Mushaf Fatima now?

Hussain: We Shia'as believe that her (AHS) Mushaf is passed as family relic to the Imams from the Progeny of Prophet (AHS) and that it is now with The Awaited Imam who is in Occultation (May ALLAH hasten his reappearance). The Mushaf of Imam Ali (AHS) is also similarly protected, as these are Books which are the inheritance of the Holy Imams, and no one can ever covet them or inherit them; we do not have any other book which has come down from ALLAH All Mighty other than the Holy Qur'an so very well - known among all Muslims!

Zohair: Good, you have uncovered for me a new thing, but do they talk about distortion in the Holy Qur'an?

Hussain: I seek shelter with ALLAH from such a slander, how do you believe in such lie when ALLAH has declared:

Verily have WE sent down zikr and verily shall WE protect it.⁸⁰

Zohair: People say that you Shia'as have narrations from your Imams clearly pointing to such distortions in Qur'an?

Hussain: No, a thousand times no but we do have a different interpretation for the exegesis of Qur'an and a dissimilar explanation for certain of its words like ولي الأمير⁸¹ was revealed for Ali (AHS) and the Holy Imams in his Progeny, and this is corroborated from your books ----- Sunni books ----- also while some say that it means people of حل و عقد meaning thereby problem solvers! But to say there is distortion of words, we do not have it absolutely. But I would say it is very strange O' Zohair!

Zohair: And what is it?

Hussain: Omar Ibn Khattab and Ayesha both have been quoted in your books, you Sunnis, saying there have been distortions, alterations & modifications in the words of Qur'an.

Zohair: What is your proof?

Hussain: Well..... Omar himself said: Verily ALLAH All Mighty sent Mohammed with Truth and sent Qur'an with him and there was a Verse on 'Lashing'! ⁸² And Ayesha said: A Verse on 'Lashing' and 'Suckling of children 10 years old' was revealed and the Qur'an was left under my bed, & when the Prophet died and we got engaged in preparation of the dead, a tamed fowl came and ate it away⁸³ and such other examples. So now where is that Verse on 'Lashing'? And where is the Verse for 'Suckling of children ten years old'? And how did a fowl eat it when ALLAH had taken the responsibility of preserving it? And where is the book of Revelation about this?

Please go back to your sources and read thoroughly your books before casting accusations on Shia'as, for every man is answerable for every word & every action of his, to ALLAH who is JUST,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

84

..... He pronounceth not a word but is unto him a watcher ready (to record).

The biggest misfortune & the worst calamity is that all these narrations of distortions in the Holy Quran have come from your books which you have named them as the most trustworthy books like Saheeh Bukhari, Saheeh Muslim and other Saheehs, whilst those narrations and incidents which talk about distortions are subject to scrutiny and confirmation by Religious Scholars and Mujtahideen! And we do not accept every narration written in our books because those were mere collections of narrations & incidents in a book form and there was not much of circulation in those ages to confirm what was ascribed to the Holy Ahl - e - Bait (AHS) with respect to Sayings, Hadith, their Life, and History etc. While your books have an adjective Saheeh added to its name, meaning all what is in it is true and correct! We Shia'as of Ahl - e - Bait (AHS) do not use such word Saheeh for any of our books except for the Holy Qur'an only.

Do you people not consider Saheeh Al Bukhari ----- for example ----- the most correct book after the Book of ALLAH, even take whatever is written in it as beyond suspicion. So then Zohair, do you accept such narration about the Holy Quran being tampered, distorted in its contents, especially being narrated in such books as Saheeh Bukhari?

Zohair: Never ever, impossible!

Companions of the Holy Prophet (P.B.U.H. & H.P.)

Hussam: Tell me, why do you scandalise the Companions, and criticise & curse them?

Mehdi: Firstly: We are not against every Companion; instead, they & we are Muslims. Secondly: We are Shia'as, and we love & follow in the name of ALLAH and we hate in the name of ALLAH. So whosoever is with ALLAH we are with him and love him & who is against ALLAH we oppose him & hate him. Our model in this regard are the Ahl - e - Bait (AHS) and this is an accepted fact among all Muslims so whoever bears grudge against them or fights or declines their greatness or oppresses them we are not with them, & whosoever loves them, endorses and praises them, we are with them because who loves & follows Ahl - e - Bait (AHS) he is with ALLAH and who is against them, they are against ALLAH; this is as per ALLAH's dictate:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

..... Say thou (O' Our Apostle Mohammed!) "I demand not of you any recompense for it (the toils of the apostleship) save the love of my relatives";⁸⁵

And this is the Command of ALLAH which he placed on the tongue of HIS Prophet..... that the recompense of Prophethood is in the love of Ahl - e - Bait (AHS) & in their devotion.

Hussam: And we also love the Ahl - e - Bait and likewise the Companions who too loved the Ahl - e - Bait (AHS).

Mehdi: Love of Ahl - e - Bait (AHS) as a pre - condition requires firstly: hatred against their enemies and opponents, because the two cannot be together ever and secondly: Love demands following them in action..... Says ALLAH:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

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..... Say (O' Our Apostle Mohammed!) "If ye love ALLAH, then follow me.....,

These two conditions are not fulfilled by those who say they love the Ahl - e - Bait & their enemies also! Instead, they quote narrations from people other than the Holy Souls & rely more upon them than the Progeny of Prophet (AHS)! And more than this, they try to justify the crimes of some of the Companions under the guise of Ijtihad; so is this not contradiction in what you say?

Hussam: But there is a saying of Prophet of ALLAH (P.B.U.H.

& H.P.): My Companions are like stars, whomsoever you follow, you shall be guided. This Hadith has been quoted by many great Scholars and it clearly is in praise of the Companions.

Mehdi: Firstly: The source of this Hadith is very unreliable for the person who has quoted it is Abd al Raheem Ibn Zaid,

Hamzah Ibn Abi Hamzah al Jazari & Harith Ibn Adheen; as for the first one, he was reviled by the people (Experts on Hadith), because of his weak memory, his lying habit and his unreliability.

The second one was taunted because of his weakness, refusal of Hadith and tampering of Narrations. The third was an illiterate & unaware of Hadith and no one can take a Hadith from an illiterate person and rely upon him.

Secondly: Many Sunni scholars have clarified this Hadith to be false & a lie, from them Ibn Hazam al Andaloosi, (you can refer to Bahr al Muheet), Abu Bakr al Bazzaz, Ibn Jauzi in Elal al Mutanahiya, and Ibn Hanbal in Taqreer and many others. Thirdly: It is confirmed in history that some Companions have cursed each other because some did not know the rules of Faith, or had committed tyranny & oppression; so with all this dark side to them, how can they be stars?! This means that those who followed Ameer al Mo'mineen Ali (AHS) for example, in his fight on the day of Jamal will be guided and at the same time, one who followed Talha & Zubair & Ayesha & Mu'awiyah in the war is also guided!! Is this reasonable? Yes, this means that people who fought & killed are all guided? And all of them are in Paradise also? Means, the killer & the killed in this war & elsewhere are together in Eden?! Hence, the Hadith is invalid from its authenticity of source and its logic; consequently it cannot be relied upon. And I add: This Hadith is narrated from Prophet of ALLAH (PBUH & HP) in respect of his Holy Progeny only, without any of his Companions being mentioned in it; & this is established from many text and independent sources and here is as a model from them, declared the Prophet (P.B.U.H. & H.P.): My family (members) are like Stars, whomsoever is followed, is guided.⁸⁷

Hussam: Then how did the scholars rely upon it?

Mehdi: Well the Sunnis rely upon narrations which serve their purpose and interests; hence they narrate sayings from Omar Ibn Sa'ad knowing well that he is the killer of Imam Hussain (AHS)!

Hussam: حول و قوة اللهPlease tell me clearly do you people curse the Companions?

Mehdi: Look..... this is a very delicate matter..... as I told you, we are not against all Companions rather against some of those who harmed Ahl - e - Bait (AHS) or hated & detested them or went away from them or fought against them. These are those whom we curse & damn them, imprecate & execrate them as ALLAH Himself has ordered us to do so!

Hussam: ALLAH ordered you to curse? How?

Mehdi: ALLAH commands in His Book:

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Verily those who annoy ALLAH & His Apostle (Mohammed), ALLAH, hath cursed them in this world and the hereafter, and He hath prepared for them a chastisement disgraceful. So this Verse very clearly declares that people who offend ALLAH & His Prophet, certainly will ALLAH curse them and punish them with grievous torture. And in another Verse, He announces:

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Verily, those that conceal what We have sent of (Our) manifest evidences and guidance, after what We have (so) clearly shown for mankind in the Book, (they are) those that ALLAH doth curse them and (also) curse them (all) those who curse (such ones).

And in this Verse, ALLAH shows the conditions of Curse and that those who conceal the commands & evidences of ALLAH are also cursed along with those who annoy Him & His Prophet (P.B.U.H. & H.P.); thus if it is proved to us that there are those who annoyed & angered ALLAH & His Apostle ----- is there any doubt about cursing & damning them and keeping away from them?!

Hussam: Absolutely not.

Mehdi: Good ... now allow me to prove to you how some Companions annoyed, irritated and caused untold misery to ALLAH & His Prophet (PBUH & HP) very briefly we shall refer to Bukhari alone and it is the most correct & authentic book among Sunnis after the Book of ALLAH and whatever is written in it from narrations, sayings, Hadith etc. is correct as per their belief. We shall base the rules of Sunnis on the two sheikhs⁹⁰ to see: Is cursing them and keeping away from these then is obligatory or not?! Here we shall not take any Shia'a source to prove this matter rather we shall only ask them to accept what is with them from their most correct & authentic books only and the Verses of Holy Qur'an; this is all what we need and it will be proved to all Sunni people that it is compulsory to curse & damn the tyrants of Zahra (AHS) and to keep away from them (out of sheer disgust & hatred).

Firstly: It is mandatory on all Sunnis to confess that Bibi Fatima al Zahra (AHS) was extremely angry with two sheikhs and her anger continued till the day she was martyred and she never made peace with them ever. This is a fact which has been mentioned in Saheeh al Bukhari⁹¹ from Book of Maghazi which says: From Ayesha who says, Fatima daughter of the Prophet (PBUH & HP) sent for Abu Bakr to ask him for her inheritance from her father which he had bequeathed to her in Medina (Fa'y), Fadak and what remains from Khums (1/5th) of Khaibar. Abu Bakr replied: Rasool Allah said: We do not leave any inheritance & what we leave is Sadaqa (Alms)!

{Readers should remember that Sadaqa is prohibited for those who are in the Progeny of the Holy Prophet (P.B.U.H. & H.P.)! This was a cunning way to deny Bibi Fatima (AHS) what rightfully belonged to her! ----- From Translator.} So Abu Bakr refused to give anything to Fatima and hence Fatima got extremely angry on him and left him and never again talked to him till she died! And she lived for only 6 months after the demise of the Holy Prophet (PBUH & HP) & when she died, her husband Ali buried her in the night and prayed Prayer of the Dead upon her dead body and did not allow Abu Bakr to lead this Prayer. This is what Muslim has also narrated in his Saheeh in Book of Jihad with a minute change of word.

Based on this, we can frame a hypothesis: Fatima was angry on the two sheikhs. Secondly: Sunnis should also have faith that whoever angered Fatima al Zahra (AHS) he has angered Prophet of ALLAH (PBUH & HP) also, as it is mentioned in Saheeh Bukhari⁹² in the Chapter concerning the

Status of Prophet's Relatives: Said the Holy Prophet (P.B.U.H.& H.P.): "Fatima is a part of me, so whoever angers her, angers me". This same Hadith is in Saheeh Muslim also with a slight change of word "Fatima is a part of me, whoever causes her pain, has caused pain to me". And accordingly we can say: Wrath of Fatima al Zahra = Wrath of Prophet. Thirdly: Sunnis should have faith that wrath of the Prophet (PBUH & HP) unequivocally brings anger of ALLAH. This fact does not require any proof or authentication for any one angers the Prophet of ALLAH makes ALLAH angry and one who causes pain to the Prophet (PBUH & HP) causes distress to ALLAH.

Accordingly we can now say: Wrath of Prophet = Wrath of ALLAH.

Fourthly: It is mandatory on Sunnis to embrace the fact that wrath of ALLAH is tantamount to curse of ALLAH on those upon whom His wrath fell. As such, one who causes mental distress to Him or to His Prophet, he is included in damnation in this world and in the Hereafter, as it is dictated in the Verse below:

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Verily those who annoy ALLAH & His Apostle (Mohammed), ALLAH, hath cursed them in this world and the hereafter, and He hath prepared for them a chastisement disgraceful.

This leads us to frame a theorem: Wrath of ALLAH = Damnation of ALLAH.

Fifthly: When we add all the above enunciations it becomes quite clear to us the following: Wrath of Fatima al Zahra =

Wrath of Prophet = Wrath of ALLAH = Damnation of ALLAH. Clearly it means that one who angers or causes mental torture to Fatima al Zahra (AHS) verily he gets damned/cursed in this world and in the Hereafter, and it is permissible ----- no it is obligatory ----- to curse him and to be away from him because he has earned the wrath of ALLAH & His Prophet. And based upon hn all these observations, it is imperative upon all Sunnis to curse & damn every one of those who tortured and oppressed Al Zahra (AHS) and to be away from every one of them.

And we do not wish to bring to notice those immense texts which are in many a books of Sunnis like Musnid Ahmed Ibn Hanbal, Sunan al Nisa'i, Tirmidhi, Ibn Maaja etc. which are flooded with narrations & sources all of which underline the stance taken by Al Zahra (AHS) against the two sheikhs and the rage & anger of ALLAH which necessarily befell these two. But we limit ourselves by quoting this narration mentioned by Ibn Qutaiba al Dainoori in his book Imamah Wa Siyasah⁹⁴ which cites: Abu Bakr & Omar came to Fatima and when they sat down, She turned her face away from them towards the wall She told: Do you (both) see the Hadith you talked about; do you know it and act as per it? They both replied: Yes. She then replied: May ALLAH exacerbate you (both) Did you not hear Prophet of ALLAH (PBUH & HP) say: Consent of Fatima is my Consent and Dissatisfaction of Fatima is my Dissatisfaction, who loves Fatima my daughter loves me, who Gratified her Gratified me and who Displeased her Displeased me? They both replied: Yes We did hear from the Prophet of ALLAH. She then told: I hold ALLAH and His Angels witness that you

both angered me & displeased me and when I meet the Prophet (PBUH & HP) I shall complain against you (both) and by ALLAH I shall curse you both in every Prayer I shall pray!

So now do you know the truth O' brother Hussam, that we indeed bear grudge and curse everyone who bears grudge against ALLAH and distresses ALLAH, His Prophet and Holy Ahl - e - Bait (AHS)? Do you blame us in this and we merely follow the religious terms made obligatory on us?

Hussam: No, I do not blame you people when I now know the reason of your antagonism towards all these Companions Oh how I wish I knew this bitter truth earlier !

Imamate & Infallibility

Nizar: You Shia'as believe in the necessity of Infallibility of the Prophet & Imam, where did you bring this necessity from?

Kadhim: From intellect & sacred sources.

Nizar: What is that intellectual proof you consider necessary?

Kadhim: Prophet (PBUH & HP) or the Imam (AHS) is the protector of Islamic Laws & Guide for mankind, and it is not possible for this Divine purpose to be workable unless we imagine that he is Infallible, else this Divine intention will fail if he is odious and ALLAH does not take such abominable person for his Divine work!

Nizar: Good, does Infallibility from ALLAH take away volition from the Prophet?

Kadhim: Infallibility means a complete balance between all the powers of man & his intellect commanding all these powers; for if we see carefully all his hopes, desires, ambitions, emotions & feelings are all in conjunction with ALLAH's wish & agreement under His care & aegis; for, the relations between God - men and the Creator are steady & uniform.

Nizar: Where from did the Prophet get such maturity of mind and intellect?

Kadhim: ALLAH taught him as he will have to abide by a covenant for life in this world; hence HE enhanced spiritual energy and intellectual capabilities which he needed being a Prophet. This is from one side and his total viewpoint & attitude and his self struggles on a spiritual level on the other side made him an extraordinary person.

Nizar: Is there in Qur'an which confirms the infallibility of Prophet?

Kadhim: Yes, as HE says:

95

He talks not of his wish Verily it is naught but a Revelation unto him.

This is Absolute Infallibility in his life, that is, he is backed by Divine Revelation in his entire life; and there is another declaration of ALLAH All Mighty in this regard:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

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Verily, verily ALLAH intendeth but to keep off from you (every kind of) uncleanness O' ye the People of the House, and purify you (with) a thorough purification.

This is ALLAH's relentless intention for the infallibility of the Ahl - e - Bait (AHS) and they are Ali, Fatima, Hassan, Hussain and Nine Imams from the lineage of Hussain (AHS), and many similar Verses.

Nizar: Tell me Kadhim, about your attachment to the Imamate of twelve Imams.

Kadhim: With pleasure, but you must first know the subject of Imamate from the Roots or Cardinal Tenets (fundamentals) of Islam and not from its Branches or Secondary Tenets (derivatives) of Islam as Sunnis claim.

Nizar: And what is the proof?

Kadhim: Imamate is the Representative of Prophet and both groups have this confirmed Hadith which says: 'One who dies and does not know Imam

of his Times dies the death of a heathen'. Hence ignorance of Imam makes man a heathen & consequently ends up with them; so it is clear that this matter is of extreme importance that it is a decider between Islam and Kufr so it is placed among 'Roots of Faith' or the Cardinal Tenets of Islam; this is so because ignorance of Secondary Tenets does not make man heathen..... yes, he remains a Muslim but a wayward, immoral, sinner, while ignorance from Imamate expels a man from the circle of Islam.

Nizar: This is a very dangerous talk I hear for the first time.

Kadhim: And in spite of its seriousness & importance Sunnis are ignorant of it and talk about it to people sedulously in a derogative, disparaging, & denigrating manner. But we Shia'as see its importance and believe the necessity of Imamate; intellect dictates it to be obligatory before Faith recommends it, for, presence of Imam preserves the knowledge of Faith and firms its base and protects its traditions & discipline from its opponents and holds its rites, rituals & prayers in a form matching those of the Last Prophet (PBUH & HP).

Nizar: The Rightly-guided Caliphs strove to keep the religion as they received it then what is the reason of your objection on Abu Bakr's caliphate and on limiting Imamate & Caliphate in Imam Ali (AHS)?

Kadhim: We abide by the dictate of the All Mighty

97

Is then He Who Guideth unto truth more worthy to be followed or he who himself goeth not aright unless he is guided?

So this is the Quranic base and intelligent reason at the same time and it means one who is more learned, more elegant and more pious, godly & saintly is certainly preferable over a learned, ablest and a pious person; one who is on a lower rung cannot be preferred over one who is on much a higher level. And who is learned cannot be followed when a more learned person is present just as one who himself begs to be guided cannot be followed compared to a person who guides. This is what common sense, emotions & feelings and even Qur'an dictates! And all Muslims concur that the most learned person in the whole Islamic Nation after the Holy Prophet (PBUH & HP) is Ali Ibn Abi Talib (AHS) in fact, he is the most pious, the most God - fearing, the most ascetic and the most fairest of judges! And this is because he is Nafs (self - same) of the Holy Prophet (PBUH & HP) as the Holy Qur'an very clearly states:

فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَأَبْنَاكُمْ وَأَبْنَاكُمْ وَأَبْنَاكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

98

Say! (O' Our Apostle Mohammed!) (Unto them) "Come ye, let us summon our sons, and (ye summon) your sons, and (we summon) our women and (ye) your women, and (we summon) ourselves and (ye) your selves and then let us invoke & lay the curse of ALLAH on the liars!"

And the word *انفسنا* reverberates for the Holy Prophet with Ali (PBUH & HP) with all Narrators agreeing upon it. He is Ma'asoom (Infallible) & absolutely Pure (Mutahhir) as per the declaration of All Mighty:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

99

Verily, verily ALLAH intendeth but to keep off from you (every kind of) uncleanness O' ye the People of the House, and purify you (with) a thorough purification.

This Verse was revealed especially for Holy Prophet, Ali, Fatima, Hassan & Hussain (AHS) & none could be, from the entire Muslim Nation at the same level as Ali (AHS) after the Holy Prophet (P.B.U.H. & H.P.). He is as Prophet Aaron as has been stated many a time, by the Holy Prophet (PBUH & HP) to Ali (AHS): "You are to me as Aaron to Moses only that there will be no Prophet after me". Indeed Aaron was Vizier & right - hand to Prophet Moses, similarly Ali was to the Holy Prophet (PBUH & HP) as necessitated in this context. The Hadith of Ghadeer is a recurring Narration among all Muslims and is the most emphatic proof and firmest confirmation in clear Arabic language which does not require any explanation or interpretation whilst some prejudiced people tried to give meaning to its apparent wording from their sick minds & failed Umayyad string - pulling and imprinting of narrators !!

And the Hadith of Ghadeer is the saying of (PBUH & HP) to Muslims during his farewell Hajj pilgrimage: "Am I not worthier for you than your own selves?" They said: Yes. Then said (P.B.U.H. & H.P.): "Whomsoever I am Moula, this Ali is his Moula"! The Holy Prophet (PBUH & HP) then took individual ratification & confession from all that he is worthier to them than their selves & hence he is their absolute leader without any condition so is Ali is superior & worthier to them than their own selves. And other than these, there many Quranic evidences, Narrations and many historic proofs which firmly establish absolute priority of Ameer al Mo'mineen (AHS) for Caliphate and all leaders, commoners all agree without any argument this undeniable fact and he is first of the Imams the Holy Prophet (PBUH & HP) had foretold about.

Nizar: I am not different from you with respect to the greatness of Ameer al Mo'mineen Ali (AHS) but there is nothing objectionable in Abu Bakr's Caliphate which is why Imam Ali did Bai'at or allegiance to him.

Kadhim: There is ALLAH refused and as also all the intelligentsia and His statement:

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the Verse I recited for you a little earlier, is a phrase affirming the negation for, the Caliphate of Abu Bakr with the presence of Imam Ali (AHS) is absolutely loathsome, repulsive, ill -favoured and utterly disgusting no just & fair person will accept. And who was the one who told you Imam Ali (AHS) paid homage / allegiance to Abu Bakr? It is a sheer lie which cannot be denied.

Nizar: Good, who are those twelve Imams the Holy Prophet (PBUH & HP) gave information about and what guarantee that they are the same Imams & not anyone else?

Kadhim: The number (of Imams) which the Holy Prophet (PBUH & HP) mentioned does not match with anyone but Imams from Ahl - e - Bait (AHS) whom Shia'as call their Imams, first of them is Ameer al Mo'mineen

Ali, the second of them is Hassan al Mujtaba, third of them is Hussain Syed al Shuhada, fourth Ali Zain al Abideen, fifth is Mohammed al Baqir, sixth of them Ja'afar al Sadiq, seventh Moosa al Kadhimi, eighth is Ali al Rida, ninth Mohammed al Jawad, tenth is Ali al Hadi, their eleventh is Hassan al Askari and twelfth & last of them is Imam al Hujjat al Mehdi ' the awaited' and he is from children of Fatima & Ali (P.B.U.T.) and who will appear during end of time ----- as clarified by many Narrations which are totally reliable amongst Shia'as and Sunnis ----- to fill the Earth with fairness & justice after it had been filled with tyranny &

injustice and to bring back the Rules of true & pristine Islam and his grand - father Mohammed al Mustafa's (PBUH & HP) Code & Law.

Nizar: I revert back to you to ask you about the proof on these 12 Imams if they are the same ones whom you call 12 Imams?

Kadhimi: Because whenever you tried to correlate the number 12 on the first three rulers and kings of Bani Omayya or Bani Abbas or anybody else, they could never fit neither from their number, nor from their attitude & behaviour for every one of them was a tyrant, rebel and devious and there are no two historians to date who have their List of 12 Imams tallying with each other like there is absolute agreement on the Imams of Holy Family of Ahl - e - Bait !!!

Nizar: Do you have any one from among Sunni scholars who has mentioned these (your) 12 Imams whom you believe in their Imamate?

Kadhimi: Yes, Humwaini has in the book Faraid al Samtain (فرائد السمطين) with his source from Mujahid from Ibn Abbas mentioned in a long lengthy Hadith in this regard Said the Holy Prophet (P.B.U.H. & H.P.): "Verily, my Successor after me shall be Ali Ibn Abi Talib, and after him my two grandsons Hassan & Hussain and then his son Ali, and once he goes his son Mohammed and when he leaves his son Ja'afar, when he leaves his son Moosa and after him his son Ali and when he goes, his son Mohammed and after him his son Ali and when he leaves his son Hassan and when he goes away his son 'Al Hujjat' Mohammed al Mehdi shall be the Imam, for these are the twelve Imams". Names of these holy persons have been mentioned in the book Jame'a al Fawaid, Yanaba'e al Mawaddah etc. in addition to what has been erased and obliterated from books, ancient manuscripts which the hands of malevolence & animosity towards the Progeny of the Prophet (AHS) could obtain & acquire.

Nizar: Is it possible to impose these names on the first four Caliphs and those from Bani Omayya and Bani Abbas without any specific order?

Kadhimi: Firstly, Prophet of ALLAH named them in a systematic order one after the other but the Caliphs there is no one who is Imam except Ali (AHS) and the remaining three, they are certainly not among the 12 Imams so how & why can they be constituted (correlated) with the Holy Prophet (P.B.U.H. & H.P.); they are in fact interrelated to each other. Secondly, let me remind you what Humwaini narrated when he said: Know that when the Holy Prophet (P.B.U.H.& H.P.) mentioned this Hadith of 12 Imams, he meant that all these will be from his own Progeny and Household, hence it is not possible to relate this Hadith to his companions

and can also not be correlated to the kings of Bani Omayya because they were more than 12, and because of their unashamed cruelty and they not being from Bani Hashim, for indeed, the Holy Prophet has declared: “All (12 Imams) shall be from the Progeny of Hashim ”. This Hadith cannot be applied to Bani Abbas also as their number exceeds 12, and their utter disregard to the Verse

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

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..... Say thou (O' Our Apostle Mohammed!): “I demand not of you any recompense for it (the toils of the Apostleship) save the love of (my) relatives;

As such, this Hadith is for the Twelve Imams from the Lineage & Progeny of the Holy Prophet (PBUH & HP) and aptly applies to them alone!

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Here ends the translation of the Book by the Mercy of ALLAH All Mighty and Peace be upon our Leader Mohammed and his Holy Progeny and curse forever on their enemies.

Al Haj Mohammed I. Ali Shahid, P.Eng.

Books & Important Conversations about Shia'as & Shia'ism

Al Muraja'at

This is a book based on letters exchanged between al Imam Al Syed Abdul Hussain Sharafuddin and the then Grand Rector, Sheikh of Al Azhar University Saleem al Bashari concerning the Imamate of Ahl Bait (AHS) which ended with the Sheikh embracing the faith of Ahl Bait (AHS) and confessing that Shia'as are on the path of Progeny of the Holy Prophet (PBUH & HP) in their Basic Tenets and Branches (اصول و فروع) of the religion.

Truth about Twelver Shia'as

This is a book comprising of an academic Study conducted by Dr. As'ad Waheed al Qasim in Palestine concerning Shia'as.

The Study was a result of his conviction and belief in the Imamate of Ahl Bait (AHS). The book relies on the Saheehs of Sunni Sect for the authenticity of Shia'ism. The Magazine Al Mimbar conducted an Interview with Dr. al Qasim in its 8th. Issue brought out in the month of Shawwal 1421 A.H. Dr. Qasim says:

The Wahhabis issued a Fatwa (religious decree) of Kufr (Paganism) against me when I proved the authenticity of the Shia'as from Saheeh Bukhari!

What went on in the Ummah of Islam after the sad demise of the Holy Prophet (PBUH & HP) caused the Religion of ALLAH to have an independent Fifth Faith!

They (Wahhabis) used to tell me and my colleagues that the Shia'as are a more potent danger to Islam than the Jews even! But I knew the real truth finally!

The Hadith of Status (my words) ascertains that Ali (AHS) is the Trustee & Successor of the Holy Prophet (PBUH & HP) without any intervening gap.

Beliefs in the Faith of Aal - e - Mohammed (PBUH & HP) are clearer and more logical, and its Orders are more straight - forward, and Spiritual build - up & Character building is loftier and commanding.

And I Boarded the Ship

This is a book by a Jordanian Researcher Marwan Khilafat who became a Shia'a, a Graduate of Faculty of Theology, Jordan. A debate issued between him and his Colleague a Shia'a about the Faith of Ahl - e - Bait (AHS) and which finally ended in his confession that it is true and real Islam. Mr. Khilafat argued & discussed with all Sunni Schools and even focused his discussions with Wahhabis also; and he stressed in his debates & discussions the truthfulness and authenticity of Shia'a School of thought and proved that it is in fact, the Real Islam.

Ploy ... my trip from Sunni to Shia'a

This is a book by an Egyptian Journalist Saleh al Wardani in which he discusses his torturous journey from his Sunni religion to the Beliefs of Ahl - e - Bait (AHS). He presents proofs therein that prove that Shia'aism is the Religion which ALLAH (SWT) Himself has selected & chosen for the people of the world! There are many other books by Mr. Wardani on this topic which all appear like a bouquet, with discussions on History, Beliefs and Religion of Islam. Al Mimbar Magazine published an Interview with him in its 22nd. Issue in the month of Zul Hijja 1422 A.H.; the following are its topics:

The Sunni world needs a shake - up to free it from the taboo of Sahaba!

In prison, I reached 'the house of disease' in thinking about Sunni faith And from being an Internee, started my journey towards the Ahl - e - Bait (AHS).

Sunni Religion is Religion of the Government from which emanates smell of Politics.

Sunni Thoughts (Faith) are incapable of building a Nation (Ummah), or conduct Just Research, and build Peace and Prosperity!

I reached the Faith of Ahl - e - Bait (AHS) from Sunni thoughts and not Shia'a beliefs!

According to Sunni beliefs: The Holy Prophet (PBUH & HP) is out of the orbit of Veneration and Respect!

Shia'a Belief respects suggestions and opens the door of Ijtihad ---- Islamic Jurisprudence and does not compromise with the Rulers / Government while the Sunni Belief is devoid of all such traits totally!

Shia'a Culture treats Sunni thoughts with intellectual advancement, freedom of thought and exceptional treatment.

Why did I opt for Shia'a Religion?

This is a book by The Great Sheikh of Syria Mohammed Mar'ai of Antioch who converted to the Faith of Ahl - e - Bait (AHS) when most of Scholars in Syria were Sunnis and followers of Shafa'ei School of Thought. Sheikh Mar'ai studied all Schools of Islam and finally came to a conclusion that "The Ahl - e - Bait (AHS) knew what ought to be known".

Real Loss

This is a book by a religious person from Sudan, Sheikh Mo'tasim Syed Ahmed whose heart was enlightened by the Radiance and Light of the Ahl - e - Bait (AHS) after he researched deep in the beliefs of his compatriots when finally, it dawned upon him that all the years he lived have been a total loss and that he now has reached the land of security!

Peshawar Nights

This is a very valuable book which has notes written down about the great Debate that took place in the City of Peshawar in Pakistan between four Sunni Scholars and a Great Shia'a Scholar Syed Mohammed al Moosavi popularly known as Sultan al Wa'izeen. The result of this debate which was published in Pakistani Papers was that many from the people who witnessed these debates became Shia'a and embraced the Love of Ahl - e - Bait (AHS).

There is another book for Sultan al Wa'izeen by the name of Firqah al Najiah which is based on a separate debate he held with students from Sunni Madrasas & Communities which ended in all of them becoming Shia'as!

Confrontation with the Holy Prophet & his Holy Progeny (PBUH & HP)

This is the title of the book by a Jordanian Lawyer Ahmed Hussain Yacoub in which he has clarified the dispute which encircled the path of the Holy Prophet & his Progeny (PBUH) & the path of sharpshooters of Omayyad Qureishis over control of Caliphate and Rule! His research led him to his guidance toward True Religion. There are other books for Lawyer Yacoub around Shia'as & Sunnis. The Magazine Al Mimbar in its 10th Issue, published in the month of Zul Hijja 1421 A.H. an Interview with Lawyer Yacoub where he explains his travel to the true Religion and the following are the points he talks about:

What sane person deserts Aal - e - Mohammed (AHS) and is guided without them?

I made a vow to my ALLAH that as long as I live, I shall defend Ahl - e - Bait (AHS)'s Case and see that justice is done to them.

Can any Muslim imagine that the Holy Prophet (PBUH & HP) slaughtered animal invoking the name of Idols and ate it? This is what Bukhari says!

I discovered that the Shia'as do not follow Ahl - e - Bait (AHS) in mere vanity or recklessness but they verily follow them at the Orders of ALLAH and Religious dictates.

Hussain (AHS) made me a Shia'a

This is a book by a Moroccan Journalist Idrees al Hussaini in which he discusses the truth of Imamiyah School of Thought --

--- the Shia'a Faith and informs us about his Shia'a Faith and his Love for Ahl - e - Bait (AHS) and disgraces their enemies with utter bravery & courage! The Magazine Al Mimbar published an Interview with Journalist Hussaini in its 3rd. Issue of Jamada al Awwal 1421 A.H. wherein he declares:

Grant me freedom of expression, I will make the entire world Shia'a!

Shia'atism is the Ascension of the Soul, a great responsibility and a Journey toward Future!

Ahl - e - Bait (AHS) enlightened us by a Revolution by which we are living today!

Yes, Hussain (AHS) made me a Shia'a but I am still a Sunni Especial for I follow the true Sunnah as propagated by the Holy Prophet (PBUH & HP).

Salafis between Ahl Sunnah and Imamiyah

This is a book by a Researcher from Morocco Mohammed al Katheeri by name who converted to Shia'a Faith. He presents in this book a study about the growth and development of Salafis and its effects on Islam and Muslims. He clarifies the true black history of this group gone astray and confirms that this group was present among the Sunnis before even Shia'as!

A discussion with a Palestinian Leader Mohammed Shahadah

Al Mimbar magazine published in its 7th Issue in Ramadan of 1421 A.H. a discussion with the Palestinian Leader Mohammed Shahadah which was mentioned in different Papers and Magazines etc. Among these was Magazine "Saudia" published from London which included the news of Mr. Shahadah's becoming a Shia'a and embracing Belief of Ahl - e - Bait (AHS) in spite of many oppositions to it. The following were the topics from the Interview:

I became a Shia'a because I found Ali (AHS) truly tyrannized, oppressed & victimized!

Ignorance of Shia'ism was what made me remain a Sunni in the past and I certainly would not want to be the one who finally says ...: "Then I was Guided"!

I will work for propagation of Imamiyah Religion in Palestine and I pray ALLAH that HE Help me.

I call Sahib of the Time (AHS) and say to him: O' Mahdi! This is now the Time to Help us!

Defending his Thoughts concerning Sunni and Shia'a

A book for a Syrian Scholar, a Sunni, by name Sheikh Hussain al Raja' who has written all the trials and tribulations he underwent since he embraced the Beliefs of Ahl - e - Bait (AHS) when most of other Sheikhs from his native Village of Hatla were all Sunnis. In fact, a huge number of people from his Village became Shia'as following in the footsteps of their Sheikh Raja' and thus mounted the Ship of Deliverance!

The Magazine Al Mimbar published a detailed Interview with Sheikh Raja' in its Issue 0 (Test) of 1420 A.H. in the month of Ramadan in which the Sheikh discusses the story of his conversion thus:

After researching for four years, I found that Truth is with the Progeny of the Holy Prophet (P.B.U.H. & H.P.).

One of our Sons of our Village converted to Shia'ism and I thought of guiding him back to our Sunni Faith and lo! I was instead, guided to the True Path by him!

When I was convinced that Shia'ism is Right, I made up my mind to spread the Word of Ahl - e - Bait in spite of opposition and even if it required my entire life!

I once debated with a Sunni Sheikh after I became a Shia'a and he did not know how to reply to my questions except that in utter frustration, he tore up his turban & threw it in the toilet!

I came to know that the Shia'a Faith is most oppressed and all Shia'as are truly maltreated and mistreated and tyrannized in all Ages & Times!

Discussion with the Great Egyptian Sheikh Hassan Shahatah

Al Mimbar Magazine published a Journalistic Interview with the Egyptian Sheikh Hassan Shahatah in its 11th Issue in the month of Moharram of 1422 A.H. The Great Shia'a Scholar of Al Azhar University in Cairo Hassan Shahatah received great sorrow at the hands of Sunni Scholars of Egypt and Cairo; this was published in Newspapers and the entire

population of Egypt accused Sheikh Shahatah of showing disrespect to the Companions of the Holy Prophet (PBUH & HP) and accordingly, he was imprisoned. This was because Sheikh Shahatah detested the general trend of the population and instead talked to the people from the Mimbar during his Friday Sermon with all realities thus causing pain to the general public! The following topics were discussed during his Interview:

My declaration of Vicegerency of Amir al Mo'mineen Ali (AHS) cost me too much but this is the minimum I can present to Him (AHS).

I discovered that after the martyrdom of the Holy Prophet (PBUH & HP) they overpowered him and usurped his position granted to him by his brother the Holy Prophet himself (PBUH & HP) through a cheap theatrical drama enacted in Saqeefah Bani Saedah.

How do they demand from me that I stop cursing and damning the enemies of Ahl - e - Bait (AHS)?!

They had declared A'ashoora as a Day of Rejoicing! I screamed at them and yelled at the top of my voice and shouted: How do you rejoice and make merry on the Day the Son of the Holy Prophet (PBUH & HP) was killed, decapitated, and martyred?!

How can he be considered a human being when he declares with his tongue a liar Mu'awiyah, as "Syedna (Our Leader) and adds, May ALLAH be convinced with him (Mu'awiyah)!? All this, when it is proved by a chain of Narrators of Hadith that he (Mu'awiyah) was Head / Chief of the Group which Revolted against Islam!!!?

Link Document

Having known the Truth about Islam Original ----- The Shia'a Faith -----
-- let us now read some Narrations as granted by these Illustrious Souls
The Infallible Fourteen The True Successors of the Holy Prophet of
Islam Mohammed Ibn Abdallah (PBUH & HP) which will be a beacon of
light in the darkness of sins & aberrations as being witnessed by one & all
these days all over us. These Sayings are named as *توال المأثورة* or Transmitted
Sayings which have been gathered from various sources of Islam Original or
The Shia'a Faith.

These Sayings or Maxims are indeed worthy of being followed and
practised in our day to day lives so that we become a synonym of the
Quranic term of *عباد الله الصان* in the truest sense.

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yet:www.alhassanain.org/english]

وما علينا الا البلاغ

Notes

1 Saheeh Bukhari, 1/128/328 Book on Tayammum, Saheeh Muslim 2/9/5 Book of Mosque & Places of Prayers, Sunan al Tirmidhi 2/131/317, Chapter 36

2 Karbala: Tareekh al Tabari 5/393 - Incidents of 60 A.H. Tareekh al Kamil 4/90 Incidents of 61 A.H.

3 Misbah al Mutahajjid Page 734.

4 Bihar al Anwar 36/285/107

5 Shia'as according to Sunni Scholars: Are those who follow/adhere Ali (AHS) and consider his Imamate to be based on Quranic Injunctions and Prophet's Hadiths explicitly or implicitly; they believe that Imamate cannot go out from his Progeny and can only be snatched with tyranny & oppression. Refer Milal Wa Al Nahal by Shahrastani, 1/146-147 Ch. 6. This word is plural of Al Shia'a meaning Adherent, his followers and helpers. This name appeared in Islam & was given to those who followed Ali (AHS) & his Progeny with utmost love & devotion towards them; and the name Shia'a is very old. And says Abu Hatim Al Razi in his book Al Zeenah: The first name to appear during the time of Prophet (P.B.U.H. & H.P.) was Shia'a and it was an appellation given to four of his companions..... Abu Dharr, Salman, Miqdad and Ammar.

And said Sheikh Mohammed Hussain Kashif Al Ghita in Asl Al Shia'a Wa Usooliha: Seeds of Shia'ism were sowed side by side with Islam and separately all by itself. I have myself seen these Hadiths not in books of Shia'as but books of Sunnis from their scholars and reliable sources, which do not have an iota of doubt in them, & from them is Sayooti in his book در المنشور في تفسير كتاب الله بالمشهور

Chapter Al Bayyinah أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ says: Ibn Asaker quotes Jabir Ibn Abdullah Al Ansari who said We were with the Prophet (P.B.U.H. & H.P.) when Ali (AHS) entered upon which he said, "By ALLAH in whose hands is my life, this (meaning Ali (AHS)) and his Shia'as are those who are the winners on the Day of Judgement!

And the Verse was revealed!

Ibn Hisham in his book Seerat Al Nabawiyya says..... The Arab Nation divided into Sunnis & Shia'as from the day of Saqeebah!

And says Abu Zahra in his book المذاهب الاسلامية 'Shia'a was the earliest of the Politico - Islamic Religions and dawned during the last days of Osman's reign and nurtured & flourished during the Caliphate of Ali (AHS) for, if all people gather together, they will only increase in their exultation, charm and power of his Religion & Knowledge.'

And says Ibn Abi al Hadeed in the book شرح نصح البلاغة 'Shia'as during rule of Mu'awiyah were preferred to be termed as KITABI (of the Book) and not Shia'as. Hence, Shia'ism was the trait and mannerism of those who held to the Moral Virtues & Merit of Ahl - e - Bayt (AHS) and followed them for their vast Knowledge and thus kept away from people of heresy & dissent, holding steadfastly to purest of descent bedecked with noblest of character.'..... Refer to Sheikh Mohammed Khalil Zain's book تاريخ الفرق

الاسلامية Page 108-109.

Sunnis..... it is a way of life, and its meanings have changed with different Sects; thus Sunni means what the Prophet (P.B.U.H. & H.P.) did, or said or prohibited & which has been related to the people by religious scholars and through sayings of the Prophet (P.B.U.H. & H.P.). In later ages, it is said: Sunnis are those who oppose Shia'as; and it is said: Ahl - e - Sunnah Wa Al Jama'ah against Al Qass'ah اهل السنة و الجماعة مقابل الخاصة
Sheikh Ibn Taimiyyah of Hanbali Sect describes the Sunnis as those who love Osman & Ali and give precedence to Abu Bakr and Omar over them. When Sects and Religions multiplied, some people began to term Sunnis as those who loved & were loyal to the two Sheikhs viz. Abu Bakr & Omar and it was said ... Sunni is the path of two Omars! who loved & were loyal to the two Sheikhs viz. Abu Bakr & Omar and it was said Sunni is the path of two Omars! Refer to تاريخ الفرق الاسلامية Page 44 - 45.

6 Chapter Al Hajj

7 Ibn Khaldoon: Abd al Rahman Ibn Mohammed Ibn Khaldoon Al Hadhrami was born in Tunis in 732 A.H. He descended from Ashbaili of Andalusia; Ibn Al Khateeb translates in his book

(الإحاطة في أخبار غرناطة)

saying: He was a leading luminary of Morocco --- Ibn Khaldoon --- extolling exuberance of his memory and diversity of his intelligence. Died in Egypt 808 A.H. & most famous of his works in history is

(التعريف بابن خلدون و رجعتة شرقا وغربا)

العبر و ديوان المبتدأ و الخبر في تاريخ العرب و البربر و من عاصرهم من ذوي الشأن

(الأكبر و هو تاريخ ابن خلدون المعروف

تاريخ ابن خلدون Vol. 1, from

8 Muqaddamah: It is Vol. 1 from the book التاريخ categorised until six Chapters & describing in detail nature of Housing & Population, Economics & Commerce, Income & Expenditure, Manufacture & Science and such related subjects, their causes & effects.

9 Tafseel Al Milal Wa Nahal and Al Firaq Islamia Wa Tareekha; book Firaq Al Shia'a by Hassan Ibn Moosa Al Naubakhti, a scholar from 3rd Century; Al Milal Wa Ahwa Wa Nahal by Ali Ibn Ahmed known popularly as Hazm Al Zahari 456 A.H. and Milal Wa Nahal by Abd Al Kareem Al Shahrastani 548 A.H. and Kitab Al Tareekh Al Firaq Al Islamia by Mohammed Khaleel Al Zain.

10 Imams (A.H.S.): They are Ali Ibn Abi Talib (A.H.S.) and two grandsons of the Prophet (P.B.U.H. & H.P.) Leaders of Youths of Paradise (A.H.S.) sons of Ali Ibn Abi Talib (A.H.S.) & 9 from the progeny of Hussain (A.H.S.) as per recurring anecdotes among almost all Sects of Islam which tell us that there will be 12 Imams from Qureish and they are: Ali Ibn Al Hussain Ibn Abi Talib, his son Mohammed Ibn Ali, his son Ja'afar Ibn Mohammed, and his son Moosa Ibn Ja'afar, his son Ali Ibn Moosa, his son Mohammed Ibn Ali and his son Ali Ibn Mohammed, and his son Hassan Ibn Ali and his son Mohammed Ibn Al Hassan { titled Sahib Al Zamaan & Al Mehdi } and as per similar recurring Hadith, he shall lead Prophet Easa (A.H.S.) in Prayers during end of Time and shall fill the whole World with Fairness & Justice as it will have been filled with Inequality & Injustice, and he is the Respite and Reprieve of Aal - e - Mohammed (A.H.S.)

11 Chapter Al Hajj, Verse 32.

12 Saheeh Bukhari 1/3/1:

Tafseer Al Kabeer by Fakhruddin Razi 4/5, Problem 4 in explaining Verse 112 of Al Baqarah, Tahzeeb Al Ahkam 1/83/67, Sifat Al Wadoo from the Book Al Taharah, and 4/186/1 Chapter 44 Niyyat Al Siyam.

13 Details of Imams have been given in Footnote no. 34.

14 Refer to Book Shuhada Al Fadheela Pages 293 - 294.

15 Chapter Al Qaaf.

16 Chapter Al Baqarah.

17 Chapter Al - e - Imran

18 A place in Badr wherein Pagans of Mecca had buried their dead.

19 Saheeh Al Bukhari 1/462/1304 Chapter 85 in connection to The Punishment in Grave from the book Al Janaiz.

20 Al Ghazali: Abu Hamid Mohammed Ibn Mohammed Al Ghazali.

21 Ahyaa'ul Uloom, 4/493 Chapter 7, Facts of Death & what the dead body faces in grave.

22 Ahyaa'ul Uloom: Ahyaa'ul Uloom Al Deen.

23 Ahyaa'ul Uloom Al Deen: 4/493 Chapter 7, Facts of Death & what the dead body faces in grave till he is risen again on Day of Judgement, in Section Facts of Death.

24 Saheeh Al Bukhari 1/462/1304 Chapter 85 in connection to The Punishment in Grave from the book Al Janaiz.

25 Shuhada' Al Fadheela by Sheikh Abdul Hussain Al Ameen, Page 294

26 People who embraced Islam and saw the Holy Prophet (P.B.U.H. & H.P.) with their own eyes and died on Islam with full faith in him. Refer الرعاية في علم الدراية Page 339.

27 Refer Sunan Al Kubra by Baihaqi; Al Musnif by Ibn Abi Shaiba and Seerat by Ahmed Ibn Zaini Dahlan.

28 Al Durar Al Sunniah, page 18.

29 Khulaasatal Kalaam by Allama Samhoodi, Page 17, Egyptian Edition 1305 A.H. Mo'jam Al Kabeer by Tabrani 9/18

30 Imam Malik ... Malik s/o Anas s/o Malik s/o Anas s/ o Harith s/o Ghaiman s/o Qatheel s/o Amru s/o Harith.

31 Chapter Al Nisa, Verse 64.

32 Abu Mohammed Abdullah s/o Abdul Rahman s/o Fadal s/o Bahram s/o Abdul Samad Al Tameemi Al Samarqandi Al Darimi, 255 A.H.

33 Khulaasatal Kalaam by Allama Samhoodi, Page 17, Egyptian Edition 1305 A.H.

34 Refer to Kitab Al Tawassul by Ja'afar Subhani.

35 Chapter Al Zukhruf, Verse 23.

36 Saheeh Bukhari 1/3/1:

Tafseer Al Kabeer by Fakhruddin Razi 4/5, Problem 4 in explaining Verse 112 of Al Baqarah, Tahzeeb Al Ahkam 1/83/67, Chapter 4, Sifat Al Wadoo from the Book Al Taharah, and 4/186/1 Chapter 44 Niyat Al Siyam.

37 Saheeh Muslim, 2/63 and Sunan al Nisa'i, 3/76.

38 Sunan Ibn Maaja 1/500/1590, Chapter 4 Visiting the Graves..... It will make you remember the Hereafter. Ahya Uloom al Deen 4/490 describing Visiting Graves, prayers for the Dead & things related to it and therein is written: Visit Graves for it will make you remember the Hereafter.

39 Sunan Ibn Maaja 1/501/1572, Chapter 48 Visiting the Graves of Pagans..... and therein is written: It will make you remember Death.

40 Sunan Ibn Maaja 1/494/1547, Chapter 36, What to say when entering a Graveyard; Saheeh Muslim 2/365/104, Chapter 35 What to say when

41 Ali Ibn Omar al Darqutni in his Sunan 2/278/194, Chapter Al Mawaqeeet and in it is written: Whosoever visits my grave, for sure, he shall get my intercession.

42 Ahya Uloom al Deen 4/490 - 491 describing Visiting Graves, prayers for the Dead & things related to it, as stipulated by Darqutni.

43 Ahmed Ibn Hussain al Baihaqi in Sunan al Kubra 5/254, Chapter Visiting the Prophet's Grave, therein is mentioned: Whoever visits my grave or He said: Whosoever visits my grave, I shall intercede on his behalf.

44 Uloom al Deen 4/491 describing Visiting Graves, prayers for the Dead & things related to it; Muntaqab Kanz al Ummal, Side - notes of Musnid Ahmed 2/392 and in it is written ... "Witness & Intercessor."

45 Muntaqab Kanz al Ummal, Side - notes of Musnid Ahmed 2/392 and in it is: Who performs Hajj..... rude to me.

46 Source same as above and in it is: "As if he visited me in my life."

47 Source same as above which carries this sentence: One who performs Hajj in Mecca and then come to me in my Mosque, he is rewarded for 2 Hajj Pilgrimages which are accepted.

48 Ahya Uloom al Deen, 4/490 - 491

49 Sunan Ibn Maaja 1/500/1569, Chapter 47 Visiting Graves, is written: "Reminds you of the Hereafter."

50 Al Bayan wa Taba'een by Al Jahiz, 2/223

51 Tafseer of Mohammed Ibn Ahmed Al Qortubi, 2/390-391/1042 on Muta'a al Nisa'a and Muta'a al Hajj

52 Al Mabsoot in Chapter on Quran from Kitab al Hajj

53 Tafseer Al Kabeer of Fakhruddin Al Razi, 2/167 and 3/201-202

54 Tareekh Ibn Khalqaan, 2/359

55 Sunan Ibn Dawood Al Sajestani 1/6/12 Ch. 2, Al Kafi 1/5/19, Wasa'el Al Shia'a 18/124/47 Ch. 12

56 Chapter Al-Nisa, Verse 24

57 Al Ghadeer by Allama Ameen

58 Muslims number nearly 2 million presently and Shia'as are almost half of them. Late President Anwar Sadat in the Islamic Conference held in Cairo clarified that Census of Muslims declares that Shia'as are half of Muslim population world over.

59 Bihar Al Anwar 10/111/1.

60 Musnid Ahmed Ibn Hanbal 3/17, 26, 59, and 4/ 367

61 Mohammed Ibn Muslim quotes Abi Ja'afar (A.H.S): Jabir Ibn Abdullah narrated from the Holy (P.B.U.H. & H.P.) ... they were with him in a Ghazwa and he permitted them the Muta'a and did not prohibit it and Ali (A.H.S.) said, "Had not Ibn Khattab..... Omar.....preceded me in it, none would have fornicated except the cruel". Bihar Al Anwar 15/314/100 Chapter 10.

62 Tafseer of Mohammed Ibn Ahmed al Ansari al Qortubi 2/385/1026

63 Saheeh Al Bukhari 5/1953/4787 Ch. 8; Saheeh Muslim 3/192-193 Ch. on Nikah al Muta'a, Sunan Al Kubra 7/200 Ch. on Shighaar; Durr Al Manthoor 2/307 in Exegesis of Verse 87 from Al-Maidah

خ ل نعيم 64

65 Musnid Ahmed Ibn Hanbal 2/95

66 Mahalla of Ibn Hazam & Sharh Al Muwatta for Zorkhani

67 Al Mahalla of Ibn Hazam

68 Al Mohadharaat 2/94

69 Saheeh Muslim 3/197-198 Ch. 3, Sunan Al Kubra by Baihaqi 7/205 Ch. Nikah of Muta'a

70 Fath ul Bari 9/141

71 Chapter Al-Isra'a Verse 78

72 Chapter Al-Hood Verse 114

73 Saheeh Muslim Chapter on Gathering of Prayers Vol. 2, Page 151, Musnid Ahmed ibn Hanbal Vol. 1, Page 223, Sunan Abi Dawood Vol. 1, Page 271, Sunan Al-Tirmidhi Vol. 1, Page 121, Sunan Nisa'i Vol. 1, Page 290, and Sunan Al Kubra of Baihaqi Vol. 3, Page 166.

74 Chapter Al Nahl, Verse 106.

75 Refer to Inkeshaf by Zamaqshari, Vol. 2, page 43 and جامع لأحكام القرآن

Vol. 4 page 57.

76 Chapter Aal - e - Imran, Verse 28.

77 Chapter Hud, Verse 73.

78 Chapter Al Qasas, Verse 7.

79 Chapter Al Maidah, Verse 111.

80 إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily have WE sent down zikr and verily shall WE protect it.

80 Chapter Al Hija, Verse 9.

81 Chapter Al Nisa', Verse 59.

82 Tareekh Al Tabari, Vol. 2, Page 335, Hadith of Saqeefah.

83 Hayat Al Hayawan by Damiri, Vol. 1, Page 275.

84 Chapter Al Qaf, Verse 18.

85 Chapter Al Shoorah, Verse 23.

86 Chapter Aal - e - Imran, Verse 31.

87 Mentioned in Abqat al Anwar Vol. 4, Page 309 (And it is from Ahadith narrated by Sheikhs of Sunnis from their very authentic sources).

88 Chapter Al Ahzab, Verse 57.

89 Chapter Al Baqarah, Verse 159.

90 Two Sheikhs viz.: Abu Bakr & Omar Ibn Khattab.

91 Saheeh al Bukhari, Vol. 5, Page 82.

92 Saheeh Bukhari, Vol. 4, Page 281.

93 Chapter Al Ahzab, Verse 57.

94 Al Imamah wa Al Siyasaah, Page 12.

95 Chapter Al Najm, Verse 3 & 4.

96 Chapter Al Ahzab, Verse 33.

97 Chapter Al Younus, Verse 35.

- 98 Chapter Aal - e - Imran, Verse 61.
- 99 Chapter Al Ahzab, Verse 33.
- 100 Chapter Yunus, Verse 35.
- 101 Chapter Al Shura, Verse 23.
- 102 Yanaba'e al Mawaddah, Vol. 3, Chapter 77.

