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5. The length of articles should be 3000 words (10 pages) at maximum.
6. Regarding the academic nature of this journal, using abusive or insulting language in essays or articles towards opposite thoughts or views should be highly avoided.
7. The articles will not be returned.
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Editorial

and war.  owdays, the life of mankind is entangled with problems like poverty, starvation, famine, injustice,

In such a crisis, all those concerned try to find a solution for these problems.

Divine religions show ways to overcome these situations. Since these ways are compatible with our nature and the world we live in, they are more easily accepted by righteous and honest people.

“Safinah purtaly”, while respecting the current international effort by considering the above mentioned atmosphere has entered the international cultural field.

A year passed with all its ups and downs... . Now, in the advent of the New Year, once more, we invite our concerned and informed readers in different countries, to join us, send us articles, ideas, comments and to help us achieve this humanistic goal.

In this issue, we will take A Brief Look at the Commonalities of Three Divine Religions and an article on the privileges of Imam Ali. Regarding the position of the holy Imams in the Islamic school of thought, we provide you with a documented article titled “The Tablet of Fatimah al-Zahra” and more.

We hope this issue satisfies the reader's interests.

Am I a follower of Ahl al-Bait?

Part 1

Vahid Mahdavi*

Abstract: As its title denotes, this article deals with the answer of the fundamental question: "Am I a follower of Ahl al-Bait, or not?"

To answer this question, the author cites the hadith mentioned in the Tafsir attributed to Imam Hasan al-Askari (p.b.u.h.), in which the characteristics of a true Shia have been introduced. The full text of the hadith has been divided into two parts; in this article, the first part has been presented.

Key words: Ahl al-Bait, hadith, Imam Hasan al-Askari, Shia

Introduction

Among people who express their love and respect for the household of Prophet Muhammad (p.d.u.h. & h.f.),¹ there are many who count themselves as their Shia (follower) without being aware of the accountability and the risk of such a claim. Being a Shia of the holy Prophet (p.d.u.h. & h.f.) and his Ahl al-Bait (p.d.u.h.) is certainly an ultimate goal for every believer since Allah has commanded the believers of all generations to follow their example. However, He also required the believers to be truthful in their claims.

The questions that may arise in this issue are as follows: When is one allowed to claim this title? What are the requirements and responsibilities? What is the destiny of the people who love the Prophet and his Ahl al-Bait, and acknowledge their authority and guardianship (al-Walayah), but fall short in following them in practical sense? Are such people considered believers? If so, will they be punished? Will they receive the intercession of Ahl al-Bait (p.d.u.h.)? If so, when will they receive their intercession?

There is an invaluable narration (Hadith) from Imam Hassan al-Askari (p.d.u.h.), the eleventh Imam of the Ahl al-Bait of the Prophet (p.d.u.h. & h.f.), answering all the questions. This Hadith includes eleven sayings, in which the Imam quotes some of his ancestors in order, namely, the Prophet (p.d.u.h. & h.f.), Lady Fatima, and the first nine Imams on this subject.

¹ The acronym "p.d.u.h. & h.f." refers to the phrase "peace be upon him and his family."

The entire text of this Hadith is originally found in the Tafsir¹ attributed to Imam Hassan al-Askari (q.d.u.h.), under a section titled, "The meaning of Shis", pp. 306-320. It is also narrated in Bihar al-Anwar, vol. 62, pp. 124-123, Hadith 11. However, many of the sayings inside this Hadith can also be found independently in other well-known books of Hadith attributed to the Prophet (p.d.u.h. & h.f.) and other Imams (q.d.u.h.). What follows is the English translation of the first part of this precious Hadith along with some explanatory notes and supplementary information from the holy Quran and the sayings of the Ahl al-Bait (q.d.u.h.) in the footnotes. God willing, the rest of this Hadith as well as some concluding remarks will appear in the next issue of this journal.

The Hadith

Imam Hassan al-Askari (q.d.u.h.) narrated:

(1)

The Messenger of Allah said, "O Shis, Be watchful of (Your duties toward) Allah! Certainly, you will not miss Paradise even if your ugly deeds slow you down in teaching it.² Hence, compete for its levels!" The Messenger of

¹ The Tafsir of Imam Hassan al-Askari (q.d.u.h.) is a collection of his interpretations concerning very limited parts of the verses of the holy Quran as compiled by two of his students who had a chance to stay in his residence for some years while he was under house-arrest.

² It is a well-known belief in Islam as emphasized by many verses of the holy Quran and explained in detail by the Prophet (p.d.u.h. & h.f.) and the divinely-appointed Imams (q.d.u.h.), that in the sight of Allah the final destiny of a person who dies as a believer is Paradise, irrespective of the sins he has committed during his life. As we will later see in this Hadith, a believer will be purified from

Allah was asked, "Does anyone from the people who love you and Ali enter Hell?" He replied, "He who betrays his soul by disobeying Muhammad and Ali falls into unlawful deeds, wrongs the believing men and women, and violates the decreed customs of the religion, arrives filthy and impure on the Day of Judgment. Muhammad and Ali shall tell him, "You are impure and are qualified neither for being in the company of your (divinely) chosen masters, nor for hugging the beautiful heavenly maidens, nor for being in the movement place of the close angels. You will not reach what is therein unless you are cleansed from what (you have committed) herein of the sins."

Therefore, some of those people shall enter the outer level of Hell and shall be punished for some of their sins, while some shall be afflicted with the hardships of the Gathering Place (on the Day of Judgment) for some of their sins. After

is that he does not know the proof of Allah, the mighty and the majestic, who is His witness over His servants, whom Allah has commanded to His obedience and made accepting His guardianship (Walaayah) obligatory" (al-Kafi, vol. 5, p. 414, Hadith 1). Imam al-Sadiq (p.d.u.h.) said, "The lowest limit of the recognition of the Imam is to believe that he is the peer of the Prophet (p.d.u.h. & h.f.) without the degree of prophethood and he is his inheritor, and obeying him is obeying Allah and obeying His Messenger, and (to believe that one should) submit to him in all matters, return every (religious) issue to him and accept his words, and to believe that the Imam after the Messenger of Allah is Ali Ibn Abi Talib, and after him, al-Hasan, then Ali Ibn al-Husain, then Muhammad Ibn Ali, then me, then my son Musa, then his son Ali, then his son Muhammad, then his son Ali, then his son Hasan, then his son al-Husain" (Bihar al-Anwar, vol. 36, p. 407, Hadith 16). This Hadith not only specifies the requirements of faith concerning the right of the Imams, but also requires to know and to acknowledge the names and the lineage of the specific twelve individuals who are exclusively entitled to this position by Allah.

this period, (to rescue each one of them) their masters shall dispatch a chosen one of their Shia who shall pick them up (from Hell) just as a bird picks up the seeds.

As for those who have less and lighter sins, they will be cleansed by the adversities and tyrannies of the rulers and illnesses in their bodies so that they arrive at their graves purified. Among them are some who approach death while still some sins remained for them, and thus, their departure shall become severe and they shall die so much so disgrace that most people around them shall be dispersed and they shall die in disgrace to atone for their sins. They shall be purified when the remaining people leave them after burial.¹

For people who have more grave sins, they shall be cleansed by the calamities on the Day of Judgment, and yet for

¹ Imam al-29bid (q.d.u.n.). said, "When the sin of a servant increases and nothing (of his good acts) is found to atone for it, Allah afflicts him by sorrows in this world as atonement for it. If not that, Allah makes his body sick to compensate for his sins. O! He makes the time of his death more difficult to him as exiation. Otherwise, He punishes him in the grave so that he may meet Allah on the Day of Judgment without anything that could witness to any of his sins (i.e., the record of his evil deeds will be wiped out)" (al-A'mali, al-29bid, p. 294, Hadith 4; Bihar al-Anwar, vol. 78, p. 176, Hadith 12). Moreover, Imam al-29bid (PBUH) narrated from the Messenger of Allah that Allah said, "By My might and majesty! I shall not send out from this world a servant on whom I want to have (special) mercy until I take every sin of his and exchange it either with an illness in his body, constrained sustenance, or horror in his worldly life. And if anything still remains of his sins, I shall increase his tension at the time of his death. By My might and majesty! I shall not send out from this world a servant whom I want to punish (forever) until I take every good deed of him and exchange it either with good health in his body, extensive sustenance, or peace and security in his life, and if anything still remains of his good deeds I shall make death easy for him" (al-Kafi, vol. 2, p. 444, Hadith 3).

worse sins, purification shall be made possible through the outer level of Hell. The latter individuals have the most severe punishment among people who love us. They are not entitled to be called our Shias (our followers), but they may be called our lovers, the supporters of those who adhere to us, and the enemies of our enemies. Certainly, Our Shia are only people who (try their best to) follow us, adopt our traditions, and take after our deeds.¹

A man came to Allah's Messenger (p.d.u.h. & h.f.) and said, "O Messenger of Allah! Someone looks at the women of his neighbor, and if an unlawful relation becomes possible for him, he does not avoid it."

The Messenger of Allah became angry and said, "Bring him to me." Another person said, "O Messenger of Allah! He is one of your Shia who believes in you and Ali as his guardian² and keeps aloof from your enemies." The Messenger

¹ It should be made clear that these series of traditions do not necessarily imply that the Shia are sinless; rather, they want to stress that a Shia is a devoted and observant follower. Hence, one should not claim the honor of "the Shia of Ahl al-Bait (p.d.u.h.)" if he/she does not try his/her best to follow their footsteps and if complete obedience to them has not yet become his/her character. In practice, a Shia might have sudden slips, but such mistakes should not represent his/her general behavior that is to hold fast to the examples of Ahl al-Bait (p.d.u.h.). Alternatively, one can say, a Shia of Ahl al-Bait (p.d.u.h.) as long as he/she strictly follows them, and is not of their Shia during his/her unexpected and momentary arrival in error.

² Guardianship (al-Walaya) expresses a bilateral relation between the guardian and the people. Observing al-Walaya by people means adhering to the guardian and acknowledging his authority by heart, tongue, and action. On the other hand, the action of al-Walaya by the guardian means offering protection from evil, spiritual assistance, care, support, and guidance for his adherents. A divinely appointed guardian guards his adherents against misguidance, spiritual

Habit 2.) reward before Allah and is not of the people of faith" (al-Kaifi, vol. 2, p. 19, but does not recognize the guardianship of the divinely appointed guardian so as fasts all his days, all his wealth for charity, performs pilgrimages all his years, not sent you as a protector" (4:80). Even if one establishes worship all his rights, Apostle, he has indeed obeyed Allah, but for anyone who turns away, we have recognition. In fact, Allah, the mighty and the majestic, says, "Whoever obeys the means of the satisfaction of the merciful Lord is obedience to the Imam after his all these actions... The pinnacle of the religion, its key and its gateway, and the since it is their passkey and because the guardian is the guide and standard for Walaaya." I asked, "Which one is superior?" He answered, "al-Walaaya is superior. "Islam is established by five things: prayer, charity, fasting, pilgrimage, and al- (evil) people." Moreover, Zurara narrated that Imam al-Baqir (p.u.d.q) said, "not, you have not conveyed His message at all, and Allah shall protect you from Messenger! Deliver what has been sent down to you from your Lord and if you do official announcement concerning the Walaaya of Imam Ali (p.u.d.q): "O the Holy Quran, which was revealed in Ghadir Khum just before the Prophet's (p.u.d.q) & h.f.). This fact can be readily verified by the Verse 67 of Chapter 2 of goal of religion and the fruit of the entire efforts of Prophet Muhammad as the greatest pillar of faith, and establishing al-Walaaya has been the ultimate from them is a disbeliever. It should be emphasized that al-Walaaya is considered a guardian is a believer under the guardianship of Allah, and whoever turns away true monotheist in obeying Allah. Whoever believes in the divinely-appointed Allah's representative has, in effect, acknowledged Allah's authority, and is a completely wards off Allah's punishment. A person who has acknowledged heart, tongue and action - this terms one as a Shia and an absolute believer, and On the other hand, its maximum level is full acknowledgment by discussed in this Habit, this minimum level only protects one against remaining guardianship of the divinely-appointed leaders by heart and by tongue. A believer in the sight of Allah, is acknowledging the authority and the protection are matters of degree. However, the minimum acceptable level of they adhere to him and his commands. Therefore, both observation and destruction, wrongdoing, sin, and the wrath and punishment of Allah as much as

of Allah replied, "Do not say he is our Shia since this is certainly a slander. Verily, our Shia follows us and obeys us in our deeds, and what you mentioned concerning this man is not of our deeds."

(2)

Moreover, the Commander of the Believers (p.d.u.h.), the leader of the pious, the king (Ya'qub)¹ of the religion, the chief of the prosperous, and the executor of the will of the holy Messenger was told, "A certain individual has been excessive to his soul by committing deadly sins, though he is among your Shia!"

The Commander of the Believers (p.d.u.h.) replied, "Verily, (by claiming so) one lie or two has just been recorded for you. If this person wrongs himself by committing sins and yet he loves us and hates our enemies, then you have committed a lie because he is only our lover, and not our Shia. Similarly, if he loves our friends and hates our enemies and is not careless about committing any sin, it is a slander from you as he is not

¹ According to the lexicon Lisan al-Arab (vol. 1, p. 299), "Ya'qub" originally means loyal. In several traditions, the Prophet (p.d.u.h. & h.f.) titled Imam Ali (p.d.u.h.) in different occasions as "Ya'qub of the faith", "Ya'qub of the believers", and "Ya'qub of the religion". It means the king, master, chief, support, shelter, resort, and the elder of the believers and the maintainer of the religion and faith. For instance, Abu Dharr narrated: I heard the Messenger of Allah saying to Imam Ali (p.d.u.h.), "O Ali! You are the first who believed and acknowledged me, and the first who shall meet me on the Day of Judgment. You are the greatest truthful (Sidiq al-Akbar) and the perfect distinguisher (al-Farid) who distinguishes between the truth and void. You are the resort (Ya'qub) of the believers, and wealth is the resort (Ya'qub) of the disbelievers (Bihar al-Anwar, vol. 38, p. 213, Hadith 17).

unrestrained as you said. On the other hand, if he feels free in committing sins¹ and does not love us or does not hate our enemies, then you have committed a two-fold lie.”

¹ A believer believes that what Allah has prohibited should be avoided and that Allah has decreed a specific punishment for each sin. If he is tempted by Satan and commits a sin in the state of negligence, faith will return to him as soon as he becomes mindful and regrets his misconduct. However, if one persists in committing a sin, his heart will gradually reject the truth. In other words, indulging in a sin leads one to disbelieve the signs of Allah. We read in the Quran: “The outcome of those who persisted in committing evil deeds was that they denied the signs of Allah and held them up to ridicule.” (30:10) According to the traditions, a person who does not regret the sin that he has committed—even if he has committed it only once—is considered an insistent sinner, and a disbeliever in Allah’s view. This is because he does not believe in the punishment that Allah decreed for that specific sin in the Hereafter, and does not care to commit that sin again in the future. Believing in the penalty of the Hereafter makes one distressed and regretful for his sin, which is the essence of repentance. All other requirements mentioned for repentance are for its perfection, and it is regret that obliges one to comply with them. Regret is a voluntary internal reaction of a believer to his sin by which he guards his heart against decline and maintains his faith. A believer is always repentant while a disbeliever does not feel sorry before Allah for his misconducts. Ibn al-Uwairi narrated: I heard Imam Musa bin Ja’far (p.d.u.h.) saying, “Allah does not keep anyone in the Fire (of Hell) forever except the people of disbelief, denial, misguidance and polytheism.... No believer commits a sin except that his action offends him and he becomes regretful. Verily, the holy Prophet said, ‘Regret is enough for the repentance.’ He (p.d.u.h. & h.f.) also said, ‘He who is delighted by his good deed and is saddened by his evil deed is a believer.’ On the other hand, he who does not regret the sin that he has committed is not a believer and is not entitled to intercession as he is unjust. And Allah states, ‘For the unjust there is neither a protecting friend nor an intercessor whose intercession is accepted.’ (40:18) I asked ‘O son of the Messenger of Allah! How come he not a believer if he does not feel regretful for the evil deed he has done?’ He replied, ‘O Abd A’

(3)

Her wife came back and reported to Lady Fatima what her people who are not their Shia will be in the everlasting Fire." and errors? This way, I will be in Hell Fire forever because saying, "Woe onto me! Who then will release me from the sins came back and informed her husband of the reply. He cried prohibited, then he is of our Shia, otherwise, he is not." She what we have commanded and restrains from what we have her about it. Lady Fatima replied, "Tell him if he acts upon whether or not I am of their Shia." She went to her and asked the daughter of the Messenger of Allah, and ask her in another case, a man said to his wife, "Go to Fatima, husband has said.

the remains regretful and asks for forgiveness, his record remains cleared. disbeliever with a record replete with greater sins. On the other hand, so long as careless about his sins, overlook them, and considers them small, he becomes a keep himself in the state of regret and repentance, because once he becomes Hadith 1). Hence, one should always view his sins great and should constantly Day of Judgment" (al-Tawhid, p. 407, Hadith 6; Bihar al-Anwar, vol. 8, p. 321, regrets for the sins he has committed due to recognizing its consequence on the recompense for the good and evil deeds. He whose faith is pleased by Allah whom Allah is pleased with his religion. And the religion is concession to the for whom He is well-pleased, (21:28) it means they do not intercede except for with insistence) (Istisna). As for the saying of Allah, "they do not intercede except great) with asking for forgiveness (Istighfar) and no small sin shall remain (small) regretted. Indeed, the Prophet (p.d.u.h. & h.f.) said, "No great sin shall remain he has committed. Had he believed in that punishment he would have surely (on evil) shall not be forgiven because he does not believe in the penalty of what not regret it, he is considered insistent (Musir) in sin, and a person who insists repentant and becomes entitled to intercession. On the other hand, if he does that except that he regrets for what he has committed, and once he regrets he is

Lady Fatima replied, "Tell him it is not so. Our Shia are of the chosen ones in Paradise. People who love us, love those who love us, and are hostile to those who are hostile to us, and submit to our authority by their hearts and their tongues, are not considered our Shia if they disobey our commands and prohibitions in other issues. Nonetheless, they will be in Paradise after they are chastened and cleansed from their sins by afflictions and calamities (in this world), by various hardships of the Day of Judgment, or by torment in the upper layer of Hell until we rescue them from it due to our love and transfer them to our presence (in Paradise).¹

¹ Imam al-Jawad (p.d.u.h.n.) narrated from his ancestors that the Commander of the Believers, Ali Ibn Abi Talib (p.d.u.h.n.) was asked, "Describe death to us." He (p.d.u.h.n.) replied, "The one who dies shall face one of these three cases: He shall receive either the glad tidings of everlasting blessings, or the tidings of endless punishment, or else, he shall remain in the state of grief and horror and his situation will not be clear to him as he does not know to which group he belongs. The adherent of our Wala'ya who was obedient to our commands shall receive the glad tidings of perpetual bliss. In contrast, our enemy (that is a person) who opposed us is the one who shall receive the news of everlasting punishment. On the other hand, a person whose situation is unclear for him is a believer (in our Wala'ya) who has acted extravagantly against his soul. He shall receive terrifying and unclear news, but Allah shall not equate him with our enemies and shall release him from fire by our intercession. Thus, do (good), obey (Allah's commands), do not (just) lean on (our intercession), and never belittle the punishment of Allah, the mighty and the majestic, for among those who wrong their souls are some who shall not reach our intercession except after 300,000 years of punishment. (Maw'ani al-Akhhbar, p. 288, Hadith 2, Bihar al-Anwar, vol. 6, p. 123, Hadith 9). Moreover, Imam al-Jawad (p.d.u.h.n.) said, "... The intercession of Muhammad (p.d.u.h.n.) & h.f. and our intercession wipe off your sins, O Shia, but do not return to the sins nor lean on our intercession, for Allah, one who takes this route shall not receive our intercession until after

(4)

In addition, a man said to Imam al-Hassan Ibn Ali (p.d.u.h.), "I am one of your Shia!" He replied, "O servant of Allah! If you are obedient to us concerning our commands and our prohibitions, then you are telling the truth. However, if this is not the case, then do not increase your sins by claiming such a noble status that you do not deserve. Do not say, "I am one of your Shia." Say instead, "I am among those who adhere to your guardianship, love you, and am hostile to your enemies."¹ (In this case, you are still) in a good state and towards a good ending."

the pain of punishment strikes him and after he perceives the dreadfulness of Hell (al-Kaf, vol. 2, p. 469, Hadith 9).

¹ As can be seen in these series of traditions, whenever love for Ahl al-Bait (p.d.u.h.) is mentioned, enmity against their enemies is also stressed. When one really loves a faithful and sees that another person shows hostility to his friend due to his faith, it is naturally expected that he opposes and dislike his friend's enemy; otherwise, it implies that such love is not real, and is merely a show due to hypocrisy. Hence, hating is not an independent issue, and is a natural resultant of true love. Having true love alone for Allah rationally implies being hostile to His enemies. This purely rational reality is also testified by the holy Quran: "You will not find any people who believe in Allah and the Last Day, but love those who opposed Allah and His Messenger, even though they were their fathers, their sons, their brothers, or their kindred..." (28:22). Moreover, Imam al-Baqir (p.d.u.h.) said, "Whoever loves a disbeliever has indeed hated Allah, and whoever hates a disbeliever (for the sake of Allah) has indeed loved Allah." Then, He continued, "The friend of an enemy of Allah is an enemy of Allah" (al-A'mali, 21-29, p. 602, Hadith 8; Bihar al-Anwar, vol. 66, p. 237, Hadith 3). Imam Badir (p.d.u.h.) said, "is religion anything other than love and hate?" (Tafsir, Furat 1-Kut, p. 428, Hadith 25; Bihar al-Anwar, vol. 62, p. 63, Hadith 114). One important thing, however, is the correct assignment of love and hate to the type of person and the type of action. According to the traditions, one should love believers but hate their wrong actions, and should hate disbelievers but love

(5)

Similarly, someone said to Imam al-Husain Ibn Ali (p.d.u.h.), "O Son of the Messenger of Allah! I am one of your Shia!" He said, "Be mindful of Allah and do not claim what Allah considers a lie and a sin. Certainly, our Shia are people whose hearts are free from every dishonesty, fraud, and corruption.¹ Say, however, I am of the people who acknowledge your authority and love you."

(6)

Furthermore, someone said to Imam Ali Ibn al-Husain (p.d.u.h.), "O Son of the Messenger of Allah! I am one of your most sincere Shia!" He told him, "O servant of Allah! If you are like Abraham about whom Allah said, 'and verily of his (i.e., Ali's) Shia was Abraham when he sought nearness to

their good actions. Imam al-Badr (p.d.u.h.) said, "Certainly, Allah may love a servant but hate his action, and may hate a servant but love his action" (al-A'mali, al-2abud, p. 414, Hadith 71; Bihar al-Anwar, vol. 46, p. 234, Hadith 1). A duty similar saying is reported from Imam Ali (p.d.u.h.) (cf. Nahj al-Balagh, p. 212, Sermon 124, titled "on the virtues of Ahl al-Bait (p.d.u.h.)").¹ Imam al-Kadhimi (p.d.u.h.) said, "Certainly, a Shia of Ali (p.d.u.h.) is one whose actions confirm his words" (al-Kafi, vol. 8, p. 228, Hadith 290). Imam al-Badr (p.d.u.h.) said, "By Allah! Our Shia are only those who are watchful of (their duties toward) Allah and obey Him. They are only known by humility and submission (before Allah), fulfillment of trust, abundant remembrance of Allah, fasting, prayer, kindness to parents, care for the poor, indebted and orphans in their neighborhood, truthfulness, recitation and adherence to the Quran, forbearance from speaking about people except in goodness, and that they are the trustees of their tribes in their properties" (Tuhf al-Udul, p. 292; Bihar al-Anwar, vol. 72, p. 127).

his Lord with a submissive heart, (37:83-84), and if your heart is like his, then you are among our Shia. However, if your heart does not resemble his heart which was pure from any deception and ill-will (against the believers), then you can only be counted as a people who love us. Otherwise, if you persist on this wrong claim knowing that it is a lie, you will be afflicted with paralysis or leprosy that will not leave you until death as an atonement for this lie.”

(7)

and in the presence of Imam al-Baqir (q.d.u.h.f.) a man was arguing with another one saying, “Do not show off to me because I am one of the Shia of the family of Muhammad (p.d.u.h. & h.f.).” At that time, Imam al-Baqir said, “You do not have any preference over him by the Lord of Ka’ba, while he was cheated by your lie! O servant of Allah! Tell me which one of these two pleases you more: When you spend your money on yourself or when you spend it on your brothers in faith?” He replied, “When I spend it on myself.” He said, “Then, you are not among our Shia, because we enjoy more when we spend it on our brothers. Hence, say, “we are of people who love you and hope for salvation by means of your love.”

To be continued...

A Brief Look at the Commonalities of Three Divine Religions in Brief

*Ali Kasaei**

Abstract: In this article some of the commonalities of Islam, Judaism, and Christianity have been summarized based on

their holy books: The Quran, Torah and Gospels.

The author has documented his arguments by referring to the holy books and has divided the commonalities into 3 parts:

Beliefs, religious practice

In this article, the first groups of commonalities have been presented; the rest will be presented in two separate articles in the next issues.

Key words: Christians, eschatology, Gospels, Heaven, Hell, Jews, Muslims, polytheism, Qiblah, the hereafter, Theology,

Torah

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The Holy Quran, Gospels and Torah, contain quite a few number of common orders (commands), regardless of all the incompatibilities the latter have with the original Gospel, and Torah.

This resemblance shows their Divine aspect and the existence of common points among Muslims, Christians and Jews.

These common commands, present in all religious books, are a divine charter necessary for all believers (of different religions) to accept and follow. They can also be regarded not only as a factor to unify most of the faithful of the world but also as a starting point for dialogue. Thus Muslims, Jews and Christians, on the basis of these peace-bringing and unifying commands, can expand the realm of their beliefs, highlight God's commands brought by the holy prophets, especially the last one, Muhammad (p.d.u.h.q) and thoroughly recognize the true religions of God.

Therefore, the commonalities of the Quran, Torah and Gospels can lead us to sound and constructive dialogue among religions and is a good starting point in solving the disagreements between the believers of these faiths. In fact these commonalities are laws which should be accepted and practiced by all faithful regardless of their religion and no excuse may be accepted from them by ignoring these commands. In other words, at least concerning these common points, these Divine commands are undeniable for each and every human being.

The aim of this article is to introduce these common commands and invite believers of these religions to put their

religious beliefs into practice and to invite them to speak about and discuss their religious beliefs.

The present article is a brief look at the Quran, Gospels and the Torah. The Gospels of Matthew, Mark, Luke and John and the books of Leviticus and Deuteronomy from the Old Testament will be reviewed. The common commands of the Quran and Bible can be classified into 3 parts: **First belief**,

second Ahkam (Religious Practices) and third morality **In this part we will work on the first.**

1-beliefs

In this part, three subjects are more obvious:
Theology, Message , and Eschatology.

1.1. Theology

Believe in God, worshipping Him and following His commands which are brought to us by the prophets are some of the teachings of the holy books. In this regard, these common aspects can be found:

1-1-1. Believe in God

Many of the verses of Quran, Torah, and Gospel invite human beings to have faith in God and mention its great outcomes. The Quran advises the believers to obtain true faith and in the Gospels, faith is known as a reason of making wondrous services.¹

¹ The Quran (2:4,286), (3:82), (4:63); Gospel of Matthew (17:20); Gospel of Mark (9:23), (11:22); Gospel of Luke (17:2); Gospel of John (14:1).

1-1-2. Oneness of God, Monothism

Another god are emphasized in verses of the Quran and parts of the Gospels and Torah.¹ To believe in God's Oneness and non-existence of

1-1-3. Worshipping God

In this realm, Quran specifies worship only to God and orders human beings to worship Him. In quite a few verses, He emphasizes that He is the One who should be worshipped only. Torah has also commanded worship of God. In this regard, the Gospels talk about sincere worship and its forbiddance.²

1-1-4. Direction of Worship (Qiblah)

According to the Quran and Gospels, God is omnipresent and wherever we face, we are in front of Him. The direction of Qiblah has not remained the same and turned from Baitul-Maqdas to Masjid al-Haram (Mecca).³

1-1-5. Avoiding Worship of Others Except God

Various verses of Quran and some verses of Torah forbid mankind from worshipping except God.

¹ The Quran, (2:163), (4:171), (2:73), (16:21), (112:1); Gospel of Mark (12:28,29); Leviticus (19:4,14,37), Deuteronomy (4:32), (29:2,6).
² The Quran, (1:2), (2:21,152), (3:191), (29:26); Gospel of Matthew (4:10); Deuteronomy (13:4).
³ The Quran (2:112,144,149,150); Gospel of John (4:21-24).

especially the idols. Making idols and polytheism is also discouraged.

Quran's verses, while forbidding worship of idols, describe them as being useless and unable to give sustenance. Torah forbids all from going towards idols, making them, worshipping them and prostrating before them.¹

1-1-6. Retaining from Blasphemy and Apostasy

The precondition of belief in God and His worship is avoiding blasphemy. In Quranic verses and other holy books, an extreme and harsh punishment is determined for disbelievers. Avoiding disbelief is also a common advice and apostates will be harshly punished.²

1-1-7. Following the Commands and Laws of God

The Quran orders all the believers to follow God's laws and commands, to judge on the basis of God's laws, accept no one but God as the authority and not follow the majority in their false beliefs. In the Torah it has been ordered to follow God and the Gospels talk about yearning God's kingdom.³

¹ The Quran (41:14), (3:64), (29:17), (21:71), (4:16), (2:8), (21:66), (26:1); Leviticus (19:4), (25:32,36), (2:8), (12:23), (26:1); Deuteronomy (17:2-5), (4:16), (2:8).

² The Quran (2:125,217),(14:10),(2:24); Leviticus (24:17).

³ The Quran (3:35), (4:29), (2:44), (6:10), (27:102,122), (7:3), (42:12), (12:8); Gospel of Matthew (2:19),(6:10); Leviticus (19:19).

1-1-8. Returning to God

Another common advice is returning and repenting to God. The Quran talks about a real return's characteristics.¹

1-1-9. Fear of God

Another common point is to fear God and not others.²

1-1-10. Loving God

In this regard, Quran advises us to love God and to grasp The Divine Rope. The Gospels advise people to love God more than anything else with the heart, soul, and mind.³

1-1-11. Brotherhood on the Basis of Faith and Belief in God

Brotherhood among human beings formed on that basis. Faith and believe in God is so important that Quran regards the believers as brothers. And in the Gospels Jesus counted those who accepted God's teachings as his brothers, sisters and mother.¹

¹ The Quran (2:24,106), (3:90), (4:17,18), (24:31), (66:8); Gospel of Matthew (4:17).

² The Quran (2:120); Gospel of Matthew (10:28); Leviticus (19:14); Deuteronomy (14:23).

³ The Quran (3:31), (22:78); Gospel of Matthew (6:33); Gospel of Mark (12:30), Deuteronomy (13:3).

1-1-12. God's Unique Power

Another common point mentioned in the Divine books is to consider the God's unique power in man's life. The Quran and Gospels know the source of the believers' power "God", and it is He who is leading them in fighting with foes and enemies.²

1-1-13. Sufficiency of God's Help and Assistance

The Quran knows God as the best and the only sufficient Helper. The Gospels recognize Him as a Being Who meets all needs of the faithful.³

1-1-14. God in the Lookout

In the Quran and Gospels, it is said that God is watchful. He will come out when not expected and will punish the cruel and tyrants.⁴

1-1-15. God's Justice

Being just is one of God's attributes. He created the world and human beings on the basis of justice and orders humans to be just in their life.⁵

1-2. The Holy Prophet and the Message

Prophet has been mentioned in all holy books. In the

² The Quran (49:10); Gospel of Mark (3:32).

³ The Quran (8:17); Gospel of Matthew (10:20).

⁴ The Quran (4:42), (52:31); Gospel of Matthew (6:33).

⁵ The Quran (89:14); Gospel of Matthew (24:20,21).

⁶ The Quran (4:28), (16:90), (42:12), (82:7); Gospel of Luke (11:24).

Quran, believe in the holy Books is regarded as a sign of piety people. Some common points between the Quran and the other holy books in this realm are:

1-2-1. Prophetism or Belief in the Prophets

Believing that prophets have been sent by God to bring His messages to mankind has been mentioned in the Quran and the holy books. Previous prophets are mentioned in the Quran and the holy books, and believing in them and the messages they have brought has been ordered.¹

1-2-2. Obeying the Prophets

Necessity of faith in the prophets is to follow them and accept their orders. This is common in all religions.²

1-2-3. Message of the Prophetism of the Last Prophet

In the Quran, it is said that Jesus messaged the coming of the holy prophet, Muhammad (p.d.u.h.).³ In the Gospels, this message is also quoted from Jesus.³

1-2-4. The Prophet's Signs

The holy Prophets brought signs to prove their prophetism. Reviving the dead, curing incurable diseases like blindness, paralysis, and leprosy; giving

¹ The Quran (2:42), (3:84), (4:163,164), (33:40); Gospel of Matthew (12:24), (20:40).

² The Quran (3:22), (4:29); Gospel of Matthew (10:38).

³ The Quran (61:6); Gospel of Matthew (23:39); Gospel of John (12:26), (16:7-13), (14:16).

abundance to small amounts of food, stopping the winds, walking on water, reading and bringing the Quran without prior teaching or training, and other extraordinary works.¹

1-2-5. Loving the Prophets

The Quran clarifies that the prophets must be dearer to the faithful than themselves. Advising people to love the prophets is another common point of the Quran and the holy books. The

The Gospels say that followers of Jesus must love the Prophets more than their parents, spouse, children, brothers and sisters, and even themselves and should be ready to sacrifice themselves for the prophets.²

1-2-6. Reporting the Killing of the Prophets by the Infidels

The Quran and Gospels report the torments and murder of the holy prophets by the infidels and criticize them for it. They and declare hard punishments for the killers of the prophets.³

1-2-7. The Prophet and War

The Prophet fights with all those who suppress others and corrupt the society. This fight is "holy" and called

¹ The Quran (2:23), (10:38), (17:1), (23:37-39), (24:26), (30:2-7); Gospel of Matthew (4:23,24), (8:28), (9:18-22,27-30), (12:29-38), (16:21-28), (23:37-42), (24).

² The Quran (33:6); Gospel of Matthew (10:37-39), (16:25); Gospel of Luke (14:26)

³ The Quran (2:61), (3:21,112); Gospel of Mark (10:34); Gospel of Luke (11:47, 48).

“Jihad”. It is obligatory for all faithful to take part in it. Fighting with disbelievers, tyrants and oppressors and separating believers from non-believers is also common between religions which can frequently be seen in the speech and action of the holy prophets.¹

1-2-8. The Character of the Holy Prophets

According to the holy books, prophets are human beings and they are messengers of God. God has no children; Jesus is a messenger of God and not His son just like Ezra.

God was not born; He doesn't give birth, and is not visible like man. One of Jesus' miracles is that God created him with no father; just as God created Adam and Eve with no mother and father. God is powerful over all things.

Jesus, in the Gospels, repeatedly calls himself a son of Adam and God is mentioned as a heavenly father for all mankind. In the Gospels, wherever Jesus is called God's son, it is quoted from the sayings of people wondering about his extraordinary miracles.²

1-3. Eschatology

In the Divine books, returning to God in doomsday, the existence of reward and penalty in the hereafter, the happening of the Day of Doom has been frequently

¹ The Quran (2:216), (4:74,76), (48:29); Gospel of Matthew (10:34).
² The Quran (4:153), (7:143), (9:111), (48:30), (17:11), (18:110), (42:11), (112:3,4); Gospel of Matthew (2:42,48), (6:1), (4), (9), (8:20), (9:6), (10:40-42), (12:24), (27:23-25); Gospel of Mark (14:21), (22), (41), (12:50-52); Gospel of Luke (17:22), (24), (26), (30), (18:8), (31), (19:10); Gospel of John (1:33-35); Deuteronomy (18:15).

emphasized. The following common points exist among the holy books regarding eschatology:

1-3-1. The Hereafter

The Quran greatly describes the hereafter and calls it the “day of retribution,” “the Last Day,” “the day of Resurrection,” “the day of separation,” “the day of calculating [the deeds],” “the day of Gathering,” “the Day secrets are Revealed,” etc. Among these names, the most frequently repeated are “the Last day” and “the day of Resurrection.” The Gospels speak about “the day of Judgment,” where a frightening Judgment awaits the sinners.¹

1-3-2. Separation

One of the characteristics of the hereafter is separation. In that day, all mankind will be revived and the good will be separated from the bad people.²

1-3-3. Hell

In the Quran and other holy books, Hell is mentioned as a place where sinful people, disbelievers and hypocrites, will be tortured. In the Quran, Hell is pictured as a hideous place of torment and fire. Its firewood is the sinners themselves. The Gospels refer to Hell as being a dark place, full of fire, cries

¹ The Quran (1:4), (2:8,113), (37:21), (38:16), (64:9), (86:9); Gospel of Luke (11:44), (14:14).

² The Quran (37:21), (78:17); Gospel of Matthew (25:32).

and torture. It is cited that the sins of eyes, hands, foot and other parts of the body will draw mankind towards it.¹

1-3-4. Heaven

Just as hell is for the sinful, heaven is a reward for the pious. Considering heaven, there are many descriptions in the Quran. For example, heaven is the place of righteous believers who do not withhold from dedicating their property and their lives for the sake of God, those who are patient, obey God and His prophet. Heaven is replete with fruits and delicious foods. The Gospels say that whoever lives his life as God wishes will go to heaven and in response to being hungry, poor, and being insulted going to heaven will be their reward.²

1-3-5. God's Path

The unity of God's path and the difficulty of traveling (staying) on it, which needs patience and tolerance, its good end, and vice versa the various ways of Satan with its bad ends are some of the realities which can be conferred from the Quran and Gospels. The Quran invites all to follow God's path, and avoid division and following other ways. The Gospels talk of the narrowness of the way used to reach God and the wideness of the way which ends at Hell.³

¹ The Quran (2:24), (3:197), (9:68), (23:78), (62:25); Gospel of Matthew (8:12), (5:22), (18:8,9).
² The Quran (4:124), (9:111), (48:17), (76:12); Gospel of Matthew (7:21), (16:26); Gospel of Luke (6:20-23), (14:14).
³ The Quran (6:123), (23:76); Gospel of Matthew (7:13).

1-3-6. Provisions for the Hereafter

If good deeds of mankind, regardless of what it is, can be a provision for the hereafter. The Quran and Gospels commonly advise us to gather provisions for the other world. The Quran says that human beings can gather provisions before and after death by their deeds. The Gospels say that do not hide treasures for you in the earth for they will perish, but save them in sky.¹

1-3-7. The Eternal Life in the Hereafter

The Quran and Gospel both inform us of eternal life in the hereafter which is an ever-lasting reward for the righteous and an ever-lasting torture in hell for the bad and evil.²

¹ The Quran (2:110), (73:20), (72:13), (78:40), (82:2); Gospel of Matthew (6:19-

21); Gospel of Luke (12:21).

² The Quran (2:22), (29:64); Gospel of Mark (10:30,31).

Orbit of the Prophet

Hussain Nasseri*

Abstract: In the following article some of the unique privileges of Ali (p.b.u.h.), the first Shia Imam have been reviewed. In this article, the high status of Ali has been shown using the verses of the holy Quran and the traditions of the holy Prophet. Also, ten special virtues and privileges - specific to him - are introduced.

Keyword: Amir al-momenin

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Soul of the Prophet

The Quranic character of Amir al-mo'menin (p.d.u.f.h.) is very unique. For instance see the following verse: "But whoever disputes with you in this matter after what has come to you of knowledge then say: come let us call our sons and your sons and our women and your women and ourselves and your selves then let us invoke and but the curse of God on the liars".

Without any initial explanation two points can be derived from this verse:

1. What all prominent scholars of Hadith and interpretation agree upon is that the word "sons" refers to al-Hasan and al-Husain (p.d.u.f.h.), and "women" refers to Fatima (p.d.u.f.h.) and "our selves", to Ali (p.d.u.f.h.).⁵ Fakhr Razi narrates the following Hadith in his commentary.

"When the Prophet (p.d.u.f.h.) gave his arguments to the group of Christians from Najran and they insisted upon their ignorance, he told them: God has ordered me to perform the cursing ritual if you don't accept my arguments. They said, oh Apollasim, we go back, but will return to you after thinking (about your offer); when they went back to al-Adip, who was

⁵ What we mean by soul here is not the spiritual part of a person which remains after death, rather, a persons oneself or ego. ⁵ Sonan al-Tormoz, Vol. 2, p. 302; Tohtat al-Ahvaz, Vol. 8, p. 278; Marefat Oloom al-Hadith, p. 49; Nazm Dorror al-2amatin, p. 108; Fath al-Bari, Vol. 7, p. 60; Jame al-Bayan, Vol. 3, p. 408; al-Lame la Hokam al-Quran, Vol. 4, p. 104; Tafsir al-Baghvi, Vol. 3, p. 361; Tafsir Roh al-Masani, Vol. 3, p. 188.

their decision maker, they said: oh, the servant of Jesus, what is your opinion? He said: oh Christians, you have become knowledgeable that Muhammad (p.d.u.f.) is the Prophet of God and has brought you the God's words about Jesus; I swear to God, that I have not seen any surviving groups or any children reaching adulthood among any tribe that was cursed by a prophet, you will be devastated, if you continue on this path. If you insist on remaining on your own religion, then say farewell to him and go back to your native land. The Prophet of God came out with Fatima and Ali following him, while hogging al-Husain and grasping al-Hassan's hand, and told them to say Amen in response to his prayers.

The Cardinal of Najran said: oh Christians, I can see faces here that if they ask God to relocate mountains, He will do it for their sake; don't perform the cursing ritual or you will be doomed and no Christian would be left on Earth until judgment day.

Thus the Christians did not go through cursing ritual and made peace. After the reconciliation, the Prophet of God (p.d.u.f.) said: (I swear) by the one who holds my life, death approached the people of Najran. Had they gone through the cursing ritual they would have been transformed into pigs and monkeys, the land (they were standing on) would have turned into fire and all of Christians would have died before the year ends."

2. And the word "our selves" shows that Amir al-mo'menin, Ali (p.d.u.f.), is the immediate successor of the Prophet, because with regard to the text of Holy Quran, Ali is

the Prophet "self", and with his existence, substituting him with someone else is irrational.

Ten Virtues

The Prophet (p.d.u.h.) has mentioned many virtues for Ali Ibn Abi Talib. Few will be mentioned here. It has been narrated¹ that a group of people came to Ibn Abbas whilst saying unjust things about Ali. Ibn Abbas said: you are saying unjust things about a person who possesses ten virtues that no one else has:

1. In the battle of Khibar (when others tried to conquer the fort but were incapable), the Prophet of God (p.d.u.h.) said: I will send a person who has never been weakened or suppressed by God; he loves God and his Prophet and God and his Prophet love him too.

Everyone wanted to know who this person was? He then said: where is Ali? Ali came with a pain in his eye. After the Prophet miraculously cured his eye, the Prophet raised the flag three times and gave it to Ali (p.d.u.h.).

2. The Prophet of God (p.d.u.h.) sent someone to read the Surah of Repentance (Tawba) to the infidels; he then sent Ali after him to retrieve the Surah and said: Nobody, but the person who he is from me, and I am from him, can take this Surah (to the infidels).

3. The Prophet of God said: which one of you will be my deputy in this world and in hereafter? Nobody accepted, so he

¹ The chain of narrators of this narration is authentic according to Sunni scholars. The narration mentioned here has been slightly summarized.

said to Ali: you are my deputy in the world and in the hereafter.

4. Ali was the first person after Khadijah who became a believer.¹

5. The Prophet of God covered four people with his robe: Ali, Fatima, al-Hasan and al-Husain (a.s.), and said: "Verily Allah's will is to remove impurity from you oh household (of the messenger of God) and purify you a thorough purification."

6. Ali sacrificed his life for the Prophet of God, devoted his life to him, wore his robe and slept in his bed (instead of him) while the infidels who thought he was the prophet, pelted him with stones.

7. In the battle of Tabuk Prophet left Ali as his deputy in Medina, Ali cried because he would not be with the Prophet. So the Prophet said: won't you be happy if your stature to me is the same as Aaron to Moses, except that there is no other prophet after me; it is not fair that I pass away unless you are my successor.

8. The Prophet of God told Ali: after me you are the warden of all faithful men and women.

9. The Prophet of God closed all the doors that opened to his mosque except the door that opened to Ali's house.

10. The Prophet of God said: "Anyone who I am his master, Ali is his Master too."²

¹According to Shia narrations Ali became a believer before Khadijah.
²al-Mostafak ala al-Zehirini, Vol.3, p.132; Mostad Ahmad, Vol. 1, p.230; Sonan al-Kobra lel Beirahij, Vol. 2, p.112; al-Mojam al-Kabir, Vol. 12, p.97; Fazel al-Zahrah, Vol.2, p.682; Khazas Amir al-Momenin, p.62.

Brotherhood

Since Aaron was the brother of Moses, therefore, the Prophet of God justified this stature for Amir al-mo'menin Ali (q.d.u.h.) by the brotherhood covenant. There are many narrations in Shia and Sunni books which refer to this event. One of such will be mentioned here: Abdullah Ibn Omar said: as the Prophet entered Medina, he made brotherhood among his disciples. Then Ali (q.d.u.h.) came with tears in his eyes and said: oh Prophet of God, you have made your disciples brothers for each other, but you did not choose a brother for me. The Prophet said: "You are my brother in this world and in hereafter."¹

This brotherhood proves that the stature of Ali (q.d.u.h.) during the revelation of the verse "The faithful are indeed brothers" (The holy Quran 49:10) was above any believer according to the texts from both Sunni and Shia sects, the Prophet (q.d.u.h.) made the brotherhood among his disciples according to their stature, such as, the brotherhood that was made between Abu Baker and Omar, عثمان and Abdul Rahman, ابي ابيداه and sa'de Ibn Masz, ...², and he chose Ali (q.d.u.h.) to be his brother; as a result, why he shouldn't have the highest status among the descendants of Adam, while the Prophet (q.d.u.h.) has called him his brother in this world and in hereafter.

¹ Al-Mostadrek ala al-Zehrin, Vol. 3, p. 14; Sonan al-Termizi, Vol. 2, p. 300, N. 3804; Asad al-Ghadat, Vol. 4, p. 29; al-Bidayat va al-Nahayat, Vol. 7, p. 37; Majma al-Zavaed, Vol. 9, p. 112; Fatih al-Bari, Vol. 7, p. 211.

² Al-Mostadrek ala al-Zehrin, Vol. 3, p. 14, 303; al-Dor al-Mansur, Vol. 3, p. 302.

Another Hadith

The Prophet of God said to Ali: "You are from me and I am from you".¹ This Hadith is expressed by Bokhari and other Sunni Scholars.

Ali and Quran

Sunni Scholars have all admitted to the authenticity of this Hadith that the Prophet (p.d.u.h.) said: "Ali is with the Quran and the Quran is with Ali, they are inseparable until they join me in heaven".²

Tormenting Ali (p.d.u.h.) Is Tormenting the Prophet of God

There is a story that shows tormenting Ali (p.d.u.h.) is considered as tormenting the Prophet (p.d.u.h.). Ahmad Ibn Hanbal says that the Prophet of God said: "whoever torments Ali is in fact tormenting me".³ This Hadith has been cited in many sources like: Sahih al-Mostadrak al-Asabe⁴.

Having Hatred toward Ali (p.d.u.h.) Is Dissension

Moslem in his Sahih book has quoted a story from Ali (p.d.u.h.) - with emphasis and oath- that he said:

¹ Sahih al-Bokhari, Vol. 3, p. 168, Ketab al-Solh chapter Kaif Yaktab Hazra..., & Vol. 4, p. 207, Chapter Managheb Ali Ibn Abi Talib & Vol. 2, p. 82, chapter Omrat al-Ghaz; Mostad Almad Ibn Hanbal, Vol. 1, p. 98, 112 & Vol. 2, p. 204 & 108; Sahih Ibn Haba, Vol. 1, p. 229 & 230; al-Zonnan al-Kobra lel Beiraghi, Vol. 8, p. 2.
² Al-Mostadrak ala al-Zehiri, Vol. 3, p. 124
³ Mostad Almad, Vol. 4, p. 3.
⁴ Sahih Ibn Haba, Vol. 3, p. 12; al-Mostadrak, Vol. 1, p. 3, al-Esabah, Vol. 2, p. 4; Asad Alghaba, Vol. 1, p. 4.

"I swear by God that splits the seed and created the human being, the Prophet said to me that: only the true believer loves you and only the hypocrites hate you".¹ This story has been quoted in many sources written by **Sunni Scholars, including** Nassir, Tarmazi, and Ibn Majeed.²

Ahmad in Almosanad, Hakim in Almostadrak and Motahhi e Hindi in Kenozimaa have described this.³

In Mosnad of Ahmad and in Sahih Tarmazi it has been narrated like this:

Umm-o-Salama said that the Prophet of God always said: "The hypocrite does not love Ali and the believer won't consider him a foe". This shows that if somebody believes in the leadership of Ali (p.d.u.h.) and accepts him as a warden after the Prophet of God and in the same time does not have hatred towards the hypocrites, then he himself is a hypocrite and should be outcast by believers and hypocrites alike. The reason this out casting is twofold is that hypocrites don't believe Ali as a warden, but this person does and the believers don't like hypocrites and this person because of his attitude is considered a hypocrite himself. Thus, under no condition, these attitudes can be in a person at the same time.

¹ Sahih Moslem, Vol. 61, p. 1; Ketab al-Iman, Chapter Bayan Etlaah Esm al-Kofr ala

Man Taraka al-Salat.

² Sonan Ibn Majeed, Vol. 42, p. 1; Sonan Nassir, Vol. 117, p. 8; Sonan Termezi,

Vol. 299, p. 2.

³ Mosnad Ahmad, Vol. 84, p. 1, 128; Kanz al-Iman, Vol. 13, p. 120, N. 33382.

*Hijab

A Special View

Ghulam A. Haddad Adeb†

Abstract: In this article, the best attempt is made to clear another side of this coin: propagating nudity[‡] in forms of fashion, . . .

To make this side clear, a significant question is raised: "Is hijab a limitation or freedom disguised in the appearance of limitation?" and the present article is answering the mentioned question.

Though in rushing societies, the mentioned aspect may lose its importance and fades, it is not uncovered for concerned people that our soul is on the influence of our mind and our mind on the influence of our environment. Therefore, we need to be aware of the health of our society to help our soul become pure enjoying real freedom.

Key words: Hijab, Nudity.

† The act of covering ones body from those not allowed to see it as explained in Islamic law (this word is usually used for referring to women).

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*** By nudity, we do not mean not wearing clothes at all but rather the act of not covering any part of the body from those banned from seeing it.

**** Translator: Mina Oskoue

Hijab is one of the most controversial issues in many societies. Those who doubt it or wholly disregard it usually argue that it limits women's freedom.

But is it a limitation or a limitation which brings freedom?

Here a few reasons will be provided about the necessity of having Hijab:

The First reason is that "Nudity" will diminish the value of a woman and demote her to the point of merely being some sort of "merchandise". There is no doubt that human beings possess sexual desire and this desire must be satisfied like all other natural desires, but satisfying the sexual desire does not mean that a woman must offer any part of her body everywhere and to everyone. A woman, who shows-off her body to everyone, is in fact trying to find a place in society through her "feminine" rather than through her "humane" characteristics. In this way, she declares that her priority is in "being a woman" rather than "being a human".

Such a woman, before being anything else, is a slave of herself; she is like a shopkeeper who is so obsessed with decorating the shops showcase that she fails to broaden her view to think about more worthy things.

In a society, in which the value of a woman is not measured in terms of her humane but rather her feminine attributes, women will be treated like merchandise. Before going any further, let me make a tangible example to portray how in a materialistic society women can turn into goods and

merchandise and show the effect that such an event can have on them.

This factual example is a commercial advertisement which has been quoted from a book named "The visible self: perspectives on dress",¹ written by 2 American authors. They have scrutinized the issue of dressing from various aspects based on western attitudes and values. In this book a section has been dedicated to analyze "What part of a woman's body men from different cultures are more attracted to," and to justify their claim, they have used an advertisement from an industrial company called "Burlington" which specializes in designing and manufacturing clothes and stockings. The advertisement consists of 3 pictures in which the first one shows the bare neck of a woman with the caption "Japanese," the second one pictures the bulging breasts of a woman from under her dress captioned "French," and the third whose size is equal to the two aforementioned shows the bare legs of a woman with the caption "Americans". The following text has been written under these pictures:

"What we want to tell women about men is this:

Men from different parts of the world are different. The things that arouse American men are the "legs," And only Burlington knows the "legs," Well. That's because we produce the sexiest stockings in the world. You will hear our name for the next 10 weeks at many important places.

¹ Roach, M.E. and Eicher, J.B. The Visible Self, Perspectives on Dress. Prentice-Hall, Inc. 1973.

This spring we are in “Redbook” and in the “fashion journal attachment” of “New York Times”, and in the national and local TV channels.

Don't miss this opportunity, save up your money to buy our stockings.

You need these stockings more than any other American lady.¹

This is just one sample from many such advertisements found in the displays of western countries.

The point which this advertisement tries to convey is that a-Japanese men are attracted by women's necks, French men by their breasts and Americans by their legs (psychology at the service of sex). b-The sexiest stockings are produced by company X (sex at the service of investment) and c-For 10 weeks all mass media will focus on advertising this product (mass media at the service of investment).

This is exactly what we are afraid of and are against. Degrading, disparaging and belittling women to the extent that when we speak of them, it's as if we are speaking about “a back of cigarettes” or “a pair of shoes”, etc. Unfortunately this destiny is imposed on women in the name of “Freedom of rights and equality”. When humility woman's stature is reduced to such a state, she is no longer regarded as a human being possessing an independent identity, she is only regarded as something who is only worthy of being described by her body and her sexy face, breasts and legs. Just as if describing the tastiest parts of the body of a lamb. Women have lost

¹This is a translated advertisement from Persian and not the same words used in original advertisement.

much. They are no longer the pearls of beauty and purity encased between the protecting cover of the shell of their veils and coverings.

The second reason for women to have Hijab and not act loosely regarding their coverings is that this act is the basis of acting loosely and recklessly in sexual desires. Academic and scientific studies in physiology and psychology regarding the emotional and physical differences between men and women prove that men are more sensitive to visual stimulus than women and women are more sensitive to tactile stimulus than men:

“The threshold of tactile sensation and the sense of pain are lower in women compared to men from the day they are born. This means women are more sensitive to pain and touch. They are also better listeners than men... But men are better at seeing. These gender-related privileges regarding tactile sensitivity are not teachable but are inborn. Mature men are more sensitive to visual sexual stimulus. This weak point in men is obvious in all aspects of their life and is wrongly exploited with the means of sexual photos, movies and pornography. The word “ogling” which is mostly attributed to men is the result of this sensitivity to sexual-visual drives. On the other hand women are more sensitive to tactile stimulus.”

Regarding Islamic Hijab, sometimes women compare their coverings with the coverings of men and ask why is it compulsory for a woman to cover their hair and neck but not for men? Using the aforementioned facts the answer is clear. Men are more sexually aroused by looking at a woman's body than vice versa. It has been proved using sexual psychology

that all parts of the body of a woman are attractive for men but the opposite is not true.

Going back to topic, we declared that acting loosely regarding covering the body is the basis for ignoring limits and boundaries in sexual desires. If in a society, no boundaries are set in this regard, inevitably, there will be no limitation in sexual relations between the individuals of that society. Because unlimited sexual provoking demands unlimited satisfaction of sexual desires: Which society do you know of who practices unlimited satisfaction of sexual desires? The various experiments performed regarding this matter are enough to show that sexual instinct cannot be satisfied by ignoring the limits and boundaries in sexual relations? Even in the animal kingdom, no one can find boundless, regulation-free sexual relationships.

In the west, with each curtain of modesty which draws back, what is shown is only attractive and absorbing for a just few days, and then it loses its attraction and becomes something normal. Once this kind of stimulus loses its glitter men will look for a newer stimulus which is stronger. This is exactly why the merchants of this dirty trade are always trying to find newer and stronger techniques for stimulation and sexual arousal.

One of the big blunders of those who promote the theory of unbounded sexual relations is that they presume that mankind only has one social instinct and that is sexual instinct. Thus they wrongly approach this instinct as if it is isolated from all other social factors.

A very delicate and essential point regarding the issue of gender, clothes, bareness and all the laws applying to them, is that these should not only be viewed from the perspective of the social life of an individual; rather we must not forget about the modesty and continence. Modesty and continence are of the unique features of human beings. Only humans insist on covering up at least some parts of their bodies and have the ability to control their sexual desires. If the ability to speak, logic and conscience are regarded as the differences between human beings and animals and they are considered as “perfection” for mankind and give him value – why cannot “modesty and having shame towards it” (which are endowed to human beings only) be considered as “perfection”? In sexual matters and bareness or having modesty, there is a great mysterious world within the inner self of mankind which must not be overlooked.

A Story of the Tragedy of Ashoora

by Amal Amin

Masabi Shohab

Learning about the life of the holy Prophet and Infallible Imams (p.b.u.t.), apart from familiarizing us with their high status, can also teach us very constructive lessons. In this part by using literature, we will have a very brief look at the very short episode of the great heart-breaking tragedy of Ashoora¹. In this story part of the scene is narrated by Zakariah, the honored daughter of Imam al-Husain, the third Imam.

¹ Ashoora is the day in which Imam Husain and his loyal followers were

slaughtered brutally in Karbala.
**Translator: Maryam Akhondgali

I am Sakinah, today is Ashoor of the year 61 A.H., and here is Karbala! Perhaps an hour has passed noon. I do not know. From morning to now, for us, it has seemed like a lifetime; especially these moments that father has gone towards the battlefield. It is hard to gaze at the cloud of dust rising in the battlefield and to hear the shrieks of the enemy, while father is among them; it is very hard.

The sound of the drums beating and the shrill screams of the enemy make our hearts sink.

We are surrounded with dust and blood. The sunshine above us is hot and the earth beneath, even

hotter.

Thirst, thirst, our mouths are burning from thirst, our lips have dried up like parched clay, our tongues are hard and dry in our mouths and our faces have become pale from the extreme heat. My father had only seventy-two soldiers while Yazid has an army of tens of thousands.

Since morning, my father's followers have gone to the battlefield one by one. They stood bravely against the enemy's army, they fought with courage, they killed tens of the enemy soldiers, and then they were martyred.

Now, my father is all alone and surrounded by the soldiers of the enemy.

Oh, how I wish the distance between the tents and the battlefield was not this long. How I wish I could see father fighting. How I wish father had let me go with him.

A father fighting alone against a vast army and his daughter having no news about him! The only thing visible from here is a haze of dust and dirt; and the only thing hearable is the uproar of the enemy.

Yesterday, the wrinkles of weariness were clearly visible in my father's expression. Thousands of people from Kufa and other cities had written him letters and promised to support him if he rose against Yazid's ruthless government...but only seventy-two people came to help him.

Those seventy-two people were very dear to my father. My father told them, "You are the best of people. I do not know any followers more loyal and faithful than you; no one has ever had followers as fine as mine."

We all cried when they were martyred but father did not show his sorrow.

When my older brother Ali-Akbar fell down from his horse we all lost heart but father did not.

When the enemies' arrow ripped Ali-Asgar's throat in my father's hands, we started wailing and weeping, but father stood firm.

When my uncle Abbas, who was father's flagman, the sentinel of the tents and the provider of water, fell from his horse and the enemy cut his body to pieces...my father kept his patience; but his stature was bent and he put his hands on his waist crying, "My back broke."

When all of my father's followers became martyred, my father prepared himself to go to the battlefield, but first he gathered all the women and children and told them with calmness, "Make you ready for affliction and hardship. Be sure that God is your protector. He will soon save you from the enemy and you shall have a fine destiny. And your enemies will experience all kinds of torture and suffering."

Father said farwell to everybody and stroked the children's
 hair affectionately. Then he whispered things to my aunt
 world, was going to the battlefield all alone to stand against
 How could I not cry, while my father, the best father in the
 cried.
 I did not complain and I was not ungrateful, but I cried and
 afterworld remains".
 complain, because this world will come to an end and but the
 my daughter, about the things that God wants and don't
 supports you in this world and the afterworld. Have patience,
 He who
 "I put you under the care of God and His blessings; He who
 kissing my wet eyelashes said,
 Father wiped my tears with his hands and lips and after
 "Under whose care will you put us?"
 I started sobbing again and said:
 to death?"
 "Sweetheart, how can someone with no allies not surrender
 Father hugged me and said:
 Zainab who tried to comfort us, was wiping away her tears.
 power. I was not the only one that was restless. Even my aunt,
 I did not want to act impatiently, but I no longer had the
 Then I burst into tears and cried and cried.
 I said, "Father, have you surrendered yourself to death?"
 After this, we were all sure that father would be martyred.
 that decrease your dignity."

treat you with generosity.
 Instead of these sufferings, God will give you blessings and

So do not complain about anything and do not say things
 that decrease your dignity."

Zaynab that we could not understand. After that, he told her to bring him an old garment.

We were all surprised and asked,

“Why do you want an old garment?”

Father answered:

“The enemy is an unmanly one. After killing me, they will take my clothes as spoils. I want to wear an old garment under my clothes so my body will not be bare after I'm martyred.”

It was as if father was going to a splendid ceremony. He put on his clothes, fastened his sword and armor, wiped the sweat of his forehead with his turban, then tidied his grey beard and prepared to go... to go towards a savage enemy that was awaiting him with barbaric shrieks.

None one could prevent him from going and even if he did not go, the enemy would come to the tents.

No one could prevent him from going, because he had foretold his death before this day and he had said that Islam would only survive if he were martyred.

No one could tell him,

“Father, don't go!”

“Uncle, don't go!”

“Brother, don't go!”

Because he was the Imam of all, and we all knew that the Imam only does what God wants. However, we only wanted him to stay with us one more moment, so we could see him, speak with him, and listen to his voice a little longer.

My aunt Zaynab, trembling, cried out with tearful eyes,

“Not so fast dear brother, not so fast...”

Father stood and for one last time looked at the crowd of distressed women and children who were crying after him. If anyone other than father had seen this scene, he would have surely slowed his pace; but there was no change in father's faith and decision and he did not slow his pace. He just gave us an affectionate wave with his hand, put us under the care of God, and hurried towards his horse.

I could not bare it any more. This was too little for me; I who in a few moments would lose such a good father and become an orphan. I stood up involuntarily and without father seeing me, ran towards his horse. Father was sitting firmly on his horse and was getting ready to go. However, the horse did not move because I had clasped my hands tightly around its legs.

The horse was staring into my eyes and was crying with my cries.

Father got off his horse and held me tight to his chest. He wiped my tears and said, "Oh my daughter, my dear daughter," I said, "Oh father. When Muslim was martyred, you hugged his orphan girl and patted her head. If you go and I become an orphan who is going to pat my head?"

Father's eyes filled with tears. I could feel his heart breaking. While fighting back his tears, he slowly whispered to me, "Sakinah, my daughter, please do not cry, because after I go you will shed many tears. While I am here, while I am still alive, do not set my heart ablaze with your tears.

Oh, best daughter in the world, truly after I go you have the most right to cry."

I knew it was impossible, but I don't know why I said,

“Father, take us back to Medina beside the shrine of our grandfather, the Prophet (peace be upon him).”
 Father turned his innocent look towards the enemy and said,
 “You know it's not possible my daughter.”
 The shrieks and screams of the enemy were becoming louder and father had to go.
 Father set off and I could still feel the warmth of his dried lips on my cheeks. Now I can hear the clanging of swords and the neighing of horses and the savage screams of the enemy.
 We are standing beside the tents; we are holding our breaths and shivering with fright.
 “Oh, I think this is my father's horse coming towards us without a rider; its head and mane covered in blood. Is this the sound of my cry or Fatima's or Rodzayah's...?”

The Attempts of the Holy Prophet Concerning Be'sat

Nader Fazli*

Abstract: Nahj al-Balagha – the book of the sermons, letters and sayings of Imam Ali- is one of the best and most authentic references describing the time when the holy Prophet was appointed to Prophethood; as he –Ali – was the one who was with holy Prophet before and through his Divine appointment.

In the present article, some parts of Nahj al-Balagha are chosen to picture the situation and suffers the holy Prophet went through to fulfill his mission.

Key Word: Be'sat

Attempts to Lead People

stand witness that Muhammad - peace and blessing of Allah be upon him and his progeny - is His slave and His Prophet. He called (people) to His obedience and overpowered His enemies by fighting for the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it.¹

He entered every hardship in search of Allah's pleasure and endured for its sake every grief. His near relations changed themselves for him and those who were remote from him (in relationship) united against him. The Arabs let loose the reins (of their horses to quicken their march) against him, and struck the bellies of their carriers to rouse them) in fighting against him, so much so that enemies to his threshold from the remotest places and most distant areas.²

Allah debuzzed him (the Prophet) as a caller towards Truth and a witness over the creatures. The Prophet conveyed the messages of Allah without being lazy and without any short-coming, and he fought His enemies in the cause of Allah without being languid and without pleading excuses. He is the foremost of all who practice piety and the power of perception of all those who achieve guidance.³

¹ Sermon 189, p. 404

² Sermon 193, p. 428

³ Sermon 112, p. 288

Steadiness in the Battlefield¹

Used in the company of the Prophet of Allah (p.u.d.a.), we used to fight our parents, sons, brothers and uncles, and this continued us in our faith, in submission, in our following the right path, in endurance over the pangs of pain and in our fight against the enemy. A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over his adversary and some-time the enemy's man got over ours.

When Allah had observed our truth He sent ignominy to our foe and sent His succor to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have been nor could the tree of faith have borne leaves.

The Household of the Holy Prophets

I have seen the companions of the Prophet but I do not find anyone resembling them. They began the day with dust on the hair and face (in hardship of life) and passed the night in prostration and standing in prayers. Sometimes they put down their foreheads and sometimes their cheeks. With the recollection of their resurrection it seemed as, though they stood on live coal. It seemed that in between their eyes, there were signs like knees of goats, resulting from long prostrations.

When Allah was mentioned their eyes flowed freely till

¹ Sermon 25, Imam Ali (Najfi 91-Balaghah, Ansariyan publication.

² Sermon 96, p. 264

their shirt collars were drenched. They trembled for fear of punishment and of reward as the tree trembles on the day of stormy wind.

Where are those who were invited to Islam and they accepted it? They read the Quran and decided according to it. They were exhorted to fight and they leapt (towards it) as she-camels leap towards their young. They took their swords out of the sheaths and went out into the world in groups and rows. Some of them perished and some survived. The good news of survival does not please them nor do they get consoled about the dead. Their eyes have turned white with weeping. Their bellies are emaciated because of fasting. Their lips are dry because of (constant) praying. Their color is pale because of wakefulness. Their faces bear the dust of God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands ill their separation.

Certainly, Satan has made his ways easy for you and wants to unfasten the knots of religion one by one and to cause division among you in place of unity. Keep away from his evil ideas and enchantments and accept good advice of one who offers it to you and preserve it in your minds.

Steadiness and Victory

Hearts of virtuous persons have been inclined towards him and the reins of eyes have been turned towards him. Through him Allah buried mutual rancor and put off the flames of revolt. Through him He gave them affection like brothers and separated those who were together (through

unbelief). Through him He gave honor to the low and degraded honor (of unbelief). His speaking is clear and his silence is (indicative) like tongue.

I stand witness that Muhammad is His slave, His chosen Prophet and responsible trustee - may Allah bless him and his descendants. Allah sent him with undeniable proofs, a clear success and open paths.

So he conveyed the message declaring the truth with it. He led the people on the (correct) highway, established signs of guidance and minarets of light and made Islam's ropes strong and its knots firm¹.

Allah made him responsible for conveying His message and (a means of) honor for his people, a period of bloom for the men of his days, a source of dignity for the supporters and an honor for his helpers.²

The Blessing of Islam³

raise be to Allah who established Islam and made it easy for those who approach it and gave strength to its columns against any one who tries to overpower it. So Allah made it (a source of) peace for him who clings to it, safety for him who enters it, argument for him 2 speaks about it, witness for him who fights with its help, light for who seeks light from it, understanding for him who provides it, sagacity for him who exerts, a sign (of guidance) for him who perceives, sight for him who resolves, lesson for him who seeks advice, salvation, who testifies, confidence for him who

¹ Sermon 184, p. 393
² Sermon 197, p. 436
³ Sermon 102, p. 272

trusts, pleasure for him entrusts, and shield for him who endures.

It is the brightest of all paths, the clearest of all passages. It has dignified minarets, bright highways, burning laps, prestigious field activity, and high objective. It has a collection of race horses. It is approached eagerly. Its riders are honorable. Testimony (of Allah, Prophet etc.) is its way, good deeds are its minarets, death is its extremity, this world is its race-course, the Day of Judgment is its horses and Paradise is its point of approach.

Argumentation in Divine Theology

Reza Berenjkari¹

Abstract: To those who are not ready to remind of God through innate gnosis or their doubts avoid them of paying attention to innate gnosis; our discussion should be based on logic. This logical way is offered under the name of "Argumentation" and "Disputation".

In "Argumentation", we try to prove the existence of the creator of the world...

In "Disputation", in which the addressee stands against God he will negate the views of his addressee and rejecting his doubts, and through this way, a way to understanding of God will be opened for him. And if the addressee be obstinate and stubborn his detrimental and negative effect of him on others will be nullified and the richness of the religious teachings should be clarified for others. In Islamic text, "Disputation" should be the best and to this end, some conditions are obligatory which are introduced here.

Keywords: argumentation, disputation, theology, religion, reasoning, verses

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** Translator: Jalil Dorrani

Introduction

In our previous articles, we talked about innate diagnosis of God and the ways of reminding this knowledge. In this article, we will discuss on the place of “argumentation” and “disputation” which are logical matters and the relationship between “argumentation” and “disputation”, and innate diagnosis of God.

A. Argumentation

A deduction of argument for the purpose of proving some desired thing is called Argumentation. By argument is meant proof and evidence.¹

It has come down in “Mujam Madaiyes al-Lughah” as follows:

The true meaning of *Hajj* is ‘to resolve’, and the reason why proof is called as “argument” is because the desired truth is resolved by means of proof.

Thereafter, he interprets argumentation as “gaining predominance” through proof.²

Thus, argumentation is the very literal rationalization i.e., the absolute abduction of proof for proving a claim which finally leads to the victory of one party and the submission of the addressee.

Inasmuch as the parties to the argumentation are diverse, the nature of argumentation, too, differs. In a general classification, we can say: The addressee is either devoid of

¹ - 16 - Mespah al Munir, q. 661; al-Silah Vol.1, q. 304 & Lisān al-Arab Vol.3, q. 24.

² Mujam Madaiyes al-Lughah Vol.2, q.3; Lisān al-Arab Vol.3, q. 24.

mental, spiritual and ethical obstacles where discussion in this case takes place as 'special argumentation', or the addressee possesses one of the aforesaid obstacles where in such a case, we name this as "disputation". Disputation itself is of two types.

A-Special Argumentation

In this argumentation, the addressee lacks full preparedness for remembering and finding the path of true innate gnosis. On the other hand, he personally seeks rational proof about God. In this case, the Creator of the phenomenon (i.e., God) is rationalized through the phenomena. As a matter of fact, God has made the genetic signs a proof of His own existence where, someone describes them in the form of rational proof and the addressee admits to God's existence by pondering in these signs.

This argumentation possesses certain characteristics as follows:

1. For those desirous of seeking the truth, contemplation and reflection in the genetic signs is a bridge carrying them to the true gnosis. Argumentation and rationalization by means of the genetic signs takes effect for the purpose of eliminating the mental obstacles and preparing an individual in acquiring a loftier gnosis.

In the famous *hadith-Ehliyaq*¹, it has come down that Mutazzal in a letter to Imam al-Sadiq (q.d.u.h.), informs the latter that a group of people deny God and in this connection, they

¹ Concerning the importance and authenticity of *Hadith-Tauhid Mutazzal* and *Hadith-Ahliyaq*, refer to *Bihar al-Anwar* Vol.3, p.25 (Explanation and footnote by Ayatollah Majlisi)

engage in debates and discussions. Thereafter, he requests Imam to present him some matter through which he could argue and refute them.

In reply, Imam (q.d.u.d.a.) at first sets forth innate gnosis and the divine pledge as the audible proof for all and then trains Mutazzal in rationalizing through the genetic signs:

“We praise God for His bounties; His audible proofs; His praiseworthy trial and tribulations enjoyed by all---the elite and the common people. Then, amongst His lofty bounties is this that He has set His Divinity in the hearts and taken a covenant from the people concerning His Ma’retaf (gnosis).”¹

2. Argumentation through the signs is easy to grasp and a little deliberation in them can lead to the acknowledgment of the Creator. In other words, the innate and sound intellect discovers impromptu the Cause through the effect and the Creator through the creatures. Of course, the more the deliberation on the effect and creature, the more evident will be the proof of existence of God. This point is evident in all the verses and traditions related to this discussion. Basically, the use of words like “*Ayat*” (signs) in the Quran with respect to the creatures and their emphasis that they (i.e., the signs) are clear and manifest denotes this very matter.

This point has also come down in an explicit manner in numerous and renowned traditions:

“Is there a construction without a constructor or a crime without a criminal?”²

¹ Bihar 91-A-nwar Vol.3, p.125.

² For example, see the holy Quran (2:164);(3:190);(42:3-6) &(10:6 & 101).

³ Nahj al-Balaghah, Sermon 182; p. 271.

“A dropping proves a camel’s existence; excrement proves the existence of an ass. A footprint reveals the passer-by. So, how come that the creation above (the heavens) with all its delicacy and tenderness and the center below (the land) with all its compactness and viscosity does not reveal the existence of an All-Aware and All-Subtle God?!¹”

3. This kind of argumentation does not require any elementary and complicated sciences and is free from the philosophical rules and preliminaries. In other words, it has not taken shape on the basis of any particular philosophical school

and so, anybody could easily grasp and perceive it. 4. In this type of reasoning, one cannot deliberate about the essence of God.

Rather, pondering in the creatures is the basis of acknowledging and confessing the Creator. Thus, in the traditions, contemplation of the divine essence has been forbidden and reproached while contemplation of the creatures has been praised and encouraged. Below, we shall mention two such traditions:

“Beware of pondering about Allah.”²
 A tradition has come down from Imam al-Sadiq (p.d.u.h.) as such:

“Whenever your discussion climaxes with (the entity of) Allah, end your talks at once. Talk about what is below the Throne (Arsh) not what is above it.”³ Argumentation should occur without leading to anthropomorphism, depiction and description of the divine essence and His attributes except

¹ Jameh al-Akhbar; p. 32.

² al-Amal; 21-24ud; p. 340.

³ Bihar al-Anwar Vol. 3, p. 259.

within the bond of "Absolving God from two convictions". This matter was explained in the first stage of the topic concerning "rational recognition".

2. Considering that this kind of argumentation is easy to perceive, if someone fails to confess to God through this method, it is either due to non-deliberation on his part about the proof or because of his involvement in sins. In continuation of the passages from *Hadiith-Ehlija* which was narrated in the preceding pages, it has come down as such:

"I swear by my life that the ignorant have not gained this ignorance from their Lord. This is because they witness the clear proofs and decisive signs (of God's Power) in their own creation; in the kingdom of the heaven and earth and in the astonishing creatures which proves the Creator's existence. But they are those who have kept open the doors of sin and made easy for themselves the path of passion. So, their carnal desires have overcome their hearts."¹

This matter will be elaborated in the discussion on "Obstacles to guidance and submission".

B-Disputation

Disputation on the measure of *te'al*² is of one the infinitives from the mode of *motele*³ and it means argument and dispute between two parties where normally one is on the side of the truth and the other on falsehood.

¹ Bihar 91-A-nwar Vol.3, p.125.

² Name of an infinitive, conjunction of verb, In Arabic

³ Name of an infinitive, conjunction of verb, In Arabic

Thus, the addressee is not speechless and does not merely seek to learn. As such, the one who disputes with a believer possesses such ideas that prevent him from accepting guidance. These mental hindrances are either in the form of refutations vis-a-vis the divine beliefs or in the form of fancies that hinder him from accepting the realities.

In the first case, the rightful disputer should reply to his opponent's refutations. In fact, he should create a dent in his refutations and finally exhibit the true matter which is devoid of any blot.

In the second case, he should create a dent in the false reflections of the addressee and render them null and void. In both the instances, the obstacles lying on the path of guidance are done away with.

In the entire disputations which the Intillibles (q.d.u.t.) have had with their opponents, one comes across rationalization through the genetic signs and the order prevailing in them. Thus, in few of these debates, aside from the fact that the addressee's points were refuted, the addressees were also reminded about God through these very ontological signs.

The above matter is true to the one who wishes to seek the truth. However, if he is obstinate and refuses to accept the truth (even after argument has been finalized) and continues the discussion for entrenching the divine faith of the Muslims, then, in such a case, dispute with him occurs only for the purpose of defending and manifesting the divine faith and the addressee himself is not of any concern.

In Abi al-Auja says: "He (i.e., Imam al-Sadiq) counted for me so many signs vis-a-vis God's Power that I felt God

has also come down in the Quran² and other heavenly books.³ Imam al-Sadiq (p.d.u.u.f.), he was blind (by heart). This expression was reluctant to submit himself before God as, according to few of his companions brought faith and turned Muslims, he would manifest at this very moment before us.”¹ Although,

Good Disputation and Its Conditions

There were a few debaters who earned the praise of the Infalibles (p.d.u.u.f.). In numerous verses and traditions, disputation on divine beliefs has been forbidden and reproached. On the other hand, in few other verses and traditions, disputation has been considered lawful and in certain cases, even enjoined.

Contemplation in all these verses and traditions reveal that the circumstances under which disputation is enjoined and forbidden are different. Disputations are of various types; some being blameworthy while some are acceptable and even obligatory.

According to Verse 124, chapter (Surah) Nahl, disputation is of two types: Good disputation and bad disputation. Good disputation has certain conditions which will be discussed in brief as follows:

¹ al-Kafi, Vol. 1, p. 76.
² The holy Quran (2: 18 & 171); (7: 64); (27: 66 & 81); (30: 23); (41: 17) and (47: 23).

³ When Christ debated with the obstinate Roman soldiers in Jerusalem, they said: 'Show us your God so that we turn into Jews. Then, the Prophet of that time replied: If you had eyes to see, I would show Him to you. But, since you are blind, I cannot show Him to you.' (Gospel; chapter 122, p. 310)

First Condition

Before disputation, a debater has acquired the true matter and gnosis. He seeks to prove and manifest that matter and disprove the refutations through disputation and discussion. Thus, in the traditions, that disputation is praised which is based on the Quranic sciences and knowledge of the Infallibles (p.d.u.h.); and is not used as a means for discovering the mental obscurities.

Basically, disputation in the divine religions is a way for defending the truth and not a means for discovering the divine gnosis. Thus, disputation is not a haven for divine gnosis.

Rather, reliance on disputation is a means of going astray. "No nation went astray except when it relied on disputation" (and considered it a means for discovering the realities)¹

Kulaini narrates in his honorable book "Kaf" as such: Once a Syrian who reckoned himself to be a theologian approached Imam al-Zaid (p.d.u.h.) for a debate. Imam inquired: Are your words from the Prophet (p.d.u.h.) or from yourself? He said: From both. Imam (p.d.u.h.) rebuked him and hinted that a speaker's words should be derived from the Prophet. Then, he addressed Yunus Ibn Ya'qub one of the attendants in the gathering as such: If your debate was good, you could have debated with this man. Yunus said: You have told us to refrain from debates in religious matters. Imam (p.d.u.h.) replied:

Who betides any speaker who forsakes our sayings and uses his own personal sayings...²

¹ Bihar 91-nawar, Vol. 5, p. 138.

² 91-Kaf, Vol. 1, p. 171.

This hadith and the subsequent one shows that in the pre-discussion stage on any subject-matter, the speaker should know before hand, the knowledge and beliefs of the Intalibles (p.d.u.h.) vis-a-vis that subject-matter. Besides, he should engage in disputation on the basis of their sayings and with the objective of manifesting their truthfulness.

Imam al-Saidi (p.d.u.h.) addressed a few of his companions as such: Engage in argumentation with the people on the basis of my sayings because, in case you lose it is me who has lost (i.e., I stand surety for your action)¹

“...the path of guidance on which you traverse; manifest it for the people.”²

The last two traditions reveal that the purpose of speech and disputation is manifestation and not the discovery of guidance and truth.

Imam al-Saidi (p.d.u.h.) said: “Forsake those who debate with you but lack the knowledge concerning the topic of debate.”³

Second Condition

Aside from the fact that a disputer’s basic principle and objective should be based on divine gnosis, his method, in proving the truth and countervailing falsehood, should also be through the divine way. Whatever he claims, should be proved by utilizing correct points.

¹ Tashih al-E’tebad-be-2awab al-Entedab; p. 26.

² Same source.

³ Bihar al-Anwar, Vol. 2, p. 129, tradition 12 and p. 139, tradition 59. Knowledge of Quran is one of the conditions of disputation.

The above condition along with its logic has come down at length in a tradition. The last part of his hadith also substantiates the first condition.

One question that may arise here is this: If only true matters are to be adapted in the method of disputation then why Prophet Abraham (q.d.u.u.f.) in his disputation, while referring to the stars, moon and sun said: this is my Lord. This question was raised by Ma'mun before Imam al-Ridha (q.d.u.u.f.) to which the latter replied:

“Prophet Abraham’s statement is in the form of denial and inquiry and not a confession or a declaration”.¹ In other words, Prophet Abraham (q.d.u.u.f.) explained at first the atheist’s sayings and then contravened them. While expressing their views, he did not accept their words. Rather, it was like asking them: Is this my Lord? And this interrogative remark was in the form of negatory inquiry and not a declaration of his personal belief.

Third Condition

The one entering disputation should possess the ability and power to debate. He should be acquainted and rather thoroughly conversant in the style of starting and ending the discussion. For this reason, in most cases, the infallibles (q.d.u.u.f.) have forbidden disputation and allowed only a few individuals to enter debates and disputation with the opponents. In certain instances, they have trained these individuals with the method of a good debate and then tested them and pointed out to them their weak points. This matter has come down in the tradition of Yunus-ibn-Yusuf which

¹ Tawhid, 2-294; q. 74

was explained in the first condition. In this regard, one can come across other traditions too.¹

Fourth Condition

Before anything else, disputation should be useful. Secondly, the time, place and condition of the disputer and addressee should be conducive to a good debate.²

Fifth Condition

There should exist a need for disputation. In numerous traditions, dispute and hostility in religious matters has been forbidden. Abandonment of dispute is declared to be one of the signs of piety and perfection of belief. Besides, a rightful disputer too has been forbidden from dispute and numerous rewards are enumerated for those who forsake it.³ Likewise, in these traditions, doubt, discord, sedition and mischief are recognized to be the outcome of dispute.

¹ Bihar 91-Aнвар, Vol. 2, p. 136.

² Same source; p. 130.

³ Basically, in the Book and sunnah on Ma'aret, inasmuch as there exists scope for acquiring the lofty Ma'aret, we come across such terminologies as remembrance, reminiscence, conversation etc instead of concepts like lesson, discourse, dispute and debate. This shows the special style adopted by the prophet in forwarding the desired truth. (Refer to Bihar 91-Aнвар Vol. 1, p. 198-206; chapter concerning discourse on knowledge; hadith 6, 8, 11, 17, 18, 21, 26, 36, 37 and 91-Kaffi Vol. 2, p. 186-188)

Taking into account the numerous traditions on dispute and debate and the limited scope of this treatise, we shall restrain ourselves by mentioning the references only.¹

From the verses, traditions and historical evidence, we realize that disputation has not been propounded in the divine religions as a primary principle. From the viewpoint of history too, disputation made its debut in the Islamic gatherings only when alien thoughts and false reflections began to penetrate the divine beliefs of the Muslims. The reason for such an affair too becomes clear in the preceding discussions.

¹ Bihar al-Anwar Vol.2, p.124; chapter 17. Sixty-one traditions have come down in this regard. Amongst them: traditions 3-14, 16, 19, 20, 22, 23, 24, 27, 30, 31, 32, 47-56, 58 and 61.

The Humanitarian Law at War-time

Advises from the Holy Prophet and the Qur'anic Verses

Abdul Husain Tale'e*

Abstract: Jihad or holy war is one of the most controversial issues in modern times. Unfortunately, out of misunderstanding and far more unfortunately sometimes by misuse or abuse of this word, the picture of Islam which is introduced by the use of this word fails to reflect the humanistic nature of Islam to non-Muslims; thus Islam and Muslims are accused of being belligerent.

The following article is a concise charter of Jihad in Islam issued by holy Prophet to be followed by Muslims who participated in Jihad. It is important to pay attention to the fact that these rules were given to the Arabs whom before the advent of Islam were famous for their cruelties and blood-shedding attacks and wars.

Key word: Jihad

Introduction

Islam is the religion of mercy and compassion. The holy Quran called Muhammad as "a mercy to the universe".¹ The prophet's life shows that he never started a war against his enemies, unless they attacked first. In such a case, defense is a social duty. This defense is called jihad in Islamic law.

Until now, many aspects of jihad have remained untold. This has led to the spread of wrong attitudes about it. In this article, some of the humanitarian codes of jihad will be reviewed using the traditions of the holy Prophet and the infallible Imams. These traditions are from two authentic Shiih hadith books: "al-Kafi" in 2 volumes written by Muhammad ibn Yaqub Kholani (d. 329 H/940 A.D.) and "Vasa'al-shiih" in 12 volumes written by Shaikh Hurr Ameli (d. 1104 H/1802 A.D.). Naturally, the bases of the claimants of Islam should be the words of its infallible leaders, with whom they must become familiar. This text will help to achieve this goal. The ethical codes of jihad in Islam are as follows:

1. Do not trick and do not break the promise or contract once made.
2. Do not kill old people.
3. Do not kill children and women.
4. Do not cut trees (unless in emergency cases).
5. Do not commit treason to booties.
6. Do not poison the water reservoir and springs of the enemies.

¹ The Quran 21:107.

7. Do not fight anyone unless, prior to that you have invited him to the true and right path.
8. The commander should be pious in his affairs, and towards his soldiers.
9. Do not kill the infants.
10. Do not kill the monks who pray in the mountain or worshipping places.
11. Do not burn the trees.
12. Do not flood farms.
13. Do not set fire on farms.
14. When facing enemies, invite them to 3 things. If they accept the former, you have no right to go to the next one.
First: invite them to Islam (through reason and logical arguments)
Second: invite them to pay tax and keep their beliefs.
Third: fight them.
15. If (a unit of the) Muslim army surrounds a group of disbelievers, and one of Muslim's army gives asylum to one of foes, honoring that asylum is obligatory even for the highest ranked person in the Muslim army.
16. He who gives asylum to someone but kills him, will be tried.
17. Do not follow those who run away from the war fields.
18. Do not kill the captives.
19. Do not start a war against the wounded people.
20. Whoever enters a house that its door is closed, he (she) should be left safe and secure.
21. The one who takes someone as captive should give him food and water and be kind toward him.

22. Never be the starter of the war.
23. No one is allowed to attend the Jihād without his parents' permission unless it becomes compulsory. To serve your parents for only one day is better than fighting (in Jihād) for one year.
24. Jihād is not compulsory for women. A woman's Jihād is managing the affairs of the family.
25. Jihād is only valid under the command of a just leader. A leader, who does respect God's rules regarding booties, must not be accompanied in Jihād.
26. Do not attack in the nights.
27. Do not kill women, the blind, children, old men and women, the insane and the crippled people unless they fight against you; even in that case do your best not to fight them, and do not take tax from them.
28. Whoever seeks asylum is in security. Even if they ask for asylum and the answer was negative, but they had heard it positive falsely, they are in security as well.
29. The one, who stops fighting in the forbidden months, must not be fought with. War in the forbidden months is allowed only with those who ignore the prohibition of war in those months and begin in the war.


The Scroll of Fatima al-Zahra

Abstract: The importance of the following article is that it includes a document from Fatima al-Zahra (p.b.u.l.) called "The tablet of Fatima" in which the infallible Imams are introduced one by one.¹

Keyword: Scroll of Fatima al-Zahra

¹ Endnotes prepared by Safinah

The Reason of Coming Down of Scroll Hadith

newborn opened his eyes to this world and shed another light in the house of Ali Ibn Abi Talib and Fatima:  n the third of Shaban (3rd year A.H.), a very dear

Imam al-Husain as the forth child of this family was born. The place and status of this child before God was so high that God endowed the holy Prophet with a divine Scroll to honor him. And the holy Prophet found no one more deserving than Fatima - his daughter - possessing the Scroll; therefore he gave it to her. This Scroll includes significant points in Monotheism, Prophethood, Resurrection (Ma'ad), al-Walaya (guardianship of the Imams), name of the Imams, their characters, the future (end) of the world, and a report about the era of Absence of Imam al-Mahdi the 12th Imam and his Resurgence.

From this precious document only two manuscripts existed: one, the original, which was in the hands of the holy Prophet and was passed down from one Imam to the next and the other a copy, written by Jabir ibn Abdullah Anasari, and kept with him for safekeeping. When Jabir went to Hazrat Zahra's house to offer his congratulations on the birth of Imam al-Husain, Jabir was shown the Scroll by Hazrat Zahra and was allowed by her to make a copy from it.

Jabir, an elderly companion of the Prophet, lived more than 100 years and was alive until the Imam of Imam Muhammad al-Baqir (the 5th Imam).
The 6th Imam - Ja'far al-Sadiq - said: "one day, my

father - Imam al-Baqir - said to Jabir: "I have something to tell you, whenever you have time, let me know." So a time was set. Imam al-Baqir said: "Tell me about the Scroll you saw with my mother, Fatima, the daughter of the Prophet, and the words she told you about that Scroll and its contents."

Jabir said: "By God, a day in the time of the Prophet I came to your mother, Fatima to offer my congratulations on the birth of Imam al-Husain. In front of her, I saw a green Scroll which seemed to be made of emerald with white writings on it (shining) like the sun.

I said: "O, the daughter of the Prophet, what is this scroll?" she said: "This is a scroll from God, given to the Prophet as a gift and in it are the names of my father (Muhammad), my husband (Ali), my two sons (Imam al-Hasan and Imam al-Husain) and the names of the prophet's successors which are my descendants. My father (the Prophet) gave this Scroll to me as glad tidings."

Jabir continued: "Your mother Fatima gave that Scroll to me, and I read it and made a manuscript from it."

Imam al-Baqir told Jabir: "Will you show me that Scroll?" Jabir replied: "Of course, you have more authority over it than I do." Imam al-Baqir came to Jabir's house and Jabir brought a manuscript. Imam al-Baqir said: "O, Jabir! Look at your manuscript while I read from it (from the original one to compare them) Jabir looked at his manuscript and my father started reading. Not a vowel differed between them.

Imam al-Sadiq said this story to one of his special companions, Abu Basir. Abu Basir told it to Abd al-Rahman Ibn Salim. And gradually, the content of this Scroll was quoted to others and now it is recognized as "The Scroll of Jabir," or "The scroll of Fatima al-Zahra".

This holy document has been quoted in several authentic Islamic books. We have cited it from the book "al-Kafi" written by the great Shia scholar, Muhammad Ibn Yaqub al-Kolaini (d:329 Hejri) to show in the eleventh century after his passing, one of many, of the Ahl al-Bait precious relics preserved in his book.

The Scroll of Fatima al-Zahra

In The Name of Allah, The Compassionate, The Merciful,
This is a Script from Allah the Wise and Supreme to Muhammad,
His Prophet, His Light, His Messenger, His (Illuminated) Veil and
the Guide towards Him, sent by Gabriel from the Lord of the
world.

O Muhammad! Glorify My names (signs) and be grateful
for the blessings which I have given to thee and do not deny
them.ⁱ

Verily, there is no one to be worshipped other than Me, who
am the Destroyer of the tyrants. He who has hopes in graces other
than mine and fears other than my justice, will be punished by Me
in a way that I have not punished anyone in the world before
that.ⁱⁱ

Therefore worship only Me and depend only on Me.ⁱⁱⁱ
I have raised up no prophet, which completed his life and
ended his time, except that I have appointed a caliph (successor)
to him.^{iv}

O Prophet! I have made thee superior over all prophets
and predestined thy successor, (Ali) over all successors and
glorified thee through two of your lion-like offspring, your
daughter's two sons, al-Hasan and Husain.^v
Then I made al-Hasan the reserve of My knowledge after his
father's days came to an end.^{vi}

Then I made Husain the treasurer of my revelation, and
glorified him with martyrdom and finalized his ending with bliss.
He is the greatest man who accepted martyrdom and attained the
highest position among martyrs. I made other executors of the will
of the Prophet his companion and put My ultimate proof in him,

and it is through his sons that I give reward and inflict punishment.^{vii}

The first among them is Ali, who is the lord of the pious worshippers and the ornament of My old appointees.^{viii}

His son is Muhammad who is as praiseworthy as his grandfather. He is the splitter of knowledge and the treasure chest of My wisdom.^{ix}

Those who are skeptical of Ja'far's position will soon perish. He who disowns him will have disowned Me. My justified and immortal words about him are that I will glorify him and make him happy by favouring his followers and friends.^x

After him will come the turn for (the imam of) Musa during which a blinding, dark insurrection will prevail. But in order that the continuation of my obeying may not be interrupted and My proof may not remain hidden, My friends and trustees will be made to drink from a cup brimming over with his mission.^{xi}

He who denies one of them [leaders] has denied My favour and he who alters a single verse of My Book has verily accused Me of lying.^{xii}

After the time of My servant and chosen friend Musa, comes to an end the Fire will be an abode for those who deny and make false accusations against his son, Ali, who is My beloved and assistant. He is the one on whose shoulders I shall put the heavy loads of apostleship and test him in this mission on the basis of his admirable persistence. At last, an unbridled ogre will kill him. He will be buried in a city built by My good servant beside the worst creature.^{xiii}

My righteous words are that I shall make him blissful by Muhammad, who is his descendant, successor and inheritor of his knowledge and who is the treasure of My knowledge, the abode of My secret(s) and a proof to My creatures. No servant will believe in him, except the one whom I will send to heaven and whose intercession for seventy of his family and relatives, condemned to

Then lastly, I shall bring happiness to his son, Ali, My beloved and assistant, who is My proof among My creatures and trust worthy of My revelation^{xv} and out of him I shall create, Hasan who will invite people to My path and serve as the treasurer of My knowledge.^{xvi}

Then I shall complete this pedigree by his son, al-Mahdi, who is a blessing for the world, and who has the dignity of Moses combined with the sacred luminosity of Jesus and Jacob's patience.^{xvii}

During his period (of Absence), My friends will be humbled and their heads will be sent as offerings, like those of Turks and Delamides.^{xviii}

They will be killed, burnt and trembling with fear. The earth will be stained red with their blood, and their women's groan and moan will increasingly grow.^{xix}

It is by these "Proofs", who are My righteous appointed leaders, that I shall suppress every obscure and blinding instruction, remove shocks and hardships, purge grave sins and remove fetters and bondage from the hands and feet of the captive human beings.^{xx}

Upon them will be their Lords greetings and blessings, and they are the guided ones.^{xxi}

ⁱ God's command to His Prophet to worship Him is a kind of teaching to people to avoid unthankfulness.

ⁱⁱ God, in this world, deminishes tyrants and gives power to suppressed and innocent people. In the other world, also, he is the Arbitrator, the Lord, and the Ruler and takes the rights of suppressed ones from oppressors.

ⁱⁱⁱ In Islam it is believed that God The Almighty, created human beings while they were nothing before His creation. The essence of giving life to mankind is

His kindness. Likewise, it is the case regarding other blessings. God never lowers man: The giving of these blessings or continuance of them is very kindness of God, and if He stops, it can not be regarded as a cruelty of Him.

^{vi} Like the previous, it means: worship and trust is only suitable for the compassionate, and All-Wise God.

^v First part of this saying introduces "a stable and fix divine Regulation". This stable and fix Regulation "clears for us in order the divine guidance to be continued, the successor of the Prophet should be chosen by God as it was the case in appointing the Prophets: all prophets were chosen by God. The reason is that all the prophets had limited life span, but their missions was not time bound, and should be continued after their death. To this end, God chose some persons as their successors. The presence of successors are very important to obviate incompatibilities occurred in interpretation of the Prophets' words. In the next part of the saying, we read that Imam Ali (a) said, as the successor of the last holy prophet, has the priority over other prophets' successors; likewise the priority of Muhammad over the other prophets.

^{iv} God has chosen Imam Hasan (a) as His mine of science and knowledge. So it is incumbent on people to seek heavenly science from its mine. And if not referring to it, they can not find the sound and true heavenly knowledge. In that case, they are only satisfied of the shaky and tentative hypothesis, which will never find the authenticity of Imam's knowledge.

ⁱⁱⁱ Predicting the martyrdom of Imam al-Husain is a proof, which authenticated the divine source of this document. For no human being can tell about a child's destiny in his/her first day of birth.

In the following sentences, the priority of Imam al-Husain over the other martyrs of way of guidance has been said, for the martyrdom of that great and oppressed Imam was negating all plots and distortions of the opponents of holy religion.

^{viii} The description of Imam al-Badr (a) as "the ornament of My old appointees" shows the continuation of guidance way from previous nations to Islam's nation. God praises Imam Muhammad al-Badr as "His splitter of knowledge" and "His treasure chest of Wisdom". Regardless of the difference of science with wisdom, Imam al-Badr is the possessor of both.

^x Imam al-Badr in the golden opportunity which he found, took the advantage of it to propagate the true teachings of Ahl al-Bait. In this way, he revitalized the

true traditions of Prophet and his life style after all the distortions which were
 happened- to the point that the Shia is known by Imam al-Qadim.
 ix The seditions happened in the time of Imam Musa Al-Kadhim were numerous:
 - The various imprisonments in time of Haroon Al Rashid, which made the
 connection of people and Imam difficult.
 - The flood of thoughts in opposition with religion in the form of translation,
 Quran's interpretation and Prophet's traditions. This stream was supported by
 Abbasids, Khalifs.
 - And also after the martyrdom of Imam Al-Kadhim, a group gathered called
 "Vaghef" who wrongly knew him as the last Imam.
 Meanwhile, true Shia had to struggle with all these seditions solely. So God
 named the sedition of his time as "dark insurrection".
 "The continuation of my denying may not be interrupted" in the following of the
 saying is a kind of prediction of the sedition of a deviated group named
 "Vaghef"; these predictions in God's Words is a kind of miracle.
 xii Denying each one of infallible Imams is like denying all Imams.
 xiii "the one on whose shoulders I shall put the heavy loads of apostleship"; by
 this words God refers to Imam al-Ridha: maybe the reason of using these words
 for Imam al-Ridha is out of his attempts reviving Islam after the deadly harm of
 some groups like "Vaghef", "Unfaithfuls" and the "scholars of other schools".
 In this saying, there are some hints on his martyrdom and place of his shrine
 already 200 years before his martyrdom which gives more credit to the scroll:
 a. Imam al-Ridha will be killed by "an unbridled ore" which is the
 prediction of his martyrdom by poison by Ma'mun, the Khalif of
 Abbasid.
 b. Imam al-Ridha will be buried besides "the worst creatures" of God,
 means Haroon.
 According to Allame Majlesi in his commentary on the book al-Kafi called "Meraf
 al-ool", says this ore is Ma'mun, the worst creature is Haroon al-Rashid his
 father and the good servant is most probably Zulfahrain.
 xiv Imam of Imam Muhammad Jawad was a turning point in Imam's history;
 this Imam was the first Imam whose Imam's started since his childhood- around
 his ten-years-old. Some people called it to question and in its answer he read the
 verses of Jesus prophethood and (The holy Quran 12,30)

Probably these sentences referred to the surrounding of Imam al-Najafi and Imam Hasan al-Askari in the martial area of Samarra. According to this, tyrants who surrounded the "trust worthy of God's revelation" and "the treasurer of God's knowledge", but put unsuitable ones in their place of teaching religion, should be ready to be responsive to their wrong deeds and injustice. While upon facing difficulties, these tyrants implored the ones whom they surrounded and bothered for help and guidance.

^{ivx} See endnote 16

^{iiiv} A. In the original manuscript the word "al-Mahdi" has not been used, rather his real name which is the same as the name of the prophet has been mentioned.

B. The description of Imam al-Mahdi to be "a blessing for the world" is an answer to all those who know Imam al-Mahdi as the sign of cruelty and harshness. The truth is that he is very kind to people and through various ways leading them to the truth. Considering his main mission which is establishing the just universal government, he will topple and perish the few tyrants who do not accept the justice as an inevitable part to reach his goal.

^{iiivx} Turks and Delawids were the non-Muslim groups of that time.

In their war with Muslims, when they lost the war, a score of humane people cut their heads and gave their heads as gifts; this act was never compatible with teachings of holy prophet.

This act mentioned here just to be a metaphor to picture that in some years of the absence of Imam al-Mahdi, the work will be hardened on the truth seekers to the extent that they will be attacked and killed like the aforementioned group. And this sentence of Hadith has no connection with the current tribe of Turks and Delawids.

^{xix} Needless to say that when the power is at the hands of tyrants, the justice seeker and truth seekers will live in the fear and insecurity.

^{xx} God states the value and greatness of those who live in such a dark time but remain loyal to their holy-human treaty: they are called "righteous appointed leaders" and God knows them as the blessing of the world for whose presence the problems and difficulties of this world are solved.

^{ixx} God's blessings and benedictions be on them, whom accepted God's guidance willingly, even there were difficulties in this way.

Book Introduction

The Sermon of Prophet Muhammad at

Ghadir Khumm

Author and translator: Valid Masid*

“Certainly, I just conveyed what I have been ordered to convey as an argument against everyone, be him present or absent, a direct witness or not, and already born or not yet born. Hence, everyone who is present should convey (this sermon) to those who are absent, every parent should convey it to his/her children, (and they should continue to do so) until the Day of Judgment.”

A part of Prophet Muhammad's (p.b.u.h. & h.a.) last public sermon delivered in Ghadir Khumm

* Professor in Tarbiat Moallim university
** Book introduced by: Hamid Shabedi

The sermon of Prophet Muhammad at Ghadir Khumm prepared by Dr. M. Sajid, as its name denotes, is a book on the last sermon of Prophet. It is 123 pages, published in 2002, in 2000 copies by Naba Cultural Organization. It is divided into two main parts: "Introduction and the Sermon". The first chapter of the book is an introduction of 40 pages – a pretty extended introduction, very rich in shaping background knowledge essential for studying the sermon. The second chapter is allocated to sermon including the Arabic text of the sermon of the holy Prophet with its translation.

As the introduction part of the book is very well-designed and informative regarding introducing the book and the sermon per se. I take the advantage of it, and here and by, I include the intact parts of it in this introduction.

Chapter One

Introduction

This part can be divided into four parts:

- The Ghadir Event and Its Significance

It starts with picturing the day of Ghadir Khumm: "By the order of Allah, the Prophet (p.d.u.h. & h.f.) stopped at the pond of Khumm, gathered the crowd of pilgrims, and delivered his last universal speech...". (p.1). The main issue that the Prophet (p.d.u.h. & h.f.) addressed in his speech in Ghadir Khumm is highlighted by the author: "Allah appointed Ali Ibn Abi Talib (p.d.u.h.) as the guardian (Wali), the master (Mawla), the leader (Imam), and the commander (Amir) of all believing men and women, the

deputy and the executor of his affairs) (Was), and his successor (Khalifa). ... Whoever follows him (and his sayings) is a believer under the guardianship of Allah, and whoever turns away from him (or his sayings) is a disbeliever under the guardianship of Satan.”(p.3)

An interesting point declared here is underscoring the existence of bilateral relation between the guardian and the people. “Observing al-Walaya by people means adhering to the guardian and acknowledging his authority by heart, tongue, and action. On the other hand, the action of al-Walaya by the guardian means offering protection from evil, spiritual assistance, care, support, and guidance for his adherents. A divinely appointed guardian guards his adherents from misguidance, spiritual destruction, wrongdoing, and sin as much as they adhere to him and his commands.”(p.3)

- What Does the Sermon Establish for Ali (p.d.u.h.)?

-- the first sub-part is dealt with answering this question “Does successorship only refers to political authority?” which in response we read: “... the Prophet wanted to pass on much more than political authority to Imam Ali. People will benefit from their Imams... whether or not the guardians that Allah appointed become a ruling authority, the believers of all generations have a duty to abide by their instructions...”(p.8) “it is also interesting to observe that the Prophet (p.d.u.h. & h.f.) mentioned the titles Wali, Mawla, and Imam for Ali (p.d.u.h.) in his sermon over 27 times, whereas he used the word Khalifa for him only three times.”(p.9)

The next subparts are triggered at revealing the rights and virtues of Ali, his followers, and enemies and our obligations towards the sermon.

--The rights and virtues of Imam Ali and other Imams:

The followings are some of the virtues confirmed by the sermon of Ghadir Khum to Ali's merits and the Imams, after him counted by the author:

1. Having absolute authority over the believers, decreed to them by Allah...
2. Having priority over people....
3. Being the leaders of the believers and the medium of divine guidance after the Prophet
- 4....

--His Followers, His Enemies, and Their Fate:

In the sermon of Ghadir Khum, the Prophet described the followers and the enemies of Imam Ali (p.d.u.h.) and the Imams after him, and informs them of their destinies.

--the Ghadir event leaves no excuse: as Lady Fatima, the Prophet's daughter, said:

"Allah did not leave any argument or any excuse for anyone after the event of Ghadir Khum."¹(p.17)

-Our Obligations Towards the Sermon and the Event

In this part the author aims at clarifying some of our duties towards the Ghadir event, as what goes at following:
--The necessity of submitting to the Prophet's sayings

¹ Dala'il al-Imams, p. 38. See also, al-Khisal, vol. 1, p. 173; Bihar al-Anwar, vol. 30, p. 124.

--Learning, acknowledging, and protecting the text of the sermon
 --Acting upon the instructions of the sermon and observing the covenant
 --Transmitting the sermon through modern ways
 --Keeping alive the event and observing its anniversary
 --Thanking Allah for this greatest blessing
 The fourth part of the introduction which is an interesting part allocated to go over:

Some Statistics About the Text of the Sermon

“Here are some statistical facts about the sermon: (p.33)
 The Prophet explicitly mentioned the name of Imam Ali in his sermon about forty times besides many more instances that he referred to him by pronoun.
 He repeatedly used the following titles for Imam Ali (p.d.u.h.):
 in this sermon:
 Wali and Mawla (guardian) fifteen times.
 Imam (leader) twelve times.
 Amir (commander) seven times.
 Wasi (executor of the will and deputy of the affairs) seven times.
 Akh (brother) four times.
 Khalifa (successor) three times.
 Hadi (guide) three times.
 The Prophet explicitly mentioned the word ‘Imam (Imams), referring to the eleven Imams after Imam Ali (p.d.u.h.), nine times in his sermon.
 -.....”

An Overview of the Sermon

In this part, the author prepares an outline of what is expressed in the sermon by Prophet. I take the advantage of comprehensibility of this part in providing you with a brief look over the sermon cited in following page in "chapter two".

Documentation of the sermon

As the author cites: "Different pieces of the sermon of the Prophet at the pond of Khum are found separately in many books...but the most distinguished of those ... Is al-Ihtisaj, compiled by Ahmad Ibn Ali al-Tabarsi....".

In this part Dr.Majid is compared the other sources which mentioned this sermon with minor differences in wording; then in the text itself he precisely highlights the differences by putting them into brackets. The sources include the sermon are as follows:

- *al-Yaqin, Sayyid Ibn Tawus
- *Rawdhat al-Walidhin
- *Iqbal al-A'mal
- * al-Tahsin *

Chapter Two

The second chapter of the book, as mentioned earlier, allocated to the sermon of ghadir khum. Of the interesting classifications is dividing the sermon into different parts which gives an overview of the whole sermon before reading it; it clearly depicts the starting point and the direction of the sermon: what the sermon is about to achieve. According to the author, mentioned in the introduction part of his book (p. 33-32), the ten major parts of the sermon are:

1. The opening of the sermon is dedicated to praising Allah and regarding Him pure from any resemblance with His creation. It includes great lessons on the Unity of the Essence of Allah. In addition, it contains important information concerning His names, attributes, and actions.

2. This part of the speech informs the listeners of the reasons behind delivering this sermon. It includes the revelations that came down to the Messenger of Allah just before the event, and the divine order concerning what he must convey to the people. It also explains the reason that the Prophet has delayed the speech until he reached that place.

3. The Prophet officially declares Allah's decree regarding the appointment of Imam Ali (q.d.u.u.f.) and the pure Imams after him. He then enumerates some of the virtues of Imam Ali (q.d.u.u.f.), his rights, and the duties of people regarding him.

4. The Prophet announces that Allah has completed His religion through the leadership of Imam Ali and reminds people more about his exclusive virtues.

5. The Prophet recites some verses of the Holy Quran concerning the hypocrites, and states what they intend to do after him. He advises people against violating Allah's commands and emphasizes that what will happen after him is but a test for people, which will distinguish the believers from the disbelievers.

6. The Prophet gives a detailed description of the followers and the enemies of Ahl al-Bait, and informs people of the final destiny of each, giving references to many verses of the Holy Quran.

7. To give hope to the believers despite all the future misconduct of the enemies of Allah, the Prophet informs people that justice and faith will finally prevail, and the righteous will inherit the earth. He dedicates this part of his speech to describe Imam al-Mahdi (q.d.u.h.) and to confirm his advent as a promise from Allah and His decisive decree.

8. Reciting some verses of the Holy Quran, the Prophet informs people that pledging allegiance to Imam Ali is, in fact, identical to pledging allegiance to Allah, the mighty and the majestic.

9. The Prophet emphasizes that the divine commandments including the obligatory and prohibited actions will never change in future, and that Imam Ali and other Imams of his offspring are fully aware of all final commandments and their limits. They are the expounders of the religion and the divinely appointed judges for any question pertaining to religion.

10. The Prophet asks people to recite the sentences of the covenant with him. He takes their verbal oath of allegiance to Imam Ali and other Imams of his family. He also asks people who can reach him to confirm their oath by shaking hands with him, Ali, Hasan, and al-Husain, peace be upon them.

Foundation of Islamic C. & W.
 Dawood Mulla Mirza Saif
 Islamic Center Introduction

In 1980, Dawood Mulla Mirza Saif established an organization in Qum called Office for the Diffusion of Islamic Culture Abroad. It dispatches free copies of his translated works to interested persons throughout the world. It has also undertaken the printing of Quran for free distribution among Muslim individuals, institutions and religious schools in Africa.

In an interview with Saif Ali Asghar Saif, the son of Dawood Mulla Mirza Saif, explaining the reason of establishing the foundation says, "In 1963, my father travelled to Germany for medical treatment and returning to Iran after a stay of several months, he wrote a book called "The Face of Western Civilization". In 1970, a British Orientalist, F.G. Goulding, who was interested in Islamic studies while conducting a research, came up with the book "The Face of Western Civilization". As this book pictures the west's face from a Muslim point of view, he became interested in its translation. In English, this

* Introduced by: Husain Esghhi

book called: "West Civilization from a Muslim point of view". This book includes a comparative discussion of Western and Islamic civilization, and in it, the author seeks to prove, by way of a comprehensive, reasoned, and exact comparison, the superiority of the comprehensive and multidimensional civilization of Islam to that of the West. Articles concerning the book appeared in several Western periodicals, and the BBC arranged an interview with the translator in which the reasons for translating the book and the reception accorded it in England were discussed. The English version of the book has now been printed three times in England, five times in Iran, and twice in America.

He continued: "About three years after the publication of the English translation, Rudolf Singler, a German university professor, translated it into German, and the version he produced proved influential in Germany. At the same time that the first printing of the German translation was published, an Indian Muslim scholar by the name of Maulana Ranzhan Ali translated it into Urdu for distribution in India and Pakistan. This Urdu translation has now been reprinted five times."

"As Islam is the universal religion and for all people, Zayid crosses the boundaries of cultures, countries and religions. He believed that the starting point should be Tawhid; as it is the common points of all religions. And a school of thought should be introduced to the world which is reached to us from the words and lives of Infallible Imams." The first and foremost part of the works of Zayid is in the realm of Beliefs, ethnics and West civilization."

About their most addresses he said: "The focus of our activities is on African countries. They usually asked for Quran. As you know, it is not allowed for the Christian-African part to publish Quran. For example, in a letter it was written that among all neighbors of us there is only one Quran and this Quran is handed among neighbors each night."

Of the other feedbacks from his books or translated books the following parts are quoted here:

One of the leaders of the Social Democratic Party informed the translator in a letter that the book had left a profound impression upon him, causing him to change his views of Islam, and that he would recommend the book to his friends .

The German translation has now been reprinted three times. The Islamic books written by Ayatullah Sayyid Mujtaba Musavi Lari (Qum, Iran) has been translated into 22 languages like Arabic, Azeri, Bengali, Bosnian, Bulgarian, Chinese, English, French, German, Hausa, Italian, Japanese, Kurdish, Malay, Norwegian, Persian, Polish, Portuguese, Romanian, Russian, Spanish, Swahili, Tajik, Thai and Urdu.

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