



SHIA'ISM

or

ORIGINAL

ISLAM

S. GHAFARI

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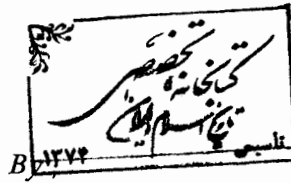
شیعه اینزم

سلمان غفاری

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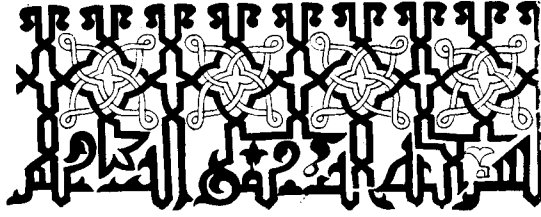


SALMAN GHAFARI

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ادع الى سبيل ربك بالحكمة والموعظة الحسنة، وجادلهم بالتي هي احسن ، ان ربك هو اعلم بمن ضل عن سبيله وهو اعلم بالمهتدين.

"And call thou unto the way of thy Lord with wisdom and kindly exhortation and dispute with them in manner which is the best. Verily, thy Lord knoweth better of him who hath gone astray from His path; and He knoweth best of those who hath guided aright.,

16:126

انما يريد الله ليذهب عنكم الرجس اهل البيت

ويطهركم تطهيراً. ٣٣:٣٣

"Verily, Verily, God intendeth to keep you from (every kind of) uncleanness O ye, the people of the House (af the prophet), and purify you (with) a thorough purification.,,

(The Holy Quran, 33: 33)

First edition July 1967

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To this edition, have been added many important notes, explanations, and the Arabic Islamic sources of the Traditions of the Holy prophet Muhammad صلى الله عليه وآله

In the name of God the Beneficent the Merciful

Foreword

With the increase of literacy among the masses the demand for Islamic literature in its original form is growing steadily. Today more than ever, the awakened intellect of the human world is seriously in quest of the invaluable knowledge which Islam alone can provide.

The pity is that most of the great Muslim scholars, who are the stores of knowledge about the original teachings of Islam, do not care for the modern western languages. And those who have mastered these languages have never had the benefit of a serious study of Islamic literature through the original sources.

The western translator of the holy Quran and most of the producers of the literature on Islam in the western languages are the anti-Muslim elements which are

busy distorting the facts about the faith to create disruption in Islamic ideology.

The distortions and the misinterpretations are so strongly plastered with such attractive paints of linguistic excellence and delusive logic, that the blind lovers of the western languages, who are hardly or often totally unaware of the actual Quranic factors of their faith, get drifted in the falsehood tempered with eloquence. Thus our friends readily swallow the sugar-coated poisonous pills and become duly conditioned to serve the purpose of the hostile faction's publications.

The most western writers are not only creating disruption in the Muslim ideology and ranks, but also obstructing the sincere seekers of the truth from getting even a glimpse of the factual position of the inimitable Islamic excellence. Because of them Islam, in general, is misrepresented and misunderstood. But the *original side* of it, which is identified as *Shia'ism* is the most misrepresented and the most misinterpreted school, and consequently the most misunderstood religion in the world.

Hence, a very brief note on *Shia'ism's* fundamental doctrine is given to enable the reader to know how superb, sublime and unchallengeable is Shia'ism, the original — Islam and the pure Quranic faith which was presented to mankind by the holy prophet and preserved by the holy Imams.

The notes given here are not to make the work unnecessarily voluminous, but with the sincere and rather devout purpose of establishing a better understanding of the *Truth* and creating a love of fellowship among the various groups of the human family.

The readers of this book, who desire to have further information about *the pure Quranic faith, the holy prophet, the holy Imams*, and their guidance, may freely correspond with me at the address given below.

It is earnestly hoped that the learned readers will mind the matter by graciously by-passing the mistakes, if any in the printing matter. This book needs reprinting which is under contemplation, and God Willing the next issue will be free from such shortcomings.

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Shia'ism

HISTORICAL FOUNDATION

The word "Shia" is derived from the Arabic "Sha'a - Sheia'an" شاعشيعاء which means "to follow". A friend or follower of a person is a *Shia* of his. It used by the prophet of Islam for the devotees of Ali (*the first Imam*).

"O Ali ! thou and thy Shia' on the day of Resurrection, Will be on the pulpils of light and be successful". (1)

Then it became a distinguishing term for those who devoted to Ali, as the first nominated successor of Muhammad صلى الله عليه واله (peace be upon him and his holy descendants). For it is an undeniable acknowledged fact that the holy

(1) السيوطي في الدر المنثور ج/ ١ ص/ ٣٧٩ غاية المرام ص/ ٣٢٦ الصواعق ص/ ٩٩ نور الابصار الشبلنجي ص/ ١٠١/٧٠ كنوز الحقائق ص/ ١٨٨/٨٢/٩٢ مجمع الزوائد للهيمى ج/ ٩ ص/ ١٣١ حلية الاولياء لابي نعيم ج/ ٤ ص/ ٣٢٩ الاوسط للطبراني ، فرائد السمطين، المناقب للخوارزمي و تاريخ بغداد للخطيب ج/ ١٢ ص/ ٢٨٩/٣٥٨ كنز العمال ج/ ٢ ص/ ١٨٨

prophet who spoke nothing but there veleration from God had openly and repeatedly made the following announcements for the people to abide by :

«Ali is my deputy , my vicegerent and my Successor, hear him and obey him» . (2)

« O Ali ! thou art to me as Aaron was to Moses , save that there is no apostle after me» . (3)

«Truth will always be with Ali , and Ali will always be with the truth» . (4)

«Of whosoever I am Master (lord)' this Ali is his master (and lord) » . (5)

«I leave behind me admist you two weighty (very important) things ; the book of God (Quran)

(2) (حديث يوم الدار) مسند الامام احمد حنبل ج ١/ص ١١١ تاريخ الطبري ج ٢/ص ٦٣ تاريخ ابن الاثير ج ٢/ص ٢٨ سيرة الحلي ج ١/ص ٣١٣ رياض النظر ج ٢/ص ١٦٨ وغيره .

(3) صحيح البخاري كتاب بدء الخلق مسند احمد ج ١/ص ١٧٤ حليه ابو نعيم ج ٧/ص ٩٤ خصائص النسائي ص ١٥ - ١٦ صحيح مسلم، تاريخ الخطيب ج ١١/ص ٤٣٢ صحيح الترمذي ج ٢/ص ٣٠١ مستدرك الصحيحين ج ٢/ص ٣٣٧ وغيره .

(4) مستدرك الصحيحين ج ٣/ص ١١٩ صحيح الترمذي ج ٢/ص ٢٩٨ مجمع الزوائد ج ٧/ص ٢٣٥ تاريخ بغداد ج ١٤/ص ٣٢١ .

(5) صحيح ابن ماجه ص ١٢ مسند الامام احمد ج ٤/ص ٢٨١ مستدرك - الصحيحين ج ٣/ص ١٠٩/١١٦/٣٧١/١١٠ الرياض النظره للمحب الطبري ج ٢/ص ١٦٩ الدر المنثور، مجمع الزوائد، حلية الاولياء ج ٥/ص ٢٦ تفسير الرازي . خصائص النسائي ص ٢٢ كنز العمال ج ١/ص ٤٨ الاصابه ج ٢/ص ٥٧ اسد الغابه ج ١/ص ٣٦٧ الامامه والسياسة ص ٩٣ فيض القدير ج ٦/ص ٢١٧ ذخائر العقبى ص ٦٨ المواعق ص ٢٥ وغيره .

and my Ahlul - Bait (Family) should ye be attached to these two, never shall ye go astray, and never shall these two be separated from one another until they meet me at the Kaowthar, i . e. paradise» . (6)

«After me there will be twelve Successors (Imams) they all are from Quraish» (clan of the prophet) . (7)

«Ahe likness of my Ahlul-Bait is that of the Ark of Noah. Whosoever getteth into it, is saved and whosoever turneth away from it, is drowned and lost» . (8)

(6) صحيح مسلم في كتاب فضائل الصحابة، مسند الامام احمد ج/ ٤ ص/ ٣٦٦
٣٧١ ج/ ٣ ص/ ١٧/ ١٤/ ٢٦/ ٥٩ ج/ ٥ ص/ ١٨٩ - ١٨١ حلية الاولياء ج/ ١
٣٥٥ ج/ ٩ ص/ ٢٤ كنز العمال ج/ ١ ص/ ٩٧/ ٤٧/ ٩ مجمع الزوائد ج/ ٩ ص/ ١٦٣
١٦٤ الصواعق المحرقة ص/ ٧٥ مستدرك الصحيحين ج/ ٣ ص/ ١٠٩/ ١٤٨ طبقات
ابن سعد ج/ ٢ ص/ ٢ تفسير السيوطي .

(7) صحيح البخاري في كتاب الاحكام ، صحيح مسلم في كتاب الاماره ،
صحيح الترمذي ج/ ٢ ص/ ٣٥ مسند الامام احمد ج ١ ص/ ٣٩٨ ج/ ٥ ص/ ٩٢/ ٨٦/ ١٠٦
مستدرك الصحيحين ج/ ٤ ص/ ٥٠١ ينايع الموده ص/ ١٨/ ٣٧٣ كنز العمال ج/ ٦
ص/ ٢٠١

(8) مستدرك الصحيحين ج/ ٢ ص/ ٣٤٣ حلية الاولياء ج/ ٤ ص/ ٣٠٦ تاريخ
بغداد ج/ ١٢ ص/ ١٩ تفسير الدر المنثور وكنز العمال ج/ ١ ص/ ٢٥٠ ج/ ٦ ص/ ١٥٣
كنوز الحقائق للمناوي ص/ ١٣٢ ذخائر العقبى ص/ ٢٠ مجمع الزوائد ج/ ٩ ص/ ١٦٨
هذه الرواية صريحة في حقية مذهب الشيعة الاثني عشرية لانطباقها على الائمة
الاثنا عشر الذين هم من عترته النبي (ص) واهل بيته، اولهم علي بن ابي طالب وآخرهم المهدي
الحجة بن الحسن العسكري المنتظر فلا ينطبق على خلافة خلفاء الراشدين لكونهم اقل
عددا ولا على خلافة من سواهم من بني امية او بني العباس لان اغلبهم من اهل الفسق
والجور وكونهم اكثر عددا .

So in the lifetime of the prophet, his *Ahlul-Bait* : Fatemah, her husband Ali, and her issues, were beloved and respected ones, and many companions of the prophet were known as Shia of Ali, such as Salman, Aboozar, Meghdad, Ammar son of Yaser, Khuzaimah, Huzaifah, Fazl and Abdullah son of Abbass, Abu-Ayoob ,Hashem son of Merghal, Aba'n and Khaled son of Saeid and many others (1).

But with the departure of the holy prophet from the world, the *Ahlul-Bait* were thrown into background. They were not only totally neglected, but also teased and tortured, and all access to them by the public was strictly banned. Further more any one found having any friendly contact with these holy ones was sverely punished even to the extent of his property being confiscated, his family being put to all sorts of torturous miseries and he himself being mercilessly killed.

CORRUPTED RELIGION

In order to get the religious authority and the powers to rule over the destinies of the people, the self-assumed rulers of the states added much falsehood to the traditions or sayings of the holy prophet, and many false traditions were fabricated to assume unwarranted power and authority. They also did this so that the masses would not become rightly guided by the *Ahlul-Bait*. One can be imagined how deep the Truth was buried, and how difficult it was for any one to have

(1) الاصابه ، الاستيعاب ، اسدالغاية ، الدرجات الرفيعة لطبقات الشيعة
للسيد عليخان صاحب طرازاللغة .

it, none the less, the Truth was always with the Ahlul-Bait and none, except some sincere and bold ones could snatch it away from them at any cost.

ORIGINAL ISLAM

This state of affairs went on until the period of the Sixth holy Imam Jaa'far al-Sadegh. At this time he could take advantage of the weakness of the unjust government and thought and preached openly the pure and original form of Islam which was practiced by the Ahlul-Bait and their faithful devotees.

Thus the genuine form of Islam identified by the names of (*Tashayua*) or shai'ism, (*Jaa'fariya*) this name attributed to the sixth Imam, and *Ethna-Ashariya*, attributed to the holy twelve Imams, in order to distinguish it from the corrupted form.

SOME BELIEFS OF SHIA

Shia believes (1) in :

- 1— The absolute unity of God.
- 2— The perfect and flawless Equity of Him.
- 3— The last day of the Final Judgment.
- 4— The infallibility and truthfulness of all the apostles of God.

All the apostles of God were the personalities purified by God Himself and conditioned for the services divinely assigned to them.

- 5— And no apostle or prophet came after the holy prophet of Islam nor will any come until the end of

(1) *The details will be given in this book.*

the world. But with the conclusion of the ministry of the prophet Muhammad (*peace be upon him*) the last apostle of God, the infinite mercy of the Lord instituted the series of godly souls, in order to guide man on the right lines of His revealed religion, Islam.

6— These were His commissioned Imams, or leaders from the same lineage of Abraham, who were to continue the divine guidance, and thus start the institution of Imamatus (*leadership*) in the place of apostleship.

7— The present Holy Quran is the very same Book of God complete in itself, without any deduction or addition to it and without any alteration or misarrangement of its verses as it was rendered in writing under the command and personal supervision of the holy prophet himself.

Shia'ism demands every Shia to cling fast to virtue and to abide always with the virtuous, loving them more than their own lives.

It demands them to avoid every vice, to hate the wicked, and to be aloof from them.

APPLICATION

It should be noted that every sincere seeker of Truth must view every thing without the least amount of pride or prejudice either for or against anything, and must readily acknowledge whatever he finds to be generally true and reasonable. If this essential condition is not fulfilled first, nothing profitable can ever be gained by a based perception or apperception.

The one who judges should not and must not or even in the least be inclined towards any one of the

contesting sides, for it is only then that the verdict will be just, truly impartial, reliable and acceptable.

Correctness in the religions belief and the faithful translation of the belief into proper actions must be the first concern of every sensible man and woman. So, I hope that the readers of this book carefully study the brief explanation of the Faith and the article given here, and then judge.

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- (1) عن جابر بن عبد الله قال : كئنا عند النبي صلى الله عليه وآله وسلم فاقبل على عليه السلام فقال النبي صلى الله عليه وآله :
والذى نفسى بيده ان هذا وشيعته لهم الفائزون يوم القيمة.
- (2) فى تفسير قوله تعالى «وانذر عشيرتك الاقربين» قال على عليه السلام قال النبي صلى الله عليه وآله... يا بنى عبد المطلب انى والله ما علم شابا فى العرب جاء قومه بافضل ما قد جئتمكم به، انى قد جئتمكم بخير الدنيا والاخرة ، وقد امرنى الله تعالى ان ادعوكم اليه، فايكم يؤازرنى على هذا الامر على ان يكون اخى ووصيى و خليفتى فيكم؟
فاجم القوم عنها جميعا،
قلت انا يا نبي الله اكون وزيرك عليه فاخذ برقيتى ثم قال.. ان هذا اخى ووصيى وخليفتى فيكم فاسمعوا له واطيعوا،
قال: فقام القوم يضحكون ويقولون لابي طالب : قد امرك ان تسمع لابنك وتطيع.

Religious Knowledge

The knowledge of the religion of Islam has been classified into two sections;

1- *Usooluddine.i.*, the roots or the fundamentals of the religion.

2- *Froo'uddin,i.e.* the branches of the articles of the practice of the religion.

Every Muslim is advised by Islam to profess his faith by his own personal and individual scrutiny of his respective belief.

Islam never accepts any belief which is professed by the blind following of someone else's view or any hereditary concepts; be they hereditary from even the parents of any individual.

Islam invites every one of its sincere adherents to reflect, to think to ponder and then to judge independently for himself.

A Muslim must search for his faith especially for the *Usooluddin*, or the roots of religion.

THE FUNDAMENTAL

The roots upon which the religion is based are the following;

- 1- *at-Tawhid*, i.e., the Divine Unity.
- 2- *al-Ad'l*, i.e. the Just
- 3- *ar-Resalah*, i.e. the Apostleship.
- 4- *al-Maa'd*, i.e. the Last Day.
- 5- *al-Imamah*, i.e. the Divine Guidance.

These five pillars must be believed in reasonably by every one's own views. «*No compulsion be in religion*». But a person believes in the roots of a religion by his own views, he must follow the commands of God and His apostle. In other word, if any one accepts Islam and calls himself a Muslim and yet follows his own view rather than the prescribed regulations, he is following his own creed and not that of the religion. He is not deceiving any one but his own self.

THE PRACTICE OF THE FAITH

The branches of the articles of the practice of the faith are the following;

- 1- *al-Sala,t*, i.e. the prayer.
- 2- *al-Sawm*, i.e. Fast, during the month of Ram-
aza'n,
- 3- *al-Zaka't*, i.e., Annual tax on the total assets.
- 4- *al-Khums*; i.e., the 1/5th rate of the annual tax on the net profit.
- 5- *al-Haj*, i.e.; Pilgrimage of the sacred Kaa'ba in Mecca.

6- *al-Jahad*, i.e., Fighting or the endeavour in the way of God.

7- *al-Amr bel-Maa' roof*, i.e., Enjoining of goods.

8- *al-Nahi anel-Monkar*, i.e., prevention of evil.

These eight and their branches should be practiced by every Muslim only in accordance with commands of God and the prophet Muhammad.

For the exact details, for the actual practice of each and everyone of the articles, one must refer to the *Fegh'h* or the jurisprudence, which had given there the reasonable proof of every single affair and problem.

The jurisprudence of Islam includes all of the Islamic rules and tenets which are prescribed by the holy Quran and the traditions of the holy prophet and Imams. In fact, the religion of Islam means the fulfilment of the actions in accordance with the *Fegh'h*. So it is necessary for every major Muslim to learn the *Fegh'h* in detail to know what he/she must do, and what must not do.

FOLLOWING

As every one of the adherents of the faith cannot be expected to know all the minutest details about the practice of the faith or be able to draw the correct inference about any doubt from the Quran and Saying of the prophet, the divinely prescribed course to keep a Muslim always on the right course of his practical life, as well as to protect him from getting astray by the misgivings from the ill-informed or less - informed one is (*Taghlead*) i.e, following, by which one chooses of his own independent discretion any of one the accredited scholars who in his considered opinion is the greatest

one of the most learned and the most pious ones of the age, and is always guided by the directive of such a scholar in all matters of the individual's doubts regarding any matter in the practice of the faith.

The great jurisprudence of Islam is the knowledge of which the holy prophet said;

*'Learning of knowledge is compulsory for every'
„Muslim, man and woman.”*

For the prophet brought to us the complete code of life, after which there will be no need of another code, and if we do not see the qualities of the Islamic code nowadays in the Islamic societies, it is because we have drifted away from Islam and are lax in executing its teachings.

The Muslims are leading a life that is very remote from the Islamic, image of what a society should be. From reading the holy Quran or the *'Feghh*, we can see the difference between what it tells us to do, and what are we doing at present.

The Divine unity

The creator of the world is One God. He is absolutely One Being in His perfect unity. It means that God is singularly One in the natural essence of His existence.

This belief in the Unity of God is the foundation stone of Islam. This belief governs the religious faith, designs the social patterns and gives life to the moral codes .

The first sentence of the Islamic creed, i.e. "*There is no god except God*", leads a Muslim throughout his life not only in religious matters but in social behaviour also. "*There is no god*", shows a Muslim that nothing in the Universe is superior to Him. It is observed in Quran that "*God has created every thing for your benefit*", . So a Muslim knows that nothing in this world is to be worshipped. Neither stone, nor trees, neither animals nor human-being; neither the sun nor moon or stars can be worshipped. Because everything is created, and created

for his benefit. When a Muslim, thus, has rejected every falsehood and every idea of Nature—worship, idol-worship or human worship, he is ready to believe in the positive truth of the Unity of God. Believing in a Supreme being gives an aim to our life and provides a purpose for our actions.

Had a man been left with the wrong impression that there was no God at all, his life would have been aimless, and an aimless life is dangerous. So it is added that there is no god "*except God*,". This sentence had a negative as a positive aspect. Both are instrumental in creating the belief that every man is equal to every other person. When nobody is superior, nobody is inferior. Thus, the belief in the Unity of God promotes the sense of brotherhood and equality and equity which is another feature of Islam.

CHRISTIAN TRINITY

An argument took place with a chief priest of the Catholic Church about the doctrine of the Holy Trinity, the basic formula of the Christian faith. I asked him, "Do you think Jesus to be a son of God or God Himself?

He answered; "Jesus according to the Christian belief, is God Himself in the form of His son."

I said; "Can you ever conceive of any one to be the immortal God, and at the same time be a mortal (*man*) caught in the hands of other mortals to be killed?. Can everything be high and at the same time low? black and at the same time white?. Can there be darkness and at the same time light?. What kind of philosophy is this?

Did you ever consider that there is one other

question confronting the doctrine of the Trinity which needs to be answered by every Trinitarian? That if any three different beings which are three different entities, are also at the same time One, with absolute unity in all the perfect sense or meaning of Oneness, what is the common control which makes them remain three and also be one, at one and the same time? If there be any factor of any such a wonderful and inconceivable phenomena causing this amazing effect, then that supreme causative power which controls the number and the unity, will alone be the Omnipotent God and not any one of the three which are only the controlled components.

Besides, there arises another problem and question which a believer in the Trinity will have to answer, which is, who is it that controls or determines the splitting of one into only three different others, to be neither more nor less in number? There must be some cause for this controlled effect and that the causative factor, acting supreme over three will be the Omnipotent God and not any one of the three which will only be the effect of the supreme controlling cause.

Similarly, will arise the question, what is the causative power which effects the three to be only one when joining together and not divided into any groups of beings and if there be any such cause, that supreme controlling cause will be the Omnipotent God and not any one of the three which will only be the subservient one.

Under any circumstances no sensible man can ever reasonably believe in any effect whatsoever without some causative factor effecting it.

However the Holy Trinity is only a problematic doctrine created by the Christian Church which no logical reasoning can ever prove true.

The priest helplessly had agreed my view by shaking his head. Then our dialogue continued as follow:

I said : I want you to ponder a little over the belief that Jesus being God Himself or the son of God, was so terrified at the impending crucifixion that he shouted: «*Eli, Eli Lama Sabachthani*» (*My God, My God why hast thou forsaken me?—Math.27;46.*)

What kind of philosophy is that? If Jesus was God himself, does it mean that God was forsaken by God Himself; can that be God who felt hopeless and shouted to be rescued?. Your Bible itself reports that the son of God was forsaken by his father (*God*), in which case the forsaken son automatically and quite naturally loses his personal merits and his relationship of being a son to his father. Of what profitable use can God's attachment to a forsaken son be?. Besides do you think Jesus to be God Himself when he fells down crying, praying to someone else to remove the cup of death by crucifixion? What do you say?"

The *priest*: "I do not know what to say and what to do with the faith I already possess as a staunch Christian.,,

Then I recited the following verse of the holy Quran:

"And when God said"O Jesus son of Mary, didst thou say to the people take me and my mother two gods beside God?!» He said (in reply)" Glory be to Thee, it was not for me to say that which I had no right to say; if

I had said it, Thou wouldst have indeed known it; Thou knowest whatever is in myself and I knowest not what is in Thine Self; Verily Thou art the Great Knower of all unseen,,. (5;119 (Quran)

"Verily, similitude of Jesus with God is as the similitude of Adam' He created him out of dust, then He said unto him 'BE,' and he became". (3;59. Quran)

Yes, all the ancient prophets preached only the Unity of God; even we read in the Old and the New Testaments about the Divine Unity : «Unto thee it was shown that thou mightest know that the Lord is God there is none else beside Him» (Deut). «I am the First, I am the Last, and besides Me there is no God» (Isaiah).

«Hear O Israel, the Lord thy God is one Lord.» (Deut.6;4).

"And Jesus answered him, the First of all commandment is O Israel the Lord our God is One Lord. (Mark. 12:29).

PRIMEGENITOR

None with commonsense can ever doubt the existence of God. One can as well deny his own existence in some sense rather than denying or even doubting about any effect being without any causative factor. The existence of an effect cannot depend on a

non-being. This implies that the chain of cause and effect should end in a self-existing cause, otherwise it would mean the existence of a being by a non-being, the absurdity of which is self evident.

The simple logic which establishes the phenomena of cause and effect, is sufficient to make one helplessly accept that the ultimate or the original causative potency must be One and the Absolute One. For if there be more than one, then again the arguments starts as to which is the cause that controls the number to be only so many, not more or less and what compels the variance that distributes them into the number to remain joined or united. Ultimately, the causative potency, effecting the harmony between the different components, will naturally be one and the Absolute One which will be indivisible and not dependent on any component or partner in its unity Absolute. The wonderful way in which the holy Quran has declared the all-comprehensive nature of the Oneness in a few words is superb and exclusively the unique characteristic of its own.

The Quranic Unity of God has left no room whatsoever for any polytheistic innovation by any one thereafter. We recite in the shortest and most perfect Unity chapter in the Holy Quran:

*«Say He, God is One (alone) God, the
Needless, He begetteth not; nor is He Begotten,
and there is none like unto Him.»*

(112;1—4Quran)

The faith in the perfect Unity of God is the solid rock on which stands the whole edifice of the Islamic

religion. Hence the above chapter required to be recited in prayers.

To any intelligent seeker of the Truth, there are volumes of knowledge in the manifest universe about the unity of its Maker, His existence, power, Authority and Knowledge. The Unity of God, is manifestly declared in the perfect unity of the will, working in the diversity of the creation and the harmony in the functioning of the forces of nature. The uniformity of the law, regulating the life in the universe, obviously proves the unity of the purpose of the One and the only Creator Lord of everything in existence, His Being, His Omnipotence to execute His will and His Infinite Knowledge and Unlimited Wisdom. To day, more than at any time before, as the human intellect advances with its scientific enquiries, the world is on its automatic march towards acknowledging and realising the truth about God and godly life, preached by Islam about fourteen hundreds years ago.

ATTRIBUTES

Islam does not content itself by mere preaching that God is One, but it wants its adherents to believe in the essential perfection attributes in the All-Divine Unity. Such as: *God is Omniscient, Omnipotent, all-Perceiving, eternal, ever-truthful, all-independent master of His own will as well as action, He is unlimited and infinite. And He was, even before the birth of time and space.* Time and space were also created by God as every other being. When God is the Primal Cause, and every thing besides

Him is only the effect of His creative Will, there can be no meaning in any effect being prior to its Cause, i.e. when God is the Creator of every thing besides Him, it is an impossibility for any creature to be before its creator.

SOME NEGATIVE ATTRIBUTES

God can never be compound, He needs no accommodation. He can never be seen by any physical vision. He has no associate or partner or equal or assistant. He needs nothing. He is closer to us than ourselves.

NOTE :

There is no different between His person and His attributes. His perfection qualities are His essential.

But there are some attributes which are in excess of self, they are qualities of act, not Self. such as: creator etc. for a self will be described with, after creating not before.

The Divine Justice

When people believe in the All-Just nature of a ruling authority, it creates two effects. First, when the subjects are sure that strict justice will be meted out by their Ruler, they will always guard themselves against breaking the law or going against any wish of the Ruler, because they know he is a strict Judge, and there is no hope of any rebel being let off. *Second*, at the same time, the subjects will be convinced of the authority's just appreciation and admiration of their sincere loyalty and will be sure of the just recompense and the reward. Thus the subjects become encouraged to be good, to do good, to be loyal, and help each other be loyal to their just Monarch.

God the Creator of the universe is Just. He never deals with injustice towards His creatures because injustice and oppression toward others is a sign of either igno--

rance or lack of power, whereas God is omniscient and Omnipotent. Every kind of evil and imperfection is far, away from His Absolute and All-pure being.

FREEWILL AND ATONEMENT

God has given man the power to reason so that he might know right from wrong. He has given man senses so that he can use his eyes, ears and limbs either for good and evil action. Thus man can utilize his will-power and he is answerable for his own deeds.

Man's prosperity depends upon his own exertion. No power requires him to obey or to rebel. The destiny of each person is in his own hands; no one bears the weight of the sins of others; no one is punished for the wrong doings of others.

Once a Christian friend said; «We believe in the doctrine of atonement or expiation of sins of men through the blood of Jesus. Because Jesus paid the price for man's sins therefore he who believes in Jesus is cleansed and saved. Have you any such belief in Islam?»

I replied; «The greatest of God's gifts to man is common sense. First, let me know if this doctrine appeals to reason and common sense. A, for example is a Christian by faith; that is, a believer in Jesus Christ as his Saviour, yet plunders the house of B and the members of B's family. Does it seem sensible or logical that A should be let off unpunished under any law, particularly the law of the All-Just Lord of the universe, simply because A accepts Jesus as his

saviour?" *Then I continued:* "There is one very grave aspect to the doctrine of atonement through the blood of Jesus which is, when we pay for a thing, the thing becomes our own and the previous owner of the thing forfeits all his claim over it for the price he has already received. So, if the sins of man have been paid for, God has no right to punish any sinner. Any sinner who merely believes in Jesus would be free to do anything in the world which his brutal passion dictated him to do, for God his Lord has no right whatsoever even to question the sinner, for Jesus has met the cost of all his sins. Can this ever be deemed sensible logic or common sense?. Can this doctrine help life on earth to continue for one moment in peace and security?"

NO FATALISM

Islam wants every individual to be answerable for his own actions; Thus he has an individual responsibility to be virtuous and oppose vice in the interest of his own individual life as well as in the interest of the collective life in this world; He himself is a member not only of the human race but also of the creation of the Lord as a whole.

Islam continuously invites and encourages man towards righteousness with the promise of the blissful life in the Hereafter and repeatedly warns him against vice and the consequent chastisement from the All — Just Lord.

There is absolutely no internal or external force

to interfere with man's actions, so his rewards or punishment will be the result of his own actions guided by his own free will.

The holy Quran repeatedly warns saying:

"...he who hath done an atom-weight of good shall see it. And he who hath done an atom-weight of evil shall see it. 99;7-8

"Whosoever is guided aright, verily he is guided aright for his own self; and he who goeth astray, verily he goeth astray against his own self; nor shall the bearer of burden bear the burden of another; And We chastise not (any people) until We dispatch an apostle." (among them) 17;15.

"O ye people verily, We have created you of a male and a female, and made you in nations and tribes; that ye may recognise each other, verily the most honoured of you with God is the one of you who guardeth (himself), the most, verily God is All-knowing, the All-Aware." 49;13

Existence of any effect is necessary in regard to its perfect cause which the will of doer is one part of it, but in regard to any part of the cause the existence is possible and maybe. We, Shia believe in the justice of God as mentioned above. While some of our Sunni brothers believe that their actions are guided by some

-- external force and hence are called Jabreyyah, i.e. he who believes in God as the Creator of both good and evil and can force people to commit their own actions.

But shia'ism the original Islam, does not agree with this incomprehensible belief. In accordance with teaching of Ahlul-Bait (*the holy family of the prophet*) :

*There is no fatalism and nor authorisation,
but the affair is between these two.*



Resurrection *(al-Maa'ad)*

"On that day shall come out people (from their graves) in (scattered) groups to be shown their own deeds. Then he who hath done an atom-weight of good shall see it. And he who hath done an atom-weight of evil shall see it." (99;7—8 Quran).

There are repeated declarations in the holy Quran, informing man of Maa'ad or the Last Day of the Final Judgment and warning him to be guarded in his life on earth against the requital, which is sure and certain to take place. It is the conviction about this fact that would keep man on the right track, duly guarded against his accountability.

It is natural that when an individual is not mindful of his or her accountability, nothing would hinder him or her to commit any sin or crime, and with the sense of one's accountability, one would never dare to transgress the limits, and would always remain guarded. A Muslim should and must believe in Maa'ad and live such a clean life which would help him to pass through

the divine judgment easily, and earn the life eternal of heavenly bliss.

After death, all human beings will be resurrected and either be rewarded or punished according to each individual's earnings of virtue and vice in this life.

The present life is only a season for cultivation or effort and the life after death will be the period of harvest or the result.

This life is a respite for creating causes for the effects in the hereafter. As one sows now so then shall he reap. Mere common sense is sufficient to know that goodness should be rewarded and evil should be punished. When we are enjoined to do good and to abstain from every evil, the question arises why? The only natural or reasonable answer can be that if good is done, good will be the return, and if evil is done, evil will be the returns. It is with this assurance that one will incline to goodness and remain away from evil.

It is worthy of note how the following verses encourage doing good, promising the return for good more than what it actually would be:

"Whosoever cometh with a good (deed) he shall be repaid tenfold, and whosoever cometh with an evil (deed) he shall be repaid with the same, and they shall not be dealt with unjustly." 6:161 *Quran*.

Besides it will be opposed to the divine justice to allow good and bad lives to have equal value. It is opposed to reasoning and justice to imagine that one who suffered miseries, tortures and painful death to please

the Lord; and that one who lived in vice with all sorts of sinful luxuries and criminal enjoyments prohibited by the Lord, could possibly be levelled together.

One can never equalize Moses and Pharaoh, Jesus and his persecutors, Muhammad the holy prophet and Idolaters.

The merits and the demerits naturally demand recognition and appreciation. The Maa'ad or the Last Day has this porpose.

In this world, nobody recieves his rights fully and justly. For example, if a person kills another one, he should put to death but if he kills morethan one, it is impossible to be killed more than once. Similarly, if anyone served the human being by a great invention and discovery, nothing in this world can be given to him as a real punish or reward. So in regard to the Divine Justice a final judgment will be essential and necessary.

Death is only a turning point of life, a transit from this life of causes to the state of effects. In the Last Day, every soul shall account for the individual good or evil in his life on earth.

On this day, the people will be divided into three groups:

(1) Those who lived their whole life in evil and did evil to others.

(2) Those who did only good and never polluted themselves with any evil, and did good to others.

(3)Those who have mixed records of good and evil in their lives.

It is also a known fact that a good deed may seem to be a minor goodness but it may have an

abiding major effect, and similarly an evil may seem to be minor but it may have far reaching major consequences.

Hence every good deed, major or minor and every evil deed, simple or grave in our own opinion, will be judged according to the actual merit or the demerit of its consequent effect.

REPENTANCE

Everyone can repent of sins in any time and at any age. By sin we mean (1) either omitting the duties and leaving undone what ought to be done, such as: daily prayer, Fast in Ramazan (the ninth lunar month). Pilgrimage, paying religious taxes, etc. or committing crime such as : drinking wine, gambling, stealing, abusing, adultery, unjusting etc.

If anyone commits a sin he must turn from it, as soon as possible and decide to leave it for ever. It is narrated from the holy prophet that the one who repents of sin, is similar to one who never commit it.

It is forbidden to inform his guilty to anyone, but a sinner pray only to God and asks His forgiveness. When a non-Muslim becomes Muslim and accepts religion of Islam he/she will be pardoned and sinless as his/her birthday. so he/she has to be careful about the duties and acts in future.

(1) For detail refer to Fegh'h.

The Apostleship

Every creature could have guidance only from its creator Lord. And man, having being created with a decidedly higher object of life on the earth needed guidance through higher sources than mere instinct. Man has been endowed with a unique gift called the conscience.

This great guiding factor is called '*latent apostle*', which invariably guides every human by enabling him to differentiate between the true and the false; the good and the bad; that which is profitable and that which is harmful to his being. Since this unique blessing is liable to be snatched away by the satanic forces which are ever active against wholesome human life on earth, the All-Merciful Lord instituted manifest guidance by the external preaching of the truth by His apostles to further strengthen the human conscience.

These men were duly inspired with the knowledge that might put erring humanity on the right track again. As humanity was wide spread and inhabiting different parts of the earth, apostles of God were also sent to each habitation to guide the people of the place.

According to a tradition which is narrated from the holy prophet, the All-Merciful Lord has sent about 124 thousand apostles to guide the human family.

"The prophet believeth in what hath come down unto him from his Lord, and (so do) the believers; all believe in God, and in His Angels and in His Books and in His apostles; (they say)" we make no differentiation between His apostles; and they say "We have heard and obeyed (and we implore) Thy forgiveness, O, Our Lord ! and unto Thee is our march.,, 2;285 Quran.

The Shia believes in the infallibility and the truthfulness of all apostles of God, for a guide from God should necessarily be infallible, i.e. sinless by nature. Otherwise, the one who is himself fallible, i.e. amenable to sinning, cannot reasonably preach sinlessness to the others. The holy Quran says :

"Every one (of apostles) was of the righteous (ones)".

"...We did exalt (the apostles) over the worlds".

... We did choose them (for our apostleship), and We guided them unto the straight (right) way.,,

"...This is God's guidance, guideth He with it, whosoever of His servants He pleaseth. These are they whom God hath guideth, therefore follow their guidance. 6;86-90. ..."Indeed We have exalted some apostles to some (other apostles)" 17;55 Quran.

We consider the holy prophet of Islam, Muhammad صلى الله عليه واله as the greatest and the Last apostle of God that had come to mankind as a whole, with the final code of discipline for a universal control, and for the elevation of human life in all parts on the earth, for all times until the end of the world.

PROPHCY OF TORAH

The prophecies about the last apostle of God were incorporated in all the heavenly scriptures and had earned great currency among the peoples in the various parts of the globe. The holy Quran refers to this fact:

"Those who follow the Apostle, the Ommi, whom they find written down with them in the Torah and the Evangel..." 7;157.

So we can read even in the present old Testament much testimony to this fact: *"The Lord thy God will*

raise up unto thee a prophet from the midst of thee of thy brethren, like unto me, unto him ye shall hearken" Deut. 18;25.

"I will raise them up a prophet from among their brethren and will put my words into his mouth, and he shall speak unto them all that I shall command him".

"And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name I shall require it of him.,, Deut. 18;19.

PROPHECY OF EVENGEL

The holy prophet Jesus had also prophecied the the advent of this promised guide which has been recorded in the *New Testament*:

"I will pray to the Father, and He will give you another Comforter that may abide with you for ever" 14;16. John

"Nevertheless I tell you the truth, it is expedient for you that I go away, for if I do not go away, the Comforter will not come unto you, and if I depart, I will send him unto you, and when he is come he will reprove the world of sin and of righteousness and of judgment" 16;7-8 John.

"But the 'Comforter' which is the Holy Ghost, whom the Father will send in my name shall teach you all things and bring whatever I have said unto you to your remembrance.,. 15;25. John.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the spirit of Truth is come, he will guide you unto all truth for he shall not speak of

himself, whatever he shall hear, that shall he speak, and he will show you things to come."

16;12-13. John

The Old Testament corroborates the statement in relating the Divine promise of God to Abraham about his two sons, Isaac; and Ishmael:

"And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shall be a blessing". Genesis 12;2-3

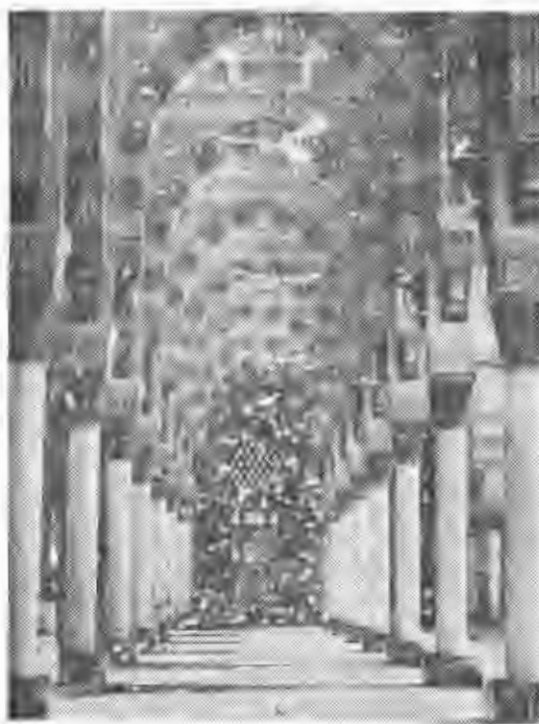
"And as for Ishmael, I have heard thee. Behold I have blessed him and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget and I will make him a great nation". Genesis 18;20.

"And I will establish My covenant between Me and thee and thy seed after thee in generations for an everlasting covenant to be a God unto thee and thy seed after thee". Gen. 17;7.

In the word of God, as reported in the Old Testament the followers of Twelve Princes (*the twelve Imams*) were from the seed of Ishmael—son of Abraham. They are called Shias of Ali as they distinguish themselves from the others and are called a 'Great Nation'. For under the promise or the covenant which the Lord established with Abraham and his seed, Abraham was endowed with the Divine Light of guidance. This was bifurcated and passed into the two channels of the seed of Abraham namely Ishmael and Isaac. Through Isaac is

passed on till Jesus, and through Ishmael is descended down to Abdul-Muttalib. Then it bifurcated into two channels and passed through Abdullh to the holy prophet Muhammad and through Abu-Talib, to Ali the first holy Imam.

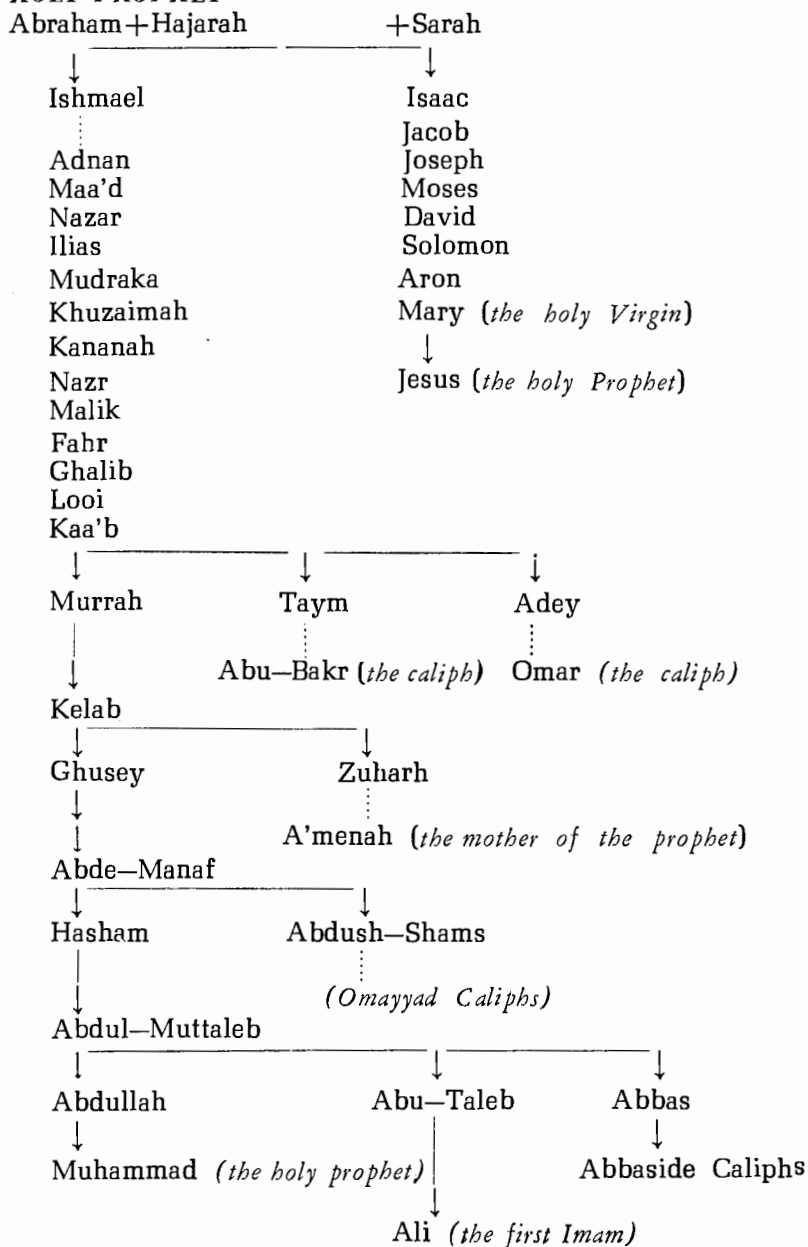
The geneological table of Muhammad, the last apostle of God and the Twelve Imams (*Princes*) from the seed of the apostle of God Abraham is given here for more information.



№ 1

A view of the Prophet's Mosque in Madinah.

GENEOLIGICAL TABLE OF MUHAMMAD THE HOLY PROPHET



Succession

The Divine guidance to humanity, be that through an apostle or through a deputy of His, is a continuous process decreed by the grace of the All-Merciful Lord. Every apostle of God, at the very start of his apostolic mission, announced his immediate successor so that the followers after him might not be beguiled by an imposter.

AI-Imamah, or the Divine guidance, is the institution inaugurated by God Himself for the guidance of man. He conferred this upon His own chosen one among His apostles like Abraham, although Abraham later proved himself worthy of it, by passing through a test. The following verse of the holy Quran declares the actual position of Imamah, and the Imam:

"And remember when the Lord tried Abraham with certain words, then he fulfilled them, He said, "Verily, I make thee an Imam for mankind; (Abraham) said, "And of my

"offspring, ? He said, "My covenant reacheth not the unjusts." 2:124

The *Imamah* was conferred upon Abraham and continued in his seed to those who were pure, physically and spiritually, and it reached the holy prophet Muhammad. *(peace be on him and his holy family.)* With the conclusion of the Apostleship with the holy prophet of Islam, the *Imamah* continued in the holy 'Ahlul-Bait, whom God has declared He has purified by Himself;—

"Verily, verily God intendeth but only to keep from you (every kind of) uncleanness, O'ye the people of the House, and purify you (with) a thorough purification." 33;33.

MUHAMMAD'S SUCCESSORS

Most early in his preaching of Islam, when he invited his kith and kin to a feast, the holy prophet declared for the first time;

"Ali is my Deputy, my Vicegerent and my Successor. Hear him and obey him" (9)

Under the command from God, the holy prophet, appointed Ali as the Lord, Guardian, Master, Imam, and the Amir of the faithful people.

"O Our apostle (Muhammad) ! Deliver thou what hath been revealed unto thee from thy Lord, and if thou dost it not, then (it will be as if) thou hast not delivered His message (at all) and surely God will protect

(9) المصادر - رقم 2 ص 5

“thee from (the mischief of men) Verily, God guideth not an infidel people.,, 5;67. Quran.

History reports all the details how the holy prophet returning from Last pilgrimage stopped the caravan; delivered a long sermon on an improvised pulpit and before them mammoth assembly of the thousands of the believers, called Ali on the pulpit, and raising Ali's hand declared:

“O people ! of whosoever I am the Lord, Ali is his Lord. God! Be Thou a friend to the one who is the friend of Ali and be Thou an enemy to the one who is the enemy of Ali. Help Thou the one who helpeth Ali. And discard Thou the one who discardeth Ali.,, (10)

Immediately as he came down from the pulpit, the holy prophet ordered every one to pay homage to Ali and to address him thereafter as Commander of the faithful (*Amirul-Muua'menin*).

Besides the above historic ceremonial event, there are other innumerable instances when the holy prophet

(10) تفسير الكبير للرازي في ذيل قوله تعالى: يا ايها الرسول بلغ ما انزل اليك من ربك... المائدة. الواحدى في اسباب النزول ص ١٥٠ ، السيوطى في الدر المنثور في ذيل قوله تعالى: اليوم اكملت لكم دينكم. تاريخ بغداد للمخطيب ج/٨ ص/٢٩٠ نورالابصار للشبلنجى ص/٧١ صحيح ابن ماجه في باب فضائل الصحابه ص/١٢ احمد بن حنبل في مسند ج/١ ص/١٥٢/٣٣٠/١١٨ ج/٤ ص/٣٧٢/٢٨١ كنز العمال ج/٤ ص/٣٩٧ ، رياض النضره ج/٢ ص/١٦٩ خصائص النساءى/٤ ، مستدرک الصحيحين للحاكم ج/٣ ص/٥٣٣/١٠٩

١١٠/٣٧١/١١٦
مجمع الزوائد للهيتمي ج/٩ ص/١٠٥/١٠٤ ، الاصابه ج/٧ ص/١٥٦
ج/٤ ص/١٨٢ اسد الغابه ج/١ ص/٣٠٨ ج/٣ ص/٣٠٧ ، صحيح الترمذى ج/٢ ص/٢٩٨ وغيره

gave the practical demonstrations of Ali's position as the only one next to him, and made innumerable verbal announcements about the unique position of Ali in relation to him. A few of those instances are;—

1— Ali was left in the bed of the holy prophet on the eve of his migration to Madinah. (11)

2— Ali was entrusted with the deposits of the people of Mecca, who were with the holy prophet, and were to be restored to the respective owners, on the next day after the Emigration. (12)

3— Ali was declared as the Brother of the holy prophet, when at Madinah each believer, according to his personal merits, was made the brother to another like him. (13)

4— Ali was given the hand of the holy Lady Fatemah, the only surviving child and the most loved one of the holy prophet. (14)

(11) الفخر الرازى فى تفسير قوله تعالى: ومن الناس من يشرى نفسه ابتغاء مرضاة الله والله رؤف بالعباد. اسد الغابه ج/٤ ص/٢٥/١١٨/١٩ الشبلنجى فى نور الابصار ص/٧٧ خصائص النساءى ص/٨ ، مستدرک الصحيحين ج/٣ ص/٤ مسند الامام احمد بن حنبل ج/١ ص/٣٤٧ ، تاريخ الخطيب ج/١٢ ص/١٩١ السيوطى فى الدر المنثور كنز العمال ج/٣ ص/١٥٥

(12) المصادر - رقم 11

(13) صحيح الترمذى ج/٢ ص/٢٩٩ : صحيح ابن ماجه ص/١٢ : مستدرک

الصحيحين ج/٣ ص/١٤

الطبقات ج٣ القسم ١/ ص/١٣ و السيوطى فى الدر المنثور ، فى ذيل قوله تعالى: رب اشرح لى صدرى ... وقوله: ان الذين آمنوا وهاجروا وجاهدوا با موالهم و انفسهم فى سبيل الله (آخر سورة الانفال). كنز العمال ج/٦ ص/٤٠٠ الرياض النضرة ج/١ ص/١٥/١٧ ، ج/٢ ص/١٦٨ ، السواعق المحرقة ص/٧٤ ، الاصابة لابن حجر ج/٨ القسم ١/ ص/١٨٣

(14) ذخائر العقبى للمحب الطبرى ص/٣٢ قال عن انس قال : بينما رسول الله صلى الله عليه وآله فى المسجد اذ قال لعلى عليه السلام: هذا جبريل يخبرنى ان الله زوجك فاطمة واستشهد على تزويجها اربعين الف ملك (الحديث).

5— Ali was sent as one of the holy prophet himself to take away the verses of the Soorah al—Bra'ah the 129th Chapter of the Quran, from Abu—Bakr, who had already been sent to read it out to the infidels in Mecca. (15)

6— Ali was left in charge of the affairs at Madinah in the place of the holy prophet while the latter was on the expedition to 'Tabook' (about 200 miles from Madinah). The Holy Prophet's some declarations are:

"Ali and I are of one and the same Divine Light.,, (16)

"O, Ali! Thou art to me as Aaron was to Moses, save that there is no oposite after me". (17)

"I am the City of knowledge and Ali is its Gate". (18)

"O Ali ! Thou art my brother in this world and in the next." (19)

"O Ali! Thou art to me, as is a head to

(15) صحيح الترمذى ج/٢ ص/١٨٣ خصائص النسائي ص/٢٠ ، مسند الامام احمد بن حنبل ج/١ ص/٣/١٥١/٣٣٠ السيوطى فى الدر المنثور : ابن جرير فى تفسيره ج/١٠ ص/٤٦ ، مستدرك الصحيحين ج/٣ ص/٥١ ... قال رسول الله صلى الله عليه وآله... ولكن امرت ان لا يبلغه الا انا ورجل منى.

(16) الرياض النضرة ج/٢ ص/١٦٤

(17) المصادر — رقم 3 فى ص5

(18) مستدرك الصحيحين ج/٣ ص/١٢٦/١٢٧ ، الصواعق المحرقة

ص/٧٣ ، كنز العمال ج/٦ ص/١/٤٠١/١٥٦

تاريخ بغداد للخطيب ج/٢ ص/٣٧٧ قال رسول الله صلى الله عليه واله : انا مدينة العلم وعلى بابها.

(19) المصادر — رقم 13

a body". (20)

"O Ali! Thou art to me as is a soul to a body". (21)

"O Ali! Thy flesh is my flesh, and thy blood is my blood, thou seest what I see and thou hearest what I hear, save there is no apostle after me". (22)

„To look at Ali is devotion. (23)

"Ali is a part of me, and I am of Ali". (24)

"There is no Hero but Ali". (25)

'Ali is the whole of faith.'" (26)

"Ali with the Quran, and the Quran with Ali; they shall not be divided until they arrive at the pool (of kawthar) in Paradise." (27)

"He who hath loved Ali, hath loved me and he who hath hated Ali, hath hated me,

(20) بحار الانوار.

(21) بحار الانوار.

(22) ذخائر العقبى ص/ ٩٢ ، تاريخ بغداد للخطيب ج/ ٢ ص/ ٢٠٤ مجمع

الزوائد للهيتمي ج/ ٩ ص/ ١١١ . كنز العمال ج/ ٤ ص/ ١٥٤

(23) مستدرک ج/ ٣ ص/ ١٤١/ ١٤٢ مجمع الزوائد ج/ ٩ ص/ ١١٩ الرياض

النضرة ج/ ٢ ص/ ٢٢٠/ ٢١٩ تاريخ بغداد للخطيب ج/ ٢ ص/ ٥١

(24) صحيح البخاري في الصلح ، صحيح الترمذي ج/ ٢ ص/ ٢٩٧/ ٢٩٩

مسند الامام احمد ج/ ٤ ص/ ١٠٨/ ٣٣٠ ج/ ٥ ص/ ٣٥٤

(25) صحيح البخاري في كتاب بدء الخلق، تاريخ ابن جرير ج/ ٢ ص/ ١٩٧

كنز العمال ج/ ٣ ص/ ١٥٤ ج/ ٥ ص/ ٢٧٣

(26) بحار الانوار

(27) مستدرک ج/ ٣ ص/ ١٢٤ مجمع الزوائد ج/ ٩ ص/ ١٣٤ الصواعق المحرقة ص/ ٧٥

and hated the Lord. (28)

"The most judicious among you is Ali." (29)

"The Truth will always be with Ali, and

Ali will always be with the Truth" (30)

Besides the above instances, there are many other events and declarations demonstrating clearly the unique position of Ali in relation to the holy prophet, which has a special significance for Islam and Muslims. It is now for the impartial authorities of the seasoned politicians and the learned scholars of political science to say, if after the historic declarations of the holy prophet at the very outset of his apostolic mission, and at the end of his apostleship; it could ever be justly said that the holy prophet did not nominate any one as his successor and left the matter to the people's choice. Could such an unjust accusation, unwarranted by the evidences of the historic events and the universally acknowledged declaration, purpose to blame the Holy Prophet for all the bloodshed and chaos created in the name of succession?.

It is a disgraceful matter that most of the western writers, either willfully bully Islam or ignorant of Islamic History, betray their prejudice or their ignorance of the truth by criticising the holy prophet as the one responsible for leaving his people in chaos and confusion about his succession which resulted in political havoc and

(28) مستدرک ج/۳ ص/۱۲۷/۱۳۰/۱۴۲ حلیة الاولیاء ج/۱ ص/۶۶ اسد

الغابة ج/۴ ص/۳۸۳ کنز العمال ج/۶ ص/۱۵۴/۱۵۸/۳۹۱

(29) صحیح البخاری فی کتاب التفسیر فی باب قوله تعالى : ما ننسخ من آية

او ننسها ، صحیح ابن ماجه باب فضائل الاصحاب ض/۱۴ مستدرک ج/۳ ص/۱۳۵

الاستیعاب ج/۱ ص/۸/ج/۲ ص/۴۶۱ سنن البیهقی ج/۱۰ ص/۲۶۹

(30) راجع المصادر- رقم 3 ص5

bloodshed. Reports based on mere folklore can never be history. Scholarship is not qualified scholarship if it passes any judgments without studying all of the facts and scrutiny of collected data. History clearly asserts that the holy prophet informed the people about his succession in every necessary and desirable way possible from the very beginning of his mission to its conclusion.

APPOINTMENT OF ABU-BAKR

But unfortunately, the people who waited only for the prophet's departure from this world in order to control the vast Muslim—Empire, began quarrelling among themselves as to who should hold the Authority—Supreme, before the Holy prophet drew his last breath.

The Muhajers (the immigrant Meccan) and Ansa'rs (the supporter Madinite) deserted the holy prophet on his death—bed and assembled at a place called the 'Sagheefah—Bani—Sa'edah'. The contest between the Muhajers and Ansa'rs started, and at a stage a reconciliatory proposal was made that there should be an 'Amir' or the ruler from each of the groups, but ultimately Omar ibne—Khattab vetoed this and enforced his own personal decision by holding the hand of Abu—Bakr declaring him as the Amir or the Caliph, paying his allegiance to him.

DISPUTE

Here an intelligent scholar of Islamic History, particularly a true Muslim, will naturally ask what happened to the 'Amir' appointed by the holy prophet at the very outset of his apostolic mission?.

If this event was too distant for his companions to

remember it, what about the recent appointment of Ali only ten weeks before the dispute when the holy prophet declared it officially in the historic assembly convened by him at the command of the Lord? For what quality did Abu—Bakr have that they (*few immigrants*) appointed him as a ruler?

If they wanted one with the highest knowledge to rule over them, there was none but Ali about whom the holy prophet had said:"

I am the City of knowledge and Ali is its Gate". (31)

If they wanted the most judicious one to be their ruler, then Ali was he, for the people knew that the holy prophet had said:

"The most judicious among you is Ali". (32)

If they wanted the bravest one to rule over them, then Ali was he, for the holy prophet had declared at the battle of Khaibar:

"Ali is the repeated attacker who knew no running away".

"There is no youth braver than Ali". (33)

"Ali is the Lion of God". (34)

If the nearest to the holy prophet was the one

(31) المصادر — رقم 18 — ص ٤٣

(32) المصادر — رقم 29 — ص ٤٥

(33) المصادر — رقم 25 — ص ٤٤

(34) ذخائر العقبى ص/٩٢ الامامه والسياسه لابن قتيبه ص ٩٧/الرياض

النضرة ج ٢/ص ٢٢٥

wanted who else was there save Ali (cousin and son-in-law), about whom the prophet had said openly:

*"I and Ali are of the same Divine Light"
O, Ali! Thy flesh is my flesh and thy blood
is my blood and thou art my brother in this
world and in the next,,. (35)*

But let us return to the events at Sagheefah. It is a historic fact that those few who gathered at the 'Sagheefah' were not all Muslims, nor were they even all of Madinah.

Even if we were to grant it was the voice of the Medinites, who chose Abu-Bakr, what about the opinion of the multitudes of Muslims in other parts of the Muslim world? Most of the people, even though they were not all assembled in the 'Sagheefah, willingly or unwillingly agreed to the appointment made by Omar. However, the Hashemites, who remained with the holy prophet's family, and a group of the Ansa'rs, who supported their chief Saa'd ibne Eba'dah did not accept it until the end of their Chief's life. *In this state, Abu-Sufian went to Abbas (uncle of the prophet) and told him* "These people have taken away the Caliphate from Bani Hashem 'you are uncle of the apostle of God and oldest among the Quraish, you have been kind to them also. They will accept your lead. Let you and I swear allegiance to Ali. If any body opposes us we shall kill him."

(35) المصادر — رقم 16، 22، 19

They both came to Ali and Abu-Sufian told him :
"Ali : if you like I shall overflow Madinah with infantry and cavalry, accept our proposal, put out your hand, let us swear the oath of allegiance". *Hearing this Ali replied,* "Abu— Sufian, I swear by God the Almighty that you want to creat serious dissension amongst the Muslims by this proposal . You have always tried to harm Islam . I do not need your sympathies and your help . "

Ali loved Islam as intently as the holy prophet had loved it. He could not , therefore, endanger Islam for the sake of a worldly kingdom . He knew full well that a civil war at this stage would allow the various tribes to take advantage of the situation to the Jew clans on one side, and the Christian tribes, supported by the Byzantine armies on the other, and the hypocrites and fresh converts on the third . When they found the Muslims busy killing each other , they would literally cut them to pieces and Islam would totally disappear as a messenger of peace. He wanted the Arabs to remain in the fold of Islam even though they desired to make their worldly position good . He wanted the enemies of Islam to realize that Islam was powerful enough to defend itself, even after the sad demise of the Apostle of God. Therefore he was willing to accept every wrong for the sake of preserving Islam , and to retire to the seclusion of his house.

According to the famous Muslim philosopher , mathematician and physician, Ave Sena (*Bu--Ali Sina*), the Holy Quran and Ali were the two miracles of Muhammad, the Apostle of God. The life of Ali at every stage

was a mirror like reflection of the life of the holy prophet. The days of the battles at *Badr*, *Ohud*, *Hunain*, and *Khaibar* were not long passed and their hero still had the same courage, valour, bravery and strength with him. He could have jumped at the proposal of Abu — Sufian, but had he done so, he would not have been Ali, son of Abu — Talib, the man "*who loved God and His Apostle and was loved by God and His apostle . .*" When Abu — Sufian found that Ali was not paying attention to him, he tried to get in the good books of the government , and his eldest son Yazeed was appointed as the governor of Syria and on his death , his brother, Mua' viah was appointed to the same post.

APPOINTMENT OF OMAR

When on 13 A. H. (636 A. D.), Abu Bakr fell ill with no hope of recovery, he nominated Omar in his place.

DISPUTE

Any enlightened man and woman would ask, What happened to the principle of election resorted to in choosing the first Caliph? On what Quranic authority or Prophet's Tradition or political principle was the appointment of the successor to the first caliph based ?!. Omar' before his death' adopted a new system and appointed a committee of six persons to decide among themselves as to who should be the Caliph after him . (*The veto was not given to Ali but to Abdur -- Rahman - ibne Awf, (Omar's sister's husband) .*) He appointed the six as follow :

Ali, Zubair, Talhah, Abdur — Rahman — ibne — Awf,

Othman and Saa'd — ibne — Abi — Waqqas . The terms of reference of this council were:

1— If they unanimously select a person, he will be designated as the Caliph.

2— If there is no unanimity, then that person will be he for whom Abdur—Rahman and his party vote.

3— If any five of them agree on one man and the sixth disagrees, then the dissenter should be immediately killed.

4— If any four of them agree on one man and two disagree, then those two should be killed.

5— If there is equal division, then the casting vote would be that of *Abdullah-ibne Omar (his son)*.

Abdur- Rahman—ibne—Awf was cousin of Othman and the thehusband of the aunt of Saa'd. Zubair, was son—in—law of Abu—Bakr.

APPOINTMENT OF OTHMAN

The council opinions were equally divided in favour of Ali and Othman. Abdur—Rahman laid down an unwarranted condition of his own that the successor of Omar should abide by the holy Quran, and the traditions and methods laid down by the previous Caliphs . The offer was made to Ali , and anybody who aspired for the supreme authority of the state would have readily accepted the condition, whether to act according to the terms or not. But Ali, who detested the worldly glory, could never accept it when it included the acceptance of new authority, set up parallel to the Word of God and the Tradition of the Holy Prophet. Ali said he would rule the state by the Holy Quran as explained by the word of the prophet, and if any of the

traditions of the former Caliphs were opposed to those two authorities, they would naturally be unworthy to follow. Abdur-Rahman insisted upon his own innovated condition, and Ali rejected the offer which was diametrically opposed to the Spirit of Islam.

Othman accepted the condition and Abdur-Rahman appointed Othman as the Caliph. Abdur-Rahman knew that Ali would never accept anything which opposed Islam.

During the later days of Othman's Caliphate, the people of the entire Islamic world, viz, Egypt, Iraq, Iran, Hejaz, and Yeman, rose against him, and deputed their representatives to Madinah to enquire into some allegation against the governing authorities.

Othman however did not allow the deputationists to redress their grievances against this maladministration which resulted in the murder of Othman.

APPOINTMENT OF ALI

After the death of Othman, by a unanimous election in which representatives from whole Muslim world were present, Ali was elected as a Caliph, 34 A.H. and he issued a circular to all governors to swear allegiance to him.

They all offered allegiance to Ali, except Mu'avia, the governor of Syria, because he had long been against Ali; and in his province, he had been carrying on anti-Ali and anti-Hashemites propaganda.

THE 12 HOLY SUCCESSORS (Imams)

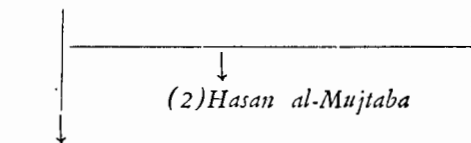
The All-Merciful Lord by His infinite mercy had fulfilled His promise to give mankind the everlasting guidance, through the holy prophet Muhammad who would

abide in his guidance for all times (*John 16; 14.*).

The divine promise, was fulfilled Muhammad for the prophet and the promise of the Lord, to raise Twelve princes in the seed of Ishmael, was fulfilled in God's raising the Twelve Holy Imams in the family of the holy prophet Muhammad, who is the divinely chosen issue of Ishmael (*Gen. 18;20*).

All these Holy Imams were of the purest character and of an undoubtedly godly conduct and though they never received any education from any other mortal in this world, all of them, like the holy prophet, were the wonderful stores and the Divinely caused fountainheads of knowledge, to enlighten the world with the true knowledge about the Lord of the Universe. The names of the Holy Twelve Imams, briefly are as follow:

(1) *Ali son of Abu-Talib + Fatemah, daughter of the prophet*



(3) *Husain Sayyedush-Shuhada*



(4) *Ali Al-Sajjad*

(5) *Muhammad Al-Bagher*

(6) *Jaa'far Al-Sadegh*

(7) *Moosa Al-Kazem*

(8) *Ali Al-Reza*

(9) *Muhammad Al-Jawad*

(10) *Ali Al-Hadi*

(11) *Hasan Al-Askari*

(12) *Muhammad Al-Mahdi*

The Last Prophet *of God*

THE BARBARIC SOCIETY

Before the advent of the holy prophet Muhammad (*peace be upon him*) almost the entire world was sunk deep into ignorance and barbarianism plunder and pillage had practically become a way living. The use of all kinds of intoxicants, gambling, and many other disgraceful evil habits had become common.

Men in many parts of the earth lived the life of beasts. women were held at mere chattels; their only purpose was to serve the wild sexual lust of the brute in man. They lived without having any position in the home or in society. The fathers had a false, fanatic pride against giving one's daughter to another man to serve him as a wife to avoid this situation, they buried the female babes and girls, alive without the least human feeling of love or pity for the innocents; indeed, they even prided themselves on having done it. Therefore, the life and the death of a woman was left to the

mere fancy of man, with no question asked.

All sorts of objects were held as deities and were worshipped as gods and as the sons and daughters of God. Idolatry had been so ingrained into the nature of the people that, besides the three hundred and sixty idols in the very sacred shrine of the Ka'ba'h—House built by Abraham and his son Ishmael exclusively for the worship of the One True God—there were also household gods of every family and every house. Furthermore every individual had his own favourite guardian deity which he held as his personal god.

At Last, on the 17th of the Lunar Month, Rabi-ul Awwal, in the year of the Elephant (*A'mul-Feel*) A. D. 570, Muhammad, (*that Divine Light destined to expel once and for all the darkness and to guide mankind with his law forever*) was born in Mecca.

THE HASHEMITES AND OMAYYADS

Abde — Manaf had four sons: Hashem, Adbush-shams, Abdul-Muttalib and Nawfel. Hashem and Abdush-shams were siamese twins separated by a lancet.

The issues of Abdush-shams become known as the Omayyads. Their inherent envy and hatred of the Hashemites became their hereditary trait.

The Hashemites were known for all kinds of virtues and goodness, while the Omayyads became notorious for the opposite qualities. As day-by day the people showed more honour reverence, regard and respect for the goodness of the Hashemites; the jealousy and enmity of the Omayyads became more aggravated against the Hashemites. Much fuel was added to the already burning fire of envy and enmity of the Omayyads when

Abdul-Muttalib (*son of Hashem*) discovered the natural spring—well of *Zam Zam* which lay hidden and unknown to any one. This uncovering of the well enhanced the regard and the reverence of the people for him in the Arabian peninsula as a whole.

THE INVASION OF MECCA

Abdul-Muttalib was about seventy or more when *Abrahah* (*the Christian victor of the king of Abyssinia at Yeman*) attempted to attack Mecca and demolish the holy *Kaa'bah*, because it prevented his own built church in San'aa from becoming prominent. Moreover he wished to make his church the center of commerce and a place of pilgrimage.

Abrahah's army consisted of elephants, which the common Arabs only had the opportunity to see once in their lives. Hence the army of Abrahah is historically '*As'habul-Feel*,' i.e., the fellows who were accompanied by elephants. Approaching Mecca, Abrahah's men captured hundreds of camels grazing in the open fields outside the city which belonged to Abdul-Muttalib (*the grandfather of Muhammad*).

Abrahah sent an ultimatum to Abdul-Muttalib, who was the Supreme Chief of Mecca, intimating his intention of destroying the holy *Kaa'bah*.

Abdul-Muttalib said that he would meet Abrahah in persons and talk to him. When Abdul-Muttalib approached the military camp he was received respectfully and Abrahah gave him an honourable seat near him and asked the purpose of his visit. Abdul-Muttalib said that he had come to complain to Abrahah about the latter's men taking away his camels and to request that

he restore his animals to him. Abrahah laughed and said, "*What ? I have come to destroy your place of worship—the House of your God and you, instead of pleading to save your Holy House, you speak of your camels!!*" Abdul—Muttalib replied, "*Look! the camels belong to me, and I, as their owner, have come for them. The Kaa'bah belongs to God and it is the concern of its owner to save it or to leave it to its fate in your hands*": Abrahah, stunned by the reply, allowed Abdul—Muttalib to have his camels.

When Abdul—Muttalib returned to the city, he advised the citizens to take refuge in the mountains around the city in order to protect themselves from the invaders. As Abrahah entered a place near the city, a huge flock of bird like a patch of a cloud appeared in the sky; each bird carried a small stone which it dropped on the invading soldiers. The stones fell exactly on the men and they were instantaneously killed and fell lifeless. (*This fact is alluded in the 105th Soorah of the holy Quran.*)

LINEAGE OF MUHAMMAD AND HIS BIRTH

Abdul—Muttalib had ten sons; Abu—Talib, Ham'zah, Abbas, Zubair, Hareth, Ghaidagh, Zerar, Mughawwem, Abu—Lahab, and Abdullah. To *Abdullah* was born Muhammad the holy prophet, and through *Abu—Talib* came Ali the first Imam the vicegrent of the holy prophet. Abdul—Muttalib's son Abdullah was 24 years old when he married *Amenah*, daughter of *Wahab* (*the chief of the clan of Bani—Zuhra*). Shortly after this marriage Abdullah

left his wife pregnant behind him and travelled to Ghazza. On his way back home Abdullah died in Madinah. So Amenah had lost the husband in whose company she had dreamed of a happy and cheerful life. Abdullah left behind him five camels, a herd of sheep and a maid named *Ommo-Aiman*, who later on became the nurse to the prophet. Amenah completed her period of pregnancy and was delivered of a child. Abdul-Muttalib was overjoyed with happiness.

He remembered his son Abdullah and his heart filled with love and affection for his dead son. He took the child in his arms and reached the Kaa'bah where he named him Muhammad. It was in the "Year of the Elephant" 570 A.D. It is said that he was born on the 12th of *Rabi-ol-Awwal*, but according to many traditions **the date was the 17th of that month.**

Muhamuad spent a few days with his mother, but following the custom of many of the Meccan families, Abdul-Muttalib sent him away from insalubrious Mecca to the hard but healthy desert life where he was suckled by *Halimah*, (*the wet-nurse from the bedouin tribe of Banoo-Saa'd*) and carried by her daughter *Shaima*. When two years came to end, Halimah took him back to his mother. But he was taken again to the desert so that he might become stronger and be saved from an epidemic which had broken out in Mecca at that time. The child therefore stayed for another three years in the desert anjoying the free atmospher where there were no bodily or spiritual compulsions.

When Muhammad was six years old, his mother A'menah died, and he was directly under the care of his grandfather until he also died two years later. He then

passed into charge of his uncle Abu—Talib the father of Ali and the new head of the clan of Hashem.

A MONK RECOGNIZES MUHAMMAD'S HOLINESS

When Muhammad was twelve years old, his uncle was compeled to go to *Syria* with a trade caravan. Hence he did not wish to be separated from his nephew he took Muhammad with him. Now in *Bostra* Syria; there was a monk named *Buhaira* (*Jerjis son of Rabee'ah*), who Possessed all the asoteric knowledge of the Christians . Monk after monk had lived in the hermit's cell where Buhaira dwelt, and each monk had bequeathed his knowledge to his successor, and his knowledge was also recorded in a book which was in the cell. The caravan of Quraish has often passed the monk's cell, but he had never paid the slightest attention to them, save this time when he invited the whole caravan, young



(Fig No. 2) *Basilica of Bosra Syria*

and old, slave and freeman to a feast, Muhammad was considered too young to be taken to the feast, but Buhaira inquired especially for him and would not be satisfied until he had brought. When Muhammad arrived the monk examined him carefully, and found on him the signs which were known to him in accordance with the secret knowledge. He also questioned Muhammad concerning many things, especially concerning his dreams and he discovered that all was correct. Then he took Abu-Talib aside, and said to him: "*Return to your country with your nephew, and guard him against his enemies, for if they see him and know what I know about him, they will seek to do him harm.,,*"

Most probably, Abu-Talib did not make much profit in this journey and never went again on a similar.

MUHAMMAD'S MARRIAGE

When Muhammad was twenty-five years of age, his uncle Abu-Talib asked him to go to Syria with the caravan of *Khadijah*. Khadijah was the widow of *Ateegh al-Makhzoomi*, then of *Ahalah-al-Tamimi*, an energetic and resolute woman, the noblest, most distinguished, and richest among the Quraish. She gladly accepted Muhammad's offer, and gave him double wages.

On his return from Syria, Khadijah finding him an honest and active young man, belonging to a respectable family of Arabia, and having accomplished his commission successfully, proposed marriage to him, and eventually he took her as his first wife. He was twenty five and she was forty years old at the time.

Their married life was happy, and she bore him two sons and four daughters. The boys *Ghasem* and

Ta'her died in infancy, his daughters *Zainab* was married to *Abel- A'as*, whose mother was a sister of *Khadijah*.

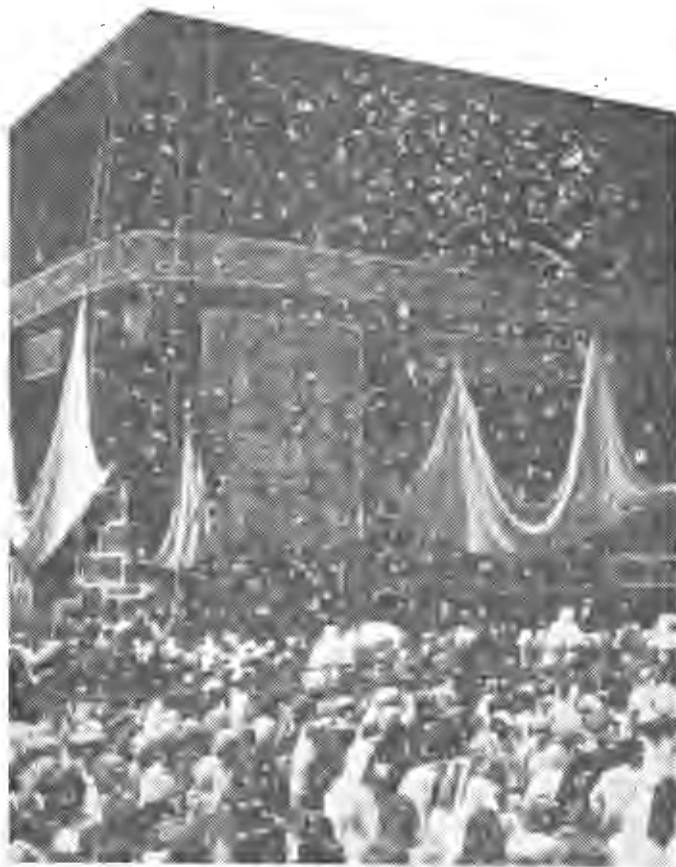
Rugheyyah and *Ommo - Kulthoom* were married to Muhammad's cousins *Utbah* and *Utaibah* who were sons of *Abu-Lahab*. They did not remain with their husbands after Islam, when *Abu-Lahab* asked his sons to leave them. They were then married to *Othman*, one after another. *Fatemah* was the youngest and was married to *Ali* after the advent of Islam. This marriage was of lasting importance, for it is in this line that the prophet's descendants are specially revered. The descendants of *Ali* and *Fatemah* are the true heirs to the Caliphate.

RENOVATION OF THE KAA'BAH

When the Holy House' *Kaa'bah* which had been damaged by floods, was pulled down to be rebuilt anew, *Mubammad* took a major part in it.

The four sides were divided such that every tribe had to undertake the work on one side. When the walls were raised to a man's height and time came for placing the sacred *Black Stone (Hajarul-Aswad)* in position on the eastern corner, the *Quraish* differed as to who should have the honour of putting the stone in its place. The disagreement increased and threatened to cause a war. At last they agreed to appoint as a mediator the one who first enters from gate of *Safa*. When they saw *Muhammad* entering the gate, all of them said:

"He is honest and trustworthy. We accept his mediation,, Muhammad spread a cloth on the ground and put the stone on it. Then he said to them ; All the chiefs of various tribes should come and hold this cloth from the



(Fig. No. 3) *The Holy House, Kaa'bah*

all sides. They held the cloth and raised it to the height where the stone was to be fixed. Muhammad then himself took the stone with his own hands and reinstate in its original place — an event of great importance in the tradition of history of Arabia.

The immediate acceptance by Quraish of Muhammad to act as mediator and his treatment of the matter in solving the problems indicate the position and prestige

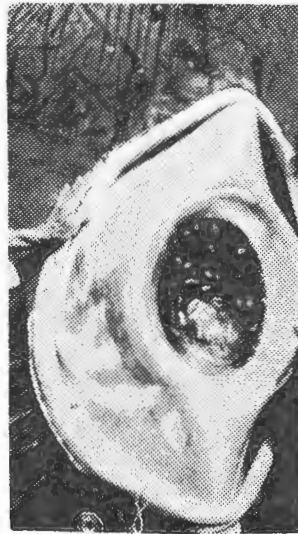
he enjoyed among the Meccans. He was 35 years old at the time.

BEGINNING OF MINISTRY

So the year approached when the time was ripe for Islam. Muhammad was now forty years old, an independent and a respected man. Among his countrymen he was known by the epithet "*al -Ameen*" (*the reliable*). This shows that he had an unusual power of inspiring confidence.

Ali the first Imam says in the *Nahjul - Balaghah*, that:

" From the time of his (Muhammad') babyhood, God had appointed the Holy Ghost to be always with him . And this Arch Angel was leading him towards exemplary qualities and high moral values , and I followed the



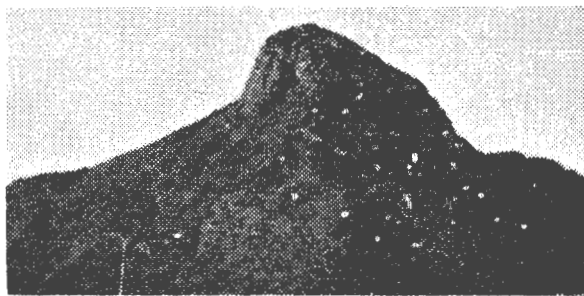
(Fig. No. 6) Hajarul-Aswad the sacred stone

holy prophet step by step as a baby camel follows its mother .Daily he used to place before me to order me to follow it.

Every years he used to stay in a grotto of the Hera Mountain for some times ..."

As the time drew near when God desired to make Muhammad His Apostle, the holy element and its approach first became noticeable in his dream. He had vision as bright as the dawn and loved solitude.

It was customary among the Arabs that their thinkers should cut themselves off from the people and spend that time seclusion for sake of worship. There was a cave on the top of *Mount Hera* which was well suited for such a seclusion. He would isolate himself some times every year. He engaged in the meditation and worship, away from noise of people and din of the town, seeking the Truth and Truth alone. In the fortieth year of his life, on the 27th of *Rajab (the 7th lunar month)* when he was busy in his meditation and prayers in the Cave of Hera. In the deep silence and the



(Fig. No. 5) The mount Hera

calm atmosphere, all of a sudden he heard a voice calling him by name; and a flood of light broke in upon him with dazzling splendour.

He composedly beheld a human form approaching. He was *Angel, Gabriel*, who came quite near and asked him to recite following verses:

«*Read thou!* (*O our Apostle Muhammad*) *In the name of thy Lord who created (Every thing in the Universe).*

He created man from a clot,

Read! and thy Lord is the Most Honourable.

(He) who taught by the pen.

(and) taught man what he knew not!

Muhammad felt his mind fully illumined with the Divine Light. He recited these first five verses of the *Sooratul-Alagh* (*the ninty sixth chapter of the holy Quran*). When he had finished the recitation, the angel announced: "O Muhammad! verily, thou art the apostle of God and I am His Angel". This was the signal to start the ministry. After saying this, the Angel disappeared. The holy prophet was now to start his mission as the Apostle of God; by preaching the Gospel of the Divine Unity; by inviting the erring humanity to the right Path of worshipping none but One and the only True God, the Creator Lord of the Universe; and by moulding the human life according to divinely prescribed code of morals. Returning home, he first informed his righteous wife *Khadijah* of his heavenly encounter and of his proclaimed ministry. *Khudijah* immediately believed in

what the holy prophet said, and stood loyally by him. (*) Along with Khadijah, *Ali son of Abu-Talib*, was the first join the holy prophet in the faith. Thus, these two were the first followers of the Last Apostle of God.

Ali the holy Imam says in *Nabajul-Ealaghab*:

"During those days, Islam was the religion of only the prophet himself and his wife Khadijah; and I was the third of the trio. Nobody else in this world accepted Islam".

Ali was followed by *Zaid son al-Harethah* and then other persons. Whenever a person embraced Islam, he went to the prophet and declared himself to be a Muslim and received instructions from him. Early Muslims concealed their faith because they knew the hostility of the Quraish toward any person against their idol-gods.

Three years after the first revelation, God ordered

(*) *The story of the holy prophet getting frightened, returning home trembling, Khadijah consoling him, his being taken like a frightened child to be consoled by Waraqa son of Nawfil, are all mere stories of some Jewish fabrications against the holy prophet. The one who was destined to be the Last Apostle or the Final Warner and his advent was prophesied in all the ancient scriptures, could never have been in the least perturbed at meeting the Angel. All such stories about the personality of the prophet are fabricated with such deramatic art that even many among the Muslims have been deluded, to themselves relate them.*

His prophet to proclaim what hath hitherto been concealed, and no longer to preach Islam in secrecy. At first, Muhammad received command from God to invite his relatives to Islam: *"And warn thou thy relatives of nearest kin,,. (Quran 214;26)*

The holy prophet called Ali to invite all his relatives to a feast. Ali acted as he was commanded, and about forty men from the seed of Abdul-Muttalib assembled there, among whom were the uncles of the holy prophet, namely; Abu-Talib, Hamzah, Abbas and Abu Lahab. After the feast the prophet wanted to speak to the assembly but Abu-Lahab took the initiative and addressed the assembly. Then the gathering dispersed giving the prophet no opportunity to speak to them.

The prophet, therefore, invited them again, but immediately as the eating was over, the holy prophet stood up and addressed the assembly saying:

"O sons of Abdul-Muttalib! In the name of God, I do not know any among the Arabs who brought to his people a better gift than the one I have for you. I have brought to you the best of this world as well as of the world to come. God has ordered me to invite you to it. Who among you will therefor help me in this work, so as to become my brother, my regent, and my successor?"

Hearing this, none but Ali who was the youngest among them, stood up and said:

"O prophet of God, I am here for you".

The prophet then said:

"Know ye all! Verily this (Ali) is my brother my regent and my Successor among you, listen to him and obey him" (36)

It is reported by all historians that the gathering taunted Abu—Talib saying; *He has ordered you to listen to your own son and obey him.*" After this invitation, the prophet called upon the Quraish as a whole to join to the ranks of Islam. Repeatedly he addressed the assemblies of Quraish saying;

"What will be your opinion if I tell you that there is an army behind this mountain waiting to attack you?

They replied unanimously; *"In our opinion you are a truthful man and we have never found you telling lies"*. Muhammad then said;

"If that is the case; I warn you of an approaching doom. I am the bearer of glad tidings from the abode of eternal bliss to those who believe in the only True God; there is no god but God".

Secretly and publicly the holy prophet called men to Islam, and those who were willing among the young and the common people accepted the call, and the number of believers increased. When the Quraish witnessed the spread of Islam, their chiefs went to Abu—Talib and said *"O Abu—Talib! your nephew finds fault with our religion, declares our idea as stupid. Either you stop*

his activity against our gods, or leave us alone with him"
Abu—Talib gave an adequate reply to the Quraish, and Muhammad continued his mission. Once again the Quraish suggested that they will collect so much money for the prophet that he will become the richest among them, or they make him their king.

For the third time they came to Abu—Talib and asked him to stop his nephew or leave him alone with them to be Killed. Abu—Talib informed the prophet about the matter. But the prophet said to him:

"O my uncle! by God if these people put the sun in my right hand and the moon in my left on the condition that I should give up this duty; I will not, until God makes it successful or I am killed"

Muhammad's reply shook the very being of Abu—Talib, then Abu—Talib said:

"O my nephew! go and say whatever you like. By God I will never let harm befall you"

Muhammad continued his mission and Islam went on spreading and becoming better known. Quraish started persecuting the Muslims. They put them through various types of torture because their faith. All this was in addition to the abusive language the Muslims had to put up with whenever they went. This period of torture and insult continued for a long time. As the number of Muslims increased, the Quraish also increased the persecution. The prophet told Muslims to scatter themselves away from Mecca; he suggested to them to migrate

to *Ethiopia*. So, a group of Muslims migrated to Ethiopia.

They were eleven men and four women; they found there good neighbours who let them practice their religious duties. The good news reached Mecca and the second group eighty men and eight women including *Jaa'far* son of Abu-Talib and his wife *Asma daughter of Omais* migrated to Ethiopia.

The Ethiopian king *Najashi* treated them well and this angered the Quraish.

They sent Amr-bin-Al-Aas and another one to Ethiopia to ask the king to send the Muslims back to Mecca, but the king refused that; and asked Muslims what they had to say. Jaa'far son of Abu-Talib said:

"We were pagans, worshipping idols, eating the deads, indulging in debauchery, not caring for relations or neighbours. The strong among us ruled over the weak. God then sent to us His prophet whom we know very well, his family his truthfulness his honesty and his virtue. He ordered us to worship God alone and not the stones and idols. We believed in him. Our tribesmen persecuted and have turned against us on this account, and we therefore left our country and take refuge in yours".

QURAISH BOYCOTT OF THE HASHEM CLAN.

The Quraish unbelievers who began to hate the prophet and Muslims more and more and show their enmity to Islam, continued to work assiduously against Muhammad, but failed to isolate Muhammad from his clan, although they managed to isolate the clan of Hashem from the other clans. It was about 616 A.D. that

they created a grand alliance of nearly all the clans of Mecca against Hashemites. A document was drawn up and signed, and a boycott of the Hashem clan instituted. None of the clans taking part was to have any business with the Hashem clans, and there was to be no inter-marriage. In short, the boycott was apparently maintained for three years, but the hostility to Islam did not at once stop men from becoming Muslims, so many of yesterday's enemies became today's Muslims.

In the year 620 A.D. within short time of one from the another, Muhammad lost through death both his faithful uncel and protector, Abu-Talib, (☆) and his faithful wife and helpmate, Khadijah.

While Khadijah was alive, the prophet took no other wife; so she remained his only wife for a period of twenty-eight years (☆☆)

When the holy prophet was speaking of Khadijah, *Aa'yeshah* said, God has given you one (*referring to herself*) who is better than she. But the prophet replied gravely, "No, none is better than Khadijah she believed in me when all others treated me as a liar".

A SHORT JOURNEY

The holy prophet has said: "*During the time of Abu-Talib, the Quraish were always at a distance,, when Abu-Talib died, they became more daring against him. He therefore made the journey to al-Ta'ef the*

(☆) See the book of "*Abu-Talib Moaa'men—Quraish*" by Abdullah al-Khunaizi.

(☆☆) See the book of "*The Infallible Lady*" by Salman Ghaffari.

nearest east town to Mecca. He preached there for several days but was only mocked and insulted. Young men hooted at him in the streets and pelted him with stones, so that he was forced to flee, bleeding from cuts and bruises.

TREATY AT AGHABAH

When he returned back to Mecca, he met a group of six men from Madinah at the pilgrimage festival at *Aghabah* the place which includes *al-Jamarah* at Mina (*about 3 miles from Mecca*).

They listened willingly to his preaching, his recitation of the holy Quran and accepted Islam. They went back to Madinah as missionaries on his behalf, along with a reader who could teach them the Quran and instruct them in Islam.

These first missionaries of Islam met with such success that at the next pilgrimage seventy-five men and one woman came from Madinah to join the prophet in Mecca. Then a formal protective agreement was renewed at Aghabah secretly, and the followers promised to defend the prophet as they would protect their own wives and children, and if necessary, to fight for his sake against his enemies.

The contract was confirmed by Muhammad shaking hands with them, and they invited the prophet to Madinah too. Meccan Muslims then began to migrate to Madinah. Perhaps, the Meccan pagans did not realize what was happening. At least, no attempt was made to

interfere with the Muslims, and they reached Madinah safely. (☆)

Then the heathens of Mecca were suddenly alerted and apprehended that the holy prophet would soon be out of their hold.

THE ASSASSINATION PLAN

An urgent meeting of the elders of the tribes was hurriedly summoned at the *Darun-Nadwah* where the Meccans used to meet whenever they needed to make any important decisions about their civic matters or to celebrate any great social event.

The elders of all the tribes were gathered together and one of them suggested to confine the holy prophet to a house until he died therein. Another wanted to provide the holy prophet with a camel and exile him. Yet another suggestion was that each of the tribes would choose one young man and that all these young men together should simultaneously thrust their swords into the holy prophet's body.

As a result, the charge of the murder would be laid equally on all tribes. Thus, they would not be able to fight all the tribes together. They would have no choice but to receive the blood-money. So this suggestion was unanimously adopted.

While the heathens were plotting to kill Muhammad, the Messenger Angel *Gabriel* appeared and informed the

(☆) *In the heat of the summer month (early in July 622 A. D.) the journey of some 255 Miles probably took about ten days.*

holy prophet of the infidels' plot and conveyed God's command that he *migrate to Madinah*.

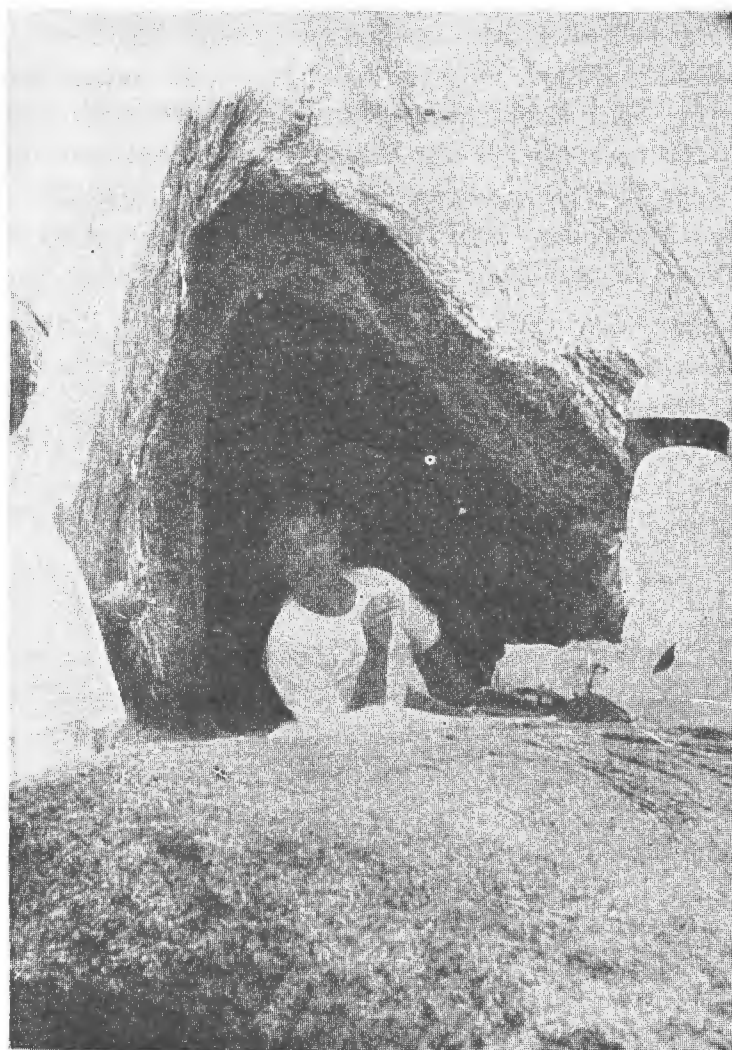
Meanwhile, the clans of Quraish further decided to surround the house of Muhammad during the night, so that he may not go away and then to kill him next morning. Thus the young men got ready and surrounded his house. It was a serious and dangerous occasion. So he had to go in such a way that none of his enemies might suspect his departure and that none of his friends might know of it.

At the same time, he had to make somebody stay in his place, in such a way that his enemies would believe that he was still in his house, and thus he might safely go away in the darkness of the night. He knew the house was surrounded. But whom could he ask to sleep in his bed covering himself with his coverlet? Such a person should not expose his identity till the dawn when the prophet was safe and out of danger, and should be unarmed so that he might not arouse the suspicion of peeping enemies. He should also be willing to bear the brunt of his enemies' anger in the morning, i.e., be ready to be killed.

To whom , but to Ali , could the holy prophet turn at this most dangerous moment. In short, Ali laid down on the bed of Muhammad and covered himself with the prophet's coverlet. (37)

AL-HEIRAH the emigration

By this time the holy prophet had opened the door and miraculously departed from Mecca by night. Abu-Bakr met him on the way and accompanied him to a cave in the mount of Thowr (*Fig. No. 6*). It is said that a spider sealed the entrance by weaving its web over it. Having

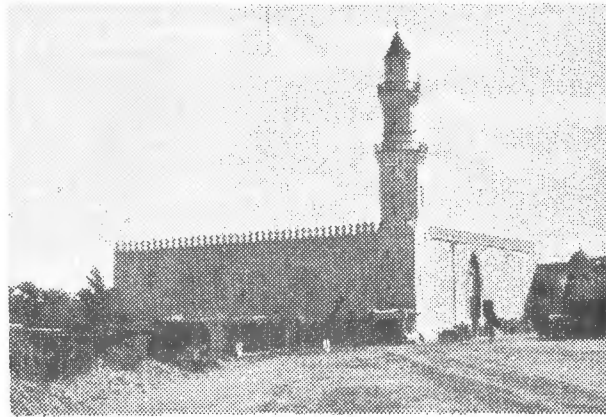


(Fig, No. 6) The cave of Thowr, (about 4 Miles from Mecca,) lately its entrance has been extended.

watched the whole night, in the early hours of the dawn, the enemies surrounded the bed which they had been so long watching and with the confidence of having their prey in their grip, removed the mantle which covered the one under it, but the one in the bed was Ali son of Abu—Talib and not the holy prophet. They asked where Muhammad was? The reply from Ali was cool and collected saying: «*You did not appoint me as a watchman or a guard on him! God knoweth where he is* » Abu—Jahl ordered a hurried search in the surrounding, including the road to Madinah and the other exits from the town' and offered a hundred camels as reward for whoever found him. But God marvelously watched over his apostle and save him from all dangers.

The holy prophet remained hidden in the cave, while the Quraish searched for him.

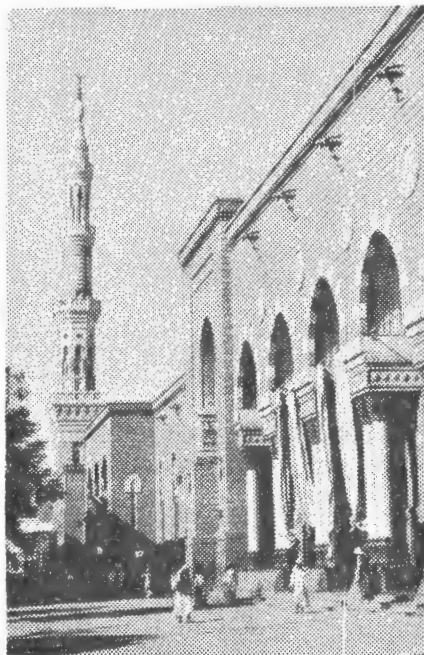
Then he and Abu—Bakr continued their journey by two camels which had been hired, and was managed to



(Fig. No. 7) *The Mosque of Quba.*

be brought near the cave. So, after a few days they arrived safely in the settlement of *Quba*, on the edge of Madinah waiting for Ali. During a few days the prophet established *the first Mosque* there. (Fig. No. 7). According to the command of the prophet, Ali had complied with all the instruction given to him by the prophet and had returned all the deposits to thier owners; and took with him Fawatem (*i. e. his mother Fatemah daughter of Asad, Fatemah daughter of the prophet, Fatemah daughter of Zubair and Fatemah daughter of Hamzah*) and some other Muslim women and left Mecca to *Quba*, where the prophet was waiting for them. They all then arrived Madinah, the people of Madinah had welcomed them.

This departure to Madinah is called Hejrah (*emigration*)



(Fig. No. 9) A view of the great Mosque at Madinah.

and the Muslim era is named after this event by Ali son of Abu--Talib (38). It took place during of september 623 A. D., on Thursday 29th of the month Safar, thirteen years after the holy prophet started preaching Islam.

In the first year of Hejrah, the holy pophet built the Great Mosque in Madinah with the co-operation of all Muslims, *Muhajereen* (i. e. the emigrants) and *Ansa'r* i. e. the helpers or the Madinite Muslims).

During this year, the prophet had created a bond



(Fig. N. 8) The general view of the great Mosque,
at Madinah.

(38) مستدرك الصحيحين ج/٣ ص/١٤ ابن جرير في تاريخه ج/٢ ص/

١١٢ كنز العمال ج/٥ ص/٢٤٤

of brotherhood between the *Muhajereen* and *Ansa'r*. He had fraternized Ali to his ownself (39). The foundation—stone of the Islamic civilisation is this mutual brotherhood of man which tells a Muslim that his faith cannot be complete unless he wish for his brother what he wishes for himself.

The holy prophet was himself the most perfect example for such a brotherhood. He refused to appear in any way as a king, an autocrat or as holding an authoritative position. If he met others on his way, he sat among them in a rear position. He joked with his companions, black or white, freeman or slave, mixed with them, talked to them, held their children and patted them and invited them to sit in his room. He would visit the sick in the farthest corners of the city, listen to troubles, and greet those whom he had met before even the children.

BATTLE OF BADR

In the second year after *Hejrah* (2 A. H.), when the infidels of Mecca (*Quraish*) saw that the strength of the holy prophet was increasing gradually, they adopted harassing—tactic, and prepared to attack the Muslims in Madinah. So the prophet decided to leave the City to defend himself and his followers on an open field.

The infidels's first attempt was the battle of *Badr* (a famous well at distance of 60 Miles from Madinah). It took place in the month of *Ramazan* of 2 A. H.

In this battle, only 313 poorly armed Muslims stood against 900 well—armed warriors of Mecca. Abu—Jahl and seventy warriors of *Quraish* were killed, and the same number were captured. The prisoners were set

(39) المصادر — رقم 13 ص 42

free on payment of ransom; among them was Abel—Aa's the husband of Zainab, daughter of the prophet. Ali was the hero of this battle, and brought the first victory to Islam by killing of 36 of famous and very important warriors of Quraish (☆). Of the Muslims, fourteen persons met their martyrdom in death.

In this year, Ali's marriage took place with the holy prophet's daughter *Fatemah*.

BATTLE OF OHOD

In the third year of *Hejrah* (3 A.H.), the second most important battle, the battle of Ohod, took place.

The Quraish and their new leader *Abu-Sufian* were smarting under the defeat of *Eadr* and had sworn to retaliate. The idolaters were burning for revenge. They made formidable preparations for another encounter and succeeded in obtaining assistance of the tribes.

Abu-Sufian's wife *Hend*, mother of *Moa'viah*, took kin interest in all arrangements and preparations. She had written poems to excite Quraish against Islam, and had organized a band of women minstrels who accompanied the army of Quraish to the battle field. Thus they had mobilized an army of about 5000 infantry and cavalry. The holy prophet could muster only about 700 Muslims to face this horde. They faced each other in the battle field of *Ohod* about two miles from *Madinah*. The prophet arranged his companions into files and stationed fifty archers at the mouth of a narrow pass in the mountain behind the Muslim army to watch on the opening between two mountains; and gave orders that

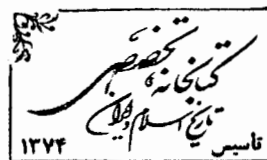
(☆) تاريخ الواقدي، شرح النهج ابن أبي الحديد، المفيد

under no conditions were they to move from their posts.

At first, the army of Islam was successful; the Quraish began to flee and Abu-Sufian himself was in danger of his life, but the moving of the archers from their appointed place, caused the tables to be turned, and the Muslims began to flee in all directions. Someone cried out: "*the prophet had been killed.*" The prophet tried in vain to stop them. He was injured by a stone which knocked out a tooth. The wounded prophet was left in the battle field with only *Ali, Hamzah, Zakwan and Abu-Dojanah* to defend him. These brave warriors fought fiercely, and during this encounter, Hamzah the uncle of Muhammad was killed; Zakwan and Abu-Dojanah lay seriously wounded and Ali was left alone in the battle field. He had received 16 wounds but fought bravely against those who were trying to kill Muhammad, and he kept shouting: *The holy prophet is alive*. Those Muslims who had fled took heart and gathered again and started fighting again. And victory was gained. The Quraish army left the field after leaving behind about twenty slain. Of the Muslims, about seventy warriors were killed and were buried there.

The most peculiar aspect of this battle was that the greed of the Muslim warriors had converted a hard earned victory into a ignominious defeat and Ali had reconverted this defeat into a glorious victory.

He thus once again saved the day, saved the face of the fleeing Muslims and the most important of all, was the life of the prophet, for without Ali, the holy prophet would have been killed.



During the life time of the holy prophet in Madinah, up to eleven after Hejrah, many battles took place, but the victories were gained by the Muslim armies, such as the battles of *Badr*, *Ohod*, *Bani - Ghinghaa Khandagh*, *Khaibar*, *Hamra-ol-Asad*, and *Hunain etc.*

The numbers of those who had been killed from both sides in all battles which took place during the life time of the prophet (*23 years*), were not more than *only one thousand persons.*

TREATY AT HUDAIBIYAH

In the year 6 A.H. the prophet along with fourteen hundred Muslims left Madinah for Mecca with the intention of making a pilgrimage. He had no desire to fight anybody and had left all the armaments at Madinah.

When the Quraish came to know about the intending pilgrimage, they refused to allow the Muslims to enter Mecca.

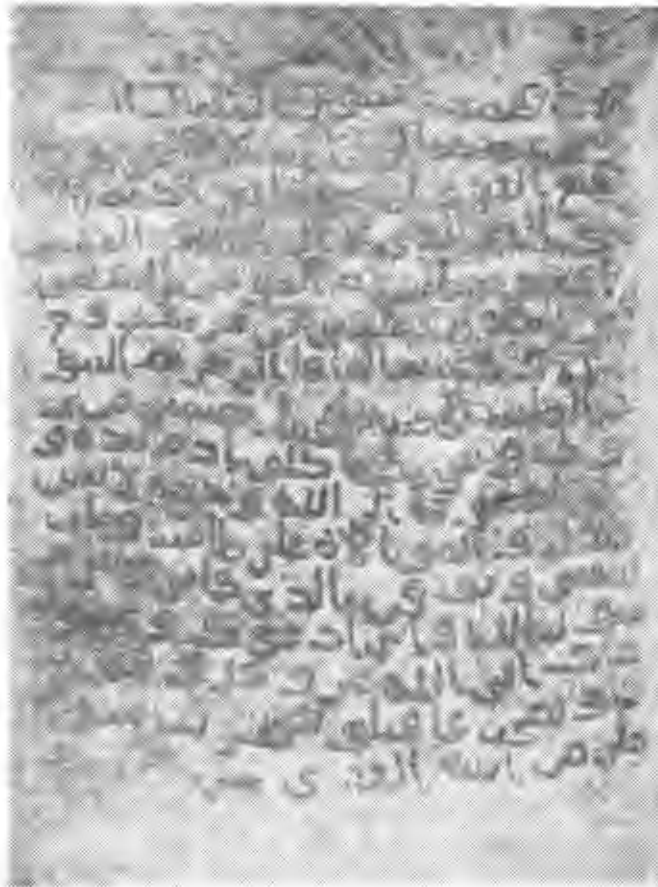
At an oasis called *Hudaibiyah*, the opponents faced each other. A chieftain from Quraish, named *Suhail son of Amr*, came out to discuss the situation with the prophet, and instead of battle, a treaty was arranged, and it was written by Ali, the first Imam. The last clause of the treaty was that the present intention of the pilgrimage should be given up, but next year the prophet and Muslims would be able to come for Umrah.

LETTERS TO RULERS

After the treaty the prophet came back to Madinah

along with the Muslims. During this period, a very large number of verses of the holy Quran revealed. The prophet decided to invite all nations to Islam, so he wrote to many kings, and chiefs of the tribes calling them to Islam; he sent letters to head of Iran, Egypt, Ethiopia and Yemen etc. (Fig. No. 10–11–12)

In the next year, the prophet along with Muslims went to Mecca to perform Umrah. It was a very peaceful



(No.10) The holy prophet's letter to the king of Ethiopia.



mission, and the Umrah was performed without any unpleasant incident taking place. They stayed at Mecca only three days.

In the year 8 A.H. the terms of the treaty of Hudaibiyah were dishonoured by the Quraish. Whithin

two years of the *Treaty* they killed twenty parsons of *Bani-Khuza'ah's* clan without rhyme or reason. A representative of the clan came to the prophet asking for his promised support. He was annoyed at this flagrant dishonouring of the treaty and said, "I may not be given help if I do not help them".

CONQUEST OF MECCA

The arrangement for the conquest of Macca was being carried on by the Muslims. Meanwhile, a man named *Ha'teb* wrote a letter to his family informing them of the Muslim's intention. It was being sent through a woman named *Safiyah*. This espionage, under orders of the prophet was detected by Ali, the woman had hid the letter in her braid.

When all the arrangement were ready the army of Islam numbering more than ten thousand, marched towards Mecca which had been declared as an open city. Muslim armies entered it and the infidels were entirely defeated, except for a few persons who insisted no attack.

The holy prophet went straight to *Kaa'bah* to clean it of the 360 idols of the man-made deities. There were idols of stone and of various metals, strongly fixed into the walls of the shrine, and some of them were placed on very high platform where his hands would not reach. *He asked Ali to mount on his shoulders and remove the idols.*

Ali obeyed the order, mounted on the shoulders of the prophet, and wrenched each one of the idols and

struck them down rendering even the metallic ones into pieces. (40)

Then the holy prophet, leaning against the doorpost of the Kaa'bah, spoke to the assembly. He declared that:

"The day of paganism was past, and that all blood-guilt debts and other obligations of a pagan period were now obsolete. Likewise, all, privileges were now cancelled. Now God is finished with pride of position. You are all descended from Adam, and the best man among you is the most pious, I have forgive you all harmful and evil activities towards me. Now you are free..."

All citizens of Mecca even Abu-Sufian, surrendered and the majority of them accepted Islam and offered allegiance to Muhammad and agreed to co-operate with other Muslims in peace and war.

After sixteen days, the holy prophet along with the Muslims of Madinah, went back to Madinah. In the same of year he sent Ali to Yeman on a missionary service. Ali carried on this work so successfully and his speeches there proved so effective that the tribe of *Bni-Hamdan* embraced Islam as one man. (41)

FAREWELL PILGRIMAGE (Hajjatul-Vedaa')

In the following years, a few journeys and some

(40) خصائص النساءى ص/ ٣١ مستدرك الصحيحين ج/ ٣ ص/ ٥ تاريخ

الخطيب ج/ ١٣ ص/ ٣٠٢/٢ الزمخشري في الكشاف في تفسير قوله تعالى: وقل جاء الحق وزهق الباطل ان الباطل كان زهوقا (الاسرى)

(41) ذخائر العقبى للمحب الطبري ص/ ١٠٩

affairs had occurred, but the most important was the Farewell pilgrimage.

Muhammad led the greatest sacred pilgrimage to Mecca. He ordered all Muslims of Madinah to be present in this pilgrimage. The huge caravan of more than ninety thousand Muslims along with the holy prophet moved to Mecca to perform the pilgrimage under the direct command of the apostle of God.

GHADDEER AL-KHUM

Returning from Mecca after this pilgrimage, at a place near *Rabugh* called *Ghadeer al-Khum* the holy prophet ordered a halt to the marching caravan and called back those who had gone ahead and waited for those were coming behind. When all the pilgrimages had gathered, the holy prophet ordered a pulpit to be prepared, and he mounted the pulpit and delivered a long sermon of his parting advice to the people. He demanded acknowledgment from one and all of the huge audience of his service towards fulfilling his mission as the apostle of God (*during 23 years*). Continuing with the sermon, he said :

“O people! shortly I shall be called (to Heaven) I will answer. . . . and I am leaving amongst you two most important things worthy of obedience—the holy Quran and my Ahlul-Bait (pure descendants). Take care how you treat them; they will not separate from each other till they reach me on the fountain of Kawthar.” Then he asked : “Am I not super-

ior to the believers more than their ownelves?»

The huge crowd in one voice shouted:

«Certainly, O apostle of God».

Then he called Ali to mount the pulpit and raised the hand of Ali and declared :

“To whoseover I am Mawla (the lord, the master), this Ali is his Mawla (the lord, the master) O God\ Be Thou a friend to him who is a friend to Ali; Be Thou an enemy to him who is an enemy to Ali; Help the one who helps Aji; Forsake the one who forsake Ali»(42)

Descending from the pulpit, the holy prophet commanded every one of the huge gathering to pay his allegiance to Ali. Among the first ones to pay the allegiance was Omar son of Khattab, saying;

“Hurrah, Hurrah, o son of Abu-Talib, thou hast now become my Mawla (master) and the Mawla of every faithful man and faithful woman » (43)

Hearing this, the holy prophet commanded to address Ali as «*Amirul-Muaa'meneen*» i.e. the lord, commander of the faithfuls.

The holy Quran refers to this event in Soorah 5, verse 67.

“O Our Apostle!(Muhammad)! Deliver what

(42) المعاصر — رقم 5 ص 5

(43) مسند الامام حنبل ج/ ٤ ص/ ٢٨١ تاريخ الخطيب ج/ ٨ ص/ ٢٩٠
ذخائر المعقبى للمحب الطبرى ص/ ٦٨ الرياض النضرة ج/ ٢ ص/ ١٧/١٧٠
الفخر الرازى فى تفسيره الكبير. فيض القدير ج/ ٦ ص/ ٢١٧

hath been sent unto thee from thy Lord; and if thou dost not; then (it will be as if) thou hast not delivered His message (at all) and surely will God protect thee from (the mischief) of men. Verily; God guideth not an infidel people.» (44)

After this sermon, where he appointed Ali as his successor and ordered Muslims to follow the footsteps of him, he went to Madinah.

There he passed the remaining days of Zelhajjah and the month of Muharram (*the first lunar month*) and fell sick in *Safar*; the 2nd month of 11 A.H.

ARMY OF OSAMAH

During these days an envoy of his was killed by the Syrians, and he had ordered an expedition against the Byzantines under *Osamah; son of Zaid*, who was only about 20 years old young, and ordered all his companions except Ali, to join this expedition. So all Muslims even Saa'd, Omar, Abu—Bakr and Abu—Obaidah etc. joined the army, and he commanded the troops to be encamped outside the city. (45)

Through he was ill, and inspite of his weakness, he came out, arranged the flag (*the insignia of the command*) with his own hands, and handed it over to Osamah. Then he felt some people were not willing to join this

(44) الفخر الرازي في تفسيره الكبير — الواحدى في اسباب النزول ص/ ١٥٠ السيوطى في ذيل تفسير قوله تعالى اليوم اكملت لكم دينكم. تاريخ بغداد ج/ ٨ ص/ ٢٩٠
(45) الملل والنحل للشهرستاني، العلامة المعتزلى، طبقات ابن سعد، تاريخ الطبرى، ابن الاثير. السيرة الدحلانية

expedition, either because of the young age of Osamah, or some thing else, and he became annoyed and said:

“Curse of God be on those who forsake the army of Osamah”’. (46)

The news of his approaching end led to the stoppage of the expedition. In the last stage of his illness the holy prophet heard that Abu-Bakr and some others came back from the camp, and Abu-Bakr was leading the prayer, so the prophet in spite of his illness came out for the last time to lead the prayers. He was so weak that he was actually carried there by Ali and Fazl son of Abbas. He himself led the prayers and sat down on the first step of the pulpit and after a very brief sermon he said:

“I am leaving with you two precious things, the holy Quran and my Ahlul-Bait.

Then he returned home and his condition was very serious and he was surrounded by his companions, even those who were ordered to join the camps outside the city. The holy prophet was very sad, for they disobeyed his order and returned to Madinah to plunder the right of Ali and to become caliph after him, so for his last attempt to keep Muslims on the straight path he said:

“Bring me writing materials so that I may write a will for you that will keep you on the straight path.”

Some of his companions wanted to offer the writing materials, while a party of Meccan Muslims discovered that he wanted to write that Ali would be his

successor. So among them Omar son of Khattab shouted that:

“The holy prophet is talking insanely; the Book of God (Quran) is sufficient for us(47)
So they differed on this point. This annoyed the prophet so much that he asked them to leave him.

THE PROPHET'S DEATH

This was the Sunday the 27th Safar. After the above incident, the prophet said to Ali: *“O Ali! you will be the first to meet me no the Fountain of Kawthar. After me when hardship reverses face you, then do not lose patience and when you find people running after worldly gains, then you busy yourself in the way of truth and God.”*

Next day, Monday, 28th Safar, the holy prophet while resting his head on Ali's chest (48) passed away to the realm of His Grace and blessing. Ali had performed the death ablutions and the death prayer (49), while the rest of Muslims were engaged in a discussion as to who should lead the prayers and where the prophet should be buried. At last, Ali said: «The prophet is our Imam whether dead or alive; go in groups

(47) أخرجه المسلم في آخر الوصايا، مسند أحمد ج/١ ص/٣٢٥ صحيح البخاري في كتاب المرضى والعلم والجهاد، شرح النهج للعلامة المعتزلي
(48) كنز العمال ج/٤ ص/٥٥ طبقات ابن سعد ج/٢ القسم/٢ ص/٥١
مجمع الزاويد للهيتمي ج/١ ص/٢٩٣ ج/٩ ص/٣٥/٣٦ الأدب المفرد للبخاري
(49) مسند الإمام أحمد ج/١ ص/٢٦٠ حلية الأولياء ج/٤ ص/٧٣ مجمع الهيتمي
ج/٩ ص/٣٦ مستدرک الصحيحين ج/٣ ص/١١١ طبقات ابن سعد ج/٢ ص/٥٠/٥١/٦١
الرياض النضره ج/٢ ص/١٨٧

and perform the dead prayer on his body without a leader.

After this, the holy prophet was buried in the grave which had been dug in his house in the room where he died near the Mosque. At the end of burial duties Ali, The first Imam said:

“O Apostle of God ! I love you more than I have loved my parents. Your death put an end to the prophethood, to revelation, and to the messengers from the Lord. While death of other prophets had not resulted in this way. Your death caused a grief that every other grief was forgotten. The grief of your separation became common sorrow and every body felt it. If you had not ordered us to be patient and not to lament and bemoan loudly, we would have kept weeping and lamenting ceaselessly, though all this weeping, lamenting and bemoaning could not have compared with the actual loss of your separation. But death is an inevitable event, nobody can turn the death back and no body can stop it from coming. Please remember us before God and please do not forget us.” (Nahjul—Balaghah).

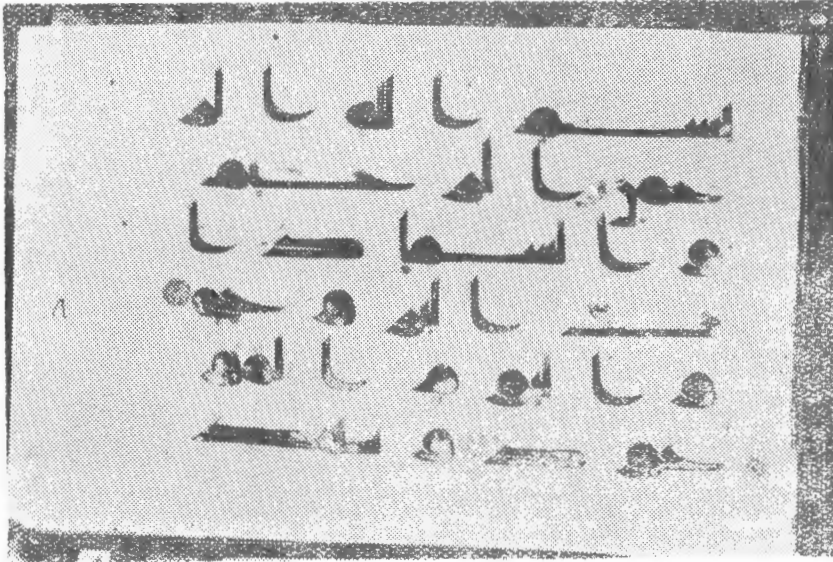
At the age of forty, the holy prophet had started the preaching of Islam. For about thirteen years afterwards he lived in Mecca, and for about eleven years in Madinah, and he passed away, at the age of sixty three in Madinah (*peace be upon him and his holy descendants*).



*(No.13) The Green Dome of the sacred shrine of the
Holy Prophet (Peace be on him and his holy descendants) at
Medina*

THE HOLY QURAN

The words and sentences which revealed from God to the holy prophet Muhammad during his prophethood (23 years), are known as the Quran. The holy Quran was existing during the life time of the prophet in the form of an arranged book as approved by the holy



(No.14) A page of the Holy Quran which was written by Ali son of Abu—Talib the first Imam. (peace be on him)

prophet himself. He said:

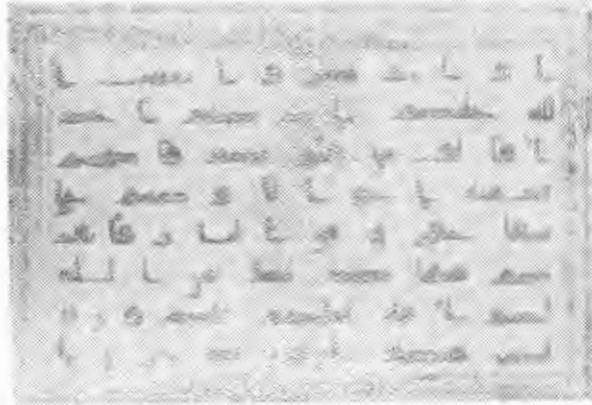
«Gabriel would place before me the Quran for review once a year, but this year (11 A.H.) he did it twice which indicates that the time of my departure is close at hand».

It is quite evident that the Divine Author and the holy prophet both have guarded the Quran so much that no adulteration of any kind whatsoever shall take place thereafter by any profane hand. The Quran received its complete arrangement and order not later than about three months before the departure of the holy prophet.

It is with reference to this revealed Book which existed in the complete form, within reach of the people that the holy prophet addressing his follower, declared:

«I leave amongst you Two Great Things, the Book of God and my Ahlul-Bait.» (50)

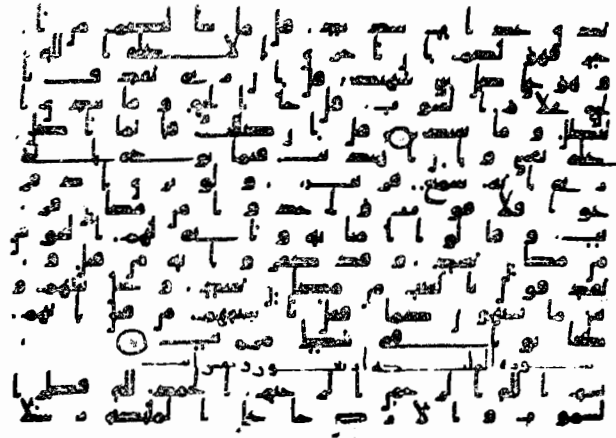
And it was with reference to the complete Book of God in the hand of the Muslims at the time of the



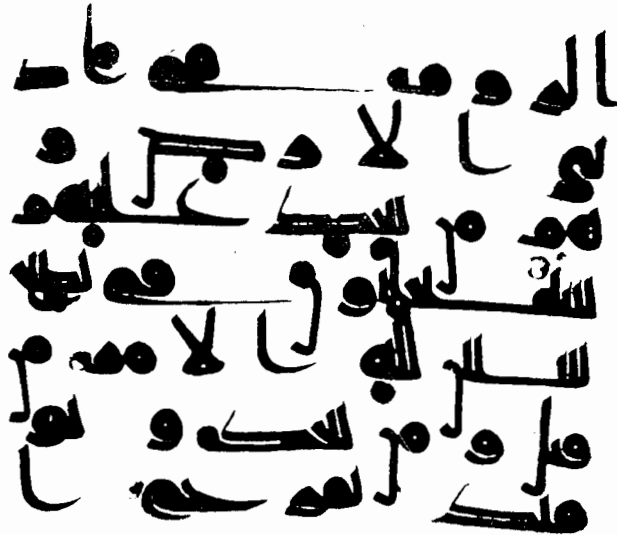
(No.15) A page of the Holy Quran, written about 15 A.H.

(50) المصادر - قم 6 ص 6

departure of Muhammad that Omar dared to reply against the demand from the holy prophet for paper and ink:



(No.16) A page of the Holy Quran, written about 20 A.H.



(No.17) A page of the Holy Quran, written the and century A.H.

«The book of God is sufficient for us» (51). This clearly and doubtlessly proves that a version of the Quran, in its complete and duly arranged form, was existing among the Muslims within the reach of the common man, as were the Ahlul-Bait who were left by Muhammad with the Quran; otherwise all these references to the book of God would be meaningless.

From the time of the Quran's revelation to Muhammad and its recitation to the people, the Muslims were attracted to the holy Quran as word of God.

Each chapter or portion of the Quran is called a *soorah*. Each verse of *soorah* is called an *A'yah*, which means a sign. A verse of revelation is a sign of God's wisdom and goodness just as much as God's beautiful handiwork in the material creation or His dealings in history are signs to us, if we would understand. Some



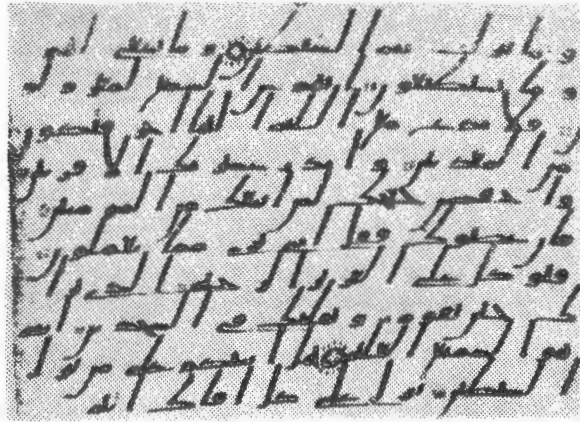
(Fig. 18) A page of the Quran, written by Ali al-Reza the 8th Imam.

(51) المصادر - رقم 47 ص 19

soorah and some *A'yah* are short and some are long, but a logical thread runs through them all. So, by Quran we mean the verses, phrases, sentences and chapters uttered by Muhammad the prophet of Islam, not as his own wording but as the word of God, revealed to him and which he proclaimed as his Everlasting Miracle which bears the testimony of his prophethood.

The holy Quran itself encouraged the people in various ways to learn, read, recite, memorise, ponder over every word of it, and mindfully listen to it when it is recited.

The student of the holy Quran realizes the amount of importance and care which the Author attached to the Quran. The Muslims rightly believe that God is the Author of it; thus they pay the utmost devotion to the holy book and carry out its orders as required of them. They learn and make their children learn it and put it into writing. The holy Quran was currently in

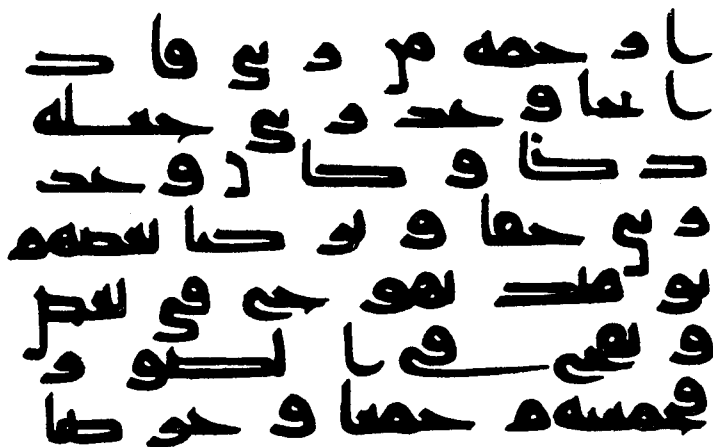


(Fig. 19) A page of the Quran, written in the 2nd Century A. H.

use among the Muslims in the whole of the Muslim world during the life time of the prophet . Men , women and even children were anxious to possess its divine knowledge . Thus, they zealously preserved it in writing and mostly by heart .

The holy prophet had entrusted some Muslim scholars with the duty of recording the Quran as it was revealed and recited by him. The foremost of them was *Ali (the first Imam)* . Besides him there were *Jaa'far* son of *Abu-Talib*, *Abdullah* son of *Mas'uood*, *Mas'ab* son of *Omais*, *Obayy* son of *kaab*, *Maaz'* son of *Jabal* , *Salim - Mawla-Huzaiif* and others .

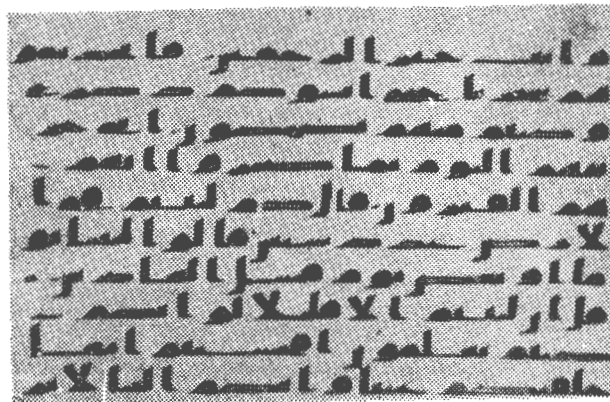
These people used to record the Quran in writing under the direct command and the personal supervision of the holy prophet . As Muhammad related his revelation , they put each part of it in its relevant place as he commanded .



(Fig. 20) *The Quran which was written by Husain the 3rd Imam*

They recited their manuscripts to him and earned his approval. They also recited many times afterwards and they taught the Quran to others. They were considered the masters and the teachers of the holy Quran from whom the Muslims directly or indirectly learnt the Quran during the life time of the prophet and thereafter. These people and thousands of prominent companions (*As'hab*) and their disciples like *Abdullah* son of *Abbas* and the others were interested in learning the Quran and its commentary, they all lived in the intermediary period between the departure of the holy prophet from this world and the official approval of the third *Caliph* to the present version of the Quran. They taught the Muslims throughout the length and the breadth of the fast-expanding Muslim Empire. And people of various races, creeds, and opinion learnt it by heart and took it down in writing for their own use.

The popularity of the Quran among the Muslims is exemplified by the battle of *Yamamah* where hundreds



(Fig. 21) the Quran which was written in the 2nd Century A. H.

of *Huffaz* (those who knew Quran by heart) were killed in a single day's fight . This took place only about six months after the departure of the holy prophet .

The authenticity and its being the genuineness of the version of the Quran now in our hands and its being the same as the Quran uttered by the prophet, is so evident and obvious in certitude that no Muslim scholar of any standard has ever doubted the genuineness of this version that it includes any letter , word ,sentence, verse or chapter which was not uttered by the prophet as the part of the Quran . In other word, whatever we have in our hands , is Quran . The dispute is about some lettering , pronunciation and some words of the holy Book which do not effect any substantial change in the meaning or the significance of the phrases or the sentences. This will be dealt with under the variety of the recitations of the same words :viz., *Malek* (ملك يوم الدين) *Maalek* (مالك يوم الدين). Having in view this genuineness of the holy Quran, in part as well as in whole, the prophet of Islam and his companions, the scholars in the subsequent generations are unanimous that the Quran is to be taken as the standard and the criterion for the verification of all the other religious records be they Islamic or non-Islamic. Any narration, attributing any utterance, action or endorsement, to the holy prophet or the holy Imams of his House , which disagrees with the holy Quran is to be considered as spurious and be rejected . This has been declared by the prophet and Imams , which means that standard and the criterion for the verification of falsehood and truth in other statement and narrations did exist within the reach of the public throughout the

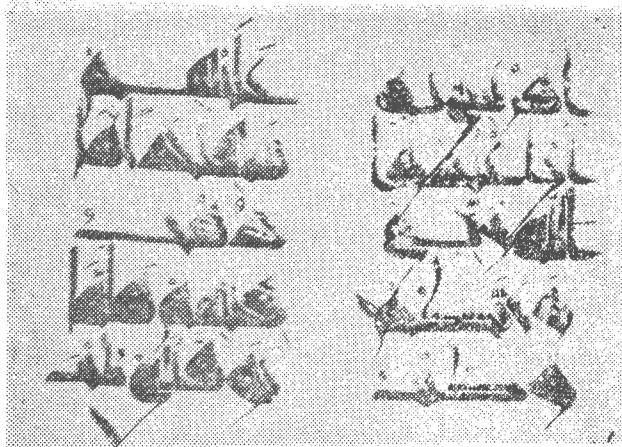
eges down to 260 A.H.

The following verses of the holy Quran declares that it was in the form of book in the prophet's life time :

“And if ye be in doubt about what we have sent down unto Our servant (Muhammad), produce ye then a Soorah (chapter) like unto it , and call ye your witnesses otherethan God ,if ye be truthful . “2;24

HUTHENTICITY DISPUTES

In this verse ,as in soorah 17 verse 88 ,an open challenge is made against everyone who claims a mastery of Arabic language , to produce ten chapters or even one chapter similar to the Quran . This heavenly challenge remains current as long as the holy Quran exists .
[Some may doubt that the Quran is the direct word of



(Fig. 22) Two pages of the Quran.

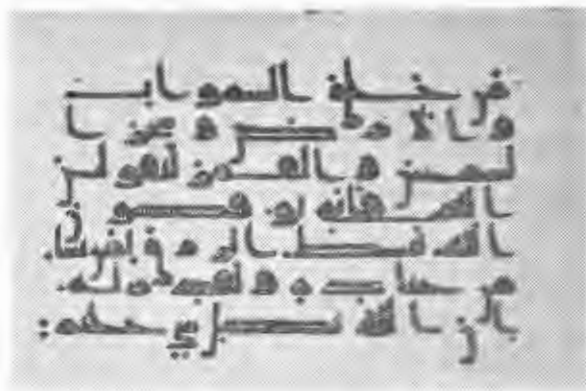
God , and postulate that it could have been fabricated by any human mind . Challenge them by asking them if any men or society could produce a book simliar to it .

This challeng proves the holy Quran is a holy Book by itself , and stands as an everliving veritable miracle of the holy prophet , who was known to the world as an unlettered man .

THE QURAN'S MERITS

Apart from the inimitable literary excellence, the holy Quran presents to the human world definite prophecies which have been fulfilled and which are to be fulfilled later. It contains facts about nature's endowments which science will need to know for its further advancement.

There is no problem of any theological value , theoretical or practical which Quran has not dealt with and it surpasses all scriptural records of pre-Islamic of post-Islamic ages, in the abundant variety of it contents

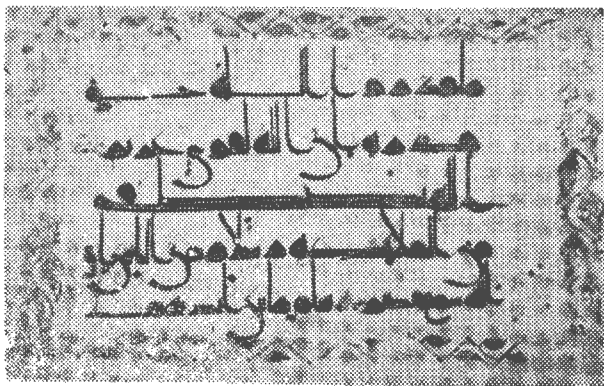


(Fig. 23) A part of the Quran, written in the 3rd Century A. H.

yet its method of approach, presentation and slution is exclusively unique to itself.It never deals with any topic in a systematic way used by ordinary authors of theology or even by any apostolic writers , on the contrary it expressively says that it has adopted a special method of its own , of changing the topics and shifting from one subject to another or reverting to the previous one and repeating deliberately and purposefully one and the same subject to facilitate understanding , learning and remembering it vide.

In the Arab world the high order of the holy Quran's literary excellence was far beyond of literary geniuneness comprehension. Some could not but helplessly confess, *"This is naugh but enchantment narrated,,. Quran (74;24)*

A similar challenge has been made in chapter 17 verse 38 and chapter 11 verse 13 , but the challenge rises to the climax in chapter 17 verse 88:



(Fig. 24) *A page of the Quran, written in the 3rd Century A. H.*

“Say (o Our apostle Muhammad !), If men and jinnee combine together to bring the like of this Quran, they would not bring the like of it, though some of them be the aiders of the others.,,

The Divine Majesty and glory of the holy Quran as the Final Word of God for mankind is in the style which can never be imitated by any man.

The allowance made to the verdict of the witness adds to the strength of the challenge to say even if any one attempts, he would not be able to enlist to his side any one to witness its claim from among the men of common sense i.e. the claim will surely be a solitary boast without any support for the human world.

THE OLD AND THE NEW TESTAMENT

There is no doubt that as a result of the passage of time, the holy book of Jews and Christians the old and the new testament respectively, have become mixed with all kinds of superstitions and have suffered various forms of deviation. A living witness to this fact is the unjust and childish qualities mentioned in these books about God and His apostles. The examples are as follow:

“God rode upon a cherub and while He was coming down, smoke went out of his nostrils and fire out of his mouth,, . 2Samuel, 22

Aaron the prophet made a calf of molten gold as god for the people,, Exodus, 32; 4

Jacob gave wine to his father Isaac (the prophet) and he drank it.

Jacob lied to his father four times. (Genesis 27; 25)

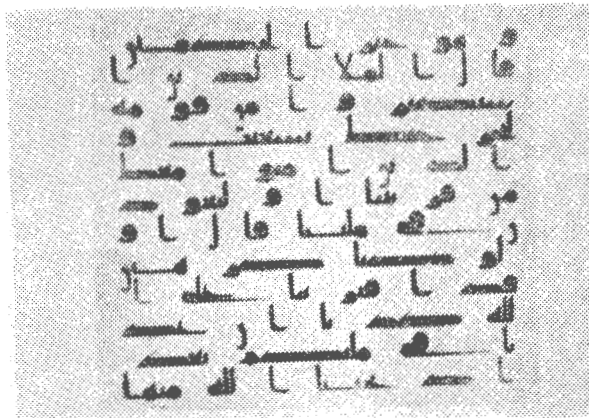
However, the old of his Testament itself forbids committing adultery, drinking wine, and telling lies
Genesis 20. 14–17, Deuteronomy 21 :18,22)

Noah was drunken, and he was uncovered with in his tent, Ham saw the nakedness of his father (Noah) and told his tow brothers without. Genesis, 10 ; 123,

Lot the prophet committed adultery with his own daughters. Genesis, 19; 30, 38

Noah got over drunk. Genesis, 9; 21

David taking possession of his neighbour's wife. 2 Samuel 11; 4

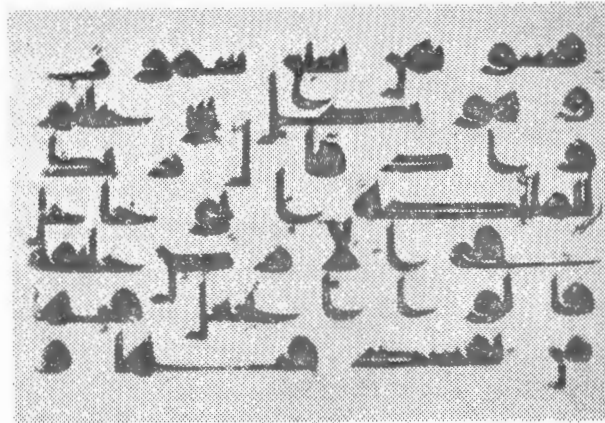


(Fig 25) A page of the Quran, written in the 3rd Century A. H.

There are other numerous lies and falsehood that we can easily find almost in the every chapters. The following statement is very clear proof that the old Testament was not written by Moses and nor by his order;

"So Moses the servant of the Lord died there in the land of Mo'ab, according to the word of the Lord. And they buried him in a valley in the land of Mo'ab, over against Beth-pe, or, but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died, his eyes were not dim, nor his natural force abated. And the children of Israel, wept for Moses in the plains of Mo'ab thirty days". Deuteronomy. 34 ;

4 - 8



(Fig. 26) A part of the Quran which was written in the 3rd Century A. H.

THE BIBLE

But falsehood and superstition are more prevalent in the New Testament. More over the Bible was not the book which Jesus wrote as a scripture revealed by God, nor was it called his own book. Jesus issued no order at any time in his life for any one to write anything in his behalf. The Bible which is in our hands to day was not written during the lifetime of Jesus, and was not even written immediately after the departure of Jesus. In the Bible we read that, Jesus repeatedly said:

« I am not sent but unto the lost sheep of the House of Israel » (Mathew 15 :22)

*« And he also commanded his disciples to go to the lost sheep of the House of Israel. »
(Mathew 10:5)*

So, Jesus was not the prophet of all nations throughout the world, he was only sent to the children or the lost sheep of Israel.



The differences between the gospels about many things even about the genealogy of Jesus and the story of his crucifixion, resurrection, and burial is another clear proof that the Bible is not the Book which was revealed to Jesus.

The Bible states that Jesus said;

« The mountains may move but not a word from Torah (The old testament) shall be removed. »

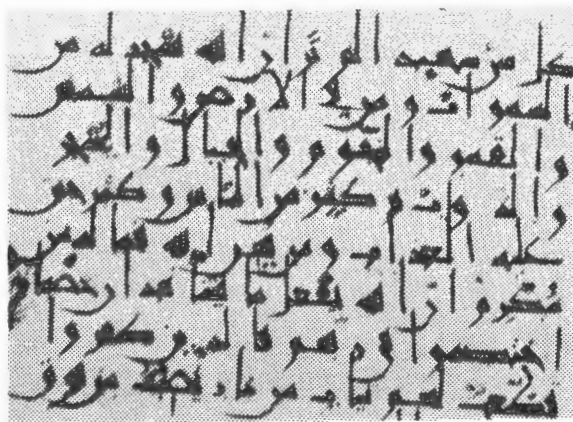
Math. 23; 5

Thus he was a Jewish preacher or the follower of Moses, and was not a prophet with a new law.

The New Testament contain nothing but the collection of some distorted scriptural writings by different persons of different ages. These are based wholly upon the memory of the people and also upon the folklore which can never be free from the dominating influences of bias, pride and prejudice in the various sects. The Jewish and the Christian camps were hostile to each other, disparaging the other, glorifying themselves and their own heroes with all sorts of fabricated legends of their own righteousness.

The miracle of turning water into wine for a marriage party is said to be the first miracle of Jesus. (John. 2; 1-11). First of all no sensible man or woman can ever imagine that an apostle of God would supply a nasty, demoralising drink as wine, nor one could imagine that miracle was a direct act of God.

The use of liquor may not have been forbidden

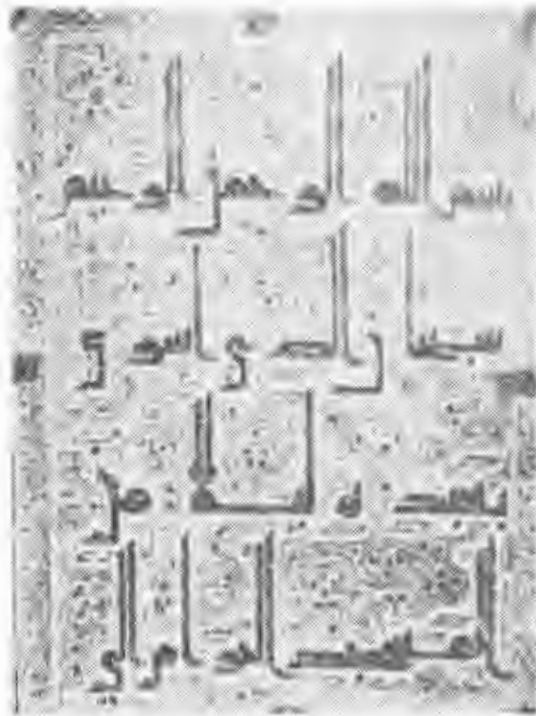


(Fig. 27) A part of Quran, written in the 5th Century A. H.

by the law prevalent then, but to provide it through a miracle is nothing short of condoning its use for all times.

The Christian missionaries, preaching temperance now will obviously contradict the expressed will of their God.

Secondly, it is unimaginable that an apostle of God like Jesus should rebuke and address his own mother saying:



(Fig. 28) the Quran written in the 566th A. H.

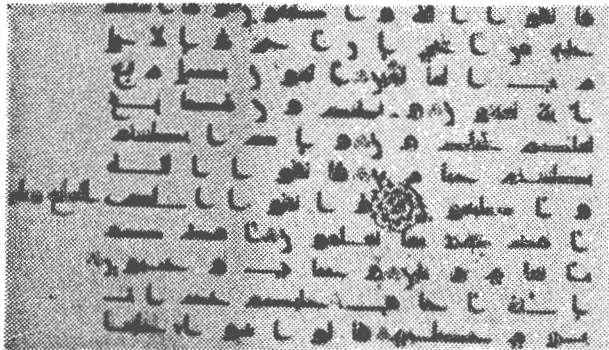
«Woman what have I to do with thee?».

It is surprising how the people of the Christian Church swallow such unbecoming legends of Jewish folklore about their God.

In view of these, and many other unbelievably damaging tales, diametrically opposed to the holy personality of the great prophet Jesus, one has to helplessly declare that the Books of the Old and the New Testament are a mixture of true and false stories.

It is the Holy Quran that presents the apostles of God such as *Noah, Abraham, Jacob, Isaac, David, Moses Aaron, Jesus* and the last apostle of God *Muhammad* (*peace be on them*) as the infallible apostles of Lord.

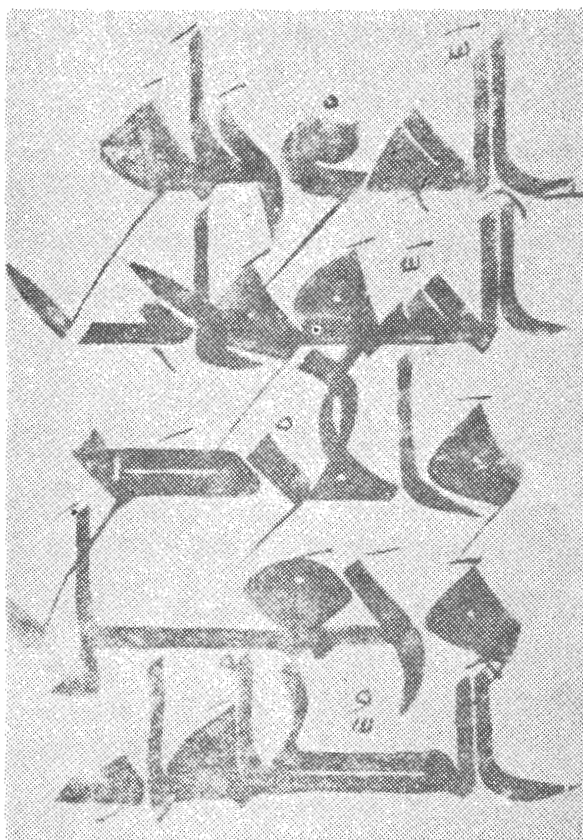
«The prophet believeth in what hath come down unto him from his Lord, and (so do) the believers. All believe in God and in His Angels and in His Books and in His apostles.



(Fig. 29) A. part of the Quran which was written in the 4th Century A. H.

*(They say) «We make no difference between
His apostles. (And they say) «We have heard
and obeyed (and we implore) Thy forgiveness
o our Lord! and unto Thee is our march.*

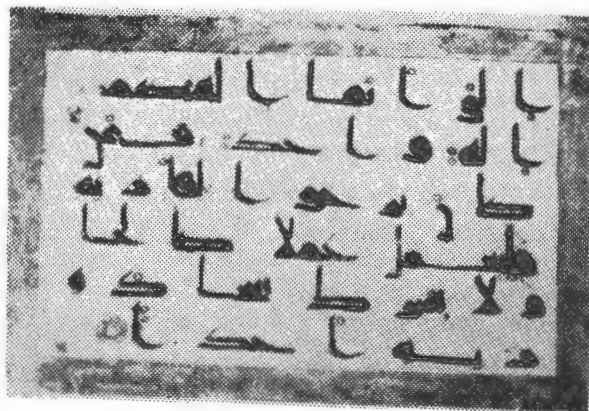
(Quran 2; 285)



*(Fig. 30) A page of the Quran, which was written in the
3th Century A. H.,*

قَوْمًا لَوْ كُنَّا بِاللَّهِ أَيْلًا أَيْلًا سَلَا جَلْمُو
 جَعَلَا لَأَلَّ لَوْ كُنَّا لَحْمًا سَبِيحًا سَمْعًا مَر
 حَنَدًا بَلَدًا لَكِ لَحْمًا مَر مَكْنُو وَ لَهْد
 أَلَدَدَم بَكْسَلَا مَلَم وَ أَلَا لَم وَ
 لَهْد وَ أَم د وَ سَحَر كَه وَ كَمَسَا
 جَبَم وَ د وَ فَوَا حَدَا ي م كَم وَ لَهْد
 كَنَم بَكْر لَحْمًا مَسَا مَسَا وَ
 وَ فَوَا حَدَا ي وَ لَكِ وَ لَهْد سِر يَا لَم
 أَرَدَكُم فَا مَر مَد كَر وَ لَهْد
 حَا لَ وَ حَوَا لَدَدَكُم بَوَا يَا بَنِي
 كَلَمَا فَاحَد سَمَا حَد حَوَا مَقَدَمَا كَفِي
 كَم حَر مَرَام لَكُم نَام لَكُم م
 مَرَام لَكُم نَام لَكُم نَام لَكُم نَام
 سَمَر مَالَم وَ بَوَا لَوَا لَدَم يَا لَسَا حَم
 مَوَا حَدَم وَ أَلَا سَا سَا دَلَم وَ أَمَا
 دَا لَم مَر مَر مَر مَر مَر مَر مَر

(Fig. 31) A part of the Holy Quran , which was written by Ali son of Husain, the 4th holy Imam.



(Fig. 32) A part of the Quran, which was written by Jaa'far son of Muhammad, the 6th holy Imam.

Traditions *AL-AHA'DEETH*

The saying of the holy prophet as commentary or as explanation of the holy Quran and the examples of his own actions have been recorded and handed down to us by the scribes; These are called *al-Sunnah* (*the method*) or *Aha'deeth* (*the traditions*) of the prophet.

The reporters of these traditions were either the faithful and true Muslims who rightly reported what they heard, or the heretics who misreported. So it was necessary to arrange these traditions and place them under different categories; Authentic, Doubtful and Rejectable, etc.

Hadeeth really means a story, or a report, and so represents an account of what happened, whereas *Sunnah* means a practice or custom. Within the community of Islam it is only natural that these words come to be applied more particularly to matters relating to the prophet and to the customs followed by him and his holy Family.

Records were collected telling what the prophet said and did, and his reaction to things said or done in his presence. When at a later date works containing of traditions were compiled, each tradition was prefaced by a chain of authorities (*reporters*) through whom it was transmitted. In this way the authors of these works provided not merely the information they had compiled about the prophet, but also its documentation.

In the Quran, Muhammad was given the actual words of God; in the Tradition the words used were uttered under divine guidance. As the community developed and circumstances arose for which no specific law could be found in the Quran, it was essential that some satisfactory principle should be followed. Matters should not be dealt with according to the discretion of rulers or majistrates; there must be some authorities on which they should base their judgments. It is therefore not surprising that the community eventually came to accept Tradition as its second basis, for when a secondary was sought, no higher one should be found than the record of the words and deeds which were traced back to the prophet.

The Tradition of the prophet is next in importance to the holy Quran; it is in fact the authentic commentary of the Quran. The Holy Quran declares that the prophet spoke nothing but the revelation from God; and declares the sacred life of the prophet as a model pattern for the Muslims :

*«Verily in the apostle of God you have
the best example for everyone who looks*

forward towards God and the Day of judgment (33;21) .

It may safely be assumed that from the very beginning Muslims were interested in what the prophet said and did, and that after his death, when Islam spread widely, new converts would be anxious to gear about him. Those who had associated with him would be listened to eagerly as they told about him, and in course of time a great amount of material became current. While this was largely conveyed by word of mouth, there is reason to believe that some men made small collections for their own use.

In course of time the following four books came to be recognised by Shias as the most authoritative of all.

(1) *Al-Ka'fee* by *Abu-jaa'far* Muhammad son of *Yaa'qoob al-Kulaini* (Died 329 A. H.) who, was an authority on Islamic literature and thus competent to assort the true and forged narratives. He carried on this research for about 30 years and it contains 16199 traditions with their *Sanad* (the chain of authorities through whom it is transmitsed).

The *al-Ka'fee* embodies only the authentic *Aha'd-eeth* and have remained intact with the *Shias* for all these centuries.

(2) *Manla-yahzorohul-faghih*, by Muhammad son of *Babwaih al-Ghummi al-Sadoogh* (Died 381 A.H.), it contains 9044 Traditions.

(3) and (4) *Tahzebul-ahka'm* and *al-Estebsar* by Muhammad son of Hasan al-Toosi (*Died 460 A.H.*). He divided the first book into 393 sections and collected in it 13590 Traditions. His second book contains 5511 Traditions and has 925 sections.

In this way the total number of Traditions found in these collections comes upto 44344. The genuineness of these four books is obvious for their compilation has been based on the *Shia* principles. Thus the Traditions, which do not satisfy the test of Reason or are opposed to the verses of the holy Quran and to the unanimous agreement of the Shias, have no value whatever.

One reason for compiling large collection of Traditions was to supply the community with information which has been considered by their authors to be worthy of being preserved. It was early recognised that a considerable amount of spurious material was being fabricated, and so efforts were made to counteract this. After the holy prophet, criticism of the traditions was well developed, and warnings were given against unreliable transmitters. Indeed the principle of the criticism was rather to discuss the men who transmitted traditions than to investigate the material itself. One result of this was the production of biographical works in which information was provided regarding the men whose names appear in *Sanad*. The first book of this nature was written by Ubaidullah son of Abi Rafe'. He was one of companions

of the prophet died during the first century.

After the above four great work many attempts were made to scrutinize the Traditions. But *Muhammad Baqer al-Majlesi*, gave a final touch to this attempt. He scrutinised all the traditions even the rejectable. His work is regarded as the Encyclopaedia of *Shia* Literature and called *Beha'rul-anwar* in 26 volumes. (●)

AL-IJTAHAD

Every adherent of the faith can not be expected to know all the minutest details about religion, not be able to draw to correct inference from the word of God (*the holy Quran*), and the Traditions of the holy prophet, therefore the divinely prescribed course to guide a Muslim on the right path, as well as to protect him from going astray by the misgivings from the ill-informed or less-informed-ones, is «*Taghleeed*» (*imitation*). Here one chooses according to his own independent discretion any one of the accredited scholars who in his considered opinion is the most learned and the most pious of the age. He is always guided by the directive of such a scholar in matters of individual doubts regarding the practice of the faith.

It be known that the imitation will be only during the life time of the scholar, so after his death, the individual must imitate another alive scholar. This method naturally resulted a new and most vast Jurisprudence of *Shia*.

(●) For detail about *shi'ite* writers refer to *al-Fehrest*, *Aa'yanush-shiah*, and *Azzari'ah*, etc.

By this course, one is not only assured the best possible guidance towards the right course, but also protected against delusion by the unqualified, misqualified or purposefully misleading self-assumed authority.

Taghleeed exists only when one is attached to one of the greatest scholars who has reached *'Ijtaha'd* (the highest level of Islamic knowledge) in matters of doubt about any articles of the practice of the faith (*Foroo'-uddin*). *Taghleeed*, or any kind of adherences in the Fundamental of faith is prohibited.

The most learned and the most pious one who is followed by others is called a *Mujtahed* (Doctor), and his attempts to discover the Islamic Law from the holy Quran and the Traditions of the holy prophet is called *'al-Ijtaha'd'*. In other word, any one who has the capacity of understanding the details of the divine laws, rules and regulations from the Quran, and the Traditions as given above, is a *Mujtahed*, or *Mofti* provided he is of outstanding learning, knowledge and piety.

Any one short of that standard of knowledge and piety, even if he a good scholar in certain branches of the Islamic literature, is termed as a layman in the field of religion.

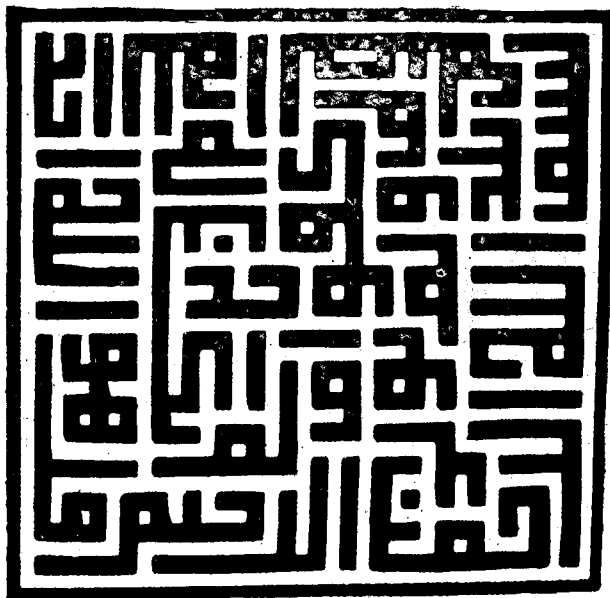
A man who has not reached the stage to make decisions regarding every detailed point in the laws of Islam, the Quran and the Tradition, is a layman. He has to follow a person who has definitely reached that standard, and whoever has reached that standard, has to follow his own decision; it is forbidden for him to follow anyone else's.

If a layman wants to find the best one among the

scholars (*Mujtaheds and Mofties*), he should refer to the works of them.

By reviewing all these works, one can easily decide for himself who is the best. This is the best method which has been followed throughout the ages since the disappearance of the twelfth Imam.

There is no room for any election or counting of votes of any class or group in order to appoint an ecclesiastical head, e.g., the Papal system of Christianity.



(Fig.33) Squared Kufic 'of 112th Soorah of the Quran.

Foroo'uddin

THE ARTICEL OF THE PRACTICE OF THE FAITH

Islam no doubt , gives the freedom of the faith , but once a man or woman embraces the truth , it never allows him or her to dance to the tunes of of his or her own personal fancy in the practice of God's prescribed religion, as a man may join or not join the army of a state;the choice is there, but once he joins it, the individual will or fancy of the recruit has no place in the service and the order is « *Follow the commander* » and not reason way.

If any one calls himself a Muslim and yet follows his own view other than the prescribed regulations, he is following his own creed and not that of the Lord and religion of Islam.

* * *

The brief notes given here on the practical side

of the faith are only the outline of the doctrines presented just to give the correct view of the practical side of Shia'ism which is nothing but the original Quranic Islam. For exact details, for the actual practice of each and every one of the articles, one must refer to Fegh'h the jurisprudence.

THE PERELIMINARIES OF PRAYERS

The most important article of the practice of the faith is Prayer.

At this time we present ourselves before God, and by this we prove that we are His sincere and obedient servants. Therefore we have to know when, where and how to offer our Prayers. Before we offer prayers we have to take into account these 5 things;

(1) *Cleanliness* of body as well as of mind ,
(2) *Place*, (3) *Dress*, (4) *Time*. and (5) *Direction of Kaa'ba h*
These are the preliminaries of prayers.

CLEANLINESS (al-Taharah)

The first, the foremost demand of Islam on every one of its adherents. man as well as woman, is *Taharah*, i. e. cleanliness. Islam wants a muslim to be clean in words, thought, action, personality, external and internal. There is no religion which so strictly prescribes the systematic cleanliness as one of doctrines of the faith. There can be no prayer without the prescribed cleanliness.

One may pour over himself hundreds of gallons of water or dip himself in it for many number of times to any extent, hut unless it is done in the divinely prescribed manner, the individual is not clean in true sense of the term as is essential to appear before the Lord while offering prayer to Him.

There are three methods of the cleanliness, called; *al-Wuzoo*, *al-Ghusl* and *al-Tayammum*.

(a) *WUZOO OR ABLUTION*

It should be in the following order: *First* , Wash your face from the forehead down to the chin; pouring water from above the point where hair of the head normally begins to grow. See both the cheeks are equally washed.

It can be repeated twice and not thrice with intention of Wuzoo.

Second, Wash the right arm pouring the water from



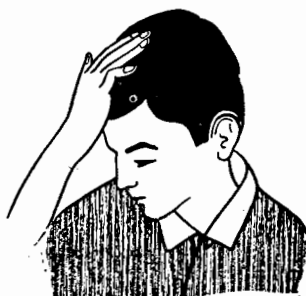
Fig.34

above the elbow down to the finger tips. If the devotee is wearing a ring, etc., he must either take off or remove it so as to enable the water to run over the entire surface of the skin.

Third, Wash the left arm the same as the right arm.

Fourth, Pass once the tip of one or three wet fingers of your right hand from the crown of your head down to hairline on the forehead.

Fig.35



Fifth and sixth, Wipe once the wet fingers of the right hand and of the left hand on top of the right and

Fig.36



the left foot respectively. The direction should be from the toes to the ankle.

These wips must be done with the same wetness of the hands, not use a new water.

Note, The water and the place used for the cleanliness must be one's own or with the permission of the owner.

All the above acts should be consecutive and the order of sequence strictly followed.

(b) *AL-GHUSL (the bath)*

Ghusl or the detail wash, can be performed in two forms;

1— *Dipping* the whole body in the water so as to let the water reach all parts of the body; in other word, while dipping the body, it must be remembered that the whole body should be totally submerged.

2— *Washing the body regularly* in three acts; *First* head and the neck, then pour water over the right shoulder so that the water reaches all parts of the right side of body, from shoulder to toes. Then repeat the same to the other side.

Note, While doing *Ghusl* or *Wuzoo*, if there be rings on the fingers, they may either be removed or be washed by rolling them so that the water reaches the the surface covered by them. The intention of *Wuzoo* or *Ghusl* means that; “*I perform Wuzoo or Ghusl (naming the particular kind of Ghusl) in order to cleanse myself*”

from impurity and to make myself eligible for the paryer etc., seeking the nearness to God."

There are many Ghusls but only seven are compulsory;

1— *al-Janabah*, Washing after cohabitation, even without discharge of sperm, and after sperms have been discharged either while sleeping or awake, either automaticaly or by cohabitation.

After this Ghusl, there is no need of Wuzoo for prayers.

2— *al-Mayyet*, bathing the dead befor burial.

3— *Massul-mayyet*, bathing he who touches a dead body befor it is given duly Ghusls.

4— *al-Haiz*, (*menstrutiou*), bathing after the normal monthly period of menstrution minimum 3 days, maximum 10 days. During Haiz, women are not permitted to observe the prayers.

5— *al-Istahazah*, bathing fter the discharge of blood in a woman for more than ten days.

6— *al-Nefas*, after the discharge of blood in woman who has delivered a child.

7— *al-Nazr*, bathing that will be compulsory by vow to God.

There also many Ghusls that are not compulsory, such as Friday, Festivals, etc.

(c) *AL-TAYYAMMUM*

The third method of the cleanliness, or the substitute for Wuzoo and Ghusl, is Tyamnum

When a worshipper is sick and cannot use water or when water is not available he is allowed a simpler way for purifying called Tayammum. It consists seven acts;

1, 2— *Strike* both palms of hands on a clean dry



Fig.37

earth, and then pass them over the forehead up to nose, 3, 4— *Pass* the left palm over the back of the right hand (*palm*), and vice-versa. 5— Then strike as before, 6— and Rub the back of the right palm with left palm, 7— and vice-versa.

Note; Prayers can be performed with Ghusl, Wuzoo or Tayammum unless anything like passing of gas, urine, sperms or any other natural body function, which violates the cleanliness, it should be repeated.

Any deviation from the prescribed course makes the cleaning null and void, and must be rejected.

PLACE OF WORSHIPPER

The second preliminary of prayer is that the place should be a levelled, clean and not an usurped one. It should be fixed and not moving, except in a plane, train or on a steamer, i. e. while on long journeys.

DRESS OF WORSHIPPER

The garment should not be impure, transparent, or made of parts of non — eatable animals (*according to the Islamic law*), such as furs, leather, bones, horns and teeth, etc.

For males, the covering from abdomen to knee is compulsory but the cover of the whole body is preferred. For female, the covering of whole body from head to foot is compulsory, save face (*i. e. from forehead to chin and from ear to ear*), and hands (*i. e. from wrist to the fingers*).

Note; For the male it is forbidden to put on pure silk, or rings and buttons made of gold or even golden. (*refer to Fegh'h*).

THE TIME OF PRAYERS

The daily prayers are five times a day.

1— From dawn until a little before sunrise, for the dawn-prayer.

2— From the time the sun passes the meridian up to a little before the sunset, for the noon-prayer.

3— After offering the noon-prayer up to sunset for the after-noon prayer.

4— from the sunset upto a little before mid-night, for the evening-prayer.

5— After offering the evening-prayer to mid-night, for the night-prayer.

Note; if under any unavoidable circumstances any prayers could not be offered during its time, such prayers

should be offered as soon as the cause for the delay or default is removed, and these prayers called '*al-Ghaza*' or defaulted.

There are some others compulsory prayers with special form which are detailed in Fegh'h, such as; Sings prayer, Funeral—prayer. Pilgrim—prayer at Mecca, Parents-prayers which were defaulted in their life time, Oath Pledge and Friday prayer.



(Fig. 38) *Prayer at Ghuds (Jordon)*

The Five Daily Prayers

Islam is unique in prescribing the offering of the various prayers on various occasions. The foremost and the unavoidable duty of a true Muslim is to offer regularly and punctually the prescribed prayers, more particularly, the daily prayers. The holy prophet said:

«If God accepts one's prayer, other good deeds of his will also be acceptable to Him. But if one's prayer is rejected by God, his other good actions will be surely rejected.»

Jaa'far al-Sadegh, the sixth holy Imam said;

«Any one of our Shias who does not recognise the importance of the prayers has denied our rights. «One who disdained the daily prayers and has no regard for it, he does not belong to us (Ahlul-Bait) he, is not our Shia (devotees).»

Every prayer is divided into units called ‘al-Rak’ah’ Each Rak’ah consist of (a) *Ghiam*, standing upright while reciting the text of the prayer. (b) *Rukoo’a*, bowing with recitation. (c) *Sujood*, falling into prostration twice with its recitation. (d) *Ghu’uood*, sitting with its recitaion.

The Dawn prayer, consists of two *Rak’ats*. (*its optional is 2 Ra. before it*) *The Noon prayer*, consists of four Ra. (*its optional is 8 Ra. before it*) *The After-noon prayer*, consists of four Ra. (*its optional is 8 Ra. before it*). *The Evening prayer* consists of three Ra. (*its optional 4 Ra. after it*). *The Night prayer*, consists of four Ra. (*its optional 2 sitting Ra. after it*). But while in journey the 4Ra. prayes will be reduced to 2Ra. like Dawn prayer. The optional prayers of any kind must be performed in 2Ra. separately, save the last Ra. of *Mid-night* prayer which called al-Vetr (*singel*). It is only one Ra. The time of Mid-night prayer is between the mid - night and dawn. It consists of 11 Ra.

*«And (in a part) of the night forsake
sleep for prayer, in addition to (what is incu-
mbent on) thee, May be that exalteth thee thy
Lord unto a position praised» . 17 ; 79 Quran.*

Note ; compulsory, means ; the religious directives performace of which is rewarded and wilful neglect of which is a great sin.

Optional, means ; such recommendations, perform-ance of which is rewardable and their omission is not punishable.

THE CALL FOR PRAYER

Islam being a natural religion does not want any of its adherents in the practice of the faith to depend upon any artificial implements like the bell or the bugles or the trumpets for the announcement of the start of the congregational prayer

It does not require any chairs, tables or altars in the Mosque. Such implements might be available to some people and might not be available to others, and the non-availability of the implement might become a valid excuse for not discharging any of the spritual duties imposed upon the individual or the people as a whole.

The call for prayer in Islam is natural. It is sufficient if any one of the believers calls for the prayer in his own voice.

Naturally calling other believers perform to a duty to God like a prayer, has a reward from God.

THE AZA'N'S VERSES

The call for prayer called *Aza'n* , it will be said before the daily prayers. Every verses of the Aza'n is pregnant with meaning which draw the attention of those who hear it, to the ideal of his faith : It consists 18 verses :

Allaho-Akbar

الله اكبر

i. e. , God is the Greatest ; it will be repeated four times.

Ash'hado an la'ilah illallah,

اشهدان لااله الاالله

i. e., I bear witness that there is no god but God; it will be repeated tow times.

Ash'hado anna Muhammadar rasoolullah,

اشهدان محمدا رسول الله

i. e. I witness that Muhammad is the apostle of God ; to be repeated two times. (●)

Hayya alas-salah,

حي على الصلاة

i. e. Hasten to the prayer ; to be repeated two times .

Hayya alal-fala'h,

حي على الفلاح

i. e. Hasten to the success ; to be repeated two times .



(Fig 39) Regular Kufic of 'Shaha'datayn' (There is no god but God. Muhammad is the apostle of God.)

(●) It is commendable to say twice *Ash'hado anna Aliyan valiyullah,*

اشهدان عليا ولي الله

i. e. I bear witness that Ali (son of Abu—Talib) is the Vicegerent of God. This clause is not an integral part of Aza'n and Igha'mah, but it is optional, such as saying of "Peace be on the prophet Muhammad and his descendants."

Hayya ala-khairs amal

حتى على خير العمل

i. e. Hasten to the best deed ; to be repeated two times. (●)

Allaho-Akbar

الله اكبر

i. e. God is the Greatest God ; to be repeated two times .

La'ilaha illallah,

لا اله الا الله

i. e. There is on god but ; to be repeated two times .

When Aza'n is said, the individual intending to pray, stands erect, and recites the "Ighamah" or the declaration of the prayer.

The verses of the Ighamah are the same as in the ,Azan, excepting that two numbers of the first and one number of the last verues heve to be omitted. After *Hayya ala Khairs amal*; the clause of *Ghad ghamates salah*

قد قامت الصلوة

i. e. Indeed the prayer has been established ; has to be inserted, and to be repeated two times. The call for other prayers is only to say *Assalah* thrice.

(●) *This verse was a part of Aza'n in the lifetime of the prophet, but the second caliph Omar, omitted it by his own view (Refer to Sharhuttajreed of al—Ghooshchi, died 879 A. H.), while the verse of Assalato Khairon menan nowm' was not a part of Azan, but the caliph Omar inserted it by his own view.*

(الامام مالك في موطئه — سنن ابوداود والسيستاني، صحيح الترمذی)

THE FORMATION OF PRAYERS

After the *Ighamah*, the prayer will be started

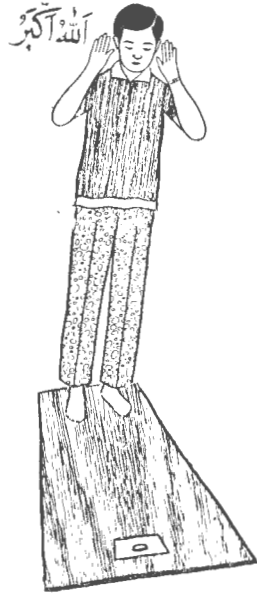
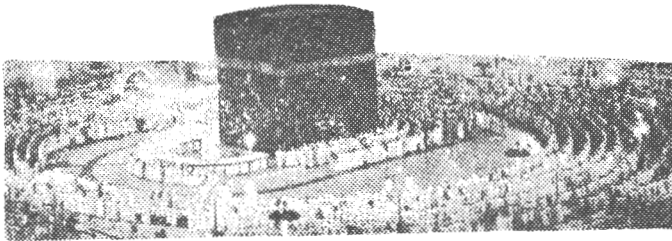


fig.40

dy saying first *Allaho-akbar* (called *Takbeeratul—ibra'm*).

While saying this the body of the individul must be motionless, faced towards the *Gheblah* (the holy *Kaa'bah* at *Mecca*), and should stand erect, determine in



(Fig 41) prayer round of *Kaa'bah*

his heart the intention as to which prayer and how many Rak'ats, compulsory or optional he intends to perform. While standing motionless, the first chapter of the Quran should be recited :

Besmellaher rahmanr rahim, بسم الله الرحمن الرحيم

i. e. In the of God the Beneficent the Merciful.

Alhamdo lellahe rebbel a'lamin, الحمد لله رب العالمين

i. e. Praise is God's the Lord Cherisher of the world .

Arrahmaner rahim, الرحمن الرحيم

i. e. The Beneficent the Merciful

Ma'leke youmeddin, مالك يوم الدين

i. e. the Master of the day of Judgment.

Iyyaka naa'bodo wa iyyaka nastaein, اياك نعبد و اياك نستعين

i. e. Thee alone do we worship, and of Thee only do we seek help.

Ehdenas-seratal mustaghim, اهدنا الصراط المستقيم

i. e., Guid us on the Right Path.

Seratal lazina anamta alaihem, صراط الذين انعمت عليهم

i.e., The path of those upon whom Thou hast bestowed They bounties.

Ghair-el-maghzoobe alalhem, غير المغضوب عليهم

i. e., Not the path of those whom fell Thy wrath,

wa lazza'lleen, ولا الضالين

i. e., Nor of those gone astray.

After reciting this chapter, the individual must recite one any other complete chapter from the Quran. Generally short Soorah, such as the 112th Soorah is recited :

Besmellaher rahmaner rahim, بسم الله الرحمن الرحيم

i.e., In the name of God the Beneficent the Merciful,

*Ghul hovallaho ahad, allahossamad, Iam
yaled wa lam yolad, wa lam yakun lahoo
kofovan ahad.*

قل هو الله احد ، الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد.

i. e. Say He God is one alone, God is perfect
(nothing He needs to be added to Him nor to be taken of Him)

He did not beget, nor He was begotten, nor can there be any one like unto Him. After reciting the second Soorah, raise both hands upto the ears and say *Allaho-akber*, i. e. God is the Greatest. And get into *Rokoo'a* (bowing) and recite once or more :

Subhana rabbeial azeeme wa behamdeh,

سبحان ربى العظيم و بحمده



fig.42

i. e. Holy is my Lord the Greatest, and I am praising Him.

Then stand erect saying (*optional*) :

Sameallaho leman hamedah, Allaho-akber,

سمع الله لمن حمده الله اكبر



fig. 43

i. e. Heareth God, whosoever declareth His Glory, God is the Greatest.

Then fall down in prostration placing the forehead on the clean earth, and recite once or more :

subhana rabbial aala wa behamdeh, سبحان ربى الاعلى وبحمده

i. e., Hally is my Lord the Highest, I am praising Him.

Then stand erect for the second *Rak'ah*. As in the first *Rak'ah*, recite the first chapter and any other chapter of the Quran. Then raise both hands saying (*optional*) *Allaho akbar*, holdthem before your face with both palms fully opened and recite «*Ghonoot*» (*or devout*), asking the bless and forgive from God. This *Ghonoot* is optional.

Then say *Allaho—akbar* (*optional*) and get into *Rokoo'a* and *Sajdah*, as you did in the first *Rak'ah*.

After the second *Sajdah*, sit erect and recite the following «*Tashahhud*» i. e. witness :

"*Ashhado an lailaha illallaho wahdahoo la lah,wa ash'hado anna mshammadan abdohoo*

*wa rasooloh, Allahomma salle ala muhammad
wa ale muhammad"*

اشهدان لا اله الا الله وحده لا شريك له و اشهدان محمداً
عبده و رسوله اللهم صل على محمد و آل محمد

i. e. I bear witness that there is no god but God, He is One, There is no partner to Him. And I bear witness that Muhammad is His servant and His messenger ; O Lord may Thy peace be on Muhammad and his (*chosen*) descendants.

The above «*Tashahhod*» must be read while sitting after the two Sajdah at the end of every second Rakah, of all prayers. When the last Rak'ah of a prayer is completed in continuation of Tashahhod one should recit the following «*al-Tasleem*» or the salutation which concludes a prayer :

*Assalamo alaik ayyohan nabeyyo wa rahmatullahe
wa barakatoh,*

السلام عليك ايها النبي و رحمة الله و بركاته

i. e. Peace be on thee O apostle! and God,s mercy and blessings. (this verse is optional)

*Assalamo alaina wa ala ebadellahe
ssaleheen,*

السلام علينا و على عباد الله الصالحين

i. e. Peace be on us and all righteous servants of God.

Assalmo alaikom wa rahmatullahe wa barakatoh.

السلام عليكم و رحمة الله و بركاته

i. e. Peace be on you all and God's mercy and blessing.

It is optional to say thrice raisinsleth hanbsupto the

ears ; Allahoakbar.

In the 3Rakah and 4Rakah, prayer, after completing the second Rak'ah, recite only the Tashahhod without Tasleem, Then stand erect as it was done after the concluding the first Rak'ah, and recite either only the first chapter of the Quran or the following Tasbeeha't. This should be recited thrice :

*Subhanallahe walhamdo lellahe wala ilaha
illallahowl'aho akabar,*

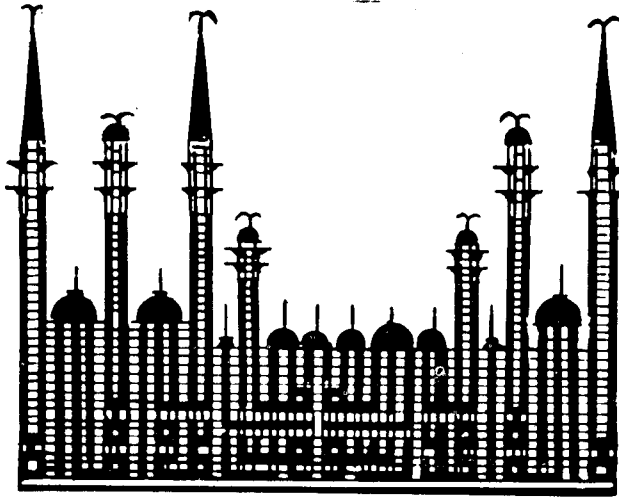
سبحان الله والحمد لله ولا اله الا الله والله اكبر

i. e. Golory is God, and praise is only God's, and there is no god but God, and God is the Greatest. Then raise both hands upto ears saying (*optional*), *Allaho-akbar* and fall down for Rokoo'a, Sajdah, Tashahhod and Tasleem, to conclud the 3Rakah prayer. But in 4Rakah prayer one should add another Rakah as the same of the third Rakah, and conclud it by Tashahhud and Tasleem.

INVALIDATORS OF PRAYERS

The invalidators of a prayser are the same ones of Wozoo and should be added: to talk, to turn, to eat, to drink, to laugh, to cry, to omit or to add something which was not prescribed by the prophet, such as saying '*A'mmeen*' after the recitation of the first chapter, of the Quran, and folding hands etc. (*refer to Feghb.*) There are

a few other prayers with special form such as the prayer of *Friday, Signe, Dezd, and Eid* which are detailed in Fegh'h (●).



(Fig. 44) The "*Shaha'datin*, (*There is no god, but God. Muhammad is God's apostle.*)

(●) Refer also to '*The Prayer*', the third number of the *Shia'ism*, by S. Ghaffari.

al-Seiam *or the* Fasting

In Islam, fasting is one of the cardinal doctrines of the practice of the faith, taking its rank next only to the prescribed five daily prayers. To fast is to train ourselves to suppress our natural appetites and shun evil. It does not mean abstaining only from food but from every kind of evil.

Abstention from food is only the step towards the realization that if one has to abstain from that which is lawful, how much more he must abstain from what has been forbidden by God. The main object of the Islamic fast is to purify the conduct and character and get the soul charged with divine attributes of God in the practical life for one complete month.

A Muslim has to compulsorily fast during the whole of the month of *Ramazan*, the 9th month of the Muslim Lunar Calendar year.

As about the other practice of the faith, Islam prescribed all the details about the fast, as to when to fast, how to fast when not to fast, when to make up

the defaulted fasts and how if one cannot fast at all owing to reasons of health, to compensate for it.

To fast, one should abstain from eating, drinking, cohabitation, masturbation, lying to God and His apostles and Imams, dipping the head into water, vomiting, injecting, to let the dust, or strong smoke into throat, and to enter upon the dawn in the state Haiz , Nefaz, or Janabah, viz without performance of the compulsory Ghusl for them. (*refer to Fegh'b*)

The fast begins from the dawn to a little after the sunest. The following verse of Quran gives the basics or the fundamentals of the fast:

“For a fixed number of days, but whoso among you is sick or on a journey then (*he shall fast*) that number of days, and those who are hardly able to do it, may effect a redemption by feeding a poor man and (*even so*) whoso of his own accord performeth a good deed, it is better for him; and that ye fast is better for you if ye know” 2; 184.

The following verse gives out the name of the month in which one should fast the sancity of the month and the concession allowed for those in journey and the sick, and the making up of the number of the defaulted fasts and how man should be grateful to the Lord for the right guidance received from Him:

“The month of Ramazan’ that in which was sent down the Quran a Guidance for mankind and Clear Evidence of Guidance and Discrimination (*for the rights and the wrong*); so whosoever of you witnesseth the month, he shall fast therein, and whosoever is ill or on

a journey (*he shall fast*) the same number of other days, God desireth ease for you and He desireth not for you hardship that ye shall complete the (*prescribed*) number (*of days*) and that ye may glorify God for His guiding you and that ye may be thankful (*to Him*).” 2,185.

“It is lawful for you on the nights of the fast to go in unto your wives; they are an apparel for you and ye are apparel for them; God knoweth that ye yourselves held it fraudulent so He hath turned (*in mercy*) towards you and forgiven you. Wherefore go in unto them and seek what God hath prescribed for you, and eat and drink unto the white streak (*of dawn*) becometh manifest unto you from the black streak (*of night*) thereafter complete the fast until night and associate not with them while ye are confined in the Mosques. These are the bounds prescribed by God therefore draw not (*yourselves*) near them; Thus doth God make clear His signs unto mankind, so that they may guard themselves (*against evil*)”

2; 187.

al-Zakat or the Poor-Rate

The third doctrine of the Faith is '**Zaka't**'. The rank of the ordinance about the payment of Zaka't among the doctrines of Islam is immediately after the prescribed prayer.

There are a few essential factors to pay the Zaka't such as *kind* (i.e. the commodity on which Zaka't is obligatory) *quantity* (the leviable standard and the rate of tax), and *time*.

According to *Shia'ism* only four goods are to be taxed for Zaka't. They are:

- 1— *Grains*, i. e. wheat, barley, dates, and raisins.
- 2— *Cattle* i. e. camel, cow, and sheep.
- 3— 4— *Gold* and *Silver*.

For the details about the rate of payment in the various possession of wealth refer to Fegh'h, but a few Quranic verses relating to Zaka't and a tradition from Ali the first holy Imam, are given hereby;—

“... And those who board up gold and silver (*wealth in general*) and spent it not in God's way, announce thou (*O Muhammad*) unto them a painful chastisement,. On the day (*of judgement*) when it shall be heated in the fire of Hell, then shall be branded with it their forehead and their sides and their backs (*saying unto them*) “This is what ye hoarded up for yourselves, taste ye then what ye did hoard up”. 2; 34, 35.

To know what form of government it was that Ali, the first holy Imam, wanted to introduce, one should study carefully the following tradition of Ali (peace be on him).

It was not to be a government whose officers had upper hand and were fattened on public money. It was to be a government where the governed and the tax payers were at premium. The state was to function for their convenience. Ali had ordered the collectors of Zaka't in the following letter:

“Go (*to collect Zaka't*), do not give up fearing God who has no partner. Do not let a Muslim grieve and lament (*over their lot of having you as their ruler*), and do not approach him in a way as to make your approach hateful

"to him. Do not tax them more than what is actually due by them to God. When you reach a group of people (tribe or village) to assess and tax them, then stay only at their watering place (a well, spring or water hole the most convenient place for stay in desert regions) and do not stay in their houses. Then go to them maintaining your dignity and prestige, and when you reach among them, wish them peace and blessing of God and show due respect to them. Tell them that the favourite of God and, His Caliph has sent me to you, to collect from your wealth the dues of God. Ask them whether they possess enough means to pay dues of God, so that you may gather them and pass them on to His caliph. If somebody tells you that he does not hold wealth enough to make him liable to pay taxes, then do not worry him and accept his plea. If any one tells you that he is in a position to pay poor-rate then follow him to his house, field or pasture, but do not frighten him or make him nervous and do not behave with undue harshness or tyranny. Then accept the gold or silver which he offers. If he has cows, bulls, goats and camels, then do not enter the herd without his permission, because most of it belongs to him (*it is not part of Zaka't*). If you have to enter the herd, then do not enter like one who is coming there to take possession,,

“of the eattle. Do not tyrannise the owner, do not frighten the cattle and make them run hither and hither. Do not make the owner feel anxious or sorry for them . Then divide the herd into two parts and allow the owner to select the one for himself . If he select one part for keeping, then do not object to it. Again divide the part which he has left for the share of Zaka’t to be selected from out of these two parts again allow him to select the lot which he wants to retain for himself. Never object to his selection. Continue like that till you arrive at the lot which constitutes the dues of God (*Zaka’h*), then take possession of it. Even if inspite of all these precautions, he thinks the division was unfair and unjust , then mix the whole lot and go through the process once again as you did first till you arrive at the dues of God (*Zaka’t*) in his herd. And do not accept old , and diseased animals or those who have their limbs damaged. Entrust this lot to only such a person who is honest , who can be trusted, and who can guard the Muslim property sympathetically, until it reaches the Ruler. Thus one may be assured that it will be distributed equitably among the Muslims” . (*I want to instruct you once again that you*)

“Do not entrust these goods and cattles to any one who is nothonest, trust worthy, and of kindly sympathetic disposition, so that he may not treat the animals cruelly and

"may not starve them or tire them out during the transit. Instruct him not to separate a she-camel from its young, not to milk it so much that nothing is left for its young-one and not to ride them harshly or over burden them with heavy loads. He should ride them in turns so that those who have been already ridden may have an easy journey. He should not drive them fast and should avoid harshness. He should always give them enough rest at watering places. They should not be driven through deserts. As far as possible, green lands and well wooded regions should be selected for the passage."

"Thus every care should be taken, so that they reach their destination in healthy and robust condition, without having received any harsh and brutal treatment on the way, so that we may distribute them according to the order of God and the holy prophet (*peace be on him*). Verily this is a pious deed and a religious duty which will carry its reward before the Lord".

(the 25th letter of Ali in Nahj-ul-Balaghah.)



There is another Zaka't called Zaka't al-Fitrah (*i. e. breaking the Fast.*) In other words, it is a capital tax which is realised from every Muslim irrespective of sex and age, or from the head of the family provided he is not

needy as defined in Zaka't. the measurement of *fitrah* is about 3kg. of wheat, barley, milk, rice, dates, or the usual diet of a person. It is also permitted to pay this tax in the cash value of the fixed measurement.

The time of payment of this tax is between the visibility of the *Shawwal* moon and the prayer of *Eid-al-Fitr*.

Zaka't or the poor-rate should be spent for the following ways as explained in Quran:

"Verily alms are only for the poor and needy and the workers (in the administration of the poor-rate) and those whose heart's alliance is sought and (the ransoming of) the captives, and those in debt, and in the way of God and the wayfarer, a duty ordained by God, And God is All Knowing, All - Wise".
9; 60.

al-Khums (1/5th tax)

K*hums* is an annual tax besides the Zaka't. The rate of *Khums* is one — fifth or 20 per cent of the net income or profit.

Khums is compulsory on the seven following objects:

- 1- *Booty* or every thing taken as spoils in war.
- 2- *Mineral* or mineral products such as diamond, gold, rock-salt, etc.
- 3- *Treasure* or gold, silver, and jewellery that has been hoarded under the earth or hidden some — where else .
- 4- *Diving* or precious things that have been taken out of seas , or oceans , such as pearls , shells , sponge , and so on.

5- *Land*, i.e. such lands which were purchased by a non-Muslim from a Muslim. The amount of Khums in such particular case is 1/5th of the total value of the same.

6- *Amalgamation of lawful and unlawful things* which could not be determined separately.

7- *Profit in business*, i.e., the amounts which stand to the credit of the individual after meeting all necessary expenses during one year, i.e., the net yearly income.

The following are the verses of the holy Quran which require every Muslim to pay the Khums.

“And know ye, that whatever of a thing ye acquire, one-fifth of it is for God, the apostle, the (*apostle's*) near relatives, the orphans the needy, and the wayfarer; if ye believe in God and that which we sent down unto our servant (*Muhammad*), on the day of distinction day when the two parties, met. Verily, God hath power over all things.” 8; 41.

“Whatever God hath bestowed on His apostle from the people of the towns, belongeth unto God, His (*apostle's*) kindred, the orphans and the wayfarer, thus it may not circulate among the rich ones of you. What-ever the apostle gi-

veth you, ye accept it, and from whatever he preventeth yau, ye stay away and fear ye (*the wrath of*) God. Verily, God is severe in retribution." 59; 7.

The concluding words of the verse are a clear warning against violating whatever is sanctioned by the holy prophet. A Muslim one who has submitted himself to God, must implicitly obey the command of the holy prophet, which is nothing less than the command of God. Using his own discretion, he should not interfere with it.

Khums is the fourth compulsory article of the practice of the faith. There is another tax called *jezyah* or the poll tax which is taken from non-Muslims who live in a Muslim country instead of the Zaka't and Khums.

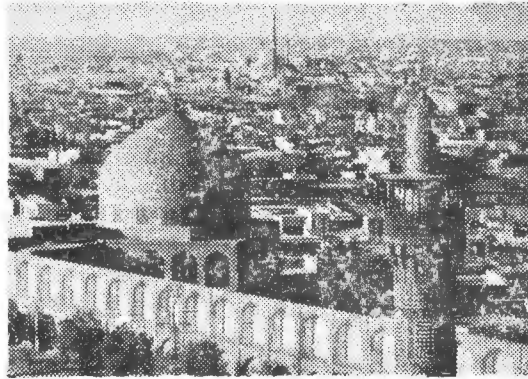


Fig. 45, *Shah mosque at Isfahan, Iran.*

al-Haj or the Pilgrimage

Pilgrimage is a duty of every qualified individual whether male or female. It is a physical and spiritual exercise, as well as a scientific and religious journey, testing the Muslim in his mind, body, and resources. It is incumbent on every major Muslim who has the necessary means to visit the holy Mosque, the Kaa'bah in Mecca, once in his life.

“Verily; the First House made for mankind is the one in Mecca – Blessed and a Guidance for the worlds. In it are clear signs indicating the standing place of Abraham. Whoever entereth it is secure and (purely) for God requires Mankind to make the pilgrimage to the House if they can afford to journey

thither, and whoever denieth, then verily God is Self-sufficeintly independent of the worlds." 3; 95.99.

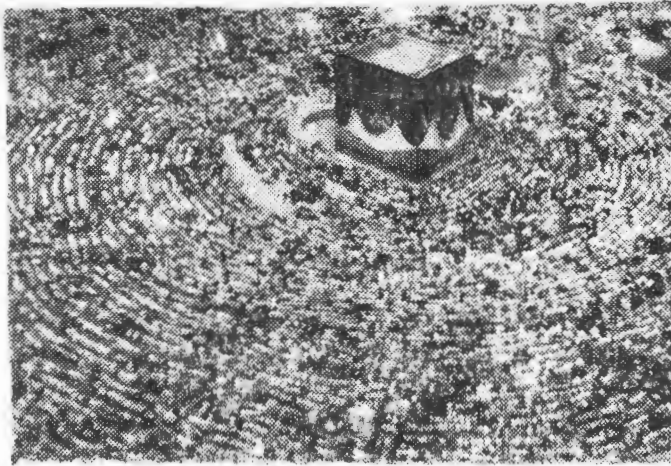


Fig. 46, Congregational prayer in Masjidul — Haram

The ritual performance in this pilgrimage comes under two main heads:

1-- *al-Haj* الحج .

2-- *al-Umrah* العمرة . There can be no Haj unless Umrah either preceeds or follows it, but Umrah can be performed without Haj then it is called *Umrah al-Mufradah* (i. e. *alone Umrah*). The Umrah can be performed from month of Shawwal to the 8th of Zelhajjah.

There are three kinds of Haj called: (1) *al-tamattua'a* (enjoinment), (2) *al-Gheran* (joined) القران

(3) *al-Efrad* (separation) الافراد . The first one is preceded by Umrah, and the others are followed by it.

The main conditions that the individual has the means to do *ad-Haj* are;—

(1) The individual must be an adult and not a minor.

(2) He must have *the means* to meet the expense of the journey without deterring his ability to continue his business or the means of his living.

(3) *The health* of the individual should permit the journey.

(4) There should be *no risk* of life in the journey.

It is a sin to delay in observing this rite when the four conditions are complete. Postponement from one year to the next means adding one sin to another.

Since it was necessary for *Haj* and *Umrah* to reach the holy Kaa'bah in Mecca, the holy prophet (peace be on him) pointed out the boundaries of the *Sacred Land*, and defined the time when each of these rituals may be started, and the place where one should change his ordinary clothes to don on the *Ihram* (i.e. *Pilgrimage robes*) .This is done at such places as مسجد الشجرة *Masjed al-Shajrah* , (tree Mosque, 9km. From Mediuah) , Zatul - Irgh. Zul - Hulafah, Ta'ef, Gharnul - Manazel,

Yalamlam, Juhfah, and Haddah, or the parallel lines with these places.

One is not permitted to assume the Ihram—Robe before reaching one of these places nor to pass one these places towards Mecca without wearing the *Ihram—Robe*. As for the people of Mecca, they should wear the Ihram-robe in Mecca itself only if they want to perform Haj or Umrah.

The Haj al-Tmattua' which is preceded by Umrah is meant for the person who is performing Haj for the first time in his life, and who has come from places beyond the boundaries fixed for the Sacred Land, i. e. Mecca and its suburbs.

The Umrah is a devotional homage paid to the House of God, '*kaa'bh*', observing the following rites.

*Ihram-rob*es, *Talbiah*, *Tawaf* and its prayer, *Saa'y* and *Taghseer*.☆

Wearing the *Ihram-rob*es; The Ihram cloth, as the prayer cloth, should have been lawfully acquired, and it

(☆) Haj consists of *Ihram-rob*es, *Talbiah*, *wughoof* (at *Arafat*), *Wughoof* (at *Mash'ar*), *al-Ramy'y*, *al-Zebb*, *al-Halgh*, *al-Tawaf*, and its prayer, *al-Saa'y*, second *Tawaf* and its prayer, *al-Bay'tootah* (in *Muna*), and *Ram'y*.

should not be silken or transparent. The male should remove his stitched clothes and wrap himself with two pieces of unstitched, clean cloth, one covering from his shoulders to his waist, and another from his waist to his knee or more. A female should not undress, but wrap these two pieces over or under her usual clothes.

In response to the call of the Lord, the pilgrim should intend to fulfil the compulsory Pilgrimage, and should say the, تلبية 'Talbiah' (Responsiveness) as follow:

Labbaik, allahumma labbaik لبيك اللهم لبيك

Yes, here I am, O' Lord! Yes here I am.

Labbaika la shareeka laka labbaik لبيك لا شريك لك لبيك

Yes, (here I am) there is no Partner for

Thee. Yes, here I am;

Innal hamda wanneaa'mata laka wal mulk, la

shareeka lak ان الحمد والنعمة لك و الملك، لا شريك لك

Verily, the praise and the bounties are

Thine, and the Dominion is Thine. There is no partner for Thee.

RESTRICTION

Then, from this moment until the end of the last action of Umrah or Haj, the pilgrim must abstain from the following:

1— Hunting or helping to hunt in any form or

utilizing a hunted animal.

2— All sexual enjoyments, even witnessing a marriage contract.

3 — Any deliberate action causing discharge of sperm.

4— Use of any incense or perfume,

5— Any kind of dispute or quarrel, particularly associated with any kind of swearing.

6— Killing, even any insect on the body.

7— Removal of hair on the body by any means.

8— Covering the head for men, and the top of the foot for men and women. The head should not be even submerged in water.

9— Sheltering under moving shelters, like an umbrella, hooded cars or aeroplanes, while travelling from one district to another, this is for men.

10— Any kind of mischief or uttering a lie or falsehood.

11— Cutting of nails, trees, plants and herbs,

And a few other things which are detailed in Feqh.

Tawaf; i.e. the circumambulation, i. e. going round the Kaa'ba seven times. One must start from the '*Hajarul-aswad* (*black stone*) corner each time. After the *Tawaf* is completed, the pilgrim should offer two Rak'ats like that of the dawn prayer, for *Tawaf*. This should be done

at the *Magham Abraham*, which is the stone on which Abraham used to stand when constructing the Kaa'ba.

AL - SA'AY

Then the pilgrim should do the '*Saa'y*' i.e. walking seven times between the '*Safa*' (i. e. a small hill near the holy Kaa'ba) and '*Marwah*' (i. e. another hill that stands opposite Safa.) The '*Saa'y*' must be started from '*Safa*' and the seventh turn ended at Marwah (the distance that separates them is about 400 metres.).

After '*Saa'y*' the pilgrim should cut his nails or some hair. By cutting the nails, the pilgrim can put off the Ihram garbs and put on his usual clothes and so on.



Fig. 47, The Mas'a' from out saide

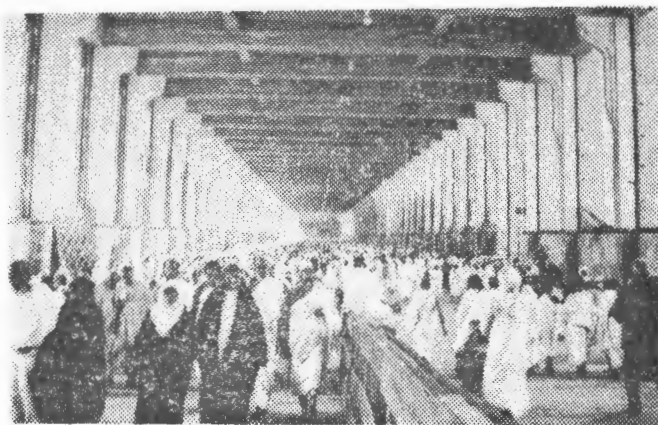


Fig. 48. *The Mas'a' from inside.*

Now, the Umrah is completed. Next the pilgrim should perform the Haj as follows:

On the 8th of Zelhajjah the pilgrim must put on again the *Ihram garbes* in Macca and say the '*Talbiah*' (as the same was done for the Umrah, g.V.P.157), then should go out of Macca to the plain of '*Arafa't*', and stay there from noon of the 9th of Zelhajjah until sunset (this is called '*Wughoof ul—Arafah*').

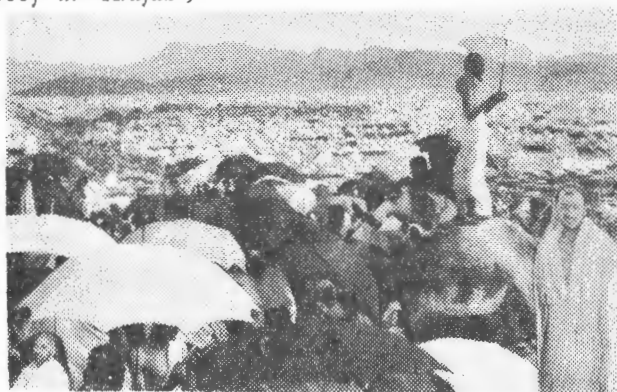


Fig. 49. *The Arafat plain.*

After sunset he should proceed to the place of 'Mash'ar' and stay there at night until sunrise (*this is called 'W'ughoof ul-Mash'ar'*).

Then on the morning of the 10th of *Zelhajjah* (*the day of Eid al-Azha*), he should go to the plain of 'Muna' to do three rituals:



Fig. . 50, Jamaratul — Ughba

al-Ram'y; *He/she* should pelt with 7 stones, one after ther, the pointed aim of '*Jamaratul-Ughba*' i. e. , symbol of the Devil.

al-Zebh; *He/she* should go to the Slaughter and offer a sacrifice.

al-Halgh, he should shave his head clean, but she should shorten the nails or some hair.

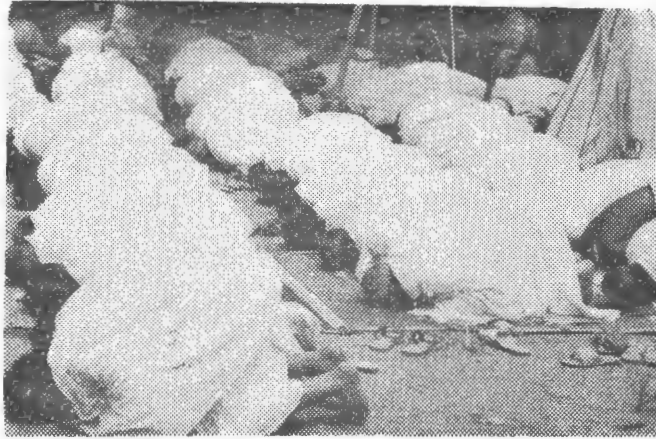


Fig. 51, Prayer in tent, at Muna.

After these, the pilgrim can take off the *Ihram* garbs and put on the usual clothes.

In the same day of Eid ul-Azha, the pilgrim should go to Macca to perform the compulsory 'Tawaful-Haj,' 'al - Saa'y, and another Tawaf called Tawaf al-Nesa' (woman).



Fig. 52, The Khief Mosque at Muna



Fig. 53, Jamaratul — Uoola

Then he/she must return to 'Muna' and remain therein two days and two nights (*the night of the eleventh and twelfth of Zelhajjah*). During the two days, he and she should pelt 24 stones on the pointed arm of Jamaratul-uoola Jamaratul -wusta. Jumaratul-ughba, and

After completing these rituals, the pilgrim can go to home. But it is highly recommended that he go to Madinah to visit the shrine of the Holy prophet, his holy Mosque, the grave of his daughter Fatemah the wife of

Ali, and the graves of the four Holy Imams (*in the cemetery of al-Bagheea, عليهم السلام*) – The second holy Imam, Hassan son of Ali; the fourth holy Imam, Ali son of Husain, the fifth holy Imam, Muhammad, son of Ali (*al-Bagher*); and the sixth holy Imam Jaa'far son of Muhammad (*al-Sadegh*), to offer Salutation to these holy Souls, peace be on them, and to other early faithful Muslims.

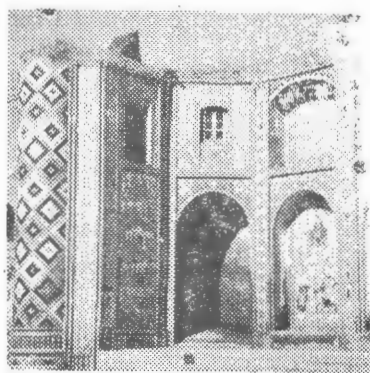


Fig. 54, An old Mosque at Kermanshah, Iran.

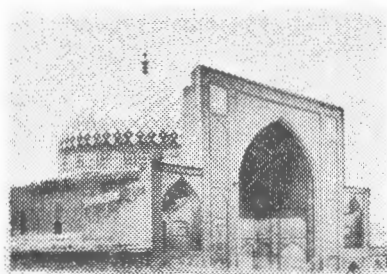


Fig. 55, Jame'a Mosque at Ghazvin, Iran.

al-Jeha'd (*Defence*)

Every adult male Muslim, who is not sick and has no other feasible disability is required to fight against those who attack Islam. *Jeha'd*, should be exclusively in the way of God and never for any territorial ambition.

Besides Jihad, the striving can be of various kind and in different ways such as; Jihad bel—Ma'l, spending or sacrificing one's own wealth for the Lord.

Jihad bel — Elm, i. e. spreading knowledge to benefit those who need it, without any worldly gain or fame in return for the service.

Jihad, *Maa'anna'fs'*, i. e. Fight with one's own rebellious self which is the greatest Jihad called *Jehadul—akbar'*. There are many Quranic injunctions about Jihad, which explain every things about it in detail. The following are only a few of them :

«Go ye forth (*with*) light and heavy equipment and strive in the way of God with your property and yourselves. This is better for you if you knew.» 9 ; 41.

«O ye who believe! shall I show you a merchandise which will deliver you from a painful chastisement? Ye should believe in God and His apostle and strive in the way of God with your possessions and yourselves. That is better for you, if ye knew,» 91 ; 10,11.

«Fighting (*in the cause of God*), is ordained unto you and yet it is hateful to you. and perchance ye hate a thing whereas it is good for you, and perchance, ye love a thing whereas it is bad for you and verily, God knoweth while ye know not. 2 ; 216.

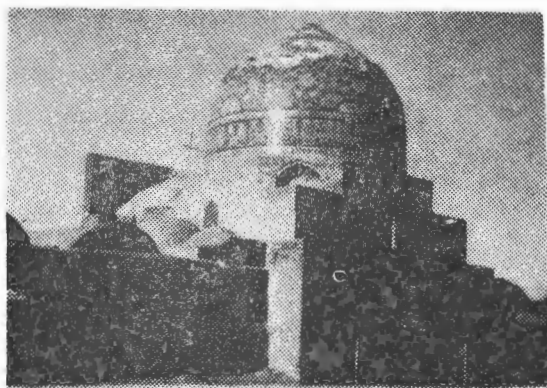


Fig. 56, Jamea' al Mosque at Savah, Iran.

al-Amr ^{bel} -Maa'roof

or the

Exhortation to do good

Under this ordinance of the faith, it is compulsory for every Muslim to be good, to be regular in prayers, fastings, paying Zaka't and Khums, taking part in Jihad' performing Haj, being truthful, remaining honest and to enjoin his other brethren to do the same.

The holy Quran has laid down the rule or the method of inviting mankind to goodness:

« And call thou unto the way of thy Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best. Verily, thy Lord kneweth better of him who hath gone astray from His path, and He knoweth best of those who hath guided aright. » 16; 125.

al-Nah'y and -Munkar

or the

Prevention of evil

A Muslim has to keep himself from every evil and wickedness, and preach to the others abstinence from it.

It is obligatory on every Muslim to abstain from what is forbidden in Islam such as gambling, drinking wine, telling lies, committing adultery, sodomy, backbiting, robbing, extortion, breaking promises, being disloyal, and doing dishonest things. He should preach the abstinence from these things to others.

Note the following Quranic verses:

«Why do ye speak of a thing which ye yourselves do not do?»

«Establish prayer, enjoin the good, forbid

the evil, and be patient against what befalleth thee» 31; 17.

«Ye are the best group that hath been brought for mankind; ye enjoin goodness and ye forbid evil, and ye believe in God.» 3; 109.

«And from among you there should be a party who invite to good and enjoin what is right and forbid the wrongs (evil), and those shall be successful.» 3; 103.

It must be remembered again that those who invite goodness must themselves be good' and he who preaches abstinence from evil should himself be free from it. As the Holy prophet, the Holy Imams were sent into the world to be the models of the perfect Islamic life, every Muslim has to copy them in every goodness.

Ali son of Abu-Talib,

the first Imam عليه السلام

Lives of great divines, like the apostles of God and the Imam, are the models set up by the all-Merciful God, for the members of the human family to mould their individual life upon. Thus they may raise themselves from the earthly depth of their material life, into the heavenly heights of the spiritual region. In order to study and understand anything duly, it is essential that one have a complete view of it. If only a partial study is made, it will hinder one from forming a correct opinion, and the task becomes much more difficult as in the case of Ali the First holy Imam. A full or a complete life-sketch of Ali essentially needs a big volume. To be very brief for the time being, I will cite a few of the important aspects of his divine life to give at least a distant view of the great height of divinity Ali occupies.

Ali son of *Abu-Talib*, the commander of the faithfuls, was the cousin of the holy prophet. His mother was *Fatemah*, daughter of *Asad*, son of *Hashem*.

On the 13th of the lunar month of *Rajab*, in the year 23 B. H. (*before Hejrah or 600 .A.D.*) *Fatemah*' daughter of *Asad*, appeared before the Holy *Kaa'bah* and prayed to God to turn her difficulty into an ease. People around her witnessed the solitting of a wall (*or the door*) of the '*Kaa'bah*' where of the holy Lady was admitted into the Sanctuary, and the wall(*or door*)became rejoined in its original state. A cry of horror' mixed with wonder, was raised throughout the township of *Mecca*. The crowds surrounding the holy shrine witnessed the lock falling down of its own accord, the door opening and Lady *Fatemah* coming out the sacred shrines, hale, healthy and cheerful with her Holy child in her arms. (52)

The child kept his eyes shut; but as *Muhammad* approached him the child immediately rushed himself into his lap, and opening his eyes for the first time in this world saw the holy face of the apostle of God and cheerfully smiled. The apostle of God named the child *Ali*. Among his various epithets, the most famous were

(52) مستدرک الصحيحین ج ۳/ ص ۴۸۳ ، نور الابصار ص ۶۹، ابن

صباغ المالکی فی فصول المهمه ص ۱۴ .

'Abul-Hasan, Abu-Turab' and 'Abus-Sebtain and among his nicknames, the most famous were *Murtaza, Ameerul-Mua'meneen*, and *Imamul-Muttagheen*.

Ali was a man of middle height with big black piercing eyes, having a very handsome face, a clear and fair complexion a broad forehead, broad shoulders, powerful arms, a vast chest, strong and roughened hands, a long muscular neck.

Soon after his birth the holy prophet took Ali under his holy care and Ali was like a son unto him. He used to live with the prophet, sleep with him, was fed by him, washed and dressed by him and even carried by him in a sling wherever he would go to. Ali himself declared:

« I was still a new born baby when the prophet took me from my parents. I used to cling to him. Each day a new aspect of his character would beam out of his noble person and I would accept it and follow it as a command ». (*Nahjul-Balaghah*)

The holy prophet and Ali loved each other intensely. Ali started acting as the bodyguard for the holy prophet when he was just a boy of 12 or 13 years old.

The young men of Quraish, under instigation of their parents, used to stone the prophet. Ali took up the work of acting as defender.

He often fought against those who were older than himself and was often himself hurt, but he never fore-sook the self-imposed duty, and no one dared throw anything at the Holy prophet when Ali was with him, and he would not allow the prophet to go out of the house alone.

The intensity of Ali's love for the holy prophet, was proved by his offering himself as a sacrifice at the night of Hejrah (*migration*) (53) and his subsequent behaviour in all the battles.

To speak of Ali, is actually to speak of Muhammad for these two beings were in spirit, one and the same. From the first hour of mission to the last rites of his funeral, the holy prophet was never foresaken by his generous friend, whom he delighted to name his brother, his vicegerent and the faithful Aron of second Moses.(54)

He was Muslim from the very begining as his religion was the religion of the hply prophet. (55) Therefore

(53) المصادر - رقم ١١ ص 42 .

(54) صحيح الترمذی ج/٢ ص/٣٠١ مستدرك الصحيحین ج/٣ ص/٤٦٥
-١٣٦/٤٩٩ مسند الامام ابی حنیفه ص/٢٤٧، الاصابه ج/٨ ص/١٨١ مسند-
الامام احمد بن حنبل ج/٥ ص/٢٦...

(55) Refer to pages 39 to 53. of this book.

he was first Muslim after the prophet and never prayed before idols. Thus, the question of his embracing Islam does not and cannot arise.

MARRIAGE

Ali was married to the Holy Lady Fatemah, daughter of the Holy Prophet in 2 A.H., Ali being in his 22nd year and Fatemah in 12th year of her life. It was a very happy marriage. Ali and Fatemah produced four children ; *Hasan* (the second Imam), *Husain* (the third Imam), the hero of Karbala, *Zainab* the defender of true Islam in Koofa and Damascus, and wife of *Abdullah-ibne Jaa'far*, and *Umma-Kulthoom* wife of *Ubaidullah-ibne Jaa'far*, During the life time of Fatemah Ali did not marry another woman. After her death, he married *Ummul - Baneen* and *Khawlah-Hanafeyyah*. Thus he had many children, some of whom had an unparallel place in the history of mankind, besides the four above, the famous of them were *Abbas*, the commander of Husain's army in *Karbela* and *Muhammad-Hanafeyyah*, the hero of the battle of Nahravan.

During the age of the three Caliphs, whenever Ali's advice was asked for, he, like a true Muslim' offered his sincere advice. There is a famous saying of Omar the second caliph:

«*Loaw la Alyon, Lahalaka Omar,*» (56)
i. e., *Had Ali not been there, Omar would
have perished.*

Ali was unconcerned with the matters of the state and had no aspiration to own any political power and was fully contented with his resignation to the will of the Lord.

Ali was busy releasing the streams of knowledge through his sermons to those few who, mindful of God and the life hereafter, had gathered around him and remained attached to him. Those sermons of Ali are today collectively called the '*Nahajul-Balaghah*' i. e. the main road to eloquence which is nothing but a Treasury of the Highest knowledge of the Quranic Truth and the Highest treatise of the spirit of Islamic philosophy.

Ali has supplied many beasifully and masterly worded supplications (*prayers*) to the world of devout faith. *First*, they have been found one hundred per cent effective in invoking divinc mercy and in getting she prayers of she sincere supplicants readily heard.

Second, they are such pieces of divinely worded

(56) اسدالغابه ج/٤ ص/٢٢ المناقب للخطيب ص ٤٨/٦٠ فصول المهمه لابن صباغ ص/١٨، تاريخ الخلفاء للسيوطي ص/٦٦، سنن ابن ماجه، جواهر العقدين للمهودي، نور الابصار للشبلنخي ص/٧٣، الاستيعاب ج/٢ ص/٤٧٤...

literature that even the greatest master minds, since then
itll today, could only say it is: «Below the Word of God
and above the word of man.»

THE CALIPHATE OF ALI

When Othman became Caliph, he fell at once under
influence of his clan. He was guided entirely by his se-
cretary and son-in-law, *Marwan*, who had once been
expelled by the prophet for a breach of trust. Othman
displaced most of the lieutenants employed by Omar and
appointed incompetent and worthless members of his
own family. The weakness of the center and the
weakness of the favourites created a great ferment
amongst the people. Loud complaints of exaction
and oppression by the governors began pouring
into the capital. *Ali* pleaded and expostulated several
times with the caliph about the manner in which he
allowed the government to fall into the hands of the
unworthy favourites; but *Othman*, under the influence of
his evil genius Marwan, paid no heed to these councils.
In short Othman was killed.

An Amazing situation was created in which the
Caliphate, after which people ran and for which there
was so much dispute and tension, now was running after
Ali imploring him to accept it. There was no question
of any election, nomination or co-optation. Now the whole

nation was at Ali's door, imploring him to be gracious enough to accept their caliphaet. Ali repeatedly refused but the public as a whole would not accept any excuse from him.

Talhah, a bystander, forced open Ali's palm and swore an oath of allegiance to Ali.

Zubair did likewise, and from his house they brought Ali to the Mosque, and everybody once again thronged round him to swear the oath of allegiance to him as their Imam and caliph.

THE BATTLE OF JAMAL

But a little later, *Talhah* and *Zubair* went to Mecca and were assisted by *Aayeshah*, who had taken a decisive part in the former elections. *Zubair* and *Talhah* who had hoped that the choice of people might fall on either of them for caliphate, balking in their ambitious design and smarting under the refusal of the new caliph to bestow upon them the governorship of *Basrah* and *Koofah*, were the first to arouse the standard of revolt at *Basrah*.

Ali, with his characteristic aversion to bloodshed, sent his cousin *Abdullah-ibne-Abbas* to adjure the insurgents by every obligation of the faith to abandon the arbitrament of war, but to no avail.

Ali was forced to meet the army under the co-

command of Aayeshah, Zubair, and Talhah in the battle at Basrah. The army was defeated, Zubair and Talhah were killed. The battle is called the battle of '*Jamal*' (*camel*), because Aayesha was in a litter on a camel. In the valley of '*How'ab*' Aayeshah was reminded by a peculiar incident that the apostle of God had prophesized about her revolt against Ali.

THE BATTLE OF SEFFEEN

After the battle of '*Jamal*' Mu'awiah, the governor of Syria intervened with a huge army to battle against Ali. He gathered around him people such as Amr—ibne Aas, Mughairah—ibne—Shuaa'bah, Marwan—ibne—hakam and Abdullah—ibne—Omar, etc.. His best find was *Amr—ibne Aas*. He also collected proof that *Zeiad—ibne—Abeeh* was actually the son of Abu—Suf'ian (*born out of wedlock*.) and not the son of another. This change of fatherhood was officially (*though shamelessly*) proclaimed, and Zeiad proudly became the natural brother of Muaviah. He proved himself to be a man without conscience, remorse or faith in Islam with any consideration for human rights; but a very useful ally to Muaviah. He was Muaviah's second best find. With these henchmen at his back, Muaviah staged a revolt against Ali. So Ali was forced to march towards Syria to face Muaviah's forces

at a place called *Siffeen* (*between Syria and Iraq*).

The following orders were issued by Ali to his officers and soldiers before the battle:

“Never begin a war yourself. God does not like bloodshed. Fight only in defence.

Never be first to attack your enemy. Repulse his attacks, but do it boldly, bravely and courageously.

While declaring yourself and your deeds, never waste your time. Instead of speaking about yourself, speak about God and the Holy prophet.

Never follow and kill those who run—away from the battle or an encounter. Life is dear to them, let them live as long as death permits them to live.

Never kill wounded persons who cannot defend themselves.

Never strip naked a dead man for his coat of arms or dress.

Never cut nose or ears off dead men to humiliate them.

Never loot or commit arson.

Never molest or outrage the modesty of a woman.

Never hurt a woman even if she swears

at you or hurts you.

Never hurt a child.

Never hurt an old or an enfeebled person."

This battle started on 1st *Safar*, 38 A.H, and lasted for more than two months.

Muaviah was defeated, and was ready to flee from the field, when a trick of his accomplice Amr-ibne-Aas saved the army from destruction. He made his mercenaries put many volumes of the holy Quran on their lances and flags and shout for quarters. Some persons in the army of Ali were bribed by Muaviah, for instance *Ash'ass-ibne-Ghais*, and as per orders of Amr-ibne-Aas, they and their soldiers desisted from the battle and forced other soldiers to desist from it. This party was called '*Khareji*' i. e., heretic.

They openly mutinied against Ali, and withdrew to a place called '*Nahrawan*' (*Iraq*), which was on the border of desert. There they assumed a threatening attitude, and killed some officers of the government and many respectable men as well as many women and children. They refused to hear reasonable advice, to join or to return home. Their conduct at last became so serious that Ali was forced to attack them at '*Nahrawan*'. The majority fell while fighting, although a few escaped.

After this war, Ali was able to control over all problems and could organize an army to liberate Syria and Egypt from their reign of terror, but the fateful month of Ramazan, 40 A. H. arrived.

It was the 19th of *Ramazan* (*fasting month*). The time was that of morning prayers. The place was the Mosque of Koofa. Ali had arrived in the mosque long before the time of prayers, and had roused those who were sleeping in the mosque. Amongst them was *Abdur-Rahman-ibne-Muljam*. He was lying on his face and had hidden under his garment a sword, the blade of which had been poisoned. Ali roused him, told him that it was an unhealthy way of sleeping, and also told him that he had hidden a sword in his garment with an evil intention in his mind. Ali gave the call for prayer '*Azan*' and engaged himself in leading the congregation. *Abdur-Raman*, pretending to pray, stood just behind Ali, and when Ali was in the state of prostration, *Abdur-Rahman* slashed his poisoned sword on Ali's head. As the deadly sword fell on his head, making a very deep wound, Ali held his head with his hands and cried:

« *Verily by the Lord of the holy Kaa'bah,*
I have succeeded. » فزت ورب الكعبة

Then Ali was taken home from the mosque, he lived two days, and designated his older son *Hasan*

as his Vicegenerent.

On the 21st of Ramazan, 40 A. H. Ali passed away from this world. According to his will, the coffin was taken from Koofa to a place (about 4 miles from Koofa) in the Sa'hra called '*Najaf*' (al-Ashraf). Today around the grave of Ali stands the city of Najaf and it is such a great center for Islamic learning that the city as a whole is one University.

Thus the last chapter of this man's history ended which from beginning to its end was full with noble deeds, pious thoughts and sublime words, and every hour was crowded with glorious living.

Ali's actions were the implementation of the will of the Lord.

Ali's rule was the kingdom of God on earth as it was established by His apostle.

Ali strictly followed the word of God and the precepts of His apostle Muhammad. No wonder the satanic world hated the Ever-Godly Ali.

Ali's personality was the clearest mirror, next only to the apostle of God.

Ali's lectures are the richest treasures of knowledge for scholars of a high order. A few of the golden maxims of Ali are vrinted at the end of this book.

Ali is absent today only physically ; his soul, even to this day, is the greatest spiritual resort for every one who seeks the help of God through his medium.

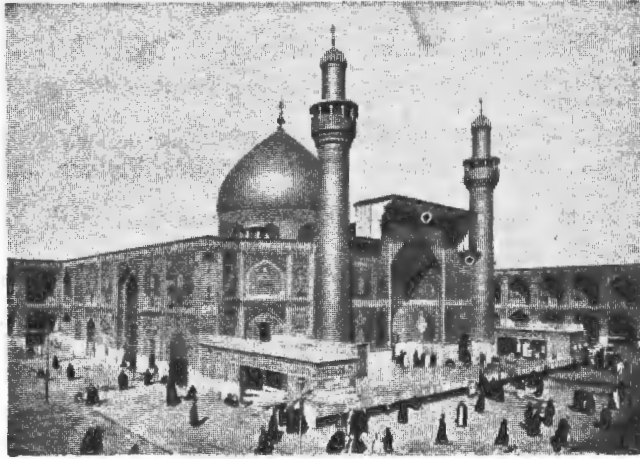


Fig. 57, The golden Dome and Minarets of the Sacred Grave of the holy Imam Ali عليه السلام in Najaf - al - Ashraf.

The second *Holy* Imam

Hasan, who was the son of Ali and Fatemah, was born at Madinah on the 15th of *Ramazan*, 3 A.H. Among his various epithets, the most famous was *Abu - Muhammhd*, and among his nicknames, the famous were *al-Sebt* and *al-Mujtaba*.

Hasan was the eldest son of Ali and Fatemah, and the first grandson of the Holy prophet. The Muslim world in Madinah had seen Hasan and Husain on the shoulders of the apostle of God on the morn of the festival day. They were in the lap of the holy porphet on the occasion of the historic '*Mubahelah*, when the prophet declared :

"Hasan and Husain are two chiefs of the youth of paradise,,.

Inspite of all that the holy prophet had declared about these two holy souls, the world had turned totally hostile to them and was bent on putting an end to their godly lives on earth.

After the martyrdom of Ali, the people of Koofa swore allegiance to Hasan on the 21st Ramazan in the mosque of Koofa.

Muaviah, the son of Abu-sufian, and *Hind*, the governor of Syria, did not only want the paramount power of the caliphate or the rule of the Muslim empire exclusively for himself, but also wanted to have his way cleared of the holy ones of the Ahlul-Bait. By doing this, he could perpetuate the kingdom in his own family, and pass the throne of the caliphate to his son Yazeed. In order to accomplish his objective, he employed crafty means and men.

Openly hostile to the holy family of the apostle of God, Muaviah hired mercenaries to cause mischief in different parts of the empire. Corruption began to rule the destiny of man. If people opposed this corruption, they were plundered and mercilessly massacred. There was no safety or security of life or property, particularly of those who were loyal to the holy family of the apostle of God, who called Shias or the devotees of the Ahlul — Bait. Preachers were ordered to curse Ali

openly in their sermons from the pulpits. The mischievous move from Muaviah became more and more intolerable. The people employed to create mischief acted as devils in human frames. They killed many people according to orders.

The holy Imam Hasan knew full well that all the troubles stemmed from desire to overthrow the seat of the caliphate which he most reluctantly occupied.

The same public who had begged Hasan's father Ali to accept the caliphate and rule the state, had turned disloyal deceitful, hostile and treacherous, because of the crafty campaign of Muaviah.

Muaviah's main object was to make the way for his son Yazeed to succeed him to the throne of this monarchical, and hence he was devising plans to see that Hasan was once and for all done with, by putting an end to his life. Several attempts on the godly life of the holy Imam Hasan were made through poison and somehow the attempts did not prove successful. Ultimately, Muaviah succeeded in hiring a wicked woman who was a wife of Hasan to poison the holy Imam fatally. The poison was administered through the drinking water and it was so strong that no sooner did Hasan drink the water than he began vomiting blood and the bits of his liver and knowing the ultimate result of the drink he had had, Hasan called his brother Husain and advised

him saying :

“Brother! Husain! I am going, be thou patient while the will of the Lord is being done. Let my body be interred beside my Grandfather, but if there is any objection, let there be no fight for my sake. Then let it lay in the Baghee.”

As the funeral proceeded towards the grave of the holy prophet, some *Omayyads* under Ayes Shah's command mounted on horses and obstructed a shower of arrows fell on the coffin. Husain, fulfilling of the last wish of his departed brother, turned the funeral procession towards *Baghee* (the graveyard) on the 28th Safar 50 A.H.



Fig. 58, The Sacred Grave of the holy Imam Hasan عليه السلام at Bagheea'.

The third Holy Imam

Husain, the younger son of Ali and Fatemah, was born on the 3rd **Shaa'ban** at Madinah in 3 A. H. Among his various epithets the most famous was *Abu - Abdullah*, and among his nicknames the famous were *al-Sebt* and *Sayedush-shuhada'*. When Muaviah died in 60 A.H., his immoral thirty years old son, *Yazeed* assumed the leadership of Islam.

At once he wrote to the governor of Madinah to exact allegiance from Husain the grandson of the prophet and that if Husain refused, he should send his head to him.

It was on the 26th Rajab that the people of Madinah found out that the governor '*Waleed*' had called Husain.

Husain went to meet Waleed, and when the question of allegiance arose, Husain said that he must think about it and will give his decision on the next day. But Husain, along with his family, left Medina on the 27th Rajab, and reached Mecca on the 3rd Shaa'ban, 60 A.H.

In Mecca, Husain received the deputation from Koofa who persistently implored him to guide them on the right path of faith.

The infidelity and godlessness that was spreading all over the country was attempting to lead them astray. Husain could not blindly accept the call from Koofa, so he decided to send his deputy to Koofa who would write to him after studying the sincerity or the invitation.

The holy Imam commanded his cousin '*Muslim son of Agheel*' to proceed to Koofa and to report from there, after studying the bonafide of the call from the people of the place. Muslim left Mecca on 14th Ramazan, 60 A. H. When he reached Koofa, the Koofees gave *Muslim* a very warm reception, and thousands of them paid homage to the holy Imam through *Muslim*. Then Muslim wrote a letter to Husain to come over to Koofa.

At the time of pilgrimage, Yazeed sent thirty assassins to kill Husain during the practices of pilgrimage even if he was performing prayer in the Kaa'bah, but Husain also had a plan. He decided that it would not be ad-

visible for him to remain quiet at Mecca and allow himself to be assassinated by the spies of Yazeed, a number of whom came from Syria and were already in disguise in Mecca.

He made up his mind to leave Mecca and engage in a crusade against Yazeed, representing the struggle between right and wrong and between Islam and idolatry. Accordingly, he left Mecca on the 8th Zel-Hajjah, the day when pilgrims from all parts of the world had assembled there. When Husain was busy in making preparations for his journey, he received many letters from his friends out of Mecca, and many others in Mecca, asking him to give up his idea of going out, for this journey involved the danger of his death and the desolation of his family. But they could not change his mind. He was absolutely determined to go.

When Husain arrived at place called '*Zarood*'; it was learned that 'Muslim' son of Agheel, who he had been sent in advance to take oaths of allegiance from the people of Koofa, had publicly been killed by the governor of Iraq. More over the perpetration of his murder caused neither concern nor agitation among the people. This was indeed very discouraging news and showed which way the wind was blowing.

As the caravan of the holy Imam proceeded, suddenly the men in the forefront saw an army coming

toward them. It was a contingent of Yazeed's army, which had been sent under the command of the famous Commander '*Hur*' to stop Husain's movement. Husain came forward, and in the presence of his own followers and Hur's army delivered a sermon as follow:

"O people! It is pleasing to God that you hold Him in awe and recognize the rights of the rightful. We are *Ahlul-Bait*, the family of the holy prophet and have against the claims of these pretenders a clear right to caliphate. These men have no right whatsoever. They are ruling over you with oppression and tyranny. Yet if you do not like us and do not recognize our right and your views are now different from what you expressed in your letters and conveyed through your messengers, I am delightfully prepared to go back."

Hur professed absolute ignorance of the letters. Husain ordered a man to bring two bags that contained letters from Koofa. Hur said; "We have orders that we should only pursue you until you have presented yourself before *Ubaidul-lah son of-Zeiad*, the governor of Koofa. Husain, replied:

"By God! with you I shall not go there".

Hur said : « *Then I will never refrain from pursuing you, but the order I have received is not that I shall fight with you. If you do not agree to go to the governor, you may choose a path that leads you neither to Koofa nor to Madinah. God may thus provide me with means of escape from the ordeal of your case.* »

Husain agreed and aimlessly advanced in a undefined direction, but where—ever he moved he was shadowed by his enemies. At several places on his way he addressed his friends and foes. At one place he spoke thus:

“O people! the prophet has said that he who sees that a ruler exercises tyranny, infringes, the divine law, violates the covenant of God, goes against the ways of the prophet's life and rules over the people cruelly and sinfully, and yet does not oppose such a ruler either by word or deed shall not be blessed by God with a goodly abode. Look at these men! They have rebelled against God, the Beneficent, and become followers of the devil. The evil is manifest, the divine laws are set aside. The

public property is illegally seized. What God has permitted is prohibited, and what He has prohibited is permitted. Such being the state of



Fig. 59, The golden dome of the grave of Husain.

affairs. I am best entitled to replace their reign of revolt by that of truth and justice. I look forward to dying the death of a martyr. To live in the midst of the wicked is by itself a crime."

The next morning a messenger equipped with arms appeared, he turned his face from Husain to Hur and gave him a letter from Ubaidullah the governor, the letter contained instructions as follow:

"See that Husain establishes himself at no place; stops no where except on open ground. This messenger of mine will remain with you and watch to what extent my orders will be executed by you".

Hur conveyed to Husain the instructions he had received from the governor of Koofa and remarked — "I am now compelled to let you stay only on open, barren and unsheltered ground."

Zuhair son of Ghain (one soldier of Husain's army) realising the seriousness of the situation, said to Husain, "To give fight to these people is far easier than to face a huge army that may subsequently come."

But Husain declined to take initiative in the fight. The holy Imam asked the name of a place near the Euphrates. Some said that it is called Karbala. The moment Husain heard the name of Karbala, he smiled and thanked

God and said:

«Surely this is the plain I was in quest of. This is the place where my holy Grandfather had prophesied that I, with all my faithful companions, will lay slain. Here will the garden of Fatemah be cut and destroyed. I can not and I will not move from this place. I have reached the destined destination,».

Saying this, Husain ordered the caravan to stop and declared that the journey had ended as he had arrived at the desired destination. Tents were ordered to be pitched. This encampment took place on the 2nd of Muharram 61 A.H. Ubaidullah, the governor of Koofa (Iraq) sent a Koofan army of four thousand men under command of Omar son of Saa'd for action against Husain. Up to 9th Muharram the army from Koofa kept pouring in Karbala. The governor dictated a letter to Omar son of Saa'd the commander-in-chief of Yazeed's army, in the following terms:

Tell Husain that he and his followers should first swear allegiance to Yazeed the caliph. Thereafter we shall see what further action we should take. However no water should reach Husain and his followers—not a drop of water should they be able to drink.

So the Commander of the Brute's armies met Husain and said ;—

,'If you pay homage to Yazeed, everything will go well for you and whatever worldly comforts and privileges you desire will be at

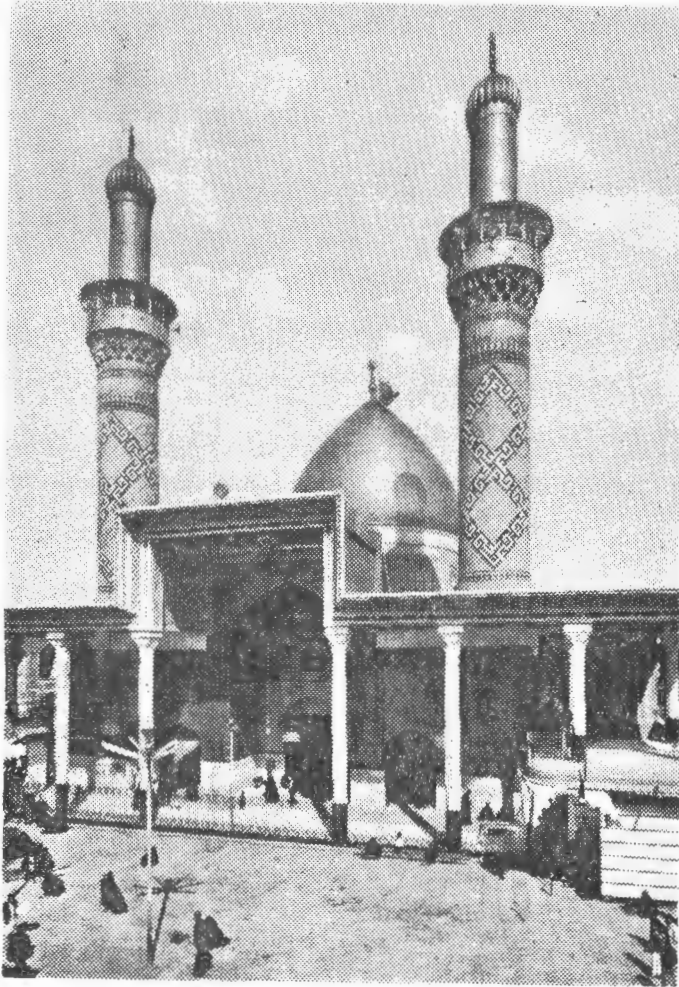


Fig. 60, The goldon dome of the grave of Abbas son of Ali.

your disposal. Otherwise, it will end in a wholesale massacre of yourself and all your dear ones here."

Husain firmly refused to pay homage to Yazeed saying :

"Tell Yazeed to tempt those who are after this world, with wordly comforts, I shall never yield to he who believeth not in God, who fights the word of the Lord in word and deed, and whohe spreadeth godlessness on earth. Let any calamity befall me and my dear Ones"

Husain had tried to avoid bloodshed by proposing three honourable solutions :

(1) To return to the place from where he had come or (2) to settle the matter personally with Yazeed himself (*in Damascus*) or (3) go to the frontier of any Muslim country thus enabling him to cast his lot with other Muslims.

Omar son of Saa'd, greatly influenced by the talks he had with Husain, at last reported it to the governor Ubaidullah. But Ubaidullah sent a letter by *Shimr*, son of *Zeljaw'shan*, in reply which said that if Husain and his followers surrendered, he might be taken safely to the presence of Ubaidullah, but if Husian was not prepared to surrender, they should not hesitate to attack him,

shed his blood and mutilate his body, for being a rebel and a seceder from their fold, he deserved this kind of treatment.

At last on the 9th Muhrram, soon after the enemy's consent to wait till the following morning, and the night prayers, Husain addressed his followers saying :

"I exalt and glorify the attributes of God! in every condition whether painful or pleasing. I am grateful to Him, O Lord! I express my gratitude to you that you ennobled our house by the prophethood of Muhammad ; gave us knowledge of the Quran ; blessed us with wisdom in matters of our faith and favoured us with the faculties of seeing, hearing and deducing morals. O Brothers! I tell you openly that tomorrow shall be the day of my destiny. It is my well - considered view that you should flee somewhere silently under the cover of night, thus, I release you from the oath and the allegiance you have paid me. Leave me to my fate and save yourselves. They are only after my life. The night is dark and you can easily escape."

Abbas (Husain's brother) exclaimed :

“Why? do you think we can live after you are gone? God forbid,.

Muslim Son of Awsajah said:

“Do you think that we would desert you? No. , by God ! never. We have not so lightly forgotten our debts of gratitude to you. We shall not leave you until it has become evident to God that we perished while securing the rights of the apostle of God. By God! Even if I am convinced that I shall be killed, roasted in a fire, burnt to ashes and my ashes will be flung in the air and that this process of my destruction will be adopted not once but repeated seventy times; yet I shall never desert you. I will support your cause until I am dead and gone”

Zuhair son of Ghain (and the others) said,;

“By God! Even if I were sawn and cut asunder a thousand times, I shall not forsake you. How lucky I would be if my murder could be a means of saving your life and the lives of your household and these young children.”

Hur, the commander of Yazeed's regiment, who had obstructed Husain's way near Koofa, was also present in

the enemy's army in Karbala. He asked Omar the commander in chief" Will you really fight with that man?"

Omar replied "Yes by God! such a fight will result in arms being cut off shoulders and heads being chopped off."



Fig. 61; The sacred shrine of Zainab daughter of Ali.

Meanwhile in the ranks of the enemy, Hur called his brother and his son secretly into his tent and said, "We are doomed—driven towards 'Hell'. There is yet time. I have decided to dash out of the ranks of Satan and join the side of the holy Imam Husain. Would you like to accompany me or stay where you are?". They both readily consented to accompany him. Then they dashed out of the enemy's ranks and joined Husain. Hur appearing before Husain, begged his pardon for the wrong he had done. Hur was received very warmly by Husain and his companions. The whole of the night was spent by Husain and his followers in devotions and prayers.

In the morning on the 10th Muharram 61 A. H. (*July 978 A. D.*) Husain had just finished his prayers, when a rain of arrows from the Yazeedian forces began to shower on the tent of Husain. Thereafter Husain divided his small godly band (*the holy seventy ones*) into three flanks, i. e., the right and the left wings and the central body. Of these 72 individuals, only 32 were horsemen. When the 6 or 30 thousand blood—thirsty soldiers of the enemy came to the fighting line. Husain rode on his camel and went up to them and addressed them :

"O people! Remember my lineage. Remember who I am. Then consult your conscience and consider if it is proper that you should

kill me and cut asunder the holy line of my descent. Am I not the son of your prophet's daughter and the son of his cousin?... Do you want to kill me because I have killed somebody? shed somebody's blood or snatched away any body's property? Tell me what is the wrong? after all what is my offence?...

Several times, Husain advised them, but the reply was always "Yes! we know that everything thou sayest is truth, yet we shall kill thee in thy thirst." Also many times the followers of Husain addressed them but the reply was still the same. Then Zuhair son of Ghain mounted his horse, went forward and addressed the Yazeedian army as follows :

"O people of Koofa! Beware of God's chastisement. It is incumbent upon every Muslim to give advice to his brother Muslim, Mind! Upto this moment each one of us is brother to the other professing one and the same

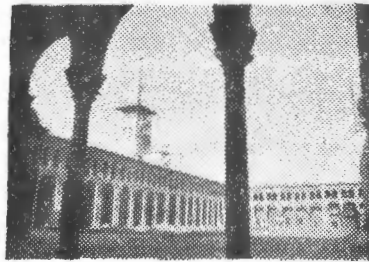


Fig. 62, The great Mosque of Damascus.

faith and following a common way of life. So long as our swords are not drawn out, you are by all means entitled to our wishes and advice ; but as soon as the sword interposes itself, the sanctity of our bond shall break and we shall be divided into two groups. Look here! God wants to put us to a test in the matter of scion of His prophet. We call on you to assist the Ahlul—Bait and to resist Ubaidullah son of Ziad, the haughty tyrant. Believe me, nothing good will come from these rulers,. They will take out your eyes, tear out your limbs, disfigure your faces and hang you on trees. And they will single out every righteous man and put him to the sword. In fact they have already done so. The cases of Hajr son of Adey and Hani son of Urwah, Muslim son of Agheel and others are too recent to be forgotten.”

The armies of the enemy not only remained unmoved in their hostile attitude, but began to make a shower upon him. Immediately after this event, Omer raised his own bow and discharging an arrow towards the warriors of Husain, cried out; “Bear witness, I am the first to have shot the arrow.” Thereafter his side began a regular fire of arrows and both sides engaged in the

battle. The time of noon prayer was fast coming to a close. Husain and his followers some how performed their prayers, while a few of his companions stood in front of him and prevented the enemy's arrows from reaching Husain. After prayers the pressure from the enemy increased. In short, these hungry, thirsty, brave, faithful and true soldiers, both young and old kept, the enemy at arm's length from morning till near evening of the 10th Muharram, 61 A.H. The grim fact remains that all fell after a heroic battle. Even Ali Asghar, the infant son of Husain was martyred at the battle field of Karbala.

Husain together with all his 72 companions and relations, excepting his son Zainul—Abedeen Ali, who was then sick, received martyrdom. The head of Husain and his followers were then taken of their bodies and conveyed to Ubaidullah, the governor of Koofa. The next day, 11th Muharram' Omar the Commander set out for Koofa. He took along with him women and children belonging to the camp of Husain in captivity. The captives of the family of Husain were first marched on public roads and through the street of the town of Koofa to the open court of the governor of Koofa, and from there they and the head of the martyrs were sent to Damascus to be presented in the open court of the brute Yazeed.

From Karbala to Damascus, the captives of Husain were guarded by his sister Zainab, the bravest lady in history. After martyrdom of Husain, Zainab acted against the tyranny rulers. She delivered many sermons, in Koofa and Damascus and in court of Obaidulloh and Yazeed. Thus she completed the great revolution of Husain against cruls.

After about a month, Yazeed sent them under military guard to Medina. This is the Sacrifice which had been prophecezied in the Old Testament, in which God promise to avenge the blood of the holy Imam, Husain:

«For this is the day of the Lord God of Hosts, a day of Vengeance, that He may avenge him of his adversaries, and the sword shall devour, and it shall be satiated and made drunk with their blood. For the Lord God of Hosts hath a Sacrifice in the north country by the river Euphrates.» Jer 46.10

Husain prized Islam,—the religion of his grandfather and the Quran over his own life. He sacrificed himself for the sake of Islam and the Quran. To him it was better to die without water than to live without honour. He preferred to have his head on his enemy's spears and his blood spilt by the enemy's sword rather than

bow his head before a tyrannical and ungodly people. Thus the holy Imam established the Truth and won an Everlasting Victory over Falsehood; He only proved that Yazeed, a Drunkard, Debauchee, and Gambler, was worse than a brute and a devil; but he crushed falsehood for ever and placed Truth in the highest pinnacle of prominence and regard, and purity. And now no evil hand can touch it till the end of the world. Yazeed deserved the curse of God and of God-loving humanity in this world. He rightfully deserved permanent abode in Hell for himself and this comrades for ever. Ever since the massacre of the holy Imam and his faithful devotees at Karbala, during the month of Muharram, true Muslims, express their grief and feeling for the sufferings of Husain in their own ways according to the customs of their own countries. The mourning for the holy Imam Husain is observed through organised congregations called the Mourning congregation.

The Fourth Holy Imam

Ali son of the Third Imam Husain, son of Ali and Fatemah, was born in Madinah on 15th Jamadiul-Uoola, 38 A. H. (658 A. D.). His epithet was Abu-Muhammad and was popularly titled as 'Zainul-A'bedeen'. His mother was the Royal personage, Shah-Zanan, the daughter of King Yazdgerd the last per-Islamic Ruler of Iran. Thus the godly soul was royal in his personage both from his paternal and materanal sides.

The holy Imam Zainul-A'bedeen was there in Karbala in 61 A. H., where he witnessed from his sick bed, the gruesome tragedy of the wholesale massacre of his father, his uncles, his brothers, his cousins and all the godly comrades of his father. He suffered the heartless captivity and imprisonment at the hands of the devilish forces at the command of Yazeed, son of Muavia, son of Aboo-sufian.

Ali son of Husain lived for about 34 years after his father. He was 22 years old when he was at Karbala, but because he was ill, he could not go to the battle field. Thus he was saved from the massacre. Husain appointed him his successor. In the excellence of his personal purity and godly traits, he was a moving picture of the holy prophet and his grandfather Ali the first Imam. He was ideally good even to the worst enemies. When the people of Madinah began to tire of the devilish rule of Yazid, they revolted against his power, turned his governor out of Medina, and surrounded the Bani-Umayyah in the city. Then the Umayyads got very worried. Under these dreadful circumstances, Marwan, son of Hakam, the worst enemy of the Ahlul-Bait, got frightened. Think that the people would not spare him, his family and children; first sought protection from Abdullah—son of Umar. But Abdullah refused to give any asylum to him. Marwan approached holy Imam requesting him for protection for himself and his family. The holy Imam readily replied "Worry thou not, thy family and children will be with mine." Then the holy Imam sent all of them to a safe place of his own outside the city, and they were treated with ideal hospitality. The holy Imam was not only hospitable even to his enemies, but also used to continually exhort them to the right

path. Once a man reported to him, saying that a certain man called him the 'Mislead one' and a 'Contrivant'. The holy Imam replied :

"Brother ! you never spared any regard for his companionship with you, and have conveyed to me the evil of your brother, which I knew not. Death is inevitable for every one. We will all be resurrected and gathered together on the Day of Judgment, and every one's affair with then be settled once for all. Beware! never backbite any one hereafter, for backbiting is the sustenance of the doges of Hell. Be it known to you that the more one backbites others, the more he manifests his own defects."

The holy Imam's charity was unseeming and hidden. After his passing away, the people said that hidden-charity ended with the departure of this holy Imam. Like his grandfather, Ali son of Abu—Talib, Zainul—Abedeem used to carry bags of flour and bread on his own back for the poor and needy families in Madina at night and he so maintained hundreds of poor families in the city.

On the 25th Muharram' 95 A.H., when he was in Medina, Valid, son of Abdul—Malek, the then ruler martyred this holy Imam by poisoning him. The funeral Prayers

for him were conducted by his son, the fifth Imam Muhammad, and his body was laid to rest in the cemetery 'Baghee' in Medina near his uncle Hasan' the second holy Imam.



Fig. 63, The sacred grave of the fourth Imam عليه السلام at Bafhe'e'a.

The holy Imam, along with Ahlul-Bait, passed through a dreadful and a very dangerous age, for the aggressions and atrocities of the tyrant had reached the climax. There was plunder, pillage, and murder on all sides. The teachings of Islam were respected more in their violation than in their regard. The heartless tyrant, Hajjaj son of Yusuf, was chasing every one who professed friendship or devotion to the Ahlul-Bait, and those caught were mercilessly put to death. The movement of the holy Imam was strictly restricted, and his meeting any person

was totally banned. Spies were employed to trace the friends of the Ahlul-Bait, Practially every house was searched and every family was examined. The holy Imam could neither freely spend his time with any peace of mind nor could he preach religion or goodness to the people. Thus God's Vicegerent on earth adopted the third course which proved to be very beneficial to his followers. He started editing supplicative prayers for man's daily use in his endeavour to approach the All-Mighty Lord. This invaluable of collection of edited prayers, is titled 'Saheefah — al — Sajjadeyyah'. The collection is a treasury of wonderfully effective supplications to the Lord, expressed in inimitably beautiful language. Only those who have come across these supplications would know their excellence and the effect. There are many golden saying of the holy Imam; a few of which are given below:

When asked who is the most successful man, the holy Imam replied,

"He who does not earn the wealth of this world for the sake of gaining any position or status here."

"Wisdom is a mirror, in which man sees his own defects and short-comings."

"The prayer offered for any return from

God, is a trade and not real supplication. And the prayer offered as thanksgiving for the grace and the bounties bestowed on man is the real prayer, of the righteous ones."

Be friend not these five people : (1) The dissolute one. He will lead you to covetousness and then sell you away for a morsel.

(2) The Miser. He will hide the thing which you need the most, and then will involve you in indignity and disgrace.

(3) The Liar. He is like sand, without any stability. (4) The fool. He will try to benefit you, but his foolishness will only harm you. (5) The selfish one. He has no regard or consideration for his relatives, for such a man is cursed in the book of God."

Among the sons of the holy Imam, two are worthy of special mention. The biography of one, Muhammad al-Bagher will be given under the title of the Holy Fifth Imam. And the other was Zaid, who being disgusted with the misdeeds of the Umayyad governor, went to Syria where he was treated with injustice by the Umayyad Ruler. Then he left for Koofa where he collected an army from amongst the oppressed people of Koofa. He was

preparing to march against the Umayyad King, when the king despatched his army to Koofa. The Koofees deserted Zaid, and he faced the Umayyad armies single handed and was martyred.

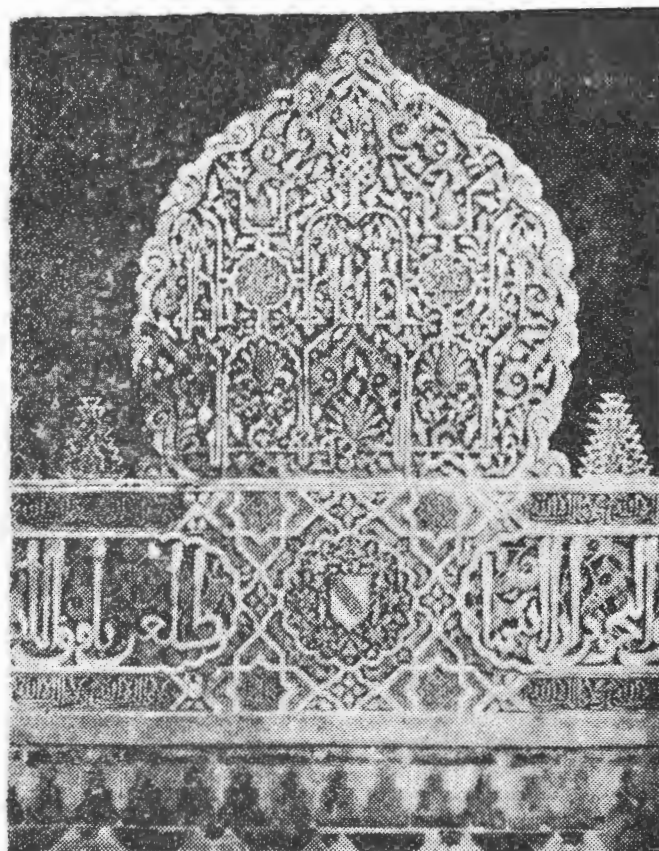


Fig. 64, A regular Koolic and Ondolosic writing. Qasrul-Hamra, at Ondolos.

The Fifth Holy Imam

(peace be on him)

Muhammad, son of the fourth holy Imam Zainul-Abedeem, was born in Medina on 1st Rajab, 57 A.H. His epithet was *Aboo-Jaa'far* and was popularly titled as *al-Bagher'*. His mother was Fatemah, daughter of Hasan the second holy Imam. During the last days of his father's life, there was an revolution against the Umayyads throughout the country. This gave him ample opportunity to preach the true teaching of Islam which he had received from his ancestors. His orations on 'Shia'-ism, from the view point of philosophy, history, sociology' etc' are extant. *Ja'ber* son of Abdullah al-Ansari, one of the famous companions of the holy prophet, who was the first to visit the tomb of the holy Imam Husain at Karbala on the day of *Arbaeein*, i. e. the 20th Safar (40 days

after the tragedy of Karbala) was alive up to this time. He said, Your reverend grandfather, the holy prophet of Islam, had told me that I would live upto the time of the Fifth Imam' his garndson Muhammad al-Bagher (i.e. you); and I would meet you and that when I do so I convey to you his (*the prophet's*) Salam (*the greeting*). The holy prophet also said that you would be able to solve every difficult and complicated problem, and that is why you would be called 'al-Bagher, which means "Solver'. Monkadir, a renowned Sufi (*i. e. one who lives monachal system*) of the time says; "Once I saw the holy Imam coming from his garden on a summer's day. He was exhausted and perspiring. I went to the Imam and said, At this age you are engaged in worldly affairs' if death overtakes you, what will you have to tell God?,, The holy Imam said.

"Well, if I die, I shall die in the act of obeying God, because I earn a living for myself and my dependents by the dint of labour and do not throw the burden of my maintenance on the shoulders of other persons as you do .,,

In other words. the holy Imam meant that worshipping does not consist of relinquishing the world and passing one's days and nights in Mosques and then begging for one's maintenance. Because true worship consists of offering the compulsory prayers, observing the fast, and then earning one's livelihood and supporting others, and also paying the due Zakat and Khums on such income. How can there be an income without fret and toil, and without an income how would one pay the compulsory tax? God wishes the Muslims to be prosperous and self-reliant and not to be beggars.

There is no monachism in Islam. To be brief, from this narrative, one can see that our Imams worked hard for their livelihood, and taught their followers to do the same. Shiah believes that begging is forbidden, and it is forbidden for one to throw the burden of his life upon others. But if he is handicapped and disabled' and cannot earn, it is the duty of every Muslim to help him and regard him as his brother and give him every financial relief.

On the 7th Zelhajjah 114 A. H. the holy Imam died from the effect of poison, and was buried by side of his father in 'Baghee' at Medina. The holy Imam nominated his famous son Jaa'far as his successor, or the sixth Imam.

The Sixth Holy Imam

Jaa'far son of the fifth Imam al-Bagher, was born in Madinah on the 17 th of *Rabeeul — Awwal* 83 A.H. His mother was *Umme-Farwah*, daughter of Qasim, son of Muhammad, son of Abu — Bakr. His epithet was *Abu-Abdullah* and was popularly titled *al-Sadegh.*' (*peace be on him*)

When Muaviah son of Abu - Sufian died, his son Yazeed became king, and after him, his son Muaviah II declared that he was not worthy of the sacred office. In this way, he revolted against his own father and grand-father. The Umayyah party acknowledged the rule of khalid, the minor brother of Muaviah II., but Marwan son of Hakam, the governor of Madinah, very soon removed Khalid and himself became King of the Muslims and thereafter the crown passed from one member of his

family to another. As a result, from 41 A.H. upto the time of the last Umayyad King Marwan II (133 A.H.), the family rule continued either with or without nomination.

In the year 133 after the Hejrah, a huge army assembled under the Iranian General *Abu – Muslim khurasani*, and advanced towards Syria and reached Musel on the border of Iraq, where a pitched battle took place. Marwan II (*al-Hemar*), the last Umayyad king was killed and this brought the Umayyad dynasty to a close. At last on the 5th Ramazan, 133 A.H., *Saffah* the first Abbaside King entered Koofa and the army swore allegiance to him. When he died in the month of Zelhajjah, 136 A.H., *Mansoor* his younger brother, became king. The Abbasides laid the foundation of their dynasty on the goodwill and help of the members of the holy prophets' family. The Sixth holy Imam Jaa'far al-Sadegh took advantage of this opportunity, and taught the true teaching of Islam at Madinah, and at Koofa during his tour to Irsq,

He taught the traditions of the holy prophet, commentaries on the holy Quran, *Fiqh* (*Jurisprudence*), philosophy, history, sociology, etc. In this way, we Shias recieved from him those traditions of the holy prophet, which had reached the Fifth Imam from the Fourth and so on down the line, to the originator, Ali the first Holy Imam Shias believe and practice those traditions of the apostle

of God which have reached us through the Holy Family of the prophet. About 2/3 of the Shiah Literature is indebted to this sixth Holy Imam. Because of this the Shias are known as Jaa'fari, i. e. the followers of Jaa'far al-Sadegh the sixth Imam.

More than four thousand students were taught by this Holy Imam, and the famous religious doctors, such as Abu-Hanifah, were his disciples. The second Abbaside King Mansoor's greatest fear was that the followers and sympathizers of the holy family of the prophet in Iran, Iraq, Yeman, and Hejaz might revolt and support the holy Imam Jaa'far al-Sadegh. Thus he started harassing the Imam and called him to Iraq, but when he found that the holy Imam was above all worldly office, he sent him back to Madinah apparently with honor. This visit to Iraq was followed by the discovery of the grave of the first Holy Imam Ali, which attracted Shia visitors.

It was under the guidance of this Imam that the graves of the martyrs at Karbala were marked, and through him many sacred spots in the Mosque of Koofa were discovered. When Mansoor exterminated the Umayyads and murdered his faithful officer, General Abu-Muslim, he feared the relatives of Ali and Fatemah might resent it. Thus he changed his attitude toward them and placed restriction upon them. Whenever the children of Hasan and

Husain complained to Mansoor about the oppressions of his governors he imprisoned them, or had them murdered. In short, they were oppressed in many ways. Under the order of Mansoor, the holy Imam was poisoned with grapes, and died on 25th *Shawwal* 148 A.H. and was buried near his father at *Baghee'* in Madinah.

During the life of the holy Imam, his eldest son *Ismaeil* died in Madinah and was buried there at Baghee. The holy Imam nominated his famous son Moosa-al-kazem as his successor, or the seventh Imam. But unfortunately some people believed that Ismaeil, who died in his father's life time, was the successor. They are called Ismaeili.



Fig. 65, The sacred grave of the 6th holy Imam.

The seventh Holy Imam

Moosa, son of the sixth holy Imam Jaa'far al-Sa-degh, was born on 7th Safar' 138 A. H. , at Abwa's station between Mecca and Medina. His Mother was *Hameedah al - Mussaffat*. His epithet was *Abul-Hasan* and *Abu Ebraheem* and was popularly titled as *al - Ka'zem'*.

When the Abbaside King Mansoor died, the Ahlul-Bait, the family of the prophet, remained to some extent in peace during the two succeeding Kings *Ha'di* and *Mahdi*. But when the fifth king "Haroon -al- Rasheed" came to the throne, they began harassing the prophet's family again. Because self - preservation had priority over all considerations, the holy Imam, in order to save himself and his followers from persecution by the ruler of the time, abstained from answering doubtful

questions. Thus he reserved his own opinion and backed the decisions of the current scholars on religious matters. Consequently Haroon feared an agitation against himself by the friends and sympathizers of the prophet's family. Therefore with the intention of performing Haj, Haroon went to Mecca and Medina, and secretly despatched the holy Imam to Basrah (*Iraq*). He ordered his governor to treat the Imam with harshness.

In spite of the repeated order from Haroon, the governor wrote back that he could not find any excuse to be harsh to the holy Imam, and pointed out that the Imam was Godfearing, passed his days and nights in prayers, and was really a true servant of God. In short, the governor refused to mistreat the Imam, so Haroon was compelled to call him from Basrah to Baghdad. There he kept the Imam under the guard of an old enemy of the Imam, whose name was *Sendi* son of *Shahek*.

Sendi treated him uncivilly and harshly. The holy Imam was imprisoned in an underground cell in Baghdad, until, by order of Haroon, *Sendi* poisoned him. The holy Imam died on the 25th *Rajab*, 183 A .H. According to the order of Haroon, four slaves lifted the body without respect or ceremony. But in spite of Haroon, a party of Baghdadians under the leadership of Sulaiman, the uncle

of Haroon took over the body from the jailor's custody and arranged the funeral with due respect and buried the holy Imam near Baghdad, in the Quraish cemetery. This is known as "*al-Kazemeyyah*" i.e. the city of the holy Imam Moosa al-Kazem.

The holy Imam nominated his son Ali al — Reza the eighth Imam as his successor, before he went to Basrah.

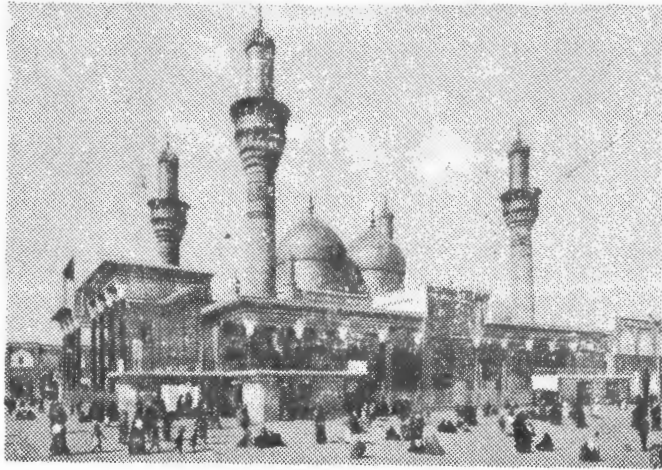


Fig. 66, The sacred domes of the 7th and 9th Holy Imams. at Kazemeyyah, near Baghdad.

The Eighth Holy Imam

(peace be on him)

Ali, son of Moosa the seventh holy Imam, was born on the 11th *Zel - Ghaa'dah*, 148 A.H. His mother was *Ummul-Baneen*. His epithet was *Abul-Hasan* and was popularly titled as "*al-Reza*".

When Haroon died at Toos (Iran), his son *Maa'-Moon* was with him, and another son Ameen became king at Baghdad, however this resulted in a feud between the two brothers. Ameen despatched his forces to arrest Maa'moon, while Maa'moon, being an Iranian through his mother, collected an Iranian army and marched to Baghdad. There he killed his brother Ameen and became the uncontested King. At this victory Maa'moon decided to gratify the Iranians. So he sent a deputation, to

Medina, to the holy Imam al-Reza and invited him to come to Toos, the Capital. By this he first wanted to make amends for the oppressions of his gesture father on the family of the prophet, and secondly to please the Iranians,

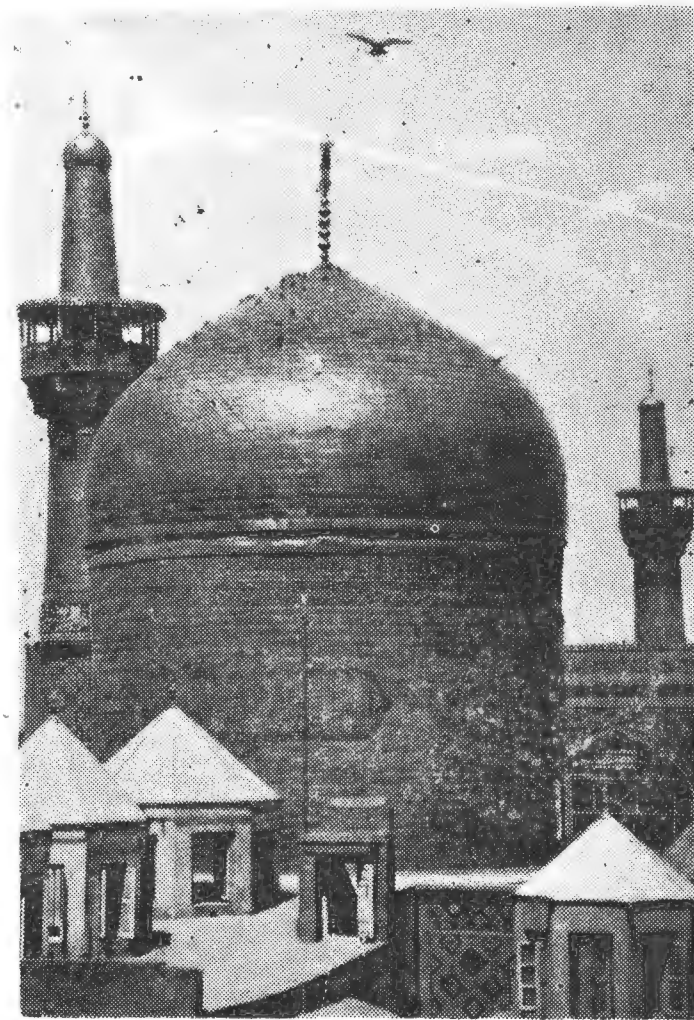


Fig. 66, The golden dome of the grave of the eighth holy Imam.

who were sympathizers of the Ahlul-Bait. The holy Imam left for Iran, but before leaving Medina, he declared his son *Muhammad al-Taghee* to be his successor and the Ninth Imam.

When he reached Naishaboor, (*Iran*) he passed a night there. In the morning, when he was about to leave, the local residents assembled and requested him to narrate a tradition which could be linked to the prophet. He acceded to their request saying:

«I repeat the narration of my father from the prophet of God, who said that the words, "La Elaha Fllal Lah" (There is no god save Allah) is my fortification and whosoever enters into this fortified place will be saved from my torment.»

After this he went a little further and said:

«There are conditions for the entrance into this fortress (i.e. performing prayers, fasting, Haj, giving Zakat, Khums, helping the needy, etc.), I am also one of the conditions. (ie the holy prophet had made it incumbent upon the Muslims to follow the Holy Imams and rever them.)

From Naishaboor the holy Imam went to Toos. Maa'moon was very happy and celebrated the occasion by

declaring the holy Imam as his heir, then ordered coins to be struck in the name of Imam. But his true colors did not remain concealed for long, for he was truly son of Haroon a bitter enemy of the prophet's family. Thus by order of the same Maa'moon, the holy Imam was poisoned and died at 29th Safar, 203 A.H. and was buried near the city of Toos (*Meshed*). So long as the Abbasides ruled, they took great care of the tomb of Haroon but deliberately neglected that of the Imam. But how long could this last?. Their dynasty crumbled and their names and traces are extinct. But such was not the end of the

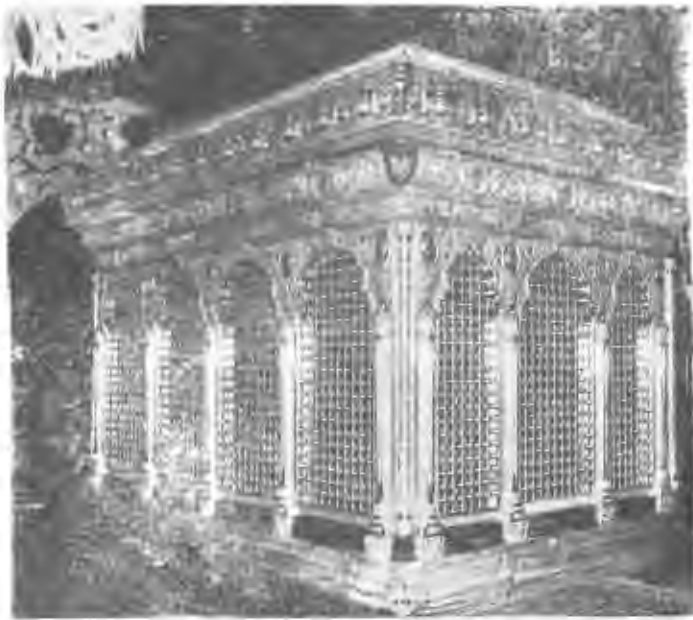


Fig. 67, The sacred shrine of the eighth Imam, al-Reza

holy prophet's family, whose shrines are destinations for countless devotees. Until this day the sacred tomb of the Holy Imam, Ali al-Reza is the focus for millions of pilgrims at Meshed (*Iran*).

While he was in Iran his sister Fatemah (*Ma'asoomah*) along with some others of holy family, left Madinah to visit her brother, but when she reached Ghum (83 Miles from Tehran), she died after a few days' sickness and buried there.

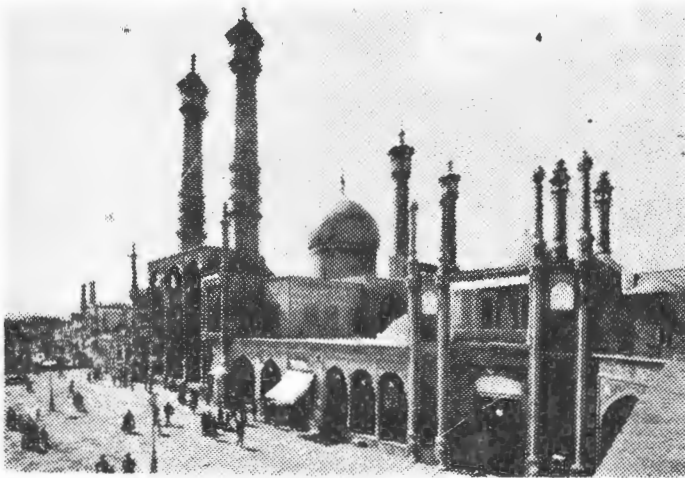


Fig. 68, The golden dome of Fatemah, the sister of the eighth haly Imam. (Ghum, Iran)

The Ninth Holy Imam

(peace be on him)

Muhammad, son of Ali al-Reza the eighth holy Imam, was born on the 15th Ramazan 295 A.H. His mother was *Sabeekah – al-Noobeyyah*. His epithet was *Abu-Jaa'far* and was popularly titled as *al-Taghee* and *al-Jawad*.

After the demise of the holy Imam Ali al-Reza, Maa-moon found it hard of stay in Iran any longer. So he went to Baghdad. He called the holy Imam Muhammad al-Taghee from Madinah, then assembled his courtiers and the learned divines and anounced that he wanted to betroth the Imam al-Taghee to his daughter Ummul-Fazl.

After this declaration, Maa'moon's family had to give their consent. They asked Maa'moon to test the young Imam's Knowledge of religious problems. Accordingly he

assembled the reputed scholar, Yahya son of Aktham and other scholars. Yahya with the permission of Maa'moon, questioned the holy Imam in this way; "what is the position of the Hajj (*pilgrim*), who shoots while under Ehram?.

The holy Imam replied:

«Firat, please make the question clear whether by Hajj is meant a hajj under Ehram of Umrah or under Ehram of Haj (i. e. 9th Zelhajjah)? Whether at Mecca (sacred area) or out side of Mecca? He shot a beast, big or small? It was at night or day? He knew the commandment of God or was illiterate? He repented over what he had done or was unrepentant? He shot purposely or inadvertently? He was major or a minor ?"»

Yahya was shame-faced and perpelexed and could not reply.. Then the holy Imam himself replied to these questions with detail, and Maa'moon proudly proformed the weding ceremony of his daughter to the holy Imam. When Maa'moon died, his brother *Mua'tatham* became King. *Mua'tatham*, like Haroon, started to harass the holy Ahlul-Bait. Thus he called the Imam from Medina, and soon after through his niece *Ummul-Fazl*, got him po-

isoned. The holy Imam died on the last day of Zehlghaadah 250 A.H., at the age of 25. He was buried near his grandfather Moosa alkazem the seventh holy Imam, at kazemeyyah (*Baghdad*). The Imam had been married to Sammanah al-Maghrabeyyah, and she beget him a few children, and he had nominated his eldest son, Ali al-Naghee as his successor and the tenth Imam.

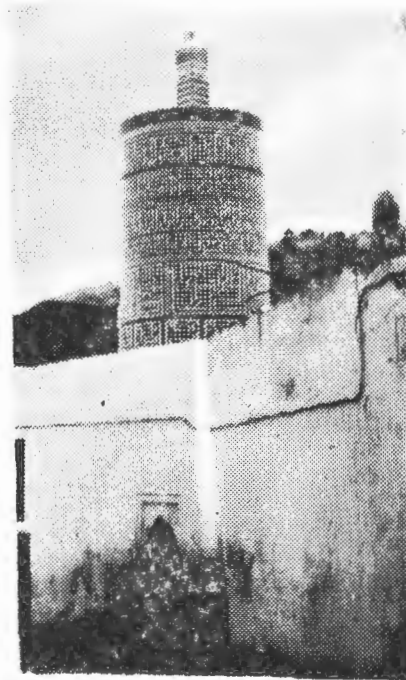


Fig. 69, An old mosque at Maracco.

The Tenth Holy Imam

(peace be on him)

Ali son of Muhammad al-Taghee the ninth holy Imam was born on the 15th Zelhajjah, 212 A H., at Suria near Medina. His mother was *Sammanah al-Maghrabeyyah*. His epithet was *Abul-Hasan*, and was popularly entitled '*al-Naghee*' and '*al-Hadi*'.

He lived at the time of the Abbaside King *al-Mutawakkel* who was notorious in Islamic history for his evil deeds, blood shed, and cruelty. He is rightly called the Nero of Islam, and was like the Umayyad caliph Muaviah in showing enmity toward the holy Ahlul-Bait.

So he wrote to his governor at Medina to send the holy Imam to Samerra (*Iraq*) the capital at that time. So long as Mutawakkel lived, he troubled the Imam in va-

rious ways. Some times he sent him to the zoo and ordered the cages of the beasts to be opened in order to frighten him, and sometimes he called him to his drinking bouts and offered him wine which the Imam always refused with this mark:

«God is witness that the descendanst of the holy prophet never mixed their flesh and blood with wine.»

He then asked the Imam to sing. The admonitions and counsel of the Imam at such occasions are worthy of notice. The gist of some of them is as follows:

«O Mutawakkel!, Many proud and mighty kings before thee lived in sin, luxury and intoxication, and today no trace of them is left; They believed that tyrants and tyrrany would always live, and never thought that death would soon overtake them; They never realised that they have to leave their kingdoms and wealth for the grave and dust.»

This filled Mutawakkel with shame and he did not succeed in his attempt to kill the Imam, but his son Muaa'tazz proved to be the true son of his father by having the Imam poisoned. The holy Imam died on 3rd

Rajab, 254 A.H. at *Samerra* and was buried there in his house.

Among his sons the most famous are Hasan al — Askari the eleventh Imam, and Muhammad — Abu — Jaa'far who died in the life time of his father, and was buried at '*Balad*' between Samerra and Baghdad.



Fig. 70, The great menarat of mosque of Samerra.

The Eleventh Holy Imam

Hasan, son of Ali al-Naghee the tenth Imam, was born on the 8th *Rubee - uthany*, 232 A.H., at Medina. His mother was *Hudais*. His epithet was *Abu-Muhammad*, and was popularly entitled '*al - Zaki*' and '*al-Askari*'. From the traditions of the holy poly prophet, it was known that amongst the prophet's decendants, there would appear a person by the name of Mahdi' who would fill the earth with justice, so the Abbasides always feared that the eleventh Imam might be the promised Mahdi. Therefore' in an indeavour to put out this divine light, Muaa'tamad the king' lodged the Imam at Samerrsa in the cantonment area for a long time. He did not trouble the Imam ns Mansoor and Haroon had done, but he kept a special eye on the Imam to find out who went to see

the Imam, who left his household and whom would be nominated as his successor. At last he had the Imam poisoned, and he died on the 8th Rabee-ul -Awwal, 280 A.H. at *Samerra* and was buried near his fasher's grave.

The holy Imam had only one son whom he introduced to the faithful Shias and nominated as his successor and the last Holy Imam.

In spite of the tyrant government, he had hidden him from spies.

Because of this, the Imam's brother *Jaa'far* claimed that he was his successor, then decided to lead the funeral prayers. The court dignitaries, divines and people of *Samerra* were present and their surprise knew no bound when they saw a boy of tender age, with a striking resemblance to the Imam step in and approach *Jaa'far*. He caught *Jaa'far* by the hem of his garment and said:

"Uncle ! you must not lead the prayer.

*I am the most merious and have more
right than yourself to perform the funeral
prayers on the briar of my father.,,*

After the prayer the boy remained hidden and the army under the command of *Muaa'* tamed beseiged the

house of the Imam to find out boy, but their malicious effort could not succeed.

One of the sayings of the eleventh Imam is:

‘He is the worst Muslim who is double-faced, double-tongued, who praises his brethren in faith in their presence, but backbites them the moment they are absent’.

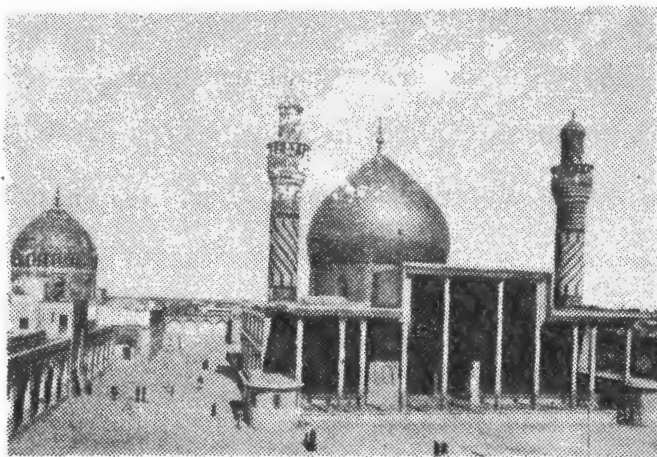


Fig. 71, The golden dome of the sacred grave of the Tenth and Eleventh holy Imam. The left dome is of the mosque and the underground of the House of the Twelfth Imam.

The Twelfth Holy Imam

Muhammad, son of Hasan al—Askari the eleventh Imam, was born on the 15th *Shaa'ban*, 256 A.H. at Samerra. His mother was *Narjes*, (*Malikah*) daughter of *Yashoo'aa*. Her mother was the descendant of *Sham'uoon* son of *Haroon*, son of *Safa*, the successor fo *Jesus* the prophet. His epithet was *Abul—Ghasem*, and was popularly entitled, *al — Mahdi*, *al — Gha'em*, *al — Muntazer*, *al—Hujjah*, *Bagheyyatu—llah*, and *al—khalaf—al—Saleh*. The holy Imam had been absent two times. At the first he disappeared for about seventy four years, but during this time, he appointed four persons as his representatives amongst Muslims. These trusty men, who could see the holy Imam, were *Othman* son of *Saeyed* al—Amravi, Muhammad son of *Othman* al—

Amravi, Husain son of Rooh, and Ali son of Muhammad al-Sameri. They were all buried at Baghdad, and their tombs are known as *Nuwwab al - Arba'ah* (*the four representatives*).

A little before the death of the last one, the holy Imam commanded Muslims as follows:

«In all the events of life, refer ye to those who bear our traditions; the most faithful scholars who know the Islamic teachings in detail. They are the authority over you on my behalf, and I am the authority on behalf of God.

Then after the death of the last representative, the second absence *al - Ghaibtul - Kubra* started. He is still alive and lives his life in such a way that no body recognises him, and he does not introduce himself to people as an Imam; but when God orders, he will appear and will preach the teaching of Islam and the Holy Quran, and invite people to Islam until on earth there remains nothing save the religion of Islam, so justice and equity will have their rule. In other word, according to the belief of Shiah, there will finally be a day that the mankind will reach to an impasse because of inequity, tyranny, struggles, wars, bloodsheds and injustice. Then

with a sacred spritual revolution, guided by the holy one of the descendants of the holy prophet, the face of the world will be changed completely, and peace, Justice, happiness, sincerity, security, and in short the religion of Islam will be ruled everywhere. And the holy one will be none other than the Twelfth Holy Imam, Muhammad al-Mahdi son of Hasan al-Askari (*peace be on him*). Science or reason has never been able to establish that there is a limit fixed for longevity of life. In order to continue material life it is necessary to keep the material means intact and so long as the one is active the other also remains active. Thus for an ordinary individual it is possible to live from a moment to thousands of years. Besides, what limit can be placed upon he whom God the All-Mighty wishes to keep alive for thousands of years. There is no particular time fixed for the appearance of this holy Imam, but some signs have been given, at the occurrence of which he will appear. He is living by the will of the Lord as is Jesus in the seed of Isaac through his virgin mother Mary. Both this holy Imam and the prophet Jesus will re-appear at the will of Lord before the end of the world after which will be the Last Day of Resurrection and Final Judgment.

A few Maxims

of the Holy prophet of Islam صلى الله عليه وآله

“Go in quest of knowledge even unto China.

“The ink of the scholar is more holy than the blood of the martyr.

“Verily e man hath performed prayer, fasts, charity, pilgrimage and all other good works, but he will not be rewarded except by the proportion of his understanding.

“Whoso pursueth the road of knowledge, God will direct him to the road of paradise.

Verily your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

“Give the laborer his wage before his perspiration be dry.,,

A few Maxims of Ali

The First Imam عليه السلام

“**W**hosoever knoweth himself well,
knoweth his Maker.

The best man is he who is the most
serviceable to his fellows.

Men are asleep; they awake when they
die.

Books are the gardens of the learned.

By knowledge thou art saved; by ignor-
ance thou art lost.

The educated, seeth with both heart and
mind, the ignorant, seeth only with his eyes.

Teacher and pupil participate equally in
God's reward.

Ignorance is the most hateful enemy.”

من عرف نفسه فقد عرف ربه.

الناس نيام فاذا ماتوا انتبهوا.

"By intelligence, thou shouldest know how to be happier today than yesterday.

Never speak when it is not the time for it.

Guard thy head against the stumblings of thy tongue!

How often one word hath let loose a war!

Consider not who speaketh, but listen to what is said.

Whoever listeneth to slander is himself a slanderer.

The best truth is keeping promises.

Better to be dumb than to lie.

The most eloquent answer to a fool is silence.

He who praiseth the qualities thou lacketh, will also blame the faults not thine.

To praise a man for a quality he lacketh, is to mock a man.

Take counsel even of thy enemy if he is wise. Follow not the advice of an ignorant friend.

Better be alone than with a bad companion."

"Be not friends with a fool, he will hurt thee even while meaning to be useful.

A Muslim taketh not his fill as long as his brother is hungry.

Forgiveness is the crown of all good qualities.

Beware of anger, it beginneth from madness and endeth with repentance.

The really great and the meritorious is the one who can smother anger and take not the advantage of his power.

Master thy indignation and control thy fury until thy anger endeth and wisdom returneth unto thee.

Hasten not to punish, but find out room for pardon.

A promise is the debt paid in fulfilling it.

Serve any scholar you meet.

When this world favours anybody, it lends him good attributes of others, and when it turns its face away from him, it snatches away even his own excellences and fame."

اياك ومصادقة الاحمق فانه يريد ان ينفعك فيضرك.
اذا اقبلت الدنيا على قوم اعادتهم محاسن غيرهم ، و اذا ادبرت عنهم
سلبتهم محاسن انفسهم .

"A fool's mind is at the mercy of his tongue, and a wise man's tongue is under control of his mine.

The Value of a man depends upon his courage and resolution, his veracity depends upon his traits of nobility and self — respect; and his chastity depends upon his sense of honour.

The Value of each man depends upon the art and skill which he has attained.

Those who give up religion to better their circumstances in life seldom succeed; the wrath of God makes them go through more calamities and losses than the gains they gather for themselves.

Islam means 'submission' (*to will of God*), submission means certain, certain means believing (*His Majesty*), believing means admission, admission means fulfilling (*the obligations laid down by Him*), and fulfilment meant action. (*Therefore Islam does not means mere faith, but faith plus deeds.*)"

لسان العاقل وراء قلبه وقلب الاحمق وراء لسانه .
قيمة كل امرء ما يحسنه .

"A man is hidden under his tongue.

A man who does not realise his own value is condemned to utter failure.

Admonish your brother with good deed, and almsgiving, and avert his evil (*coming to you*) with the help of favours and bounties (*showered over him*).

By disobeying God, you do not actually obey any human-being.

People (*often*) hate those things which they do not know or cannot understand.

One who seeks advice, learns to recognise mistakes.

If you want to remove evil from the minds of others, then first give up evil intentions yourself.

One who starts tyranny will repent soon."

المرء مخبوء تحت لسانه .
هلك امرء لم يعرف قدره .
عاتب اخاك بالاحسان اليه واردد شره بالانعام عليه .
لا طاعة لمخلوق في معصية الخالق .
الناس اعداء ما جهلوا .
احصدا الشر من صدر غيرك بقلعه من صدرك .

"The Best deeds of a great man are to forgive and to forget.

The little that you give in the way of God will bring great return to you.

One who teaches me a single letter, verily he has rendered me as his slave.

Optional works cannot attain the pleasures of God for you when compulsory ones are left unattended.

There is no greater wealth than wisdom; no greater poverty than ignorance, no greater heritage than culture; and no greater helpmate than consultation.

Do not be ashamed if the amount of charity is small because to leave the needy empty handed is an act of greater shame.

Knowledge and wisdom are really properties of a faithful Muslim, though lost to him, get them back though you may have to get them from apostates."

* * *

There are more than a thousand invaluable Gems

من علمنى حرفاً فقد صيرنى عبداً .

of Wisdom or Maxims, only a few of which have been given above.

A mere study of Ali's maxims will be sufficient for an intelligent reader to get an idea of the great store of Knowledge and Wisdom divinely endowed upon the wonderful personality of Ali, the First holy Imam.
(*peace be on him*)

The greatness and the real worth of these Pearls of Wisdom can be realized better when they are used in one's daily life.

وصلی الله علی محمد وآله الطاهرين



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چاپ دوم این کتاب در دوهزار نسخه پایان یافت

(حق طبع برای مؤلف محفوظ است)

تهران میدان شاهپور خیابان مهدیخانی، بن بست دکتر نورائی ۲۶۷ سلمان غفاری

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بیاری پروردگار توانا

چاپ دوم کتاب «شیعه ایزم» که شامل تمام اصول و فروع عقائد شیعه، بیوگرافی رسول اکرم صلی الله علیه و آله و آئمه اطهار علیهم السلام، و حاوی خلاصه تمالیم عالیه اسلام است، اکنون در دسترس جهانیان قرار میگیرد.

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امید است با همکاری و راهنماییهای سودمند برادران ایمانی، بتوانیم گامهای موثرتری در معرفی بهتر و بیشتر اسلام برداریم. انشاء الله

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