

# *Safinah*

An International Quarterly Journal of Islamic Studies

Vol. 2, No.6, April-June 2009

Published by: Naba Cultural Organization  
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\*\*\*\*\*

**Address:**

*P. O. Box 15655 – 377,  
Tehran – Iran.*

**Tel & Fax:**

*+ 9821-77504683*

**E- mail:**

*info@nabacultural.org,  
nabamobin@yahoo.com*

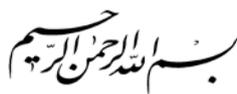
**Distribution center:**

*3<sup>rd</sup> floor, No. 26, Adibi  
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- 1. The contributions should be original resulted from academic studies and researches.*
- 2. The articles have not been published earlier and have not been currently under consideration for publication elsewhere.*
- 3. Articles should contain author's name, academic status, country and living city.*
- 4. The editors of Safinah retain their full authority to bring the accepted papers in conformity with the Safinah house style, and edit them for length and clarity.*
- 5. The length of articles should be 3000 words (10 pages) at maximum.*
- 6. Regarding the academic nature of this journal, using abusive or insulting language in essays or articles towards opposite thoughts or views should be highly avoided.*
- 7. The articles will not be returned.*
- 8. The authors are responsible for the accuracy of articles.*
- 9. Using parts or complete articles of Safinah by citing the source is allowed.*



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## *Editorial*

Dear Readers,

Welcome to *Safinah*. Like the previous issues, we take ourselves to a theoretical atmosphere to bring forth and discuss some topics in the field of Islamic thoughts, traditions, and history.

Except some appreciations and short notes, we have not received remarkable comments, articles, viewpoints, etc from our respected readers. It means we should either change or expand the places of distribution of our quarterly, or ask our writer to work on some challenging topics such as “Human Rights from an Islamic View”; “The Women’s Rights and Islamic Law”; legal and Cultural Resources to Achieve Gender Equality”, etc, etc.

While, I am personally aware of the view that there is a strong shortage of true Islamic thoughts, teachings , and literature in the English language; at the same time I believe and recommend that those inputs should be provided in desirable and interesting packages, in order to attract the potential Muslim, and non-Muslim thoughtful readers.

On the other hand, I am interested in receiving the views, comments, evaluations, feedbacks, and critiques of our dear readers, so please write to us!

I hope you enjoy reading this issue.

Hamid Farnagh  
Editor-in-Chief

# *Am I a Follower of Ahl al-Bait?*

## *Part II*

Vahid Majd\*

### ***Abstract:***

*In the previous part of this article, the first seven sections of a Hadith by Imam Hasan al-Askari (p.b.u.h.) concerning the meaning of the term “Shia” was provided.† In this Hadith, the Imam (p.b.u.h.) quotes some of his ancestors in order, namely, the Prophet (p.b.u.h. & h.f.), Lady Fatima (p.b.u.h.), and the first nine Imams (p.b.u.h.) regarding this subject.*

### ***Key words:***

*Ahl al-Bait, hadith, Imam Hasan al-Askari, Shia*

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\* Associate Professor of Tarbiat Modarres University

† The entire Hadith is found in the Tafsir of Imam Hasan al-Askari (p.b.u.h.), pp. 306-320. It is also narrated in *Bihar al-Anwar*, vol. 65, pp. 154-163, Hadith 11.

Following is the English translation of the remaining sections of this precious Hadith as well as some explanatory notes and supplementary information from the holy Quran and the sayings of the Ahl al-Bait (p.b.u.h.).

∞( 8 )∞

Imam Hasan al-Askari (p.b.u.h.) continued:

It was mentioned to Imam al-Sadiq (p.b.u.h.) that Ammar al-Duhni went to testify something before Ibn Abi Layla, the judge of Kufa. The judge said, “Cease! Your testimony is not accepted since you are a rejecter (*Rafidhi*).” Upon that, Ammar stood up to leave while trembling and weeping. The judge told him, “You are a man of knowledge and Hadith. If the title of rejecter offends you, just disavow from this sect so that you become our brother.”

Ammar replied, “It is not what you think! I am crying for myself and you. I cry for myself because by considering me a Rafidhi, you have attributed to me a noble rank that I do not deserve. Woe onto you! Indeed Imam al-Sadiq (p.b.u.h.) has narrated to me that ‘the first people who were called Rafidhi were the magicians who, upon witnessing the signs of Moses (p.b.u.h.), believed in him, followed him, rejected the command of the Pharaoh, and were patient to all that befell them. The Pharaoh called them rejecters as they rejected his custom. Thus, the term rejecter (*Rafidhi*) has been used for anyone who

rejected all that Allah disliked and acted according to all that Allah commanded.’<sup>1</sup> Who is like them in this era?

And indeed, I cried for myself because admitting this noble title for myself passed through my mind in a moment and I fear that Allah, the mighty and the majestic, condemns me for that, saying, ‘O Ammar! Have you truly rejected falsehood and acted according to Our commands?’ Then, I will be considered negligent if He overlooks me, and will be entitled to a great punishment if He questions me unless my masters rectify it for me by their intercession. On the other hand, my cry for you was for the greatness of your lie by calling me with other than

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<sup>1</sup> This piece that praises the rejection of enemies of Allah and their customs, appears at the middle of the series of traditions concerning adherence to Ahl al-Bait (p.b.u.t.), which emphasizes the fact that a true follower (*Shi’a*) of Ahl al-Bait (p.b.u.t.) is always a true rejecter (*Rafidhi*) of their enemies and their methods, ideas, etc. Therefore, the titles *Rafidhi* and *Shi’a* refer to the same fact and cannot be realized separately. Anyone who claims to “adhere” to the customs of Ahl al-Bait (p.b.u.t.), should naturally “reject” other customs; otherwise he is not truthful in his claim and is a polytheist in his obedience to Allah because he has associated human-generated ideas and methods with the divine instructions that has reached him through Allah’s representatives. In fact, rejecting falsehood has priority over accepting the truth and is its prerequisite. Allah, the mighty and the majestic, states in the holy Quran, “He who rejects *Taghut* and believes in Allah, he has indeed adhered to the most trustworthy handhold which shall never break” (2:258). Imam al-Riza (p.b.u.h.) interpreted “*Taghut*” as those who usurped the rights of the family of Muhammad and “the most trustworthy handhold” as the guardianship of the Commander of the Believers (Imam Ali) and the Imams after him (cf., Tafsir Ali Ibn Ibrahim al-Qummi, (under the commentary of this verse). Imam al-Sadiq (p.b.u.h.) said, “Whoever claims to recognize us but he adheres to other handholds is a liar” (*Ma’ani al-Akhbar*, p. 399, Hadith 57; *Bihar al-Anwar*, vol. 2, p. 83, Hadith 7). See also the explanation in the footnote towards the end of this article on the meaning of monotheism.

my name, and that how your body could endure the divine punishment for disgracing one of the most honourable names.”

Upon hearing this account, Imam al-Sadiq (p.b.u.h.) said, “Had Ammar had sins greater than the heavens and the earth, they have certainly wiped off from his record by uttering these words, and his good deeds have multiplied in the sight of Allah, the mighty and the majestic, such that each one of his smallest deeds even to the extent of a mustard seed has become a thousand times greater than this world.”

### ﴿ 9 ﴾

*I*n addition, Imam Musa Ibn Ja’far (p.b.u.h.) was told, “We were passing by a person in the market who was proclaiming that he is an earnest Shia of Muhammad and his family, peace be upon them, and he was hawking certain cloth for more money. Imam Musa (p.b.u.h.) said, “One who knows the value of his soul will not be wasted nor will he act ignorantly. Do you know whom this man resembles? He resembles a person who claims ‘I am like Salman, Abu Dhar, Miqdad, and Ammar’ while he undervalues (people’s goods) when he buys, and hides the defects of the merchandise before his customer (when he sells). He purchases something (with deferred payment) for a certain price, and then overcharges an unfamiliar layman who wants that merchandise by imposing it on him. If in any event he loses his customer, he informs the original seller that he does not want the merchandise (that he had already bought) except for a lower price regardless of his debit. Is he like Salman, Abu Dhar, Miqdad, and Ammar?! We

seek refuge in Allah from such an idea.<sup>1</sup> However, what prevents him from saying, ‘I am among those who love Muhammad and the family of Muhammad (p.b.u.h. & h.f.), love people who believe in their guardianship, and feel hostile towards their enemies?’”

### ﴿ 10 ﴾

When Ma'mun appointed Imam Ali Ibn Musa al-Riza (p.b.u.h.) as heir apparent, his secretary came to him and said, “At the door, there are some people who request to meet

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<sup>1</sup> Nawf once asked Imam Ali (p.b.u.h.) to describe the characteristics of his Shi'a. By remembering his Shi'a, the Imam (p.b.u.h.) wept and said, “O Nawf! My Shi'a are, by Allah, cognizant of Allah and His religion, active in obeying Him and His commands, and are guided by means of His love. They are emaciated as a result of devotion, and obligate themselves to withdraw (from pleasures of the world). They have yellow complexions due to staying awake for midnight worship, bleary eyes because of (abundant) weeping, dry lips for uttering the remembrance (of Allah), and empty stomachs by (exercising) hunger. Their divine education is recognized in their faces, and their horror from the pleasures of the world is seen in their manner. They are the guiding lamps in any darkness, and the sweet basils in any society. They do not bear enmity in their heart against those who preceded them in submission, and do not follow them without proof. Their evil is kept under control in them. Their hearts are (full of) sympathy, their souls are chaste, and their demands are little. They burden themselves while people are at rest because of their service. They are clever, sincere, and noble people of wisdom. They are like foxes who (stealthily) escape with their religion (i.e., distrusting the sinful environments, they move from place to place to safeguard their religion. They live unknown such that) they are not noticed or appreciated when present, and are not remembered when absent. These are my most pleasant followers (Shi'a) and my most honorable brothers. Ah! I wish so much to meet them!” (*al-Amali*, al-Tusi, p. 576, Hadith 1189; *Bihar al-Anwar*, vol. 65, p. 177, Hadith 34).

you. They say they are of the Shia of Ali (p.b.u.h.). He (p.b.u.h.) answered, "I am busy. Dismiss them." Therefore, the secretary dismissed them. They came the following day saying the same thing and were treated similar to the previous day. They continued to come at the door of the Imam's house for two months saying the same, but he (p.b.u.h.) turned them away every time.

When they were disappointed from meeting the Imam (p.b.u.h.), they said to his secretary, "Tell our master we are the Shia of your father Ali Ibn Abi Talib (p.b.u.h.). Indeed, our enemies have rejoiced to see that you are avoiding us. We will leave this time and will distance from our city due to the shame and humiliation that befell on us and because we cannot tolerate the pain resulting from the rejoice of our enemies in our city." This time, Imam Ali Ibn Musa (p.b.u.h.) permitted them to enter. They entered and greeted him, but he (p.b.u.h.) neither returned their greetings nor did he permit them to sit. While standing, they asked, "O son of the Messenger of Allah! What is the reason for this humiliation after that harsh avoidance? How could anyone of us live after this affliction?"

At this point, Imam al-Riza (p.b.u.h.) said, "Recite: '*Whatever of affliction strikes you is because of your own deeds, and He forgives much (of the sins)*' (42:30). I followed none but my Lord, the mighty and the majestic, the Messenger of Allah (p.b.u.h. & h.f.), the Commander of the Believers (p.b.u.h.), and my pure fathers after him on this issue. They reproached you and I followed them accordingly." They asked, "For what reason, O Son of the Messenger of Allah?"

He (p.b.u.h.) replied, “For your claim that you are the Shia of the Commander of the Believers (p.b.u.h.)! Woe on to you! Verily his Shia were al-Hasan (p.b.u.h.), al-Husain (p.b.u.h.), Salman, Abu Dhar, al-Miqdad, Ammar, and Muhammad Ibn Abi Bakr who neither disobeyed any of his commands nor did they commit his prohibitions of any kind. You said you are his Shia while you contradict him in most of your actions, fall short concerning many obligatory deeds, neglect the great rights of your brothers in faith, observe *Taqiyya* when it is not required, and leave *Taqiyya* when it must be observed.<sup>1</sup> Had

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<sup>1</sup> In the language of Hadith, *al-Taqiyya* refers to concealing belief in the case of danger. The root of this term is *Waqqa*, which means “to safeguard; to shield; to shelter; to preserve.” The meaning of *al-Taqiyya* is very close to that of *Mudaaraat*, which means tolerating people and getting along with them. In modern terms, *al-Taqiyya* can be translated as “diplomacy”. Traditions also confirm this meaning. Imam al-Sadiq (p.b.u.h.) said, “O Sufyan! Observe *Taqiyya*. Surely, it was the Sunna of Ibrahim al-Khalil (p.b.u.h.). Verily Allah, the mighty and the majestic, said to Moses (p.b.u.h.) and Aaron (p.b.u.h.), ‘*Go both of you to the Pharaoh, for he has indeed transgressed (all bounds). But speak to him with a gentle word so that he may take warning or feel afraid*’ (20:43-44). Allah, the mighty and the majestic, told them to call him with proper title and then speak to him. And when the Messenger of Allah intended a trip, (for the security of the city during his leave) he used to conceal it and act as if another person would leave. He also said, ‘Allah has ordered me to be lenient (*Mudaaraat*) with people as much as he has ordered me to fulfill the obligatory deeds’. Surely Allah educated him (in the art of) *Taqiyya* and said (to him), ‘*Repel (evil) with what is best; that way, a person that between you and him is hatred will appear as if he is your friend and intimate. But none is granted such achievement save those who exercise patience and self-restraint, and none is granted it save the owner of the great prosperity*’ (41:34-35). O Sufyan! He who applies *Taqiyya* in the religion of Allah, he shall indeed ascend to the climax, and he who does not own his tongue shall regret.” (*Ma’ani al-Akhbar*, p. 385, Hadith 20, *Bihar al-Anwar*, vol. 72, p. 396, Hadith 18). A believer is required to conceal his belief and even is

you said you believe in his guardianship (*Walaya*), love him, love those who adhere to him, and are the enemy of his enemies, I would not have denied your saying. However, you claimed such a noble position that if your actions do not confirm your saying, you will perish unless a mercy from Allah rectifies it for you.” They said, “O Son of the Messenger of Allah! We ask forgiveness from Allah and return to Him from our saying. We say as our master taught us that we love you, love people under your guardianship, and are the enemy of your enemies.”

At this time, Imam al-Riza (p.b.u.h.) said, “Now, welcome to you my brothers and my friends. Come near! Come near!” He (p.b.u.h.) embraced them and then asked his secretary how many times he met them. He answered, “sixty times.” He (p.b.u.h.) said to him, “Then go and come to them sixty times consecutively

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allowed to utter disbelief if otherwise substantial danger threatens him or other believers. This attitude is the opposite of hypocrisy in which one conceals disbelief in his heart and pretends to be a believer. The believer, by definition, is required to always maintain and practice faith in his heart. According to the traditions, acknowledgement and recognition of faith is the required action of heart (cf. *al-Kafi*, vol. 2, p. 34, Hadith 1). This is an internal action. However, a believer is also required to put his belief into practice outwardly when he can. Notice that Allah commands us to disassociate ourselves from the disbelievers (those who have heard the message of Ahl al-Bait (p.b.u.t.) but rejected it), avoid friendship with them, and take them as enemies (cf. holy Quran, 3:28, 5:51, 9:1, 9:3, 9:16, 9:23, 60:1; 2:98, 4:101). Thus, we can never unite with the disbelievers in reality, and we cannot accept them in our heart. Our cooperation with them at times in a worldly matter may only be due to *Taqiyya* as a diplomatic, superficial, and circumstantial relation. In order to maintain faith, one should control his apparent relationship with the disbelievers such that it could not gradually undermine the disgust from them in one’s heart.

and offer them my Salaam for verily their sins were wiped off by asking for forgiveness and because of their repentance. Now, they deserve high respect due to their love for us and accepting us as their guardians. Look into their problems and present them and their families with gifts and financial aids.”

### ❧(11)❧

In addition, a person came to Imam Muhammad al-Jawad, son of Ali al-Riza (p.b.u.h.), appearing very happy and delighted. He (p.b.u.h.) asked, “Why are you so happy?” The man answered, “O Son of the Messenger of Allah! I have heard your father saying, the most deserving day to make a servant happy is a day that Allah helps him give charities and alms to his believing brothers and solve their problems. Today, I received ten believing brothers who were needy and had dependents. They came to me from another city. I gifted each one of them with money, and this is why I am delighted.” The Imam replied, “By my life! You deserve to be happy if you have not nullified your deed and if you do not nullify it later.” He said, “How could I ruin my deed while I am one of your sincere Shia?!” He (p.b.u.h.) replied, “Ah! Certainly you just invalidated your benevolence and charity to your brothers.” He asked, “How come, O Son of the Messenger of Allah?” The Imam (p.b.u.h.) replied, “Recite the saying of Allah, the mighty and the majestic, ‘*O you who believe! Cancel not your charity by reminders of your generosity or by annoyance.*’ (2:264)” He said, “I did not remind my generosity to the people that I gave charity and did not hurt their (feelings).”

The Imam (p.b.u.h.) said, “Allah, the mighty and the majestic, said you should not nullify your generosity by reminding or by annoyance, and He did not say by reminding to or annoying only the people to whom you give charity. It includes all harassments. Do you believe annoying the people that you helped is greater or annoying us and the angels who scribe your deeds?” The person answered, “Of course, the latter.”

The Imam (p.b.u.h.) said, “Certainly, you have bothered me and them and have cancelled your charity. Woe onto you! Do you know who are our sincere Shia?” He replied in the negative. The Imam continued, “Our sincere Shia (in the ancient nations) were Hizqil (Khirqil), (who was) the believer of the family of the Pharaoh<sup>1</sup>, and the companion (mentioned in the Surah) of Yasin about whom Allah said, *‘Then a man came running from the farthest part of the city, [saying, O my folk! Obey the messengers]’* (36:20) and (their examples in this nation were) Salman, Abu Dhar, al-Miqdad, and Ammar. Do you equate yourself with them? Didn’t you annoy us and the angels by such a claim?”

The man said, “I ask for forgiveness from Allah and repent to Him. Then, what should I say about myself?” He (p.b.u.h.) replied, “Say: I am of people who acknowledge your *Walaya*, love you, love people who love you, and I am hostile to your enemies.” He said, “This is what I believe, and I repent from the claim that you and the angels rejected since whatever you deny is what Allah has denied.” At this time, the Imam (p.b.u.h.)

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<sup>1</sup> cf. the holy Quran, Chapter 40, Verse 28.

said, “Surely, the reward of your charity has just been returned to you and was saved from nullification.”

### ❧ ( 12 ) ❧

Imam al-Askari (p.b.u.h.) , then, added: “Indeed, the Shia of Ali (p.b.u.h.) are those about whom Allah, the mighty and the majestic, said, *‘Those who have faith and do good deeds; they are companions of the Garden wherein shall they abide forever.’* (2:82). They are those who believe in Allah, name Him by His names and do not attribute to Him other than His names, acknowledge Muhammad (p.b.u.h. & h.f.) in his sayings (i.e., his Hadiths), direct themselves according to his actions, believe in Ali after him as a master, an Imam, and a noble chief that no one in the nation of Muhammad (p.b.u.h. & h.f.) can equate, and that his merits outweigh the merits of the Prophet’s nation all together, and his superiority over them is like the superiority of the heavens over earth, while (in this comparison) earth is just a tiny particle.”

“The Shia of Ali (p.b.u.h.) are those who do not worry in the path of Allah whether death receives them or they receive death (like in a battle).<sup>1</sup> The Shia of Ali (p.b.u.h.) are those who give their brothers *‘preference over themselves even concerning the things that they themselves urgently need’* (59:9). They are those whom Allah does not see them on the actions

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<sup>1</sup> Describing the FFi’a of Ahl al-Bait (p.b.u.t.), Imam al-Baqir (p.b.u.h.) said, “They are impregnable fortresses, trustworthy breasts, and sober-minded people of patience. They are neither disclosers of the secrets, nor are they ostentatious disobedients. They are humble and God-fearing worshippers by night and brave as a lion by day” (*Bihar al-Anwar*, vol. 65, p. 180, Hadith 38).

that He forbade them, and does not miss them on the actions that He commanded them.”

“The Shia of Ali (p.b.u.h.) are those who follow Ali’s example in honoring their brothers in faith. What I tell you is not just my saying; rather I am relating the explicit saying of Muhammad (p.b.u.h. & h.f.). Such is the above saying of Allah ‘*do good deeds*’ (2:82), which means they fulfill all the obligations. After belief in monotheism (*al-Tawhid*)<sup>1</sup>, prophethood (of

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<sup>1</sup> As we can see from this Hadith, observing monotheism (*al-Tawhid*) is the foremost condition towards becoming a Shi’a of Ahl al-Bait (p.b.u.t.). Monotheism, which is the basic requirement of faith, is established at two levels: Belief in the uniqueness of Allah (which we call intellectual monotheism), and belief in the uniqueness of His path (which we refer to as practical monotheism). Both levels are proven by independent reason. In the intellectual level, *al-Tawhid* means believing that Allah is unique, matchless, and has no resemblance of any kind with His creation. Notice that uniqueness does not refer to the number “one” since anything that can be expressed by a quantity is limited (cf. the first sermon of *Nahj al-Balagha* by Imam Ali (p.b.u.h.)). Believing in any resemblance between the Creator and the creation even in the most abstract levels and concepts is associating Allah with His creation, which signifies a limitation for Him. Moreover, because Allah is the Creator of our reason, He can never be comprehended by reason; otherwise He is limited. On the other hand, the reason testifies that He is undeniable due to the existence of His abundant signs, which are His creation. In other words, a monotheist while admitting that Allah is not comprehensible believes that He is undeniable. In the language of Hadith, the intellectual sense of *al-Tawhid* is defined as regarding Allah free from the two extreme limits: resemblance (*Tashbih*) and denial/disproval (*Ta’til, Ibtal*). When different Imams were asked if one can say that Allah is an existing thing, the Imams replied in the affirmative, but added that by saying this, one should regard Him outside the two limits of resemblance and disproval. (cf. *al-Kafi*, vol. 1, p. 82, Hadith 2; *Bihar al-Anwar*, vol. 3, p. 265, Hadith 29). Based on the intellectual monotheism, one has no way towards Allah by himself, and thus, attaining the pleasure of Allah is rationally impossible unless through the door

that Allah Himself *may* open to His creation by sending a representative. Therefore, intellectual monotheism rationally guides one towards a deeper level of monotheism, which is practical monotheism. In practical level, observing *Tawhid* means, believing that one should acquire all the knowledge of religion *only* from Allah's representatives and should not associate any idea or opinion derived from human sciences with the divine instructions given by the Prophet and his successors, peace be upon them. Moreover, a true monotheist tries his best to conform his actions to the divine instructions that have reached him in the form of traditions. Therefore, besides practicing monotheism by being selective concerning the input information he receives, a believer observes monotheism by controlling his output actions *only* according to the divine standard. In this manner, he serves Allah alone and does not associate anyone in his obedience to Allah. According to the Quran and traditions, practical monotheism, which is the very essence of *al-Walaya* (submitting to the guardians assigned by Allah in order to obey Him alone), is a requirement of faith and is necessary for salvation in the Hereafter. Imam Ali (p.b.u.h.) said, "Verily a believer does not take his religion from his opinion, but he accepts what comes from His Lord." (*al-Kafi*, vol. 2, p. 45, Hadith 1; *Bihar al-Anwar*, vol. 65, p. 311, Hadith 4). Imam Ali (p.b.u.h.) said to Kumail, "O Kumail! Do not take anything (related to the religion) except from us so that you become of us" (*Tuhaf al-Uqul*, p. 171; *Bihar al-Anwar*, vol. 74, p. 269, Hadith 1). In one of his *Tawqi'* (written piece of document) Imam Mahdi (p.b.u.h.) wrote, "Seeking the knowledge of the religion from other than us (Ahl al-Bait (p.b.u.t.)) is equal to denying us" (*Mustadrak Safinatul Bihar*, Shaikh Ali al-Namazi, vol. 1, p. 10). Yunus Ibn Abdurrahman narrates, I asked Imam Musa Ibn Ja'far (p.b.u.h.), "How do I practice monotheism?" He (p.b.u.h.) answered, "O Yunus! Do not be an innovator (in the domain of religion). Whoever looked into his opinion has perished. Whoever left the Ahl al-Bait of the Prophet (p.b.u.h. & h.f.) has gone astray, and whoever left the Book of Allah and the sayings of His Prophet has become a disbeliever" (*al-Kafi*, vol. 1, p. 56, Hadith 10). Imam al-Riza (p.b.u.h.) said, "The Messenger of Allah said, 'He who adopts a religion without hearing (from Allah's Messenger), Allah necessitates for him (as punishment) to go astray towards destruction. He who adopts a religion by hearing from other than the door that Allah has opened for His creation, is a polytheist.'" Then, the Imam (p.b.u.h.) continued, "And the trustworthy door on Allah's revelation is Muhammad

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(p.b.u.h. & h.f.).” (*Uyun Akhbar al-Riza*, vol. 2, p. 9, Hadith 22). A similar narration exists in *al-Kafi*, vol. 1, p. 377, Hadith 4; *Bihar al-Anwar*, vol. 2, p. 105, Hadith 68). Imam al-Riza (p.b.u.h.) said, “The Messenger of Allah (p.b.u.h. & h.f.) said, ‘He who listens and inclines towards a speaker, he has surely worshipped/served him. Thus, if the speaker is from Allah, the person has indeed worshipped Allah, and if the speaker is from Satan, the person has indeed worshipped Satan’”... Then, Imam al-Riza (p.b.u.h.) continued, “O Ibn Abi Mahmud! If you see that people take the routes of the East and the West, steadfast in our path, for surely whoever stays with us we will stay with him, and whoever separates from us we will separate from him. Certainly, the simplest thing that could take away the faith of a person is ‘to call a small stone as a seed’, then believe in it, and disassociate from anyone who opposes him on that (without divine instruction). O Abi Mahmud! Safeguard what I just narrated to you as I have gathered (in it) for you all the goodness of this world and the Hereafter.” (*Wasa’il al-Shi’a*, vol. 27, p. 128, Hadith 33394; *Uyun Akhbar al-Riza*, vol. 1, p. 303, Hadith 63; A similar narration from Imam al-Jawad exists in *al-Kafi*, vol. 6, p. 434, Hadith 24). Imam al-Sadiq (p.b.u.h.) said, “Whoever associates a leader who is not assigned by Allah with a leader who is assigned by Allah is a polytheist and has associated partners with Allah” (*al-Kafi*, vol. 1, p. 373, Hadith 6; *Kitab al-Ghaiba*, al-Nu’mani, p. 130, Hadith 8). Furthermore, Imam al-Sadiq (p.b.u.h.) said, “Our rejecter (or our sayings) is a disbeliever and a rejecter of Allah, and he is like the one who has taken partners besides Allah.” (*al-Kafi*, vol. 1, p. 67, Hadith 10; *Bihar al-Anwar*, vol. 2, pp. 220-221). Several authorities narrated from Imam al-Baqir (p.b.u.h.) and Imam al-Sadiq (p.b.u.h.) who said, “Whatever has come from the Commander of the Believers (Ali (p.b.u.h.)) should be accepted and whatever he has forbidden should be abandoned. For him is like what was for Allah’s Messenger in terms of the right of obedience and superiority, and for the Messenger of Allah was superiority over everything that Allah created. He who tries to find fault in any of his orders is like the one who tries to find fault in Allah, the mighty and the majestic, and His Messenger. He who tries to precede him is like the one who tries to precede the Messenger of Allah. (Since he commands on behalf of Allah,) rejecting any of his minor or major commands is equivalent to taking partners with Allah (in obedience)” (*al-Kafi*, vol. 1, pp. 196-

Muhammad), and the leadership (of the Imams), the greatest obligations are fulfilling the rights of the brothers in faith<sup>1</sup> and

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197, Hadith 1, 2, & 3; *Basa'ir al-Darajat*, pp. 199-200, Hadith 1 & 2; *Bihar al-Anwar*, vol. 16, p. 358, Hadith 53; vol. 39, p. 344, Hadith 16).

<sup>1</sup> Imam al-Sadiq (p.b.u.h.) said, "By Allah, a believer has indeed more rights than the *Ka'ba*" (*Bihar al-Anwar*, vol. 65, p. 64, Hadith 115). Imam al-Kadhim (p.b.u.h.) said, "Proceeding towards fulfilling a need of a faithful is better than residing and fasting inside *Masjid al-Haram* for two months" (*Bihar al-Anwar*, vol. 71, p. 235). Abu Isma'il said to Imam al-Baqir (p.b.u.h.), "The number of Shi'a in our place is great!" He (p.b.u.h.) asked, "Do their rich have compassion on their poor? Do their well-doers forgive their wrongdoers? Do they share their property (with the poor)?" I answered, "No!" He (p.b.u.h.) said, "They are not Shi'a, the Shi'a are those who behave so." (*al-Kafi*, vol. 2, p. 173, Hadith 11). It is narrated that Imam al-Kadhim said, "When a faithful brother comes to someone with a demand, it is, without doubt, a mercy from Allah that is dispatched to him. If he fulfills his request, he has indeed attached him(self) to our guardianship (*Walaya*), which is attached to guardianship of Allah, the mighty and the majestic. However, if he denies him concerning his demand while being able to fulfill it, he has indeed wronged himself and ill-treated that (mercy)" (*Bihar al-Anwar*, vol. 71, p. 313). In a similar Hadith, Imam al-Kadhim (p.b.u.h.) said, "When a brother in faith seeks refuge or appeals for help from someone, and he does not give him shelter and aid when he can, he is indeed detached from the guardianship of Allah, the mighty and the majestic" (*al-Kafi*, vol. 2, p. 366, Hadith 4). Mu'alla Ibn Khunais said: I asked Imam al-Sadiq (p.b.u.h.), "What is the right of a believer over other believers?" He (p.b.u.h.) replied, "He has seven obligatory rights. If one opposes any of them, he has stepped out of the guardianship of Allah, left His obedience, and has no share of the religion of Allah." I said, "May I be sacrificed for you! Tell me what they are." He (p.b.u.h.) said, "O Mu'alla! I am concerned about you and fear that you become negligent and do not safeguard them, and learn but do not act upon them." I said, "There is no strength except by Allah." He (p.b.u.h.) said, "The easiest right (to fulfill) among them is to like for him what you like for yourself and dislike for him what you dislike for yourself. The second right is that you should proceed towards fulfilling his needs and gaining his satisfaction, and should not oppose his request. The third right is that you should have care for him by your soul, your property, your hand, your foot,

acting upon *Taqiyya* before the enemies of Allah, the mighty and the majestic.”

## Conclusion

After studying this set of traditions as well as other complementary traditions provided in the footnotes, we might feel that we are far away from the prescribed standard in practice. However, instead of being disappointed, we should look into its positive aspects. Learning these facts increases our love and respect for the title of Shia and those who deserve this revered title more than ever. It also makes us more cautious of using this term for ourselves and others in the future. Most important of all, learning these traditions leads us to refine our goals. They also teach us the right method of approaching these sacred goals.

In fact, it is a duty of every believer to learn the ideal goals set by the Prophet (p.b.u.h. & h.f.) and his Ahl al-Bait (p.b.u.t.) and to consider them reachable by an ordinary human with the help of

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and your tongue. The forth right is that you should be his eye, his guide, his mirror (before himself), and his covering (before others). The fifth right is that you should neither be full when he is hungry, nor wear a favourite cloth when he is without proper clothing, and nor quench your thirst when he is thirsty. The sixth right is that if you have a servant and he cannot have one, you should (regularly) send your servant to aid him in washing clothes, and cooking and cleaning his house. And the seventh right is that you should acknowledge his oath, accept his invitation, visit him if he is sick, attend his funeral if he passes away, and initiate to fulfill his need in person before he is obligated to ask for it. Once you comply with all these rights, you have joined his *Walaya* to your *Walaya* and your *Walaya* to the *Walaya* of Allah, the mighty and the majestic” (*Rawdhat al-Wa'idhin*, vol. 2, p. 291; *Bihar al-Anwar*, vol. 71, p. 224, Hadith 12).

Allah. Since goal is a matter of faith, it must be correctly viewed, and should not be compromised due to one's weaknesses. It is only in this situation that one can maintain a faith that is acceptable by Allah, and become ready for a change. In the next step, one needs to approach these goals in practice to the extent of one's ability, which certainly pleases Allah and guarantees one's salvation.

# *Holy Verses for Life*

Husain Eskandari\*

## ***Abstract:***

*This writing aims to point to some messages extracted from related holy verses of the Quran and narrations which relate to our daily life. They are as follows:*

- *Pray that your wife and children become your dear one and the joy of your eyes.*
- *Encourage your household members towards the performance of (the daily) prayers.*
- *A trustworthy person must record your deals and contracts.*
- *Bribery is a forbidden act.*

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\* Islamic author

\*\* Translated by: Husain Eshghi

*Pray that your wife and children become your dear  
one and the joy of your eyes*

*“And they who say: O' our Lord! Grant us in our wives and our offspring the joy of our eyes.”* (The holy Quran 25:74)

*P*rayers, being the higher schools of spiritual training, if recited under correct and specific circumstances will have a great outcome. Having a pious and competent wife is amongst the good fortunes of a man. A spouse who is religious, good tempered, and fond of life and the household members and familiar with her duties and responsibilities; a woman who makes her husband happy and joyful by seeing her and obeys his directives. During his absence, she is careful of her chastity and protects his wealth.<sup>1</sup>

The prophet (p.b.u.h.) says: “A righteous child is a bundle of flowers divided by God between his servants”<sup>2</sup>. In another narration Imam al-Sadiq (p.b.u.h.) says: “the inheritance of the Almighty for His believing servant is a pious child who asks forgiveness for him.”<sup>3</sup>

It has been narrated from the holy Prophet (p.b.u.h.): “the Prophet Jesus, the son of Mary (p.b.u.h.) was passing from a grave whose owner was being tortured. The next year, he passed the same grave and saw that the owner of the grave was being punished no more. He asked, “O' Allah! What is the story (of this person)?” The Almighty replied, “O' high soul, a pious and competent child of his grew up and built a road and took the guardianship of an orphan. Because of these good deeds of his son, I forgave him”.<sup>4</sup>

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<sup>1</sup> Makarem-ul-Akhlaq, vol. 2, p. 101

<sup>2</sup> Al-kafi, vol 6, p. 3

<sup>3</sup> Makarem-ul-Akhlaq, vol. 1, p. 471

<sup>4</sup> Wasail-us-shi'a, vol. 11, p. 560

*Encourage your household members towards the  
performance of (the daily) prayers*

*“Order your household to pray and have patience towards it.”*

(The holy Quran 20: 132)

*I*n Islam, the family and household is a holy institute which its wellbeing is accompanied with the welfare and happiness of people and the society and its immorality and impurity leads to the spoiling of the individual and the society. The family and household is a Childs first school in which a child will gain many of his positive and negative characteristics. Imam Ali (p.b.u.h.) has said: What is Learnt in childhood (remains) like something which is inscribed on stone.<sup>1</sup>

Parents influence their children in two ways: One through heredity which is not in the child’s will and jurisdiction; and the other through training and education in the family environment. The (daily) prayers are one of the best ways for purifying the heart, reviving the soul and increasing our spiritual capabilities, thus we should teach them to our children at an early age and encourage them to perform them daily even before it is compulsory for them to do so.

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<sup>1</sup> Bihar al-Anwar, vol. 1, p.224

## *A trustworthy person must record your deals and contracts*

*“O you who believe! When you contract a debt for a stated period, then write it down; and let a literate person write it down between you properly.”* (The holy Quran 2:282)

In an era in which only a handful of people were literate in Saudi Arabia and most contracts were not written down and were agreed on orally; by Gods order the Prophet of Islam (p.b.u.h.), encouraged people to write down their contracts. Using this part of the verse the following points can be perceived:

- 1) It is permissible to give and take loans, and to buy on credit.
- 2) It has been instructed to write down the loan and credit. This will prevent any future misunderstandings and misconceptions.

It has been instructed that a preliminary agreement should be prepared, and the period and conditions of the agreement should be specified. It has been strictly emphasized that everyone should be loyal to their agreements and promises.

*“O you who believe! Fulfill the obligations.”* (The holy Quran 5:1)

Writing down the documents and being loyal towards them will secure the financial rights of the people in the society.

## *Bribery is a forbidden act*

*“And do not take over one another’s belongings unjustly, nor use them to bribe the judges with, so that you may take over a part of the belongings of others wrongfully while you know.”*

(The holy Quran 2: 188)

Jurisprudents have said that accepting any form of bribery to change a right decision is forbidden. The middlemen to such unfair actions, and any money received through this action, will be illegal for them. Even accepting bribes to speedup or facilitate a regular task is forbidden. The wealth acquired through bribery is not the property of the one who receives it (and he is not allowed to spend it and must return it to its righteous owner).

After becoming governor, Imam Ali (p.b.u.h.) in a letter addressed the authorities and army commanders about the economic corruption of the previous rulers and the need for changes says: *“With Gods praise and salutations, truly the people before you perished because they didn’t pay peoples salaries and obtained their wealth by giving bribes. They lead people astray and the people obeyed them”*<sup>1</sup>

The holy Prophet said: *“The Almighty Allah’s mercy is far from those who give or receive bribes, and the middlemen between them.”*<sup>2</sup>

Bribery causes social disturbance and corrupted relations between people and the authorities. Under such conditions there will be no social order and discipline.

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<sup>1</sup> Nahaj al-Balaghe, letter 79

<sup>2</sup> Ibid, vol.5,p.2078

# *Khadijah*

## *The Prophet's Most Beloved Wife*

Nahla Gharavi Nae'ni\*

***Abstract:***

*The following essay is a short biography of Khadijah (p.b.u.h.) – the great and honorable wife of the holy prophet Muhammad – and her merits; amongst her merits, the following can be outlined here: being the first Muslim lady to embrace Islam, having in all difficulties of Be'sat and after it, her fondness and esteem toward Ali (p.b.u.h.) and accepting his leadership after the holy Prophet*

***Keyword:***

Khadijah

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\* Professor of Tarbiat Modarres University

*Kh*adijah (p.b.u.h.) the daughter of Khuwaylad Ibn Asad Ibn Abd al-Azi Ibn Qusay Qarashi Asadi, was the wife of the prophet Muhammad (p.b.u.h.) and the mother of his children. A descendant of Abd Manaf, her mother was Fatima, the daughter of Zai'dah Ibn al-Asam, and her grandmother was Halah the daughter of Abd Manaf.

Khadijah was a merchant who was both honorable and wealthy and hired men to trade with her money. The Prophet's (p.b.u.h.) uncles wanted to help him get married, so they went to Khadijah and asked her to give Muhammad some money to do business with; In this way, he would have enough money to get married.

After Khadijah became aware of his good characteristics, she sent him on a business trip to Damascus. During this trip, Maysarah (Khadijah's servant) witnessed the Prophet's (p.b.u.h.) miracles and generosity. He also heard from a priest that Muhammad (p.b.u.h.) is a prophet. On his return, Maysarah reported to Khadijah about all that he had heard and Khadijah's became fonder of Muhammad; and, finally, she suggested that they be married.<sup>1</sup>

Khadijah said to Muhammad Mustafa, "Because of your family ties with me, your nobility, honor, high morals, truthfulness, and trustworthiness among your people, I am in favor of marrying you."

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<sup>1</sup> For more information about the Prophet's (S) asking for Khadijah's hand in marriage and Khuwaylad's (the father of Khadijah) answer, refer to history books or the book *Riahin ash-Sharia'h*: vol. 2 or *Bihar al-Anwar*: vol. 16.

And so, Khadijah and the prophet Muhammad were married. Her dowry was set at 12 Uqiyah<sup>1</sup>, which she herself agreed to pay. Khadijah was the first woman to embrace Islam. She was a continuous supporter of her husband -the Messenger of God- spiritually and with her wealth in the cause of the religion of God.

There are various reports about the children of Khadijah and the Prophet. Ibn Abdulbar has written, “Most genealogists have asserted that they had four daughters and two sons, others, such as Ibn Ishaq, have mentioned four daughters and four sons.”<sup>2</sup>

Saduq, based on documents which Abu Basir narrated from Imam al-Sadiq (p.b.u.h.) states, “Qasim, Tahir (who is also known as Abdullah), Umm Kulthum, Ruqayah, Zaynab, and Fatima were born to the Prophet (p.b.u.h.) from Khadijah.”<sup>3</sup> Kulayni reports that all of these children were born before the beginning of Muhammad’s (p.b.u.h.) prophethood, except for Fatima (p.b.u.h.).<sup>4</sup>

Ali Ibn Abdula’ziz Jurjani says, “The Messenger of God’s children were: Qasim, Zaynab, Umm Kulthum, Fatima, Ruqayah, and Abdullah. Tayib and Tahir were the nicknames of Abdullah. This is the truth, and other reports are erroneous.” Therefore, what is closer to the truth is that their children were Qasim, Zaynab, Umm Kulthum, Fatima, Ruqayah, and Abdullah. Abdullah was born after the advent of Islam and was known as Tayib or Tahir. All the boys died while infants,

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<sup>1</sup> A Unit of weight used to measure silver and gold.

<sup>2</sup> al-Istia’ab: vol. 4, p. 1819; Al-Kamil Fi Tarikh: vol. 2, p. 175

<sup>3</sup> Al-Khisal vol. 2, p. 404 of chapter seven

<sup>4</sup> Kafi, vol. 1, p. 439

but the girls survived and embraced Islam. They all migrated to Medina with the Messenger of God.<sup>1</sup> Those who have reported the number of children of the Messenger of God to be eight thought that Tayib and Tahir were the names of the other children of the Prophet (p.b.u.h.).

## Her Merits

*K*hadijah was born in a family of honor, leadership, and greatness. She was raised with good manners, thoughtfulness, wisdom, and chastity to such an extent that her tribe called her Tahirah. Ibn Sa'd gives two reports based on two sources that, "Khadijah was the first person amongst women to become Muslim."<sup>2</sup> Ibn Abdulbar says, based on his documents, from Qutadah that, "The first person amongst women to believe in God and His Messenger was Khadijah." Ibn Abdulbar reports based on his documents from the father of Abi Rifa' that, "The Prophet (p.b.u.h.) prayed<sup>3</sup> on a Monday, Maba'th (the day he was raised to Prophethood); and, Khadijah prayed at the end of that day."<sup>4</sup> Suduq reports based on his documents from Imam al-Sadiq (p.b.u.h.) that he said,

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<sup>1</sup> Usod al-Ghabah vol. 5, p. 434; Bihar al-Anwar: vol. 22, p. 151-152; Tanqih al-Maqal: vol. 3, p. 77, from the chapter on women.

<sup>2</sup> At-Tabaqat al-Kubra: vol. 8, p. 17; al-Istia'ab: vol. 4, p. 1821, and vol. 4, p. 1820

<sup>3</sup> Daily Prayers.

<sup>4</sup> al-Istia'ab: vol. 2, p. 419, no. 13

“The Messenger of God married fifteen<sup>1</sup> women; and, Khadijah, the daughter of Khuwaylad, was the best of them.<sup>2</sup>

Khadijah was the first wife of the Prophet. Because of her personality, characteristics, perfection, greatness, and the respect he had towards her, the Messenger of God married no one else while she was alive.<sup>3</sup> The Prophet (p.b.u.h.) loved Khadijah, honored her, praised her, knew her as the best woman in the world and recalled her greatness and position.

Khadijah was a patient, forbearing, persevering, respectable believer. She endured the utmost sufferings for the cause of God and His Messenger. With all the wealth and comfort that she possessed, she accepted to live three years in Mecca’s Sha’b Valley during the economic blockade of the Muslims for the satisfaction of God and the Prophet. She spent all her wealth to support Islam and the Muslims.

The Quraysh used all their strength against the Messenger of God to stop him from declaring Islam. They bothered and troubled the Prophet (p.b.u.h.) and his followers. He suffered much from these difficulties and troubles, but there was always someone beside him to reduce this burden and sadness, to share his sorrows, bring him comfort, and continuously help him. This person was Khadijah, his faithful and precious wife, who was a helper and the partner of the Messenger of God. It is enough for her as a tribute that she was the mother of Fatima al-Zahra (p.b.u.h.) .

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<sup>1</sup> It should be noted that the Messenger of God (S) was not married to these 15 women at the same time.

<sup>2</sup> Al-Khisal: vol. 2, p. 419, chapter nine.

<sup>3</sup> Tarikh Tabari: vol. 2, p. 81

Regarding Khadijah's fondness and affection towards Ali (p.b.u.h.), Majlisi states, "Ali was born after the marriage of the Prophet (p.b.u.h.) and Khadijah. The Messenger of God spoke with Khadijah (p.b.u.h.) about friendship and affection for Ali (p.b.u.h.). Khadijah (p.b.u.h.) loved Ali very much and sent clothes, ornaments, and other necessities for him by her servants. People said, 'This (Ali) is the brother of Muhammad, the dearest person to him, and the light of Khadijah's eyes. Well-being has come to him from every direction.' Khadijah's mercy and kindness flowed towards the house of Abu Talib every day and night, morning and afternoon."<sup>1</sup>

Another merit of Khadijah is that she accepted the leadership of Ali just after embracing Islam. Imam al-Sadiq (p.b.u.h.) said: "(After Khadijah declared Islam) the Messenger of God (p.b.u.h.) said to her: Oh Khadijah, here is Ali, your guardian and the guardian of the believers and their leader after me. She said: 'Oh messenger of Allah, What you say is true and I pledge allegiance to him on what you mentioned'"<sup>2</sup>.

Ikramah has quoted Ibn Abbas as saying, "The Messenger of God (p.b.u.h.) drew four lines on the ground and said, 'Do you know what these lines are?' They said, 'God and His Messenger know better.' He said, 'the best women in Heaven are four: Khadijah Bint Khuwaylad, Fatima Bint Muhammad, Maryam Bint Imran, and Asiyah Bint Muzahim (wife of the Pharaoh)."<sup>3</sup>

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<sup>1</sup> Bihar al-Anwar: vol. 35, p. 43

<sup>2</sup> Bihar al-Anwar: vol. 18, p. 233

<sup>3</sup> Usod al-Ghabah: vol. 5, p. 437; al-Istia'ab: vol. 4, p. 1821

Ibn Athir based on his documents quotes Anas from the Messenger of God as saying, “Maryam, Asiyah, Khadijah, and Fatima are the best women of the worlds.” Both Shi’a and Sunni have related similar traditions with similar wordings from different chains of narrators.<sup>1</sup> For example, “Khadijah, Fatima, Maryam, and Asiyah are the four best women of heaven”, “Maryam, Asiyah, Khadijah, and Fatima are the best women of the worlds”, “The four foremost women of heaven are: Khadijah, Fatima, Maryam, and Asiyah”, and “The top women of the worlds are: Fatima, Khadijah, Maryam, and Asiyah”.

The Prophet (p.b.u.h.) said, “Gabriel came to me and said, ‘This is Khadijah who is near you. Send salutations to her from God and me. Give her glad tidings of a house in heaven, made of jewels in which there is no clamor or difficulty.’”

Khadijah’s goodness and position were so high with the Messenger of God that even Aaishah could not avoid recalling her. Aaishah says, “The Messenger of God never went out of the house without praising and bringing Khadijah to mind. One day he recalled her. I was jealous and said, ‘Was she anything but an old woman? God has given better than her to you.’ The Prophet became angry and said, ‘No, I swear to God that he has not given to me better than her. She believed in me when people rejected me. She endorsed me when people rebuffed me. She helped me with her wealth, and from among my wives, God only gave me children through her.’”

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<sup>1</sup> Usod al-Ghabah: vol. 5, p. 437; al-Istia’ab: vol. 4, p. 1822; Al-Khisal: p. 206 the fourth chapter; al-Mu’jam al-Kabir: vol. 23, p. 8-11, 15

Aaishah said, “I was never as jealous of any of the other wives of the Prophet (p.b.u.h.) as I was of Khadijah, even though I had never seen her. This is because the Prophet (p.b.u.h.) recalled her very frequently. He would even send portions of a slaughtered lamb for Khadijah’s friends.”<sup>1</sup>

She passed away after returning from Mecca’s Sha’b Valley in the period of the severe economic blockade. Abu Talib passed away in this same year. It was the month of Ramadan, the tenth year after the beginning of the Prophethood, and three years before migrating to Medina. There are varying reports about the year of her death. Some have reported the third year before migration. Others have said the fifth year. Others have also mentioned the fourth year. The first opinion seems to be more accurate, because everyone has said that her death was several days after the death of Abu Talib and they have all reported his death to be three years before migration.<sup>2</sup>

Umm Ayman, the Prophet’s servant, bathed Khadijah’s body for burial, and the Messenger of God buried her in Hajun. He himself placed her body in the grave.<sup>3</sup>

Khadijah’s death was a great tragedy for the Messenger of God and had other tragedies accompanying it. The Prophet (p.b.u.h.) was patient through all these sorrows in seeking the

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<sup>1</sup> al-Istia’ab: vo. 4, p. 1823-1824; Asad al-Ghabah: vol. 5, p. 438; al-Mu’jam al-Kabir: vol. 23, p. 12-13

<sup>2</sup> al-Mu’jam al-Kabir: vol.22, p. 451-452; al-Aa’lam Zirikli: vol. 2, p. 302; Bihar al-Anwar: vol. 16, p. 3

<sup>3</sup> At-Tabaqat al-Kubra: vol. 8, p. 18

pleasure of God. This year was named A'am al-Ahzan (the year of sorrows).

The followers of other branches and sects of Islam, in different periods, have all referred to her in a good way.

Ibn Abdulbar and Ibn Athir have introduced Khadijah as one of the companions of the Messenger of God. Ibn Athir has written, "She was average among the women of Quraysh as far as her family and lineage, but she was the most noble and wealthy among them."<sup>1</sup> Ibn Ishaq has written, "Khadijah was a righteous minister for Islam. The Messenger of God found comfort in being with her."<sup>2</sup>

Shaykh Mahallati said, "Khadijah has numerous merits over Maryam and Asiyah. Virtues such as knowledge, worship, understanding, patience, fortitude, raising her children, managing her house, spending her wealth, and caring for her husband. The opportunities which Khadijah had, those two (Maryam and Asiyah) did not have. The great Khadijah was the first woman to confirm the Prophet in his prophethood. She was the first woman to pray the group prayer with the Messenger of God in Mecca. She was the first woman who expressed her faith openly before the pagans of Mecca. She was the first woman who repelled the enemies from the Messenger of God. She was the first woman who gave all her wealth to the Messenger of God, and she was the first woman in Islam who reached perfection in her faith."<sup>3</sup> Mamqani lists her among the women transmitters of traditions and writes, "Khadijah spent her wealth for the progress of Islam. She

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<sup>1</sup> al-Istia'ab: vol. 4, p. 1817; Asad al-Ghabah: vol. 5, p. 435

<sup>2</sup> Usod al-Ghabah: vol. 5, p. 439

<sup>3</sup> Riahin ash-Sharia'h: vol. 2, p. 203 and 208

suffered the utmost hardships in the way of God. She had a very high degree of piety and trustworthiness.<sup>1</sup>

Ayatullah Khui has said, “The glory, high dignity, position, bestowal of wealth for Islam, and servitude to the Prophet of Khadijah are so obvious that there is no need to mention them.”<sup>2</sup>

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<sup>1</sup> Tanqih al-Maqal: vol. 3, p. 77 from the chapter on women.

<sup>2</sup> Mu’jam Rijal al-Hadith: vol. 23, p. 189

## *Impatience And Indolence*

*Sometimes you are cheated in an activity or face some unfit persons and hear a handful of illusive talk. In such cases how must you act?*

*Is it correct that with one or two failures, disappointment should prevails you? Or we should correct that to fight with the idle talkers and to exhaust ourselves?*

*It is good to accept that to be patient and forbearing is the best attribute and is the cause for the improvement of the mankind. Impatient people get angry very quickly and do not want to hear the words of others. Their behavior and reactions are hurriedly and ill-considered.*

*In Islamic traditions it has been narrated that the indolent person does not utter the sight of the others and even spoils it. Indolence and impatience are the sources of the most of the prejudices. Is it not better that in such situations we be patient and act reasonably?*

*Now pay attention to the advices of Zoghman to his son:*

*O, my son,*

*Always be aware of impatience and indolence, because in those conditions you can not fulfill your duties and you will not be patient before the truth.*

# *The Quran And The Sciences*

Zahra Sabouhi \*

## ***Abstract:***

*The following article is a brief look over the sciences which can be inferred from the holy Quran. In this article, first a framework has been offered and then in it “the branches of knowledge concerned with investigating and studying the Quran” have been introduced.*

## ***Keyword:***

*Quran*

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\* Staff faculty of Azad University, Tehran

## **Religion, Knowledge and Science**

*R*eligion, knowledge and science have been regarded as partners and close companions by Islam, which are still associates. The discovering of science and knowledge in the holy Quran is an ideal and an exalted examination of Islamic Revelation which has highlighted the significance of scientific and supernatural features of the various aspects of the Revelation.

The Holy Quran, which is the Word of the God, is the Final Revelation sent down to humanity via the Holy Prophet Muhammad (p.b.u.h.). It reveals and guards the previous revelations and restores the eternal message and truth of Allah. The Quran also reveals the primary source which constitutes the way of life and code of contact, the straight path, which is recognized and known as Islam.

As Islamic beliefs are not based on blind acceptance - as many have generalized to all religions - and thus falsely attributed to the Quran and Islam. This has been the experience of Europe in the past years in which scientific advancement and its findings were seen as heretical, its proponents ridiculed and often exiled and tortured. Islam has never had this experience.

It is true that people's academic capabilities differ and thus some will be unable to ascertain the truth of it and therefore may accept it blindly. But again they have the opportunity to ask people of knowledge, those who are in a position to make a judgment.

It is from the principles of wisdom and justice, that when you do not know you do not make a judgment yourself but

rather consult one who is in a position to do so. In fact this is something Allah has also commanded:

*“So ask the people of knowledge if you do not know”* (The holy Quran 21: 7)

And also in Quran, He says:

*“And those who have been given knowledge know that which has been revealed to you from your God is the Truth”*  
(The holy Quran 34: 6)

This is a clear proof of the lack of the dependence upon dogma, superstition and personal experience and an indication of the obligation to research, ascertain and to verify in a scientific manner the credibility of Islamic beliefs.

The message of the Quran contains guidance and wisdom in the form of the laws, scientific clues, arguments, parables and stories for those who have an intellect. Hence it is essential for the believer to deeply understand the meanings and implications of the Book of the Creator, in order to truly reflect and correctly act upon it. For this purpose, ever since the Muslims received the Quran, they not only have dedicated themselves to its message, but also to its setting and frame work which served to facilitate its understanding and implication the result of their application and preoccupation with issues related to the disciplines and branches of knowledge that are known as the sciences of the Quran. (Ulumal- Quran)

The sciences of the Quran have become an inseparable part of Quranic education because they are an indispensable knowledge for correctly understanding and internalizing the

Quran. It is regrettable to note that there are very few texts available for the Muslim English reader to assist her / him in learning the Quran. The aim of this writing is to fill this gap and help towards understanding the Quranic messages by introducing disciplines and a clear domain related to its circumstances, setting and framework.

These frameworks are therefore defined as the branches of knowledge concerned with investigating and studying the Quran.

The scientific issues that are included in Quran are as follows:

- The evolution and development of scientific disciplines.  
(nature and the origins of the Quran including the hundreds of many phenomenon such as embryology, the earth and sun being round, spinning around their axis and following their orbits, the origin and formation of the universe, the two types of seas between which is a barrier, the role of mountains, the formation of milk the cause of sexual diseases, the location of pain receptors within the body, the expansion of the universe the precise nature of the water cycle, the change in atmospheric pressure at high attitudes, the gender of the bees which is responsible for producing honey (female), the stars consuming themselves via the combustion of their gases and this is being the source of their light and many more)
- The various names and lexical meanings of al-Quran
- Nature of revelation
- Method of collection and preservation of the Quran
- Oral and manuscript transmission of the Quranic revelation
- Exegesis (Tafseer)
  - Schools of exegesis
  - Methods of exegesis

- Ta'weel and deviant exegesis's
- Conditions required for the exegesis
- The scholars of exegesis and their books
- Recitations (qira'at)
- The forms
- The dialect of Quraysh
- (Tajweed) Quranic phonology
- Reasons and occasions of revelation
- Meccan and Medinan Suras
- The abrogating (al- Nasikh) and abrogated (Al- mansukh) verses.
- The muhkamat and mutashabehat verses
- The language, style and the form of the Quran
- The distinctive features and miraculous nature of the Quran
- The virtues of the Quran and the etiquettes of recitation
- Other issues of special significance today related to Quranic studies
- The scientific trends in the Quran: a contemporary miracle
- The stance of orientalist and missionaries towards the Quran
- Translation and interpretation of the Quran

# *A Brief Look at the Commonalities of Three Divine Religions in Ahkam*

Ali Kasai<sup>\*</sup>

## **Abstract:**

*As all holy religions have been sent to us by the same unique God, it is completely natural to find commonalities among them, paying attention to the fact that the holy books are for our life and include laws and commands which are based on our nature (Fitrat). In the previous part, the commonalities in Tohid had been studied. In this essay – being the second part - the commonalities among holy books in Ahkam have been presented.*

*In the previous part, the commonalities in Tohid has been studied.*

## **Key words:**

*Ahkam, Taharat, Worship, Fasting, Zakat, Marriage, Divorce, Tax, Usury*

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<sup>\*</sup> B.S. in Library Science

<sup>\*\*</sup> Translated by: Mina Oskouei

## **Islamic Commandments (Ahkam)**

*A*hkam refers to the Divine laws expressed in the Fiqh<sup>1</sup> books; if these laws and regulations are not observe, it may lead to transgression of others rights.

Here, we will outline the shared laws mentioned in the holy Quran, Bible and Torah; though you should bear in mind that the religious laws mentioned in the Bible are far more limited than the other two holy books.

As the Torah has been confirmed in Bible and in it Jesus introduced himself as the completer not the destructor of laws or prophets emphasizing that all the laws of Torah should be performed<sup>2</sup>, we can infer that quite a few number of documents of the Bible have been placed in the Torah or Old Testament which are accepted by Christians. Ahkam, being a group of laws which tell you what to “do” and what “not to do”, is needed for living a pure life and is very similar to ethics but as its social effects are more comparing ethics in this article, it is fallen into the category of Ahkam which is separated from ethics.

### **2.1. Purity (Taharat)**

*T*he four Bibles of “Matthew, Mark, Luke and John” all referred to purity of soul far more important than purity of body. In Torah, it is talked about “impure and pure”,

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<sup>1</sup> Fiqh means Islamic jurisprudence, science of Islamic jurisprudence

<sup>2</sup> Gospel of Matthew (5:17-18)

“clean and unclean” things and also about purifying impure things with water.

Of other commonalities between the Torah and Quran are namely “blood”, “corpse”, and “wine” as “impure”, and body or clothes which are stained by them should be purified by water.<sup>1</sup>

## **2.2. Worship**

*I*n this realm, there are common commands among all divine religions which are mentioned here:

Worshipping God, His obedience, loving Him wholeheartedly and more than other things, returning to Him, following His commands, aspiring for His kingdom, asking daily bread from Him, asking Him to forgive our sins, and seeking His protection from temptations of Satan. It is necessary to say that in all holy books it has been asserted that kind of worship is accepted by God which is performed out of pure intention and only for God, not out of hypocrisy; hypocrisy will demolish the rewards of God; that prayer is accepted by God which is performed in the Qibbla direction, and specially the one which is performed after midnight.<sup>2</sup>

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<sup>1</sup> The Quran(4:43), (5:6), (6:145), (8:11), (25:48); Gospel of Matthew (15:11); Gospel of Mark (7:15-16); Leviticus (5:2-3), (22:4-8), (10:8), (15:1-19)

<sup>2</sup> The Quran (2:115,144,149,150),(5:44, 50, 114), (6:57), (7:205), (12:40, 67), (29:17), (39:2,11,14), (62:11); Gospel of Matthew (6:11), (6:9)

### **2.3. Fasting**

*F*asting is of the divine commands which existed in former divine religions. In Bible, it is mentioned as a way to increase faith and purifying the soul and expelling impurities from the soul and body. It is advised to avoid hypocrisy while fasting. In the holy Quran, besides mentioning the rules of fasting, it is cited that fasting is obligatory for Muslims as it was obligatory for previous nations to make them pious.<sup>1</sup>

### **2.4. Islamic Tax (Zakat)**

*I*n the Quran it is frequently advised to pay zakat and about 32 verses in which the word zakat is included have been mentioned. In the first verses of al-Baqara chapter, paying zakat is regarded as the attributes of the pious. In the Torah, zakat is mentioned as Oshr and in the Bible, from Jesus it is said that you should give one tenth of your income in the path of God, but also you should not forget other affairs like justice and his love.<sup>2</sup>

### **2.5. Punishment for Offenders**

*I*n the Quran, it is declared that if someone kills someone

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<sup>1</sup> The Quran (2: 183, 185,187); Gospel of Matthew (6:16)

<sup>2</sup> The Quran(2: 3,43,83,110,177,277); Gospel of Matthew (23:23); Gospel of Luke (11:42); Deuteronomy ( 14:22,23)

else, his / her penalty is to be killed and in this killing there is “life”. In addition, it says that the sin of everyone will return to him/her. In Torah, this punishment is regulated as each member of body in return for its counterpart or “soul for soul”; it also said each person is responsible for his/her sin.

In Bible, it is asserted that if an eye or hand or foot or other members of body commits sin, it is better to cut that part rather than falling into Hell.<sup>1</sup>

## **2-6. Eating And Drinking Pure Things**

*I*n Torah eating some animals like pigs, drinking wine and alcohol, and things like blood and corpse are forbidden. The characteristics of allowed and forbidden animals have been mentioned in the Bibles as well. In Luke, it is said that an angel came to Zacharias and gave him the good news of Johns birth declaring: “He will not take wine or strong drink; he will be full of the spirit of God from his birth. And he will go before his face in the spirit and power of Elijah, turning the hearts of fathers to their children,... to make ready a people whose hearts have been turned to the Lord.”

This shows that avoiding drinking wine is of the characteristics of good people. Quran in some verses advises to eat pure and Halal things and forbid consuming blood, corpse, pig, and other Haram animals.<sup>2</sup>

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<sup>1</sup> The Quran (2:178,179), (5:33,38,45); Leviticus (24:18,19); Deuteronomy (24:16)

<sup>2</sup> The Quran(2:57,168,173,219), (5:3,90,91), (6:138,146), (16:115); Gospel of Luke ( 1:12-17); Leviticus ( 7:23- 27), ( 10: 8-10, 11),( 19:26), Deuteronomy (14:4-21), (29:5,6)

## 2.7. Halal Sexual Relationship

Regarding this topic, I would like to draw your attention to 3 subcategories related to it in a way or other. Sex in marriage (which is hillal), sex out of marriage (which is not halal) and divorce.

### 2.7.1 Marriage

Marriage is regarded as something very valuable in the Quran and Bible and its limitations such as: marriage with our family members or intimate relatives like father, mother, sister, aunt, uncle, sister-in-law, (sister of your wife), mother-in-law (mother of your wife), father-in-law (father of your husband)...have been mentioned. Also marrying to adulterers is forbidden. It is asserted that only an adulterer can marry an adulterer.<sup>1</sup>

### 2.7.2. Forbidden sex (out-of-marriage sex)

Keeping your virginity before marriage has been greatly advised in the holy Quran . Besides Quran, the Torah and Gospels forbid homosexuality and a severe torture is allocated for its committers.<sup>2</sup>

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<sup>1</sup> The Quran(2: 222,223), (4:22-25), (24:3,31); Gospel of Matthew (19:4-6), Gospel of Mark ( 10:6-9); Leviticus ( 18:6),( 20:14, 17), (21:7); Deuteronomy ( 27:16, 20)

<sup>2</sup> The Quran(7: 33, 80,81), (6 :151), (17 :32), (23: 5,6), (24:2, 19,30, 31,33), ( 33 :30); Gospel of Matthew ( 5:27), (15:19), Gospel of Mark ( 7:21), (10:6-8,19), Leviticus ( 18:22,23), (19:19), ( 20:10-17)

### **2.7.3.Divorce**

*T*hough holy books allow divorce but it is still regarded as something unapproved and hated. From the verses belong to divorce it can be inferred that marriage is very valuable and necessary but in cases of constraint and compulsion, divorce is allowed.

But divorce with no reason but out of carnal desire will bring hatred of God and it should be strongly avoided.<sup>1</sup>

### **2.8. Loan**

*A*ll holy books encourage people and the faithful to lend their money to others and declared that a great reward is allocated for their deed by God.

The Quran says, in fact when the faithful lend money to needy people, they loan God, and God in return will reward them in double or more and will forgive their sins. The Gospels talk of lending money without expecting its return. The Torah advises people to lend interest-free money to relatives or friends.<sup>2</sup>

### **2.9. Avoiding Usury**

*O*f other commonalities of the holy books are prohibition of usury. Quran knows trading as something halal.

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<sup>1</sup> The Quran(2:230-232), (2: 227-229, 241), (65:1), (66 :5); Gospel of Matthew ( 19:8,9); Gospel of Mark ( 1: 11,12); Deuteronomy (24:1-3)

<sup>2</sup> The Quran(2:245,282), (5:12), (57:11), (64:17); Gospel of Matthew ( 5:42); Gospel of Luke ( 6:34,35); Leviticus ( 25:35,36), Deuteronomy ( 15:8), (23:19,20)

Torah is not allowed usury as well.<sup>1</sup>

## 2.10. Truthfulness in doing business

Observing justice and fairness in business and trading and being honest in weighting are advised by all holy books. Likewise, it is said it is not ok to sell something lesser than what is claimed in weight. This law has not been specialized for any special career; but it is true for all jobs and professions.<sup>2</sup>

## 2.11. Fair Judgment

Fair judgment, solving disputations and arguments of people on the basis of justice, also, aspiring for having justice are of other commonalities of all religions. Quran besides denoting to being fair in judgment explains that the things which are hindrance in having justice like carnal desires should be avoided. Torah advises people not to make deviation in judgment.<sup>3</sup> Bible encouraged us to seeking peace and justice in arguments and do attempt to have peace.

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<sup>1</sup> The Quran (2:275), (3:130), (30:39); Leviticus (25:35,36); Deuteronomy (23:19,20)

<sup>2</sup> The Quran (6:152), (7:85), (17:35), (55:14),(83:1); Leviticus (19:35, 36); Deuteronomy (25:13-16)

<sup>3</sup> The Quran(4 :135), (5 :8), (16:90), (42 :15), (49 :9); Gospel of Matthew (5:6, 9, 10, 25-27), Deuteronomy ( 27:20)

## **2.12. Faithful Governor**

*A*ccording to commonalities, it is believed that the governor of each society should be one of the members of that society. That is, in a society in which people believe in God, their governor should believe in God and should not be infidels or the one who is God's enemy and does not follow His commands.<sup>1</sup>

## **2.13. Obeying God's Command And His limits**

*P*eople should observe God's rules and regulations and one of the other commonalities is that these rules and regulations should be followed completely not to observe and follow some and put the rest aside.<sup>2</sup>

## **2.14. Avoidance of Committing Sins**

*A*voiding committing sins is of the very emphasized commands mentioned in holy books. Some of these sins are as follows: killing other people (manslaughter), robbing, infidelity, telling lies,...<sup>3</sup>

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<sup>1</sup> The Quran (4:59,83), ( 5:51, 55), (10 :35), (60 :1); Deuteronomy (17:14-20)

<sup>2</sup> The Quran ( 2:187, 229), (3:33), (4:13,14,59,150), (5:92), (6 :151), (47:33); Gospel of Matthew (5:17,18), Leviticus (19:37), (0:22), (26:14); Deuteronomy ( 4: 1, 2)

<sup>3</sup> The Quran ( 2:81), (4:31), (6:151), (42:37), (53 :32); Gospel of Matthew (4:17), Gospel of Mark ( 1:15); Leviticus ( 6:2)

## 2.15. War

*F*ight with evils or evildoers and separating good from bad or infidels from believers are of the other commonalities. Quran orders Jihad and fight towards enemies. In Bible, Jesus said Do not have the thought that I have come to send peace on the earth; I came not to send peace but a sword.<sup>1</sup>

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<sup>1</sup> The Quran (2:216), (5:35), (8 :74), (22:78); Gospel of Matthew (10:34)

*A Story of the  
The Last Words*

**Mostafa Rahmandoost\***

*The life of our infallible Imams is the most perfect model and should be followed by those who are trying to fulfill the purpose of their creation.*

*Regarding this fact, in the following article, a story of the lifestyle of Imam al-Sadiq has been offered.*

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\* Iranian Famous author and poet

\*\* Translated by: Maryam Akhonali

For many years I had been serving in the house of Imam Ja'far al-Sadiq, and had been a companion of Umma Hamidah, wife of the Imam. I had shared the joys and sorrows of that noble family. In many matters it was I who made a decision. I always managed the affairs of the house quietly. But on that day I felt different. I had lost my usual calmness, and I found it hard to make a decision. I occupied myself with this and that, and kept on looking at the door, waiting for the relatives of the Imam to arrive.

On that day the call for the evening prayer had not been performed when Umm Hamidah hurriedly came out of the room and said: "Salama, send someone round to fetch all the relatives of the Imam here. The Imam has ordered that they should all gather here. He wants to divulge his last words to his relatives."

I realized from Umm Hamidah's words that, it was the last night of Imam al-Sadiq. A great sorrow sat on my heart. I wished not to leave the Imam's consort in those critical moments, not even to stay away from the Imam for one moment. But I had to carry out the Imam's order and find those persons to assemble in his house. I assigned a few people to fetch the relatives of the Imam. They left quickly and I returned to the side of the Imam and sat by Umma Hamidah. Imam al-Sadiq was lying down in bed. Some days before, the Imam had been poisoned by the order of Mansur, the caliph of the time. The effect of the poison gradually appeared, and now the Imam was confined to bed. Mansur was an enemy of the Imam. He had many times plotted against the life of the Imam, but he had failed in every case. However, this time Mansur's

plan had been carried out, and the Imam was poisoned. It was painful for me, to see his weakened and suffering face. Umm Hamidah was gazing at that pale and suffering face and quietly shedding tears. The Imam's lips were moving as if he wanted to say something. I thought that he intended to utter his last words in the presence of his relatives, but none of them had yet arrived. O' God! Let him not die before their arrival!

Suddenly I thought of Abu Nasr who was one of the loyal friends of the Imam. He was one of those who always noted down the words of Imam and repeated them for others. I thought it advisable that Abu Nasr, too, should be present at the last moments of Imam's life, and hear his last words. He would be the only person who could help Imam al-Sadiq. No one was in the house, for, I had sent everyone away to find the Imam's relatives. I didn't know what to do. Abu Nasr's house was very far away. I had to seek him out myself but I feared that the Imam would be dead by the time I returned, and I would miss being by his side during his last moments.

I was completely perplexed; suddenly I heard a knock on the door. I hurried to the door and found there a pupil of the Imam who had come to see how he was. I told him that the Imam was not well, and that night was probably his last night. He sat down by the door and started weeping.

He used to visit the Imam every day. I explained my problem to him, and he rose and said: "You had better stay with Umma Hamidah. I will go and find Abu Nasr."

I thanked God, and thanked him; and returned to the room. The Imam was still sleeping. Umma Hamidah was sitting by his side and weeping. He looked very pale and thin; He was sixty- five years old, I had never seen him so pale and thin.

Soon afterwards some of his relatives arrived, one by one, but not all of them. Each one, on entering, saluted and sat by the Imam's bed. Everyone gazed in silence at his face.

Suddenly he slowly opened his eyes. Umma Hamidah moved slightly and put her face closer to the Imam. He turned his head round with some difficulty and looked at those who were present, maybe to see if all had come, but they had not. Others were expected to arrive. The Imam closed his eyes again. One of those present began to cry. Imam al-Sadiq again opened his eyes and everyone looked at him. He smiled affectionately and said: "Why do you cry?" The man answered: "Why should I not? May God destroy the enemies of Islam! Could I see you in this condition and not cry?"

The Imam remained silent for a moment and then said: "No! Don't cry! Whatever happens to a believer is good, and even if all his limbs are cut off, it is good for him, or if he owns everything on the earth, again it is good for him."

What fine words! O' God! Let not these words be his last! For, not all his relatives are here yet. He closed his eyes again for some moments: and then said: "Remember to give my cousin Hasan Ibn Ali seventy coins of my money."

I felt as if the whole room was turning round and round. I almost collapsed. I knew Hasan Ibn Ali well. He was an enemy of the Imam. I could bear it no more and said: "He is your enemy. He is the man who attacked you with a dagger to kill you. Do you want to give him some of your money?"

The Imam smiled faintly and said: "God loves those who help their relations. Do you not want to be one of those who are spoken well of by God?"

Oh! How noble Imam al-Sadiq was! At that moment the door opened and two others entered. One of them was a relative of the Imam. The other one was the same pupil of the Imam who had gone to find Abu Nasr. I went quickly to him and asked about Abu Nasr. He answered: “Abu Nasr was not at home. I sent a member of his family to find and send him here.”

I began to think and wish that Abu Nasr would arrive soon. I wished that he were there to write down the words of the Imam. The relatives continued to arrive one by one. Now almost everybody was there, sitting round the Imam's bed, and weeping quietly, and waiting to hear his last words.

These were painful moments, and they passed unpleasantly. Once more the Imam opened his eyes and shifted himself a little in bed. Then he looked round at everyone, remained silent for a moment and said: “He who pays no attention to daily ritual prayers and takes them lightly, will not benefit from our intercession.”

I did not know then whether those were the last words of the Imam. He always advised us to take the daily ritual prayers and perform them on time. Now in his last moments, he was again making the same recommendation, saying that on the Day of Resurrection he would not help those who pay no attention to the daily prayers. The heart-rending cry of Umma Hamidah broke the thread of my thoughts. The Imam had passed away. Everyone started wailing. I began crying too while still thinking about the last words of the Imam, recommending everyone to pay attention to the daily ritual prayers.

The holy body of the Imam was carried by his relatives and friends to the Baghi'e cemetery, and buried beside the tombs of his ancestors Imam Hasan, Imam Sajjad and Imam Baqir. That night was the 25<sup>th</sup> of Shawwal of the year 148 after Hejrat.

Imam Mousa al-Kazim, son of Imam al-Sadiq ordered a lamp to be lit in the room where his father lived every night.

The relatives and followers of the Imam returned, and Abu Nasr, too, arrived in a confused state of mind while weeping. He went to Umma Hamidah and offered his condolences. Umma Hamidah said in answer: "Alas you were not present at the Imam's death! I wish you had come sooner. The last words recommended the Muslims to pay attention to the daily ritual prayers, namely something which he had repeatedly emphasized during the thirty- four years of his imamate."

The house was silent, and only the sound of lamentation of the relatives of the Imam could be heard. There was no other light but the one which had been lit in his room.

# *Submission And Faith In Divine Religion*

Reza Berenjkar\*

## **Abstract:**

*After reminding God, mankind will find himself facing two ways: "Submission and gratitude" or "denial and infidelity". It is in this stage which the primary role of "mankind's will" in the way of guidance will be cleared. There are many hindrances in front of men when they turn to believe in God which can be divided into the following classes: a) Moral vices, b) Sin, c) Satans from jinns and d) Satans from men. Though, the effects of these hindrances and obstacles are not unavoidable and are conditioned to the free-will of mankind and how much he likes to stop them and control them.*

## **Key words:**

*Submission, free-will*

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\* Associate Professor of University of Tehran

\*\* Translated by: Jalil Dorrani

## Introduction

In the previous articles, we talked about two stages of religious theology, i.e., “introduction” and “reminding”. In this article, we will talk about the third and in fact the last stage that are “submission” and “faith” . In the present study, we will talk about “submission and faith in divine religion” and “their obstacles”.

## Third Stage

After man traverses the two stages i.e. “introduction” and “reminding”, and perceives by all his existence, the gifted divine gnosis, he may find two alternatives: “Submission and gratitude” or “denial and infidelity”.

*“Surely We have shown him the way: he may be thankful or unthankful”*.(The holy Quran 76:3)

At this crucial juncture, the fundamental and determining role of man’s authority in guidance becomes clear. It is not out of place to pursue the matter by the help of one question:

The holy Quran, on the one hand, attributes guidance to God, and on the other hand, underlines the importance of man’s authority in his own salvation.<sup>1</sup>

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<sup>1</sup> This question and absence of its proper reply is one of the causes for the appearance of two extreme views i.e., Pre-determinism and freedom in the discourses of the Muslims. Of course, this discussion has had an ancient record among the societies, sciences and has always drawn man’s attention. Nevertheless, the twofold apparent meanings of a few Quranic verses (particularly on the matter of guidance) on the one hand, and non-presentation

Regarding the first category, we may refer to the following verses:

*“Surely Ours is to show the way”*. (The holy Quran 92:12)

*“To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases”*. (The holy Quran 2:272)

*“Surely, the guidance is the guidance of Allah”* (The holy Quran 2:73)

*“Surely the guidance of Allah, that is the (true) guidance”*. (the holy Quran 6:71)

The following verses are examples of the second category:

*“if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message”*. (The holy Quran 3:20)

*“Nay! It is surely an admonition. So whoever pleases may mind it”*. ( the holy Quran 74:54 & 55)

How should these verses be interpreted so that while being in harmony with one another, they reveal the Quran’s standpoint in this matter? A deep contemplation over the verses will reveal that acquisition of guidance is the result of two stages: i.e., “introduction” and “submission” and that guidance comprises two inseparable parts: God’s favour and man’s submission.

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of a comprehensive layout in this regard and absence of division between “divine guidance” and “being guided” on the other hand has not been ineffective in giving shape to the two schools: “Free-will” and “Pre-Determinism”.

*“Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds”.* ( the holy Quran 6:71)

“It is for God to define (introduce) Himself to the human-beings and it is upon man to accept Him after introduction”<sup>1</sup>.

As such, it is upon God to introduce Himself and show man, the right and wrong path. Correspondingly, it is man’s duty to seek the truth; to acknowledge and worship God and lead the path of servitude and perfection.

*“So if they submit then indeed they follow the right way”.*  
(The holy Quran 3:20)

In fact, guidance through “introduction” (of God) and following the right way through “submission” (before God) are the two pillars of the school of divine prophets and theology which together with “reminding”, complete the foundations of divine theology and the means of servitude.

We have already discussed “introduction” and “reminding” and the topic of this stage is about “submission”.

This discussion will be set forth in two chapters. The first chapter shall strive to describe the ground for confession and denial and reveal man’s reaction vis-a-vis the clear gnosis. Moreover, it will explain why and in what manner man turns his back on the divine gnosis and instead, chooses the path of obstinacy and disobedience. In the second chapter, we shall discuss the consequences of submission and the manner of acquiring faith.

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<sup>1</sup> Kulaini, al-Kafi, Vol 1, p.164

## **First Chapter:**

### **Obstacles and stimulus to submission**

There exists numerous verses and traditions concerning guidance and following the right way and various obstacles and stimulus have been enumerated for them. The holy Quran and other heavenly books reckon the mental faculties and moral vices to be the basis of infidelity and faith and have underlined the role of man's authority and free-will.

Here, we shall discuss, in general, free-will; and morals and then set forth obstacles to submission and faith from viewpoint of the Quran.

#### **1. Relation of free-will with stimulus and impelling factors**

By stimulus and impelling factors mean man's inner and outer states, like mental and moral conditions; the family and environmental conditions, and the social and friendly relations. Such conditions form the basis of man's actions.

The expressions used in such instances are commensurate with their strong influence over man. It seems, impelling factors are more influential than stimulus because, the latter implies something which invites while the former implies something which impels. These two terms have also come down in the traditions.

“Greed, vanity and jealousy are stimulus (invitations) to falling into sins”<sup>1</sup>.

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<sup>1</sup> Nahaj al-Balagha; Wise sayings: 366

“Oppression and injustice drives (impels) man towards destruction”.<sup>1</sup>

From the viewpoint of divine religions, man possesses the power and means of selection, and is capable of choosing any path kept open before him. In cases where man’s character is endowed with goodness and evil earning for himself reward and punishment, the matter of free-will and authority play a special and influential role. Although, various internal and external factors too influences man’s actions yet, man’s free-will, due to its special characteristic, prevails over all other factors and plays the main and fundamental role.

The noteworthy point is that incompatible internal stimulation and the environment open varied ways before man, and encourages and invites him to traverse those ways. They force and create an urge in him. However, these stimulations, forces and tendencies will turn into action only when man chooses, through his free-will and authority, one of the ways.

In more precise terms, stimulations, impelling forces and inclinations are the determinant factors of man’s action but **not the complete cause**. In fact, the power of free-will governs the other causes and factors and man is not bound by these factors.

As such, in divine anthropology, the ability and power of free-will is reckoned to be one of the “*primary qualities of the soul*” and cannot be reduced to knowledge and inclination. For

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<sup>1</sup> Commentary of Ibne Maitham Bahrani on one hundred sayings of Amir al-Muminin (p.b.u.h.) ; p. 129

this reason, power and free-will must be taken into consideration while defining man.<sup>1</sup>

## **2. Relation of free-will and morals to belief and deeds**

The role of moral virtues and vices in beliefs and deeds and similarly, the underlining of authority and the sovereignty of man's free-will over moral, faith and deeds is among the outstanding points and criterion of divine gnosis.

Submission or denial takes place at a stage when man has passed the two stages of "introduction" and "reminding" and the divine argumentation has been finalized for him. It is here that man's role begins and man exhibits his reaction vis-a-vis the divine argumentation. The question that arises here is this: What is the reason for the disbelief of the infidels?

Answer: Although, free-will and authority is the main and fundamental cause in man's decision-making nevertheless, other determinant factors intervene and prepare the ground for evil free-will. While they do not disavow authority, they by themselves, originate from man's free-will.

The verses of the holy Quran reckons infidelity, polytheism, mis-guidance and non-submission (before God) to spring from such factors as pride and arrogance, injustice and envy, insolence and callousness, desire and superiority and sin and abjuration. On the one hand, such terms and concepts show that from the viewpoint of the Quran, man possesses

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<sup>1</sup> Compare the above matter with the views of the Greek philosophers (particularly, Aristotle) on definition of man and moral virtues. In this regard, refer to "Fundamentals of knowing God in Greek philosophy and divine religions".

free-will and authority in his actions and the most vital base for unfit selection is moral and spiritual vices which spring from previous evil background. On the other hand, it shows that cleanliness of the inborn disposition and purification of the soul are the conditions of divine faith and guidance. This matter recounts the firm relation between morals and belief from the viewpoint of religion and shows that morals do not merely imply admonition but are one of the corner stones for seeking the truth. From the viewpoint of Quran and sunnah, moral vices and the gloom resulting from it is reckoned to be one of the obstacles to recognition (of God) and prepares the ground for man's evil free-will. In contrast, moral virtues prepare man's soul and spirit for receiving the divine gnosis and guidance.

Now, we shall enumerate briefly the obstacles to submission from the viewpoint of Quran:

### **3. Obstacles to submission in the Quran**

*I*n general, the aforesaid obstacles in the Quran refer to two internal and external factors. Each of these two comprises two sets of factors as follows:

- a) Moral vices and material attachments.
- b) Sin and inequity
- c) Satans from jinns
- d) Satans from men

Each of the above titles, in their turn, possesses diverse aspects. We shall point out a few of them supported with their

related verses. At the end, we shall give references to a few others.

## a) Moral Vices

With regards to moral vices, it is noteworthy that these vices take place by man's free-will, and they are acquired by man.

### 1. Carnal Desires

Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?"<sup>1</sup>

According to the above noble verse, deviation and sealing of the heart, ear, and eye as well as deprivation from guidance is due to man's evil authority and his selection of carnal desires as god.

*"And as to the Thamud, We showered them the right way, but they chose error above guidance"* (The holy Quran 41:17)

### 2. Hardened Hearts

*"And He shows you His signs so that you may understand. Then your hearts hardened after that, so that they were like rocks, rather worse in hardness".*

(The holy Quran 2:73 & 74)

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<sup>1</sup> The holy Quran (45:23). Also refer to 28:50; 54:3; 47:14; and 2:87

According to this noble verse, the ontological signs [which was discussed in the second stage] together with rationalization paves the way for man's guidance. But, man's hardened heart does not allow his intellect to find its due course. In such verses and traditions their number being no less, the matter of rationalization (intellect) and heart has been jointly mooted. One should see the meaning of intellect from the viewpoint of revelation and divine writings.

In the other heavenly books too, much has been spoken about the hardened heart. Moreover, they reckon the hardened heart to be the factor responsible for man's straying from God and His religion. For example, it has come down in the Exodus from Torah as follows:

*“Moses and Aaron approached Pharaoh and said: Yahova, the God of Israel, says: Set free My nation, so that they may celebrate for Me in the desert. Pharaoh said: Who is Yahova that I should listen to him and set free the Israel? I do not know Yahova and I shall not free Israel”*<sup>1</sup>.

Thereafter, Moses manifested numerous miracles before Pharaoh but each time, Pharaoh did not submit due to his hardened heart. The sentence: *“Pharaoh's heart became hard”* has been repeated more than ten times in the Exodus.<sup>2</sup>

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<sup>1</sup> Old Testament (Torah); Exodus: Chapter 5; p. 89

<sup>2</sup> Same source; p. 92-95; 97-100 and 104

### 3. Pride and Arrogance

“*S*urely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but pride”.

(The holy Quran 40:56)

So, the divine communications are good enough for guidance but a group dispute about it. And this dispute is not out of ignorance but due to pride and arrogance.

“*A*s to those who disbelieved: What! Were not My communications recited to you? But you were proud and you were a guilty people”.<sup>1</sup>

### 4. Avarice

“*B*ut when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew. So He made hypocrisy to follow as a consequence into their hearts”. (The holy Quran 9:76 & 77)

Turning back from religion and hypocrisy are the result of avarice.

### 5. Seeking Exaltation and Superiority

*A*bout disbelief by Pharaoh and his companions of the divine communications, the holy Quran says:

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<sup>1</sup> The holy Quran (45:31). Also, refer to (2:17); (7:36,40 & 76); (46:10) and (63:5)

*“And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers”.* (The holy Quran 2:14)

## **b) Indulgence In Sins**

### **1. Injustice**

*“**A**nd none deny Our communications except the unjust”.* (The holy Quran 27:14)

*“Surely Allah does not guide the unjust people”.*<sup>1</sup>

It has come down in the Evangel as such:

*“Thus, the reason He (God) hardened Pharaoh’s heart was because he punished our tribe and wished to do injustice to them.”*<sup>2</sup>

### **2. Transgression**

*“**A**nd certainly We have revealed to you clear communications and none disbelieve in them except the transgressors”.* (The holy Quran 2:99)

In this verse, disbelief is confined to transgression. The reason for this may be the wide concept of transgression which includes all indecent acts.

*“Surely, Allah does not guide the transgressing people”.*<sup>1</sup>

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<sup>1</sup> The holy Quran (6:144). Also, see (9:109); (2:86 & 258); (61:7);(28:50); (46:10) and (27:14)

<sup>2</sup> Bible of Barnabas: Chapter 166; p. 332

### 3. Evil Deeds

“*Then evil was the end of those who did evil, because they rejected the communications of Allah*”. (The holy Quran 30:10)

This warning by the Quran is very strong and intense as sin does not merely remain within its own limits. Rather, because of the reciprocal relation of deed with the human heart and soul, the evil deeds directly influences man's heart related position vis-a-vis religion and results in the disbelief (of God).

### 4. Lie

“*Surely Allah does not guide him aright who is a liar, ungrateful*”. ( the holy Quran 39:3)

### c) & d) Satans from jinn and men

“*And thus did We make for every prophet an enemy, the Satans from among men and jinn*”.  
(The holy Quran 6:112)

“*Like the Satan when he says to man: Disbelieve*”. (The holy Quran 59:16)

“*Surely (as for) those who return on their backs after that guidance has become manifest to them, the Satan has made it a light matter to them; and He gives them respite*”. (The holy Quran 47:25)

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<sup>1</sup> The holy Quran (63:6). Also, see (2:26); (61:5) and (9:80)

*“And the Satan desires to lead them astray into a remote error”.*<sup>1</sup>

It has come down in the Evangel as follows:

*“Faith never errs because its foundation is God and His Words... But (the Satan) earnestly seeks to nullify the faith”.*<sup>2</sup>

Numerous traditions too have come down concerning the topic under discussion. For the sake of brevity, we shall set forth only a few of them:

Imam al-Sadiq (p.b.u.h.) said:

*“The principles of disbelief are three: Greed, vanity and jealousy”*<sup>3</sup>.

*“The pillars of disbelief are four: Greed in worldly provisions; fear from fading of worldly provisions; fury and anger”.*<sup>4</sup>

Hazrat Ali (p.b.u.h.) said:

*“Disbelief has been founded on four pillars: Ungodliness, exaggeration (extremism), doubt and uncertainty”.*<sup>5</sup>

Imam Musa Kazim (p.b.u.h.) said:

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<sup>1</sup> The holy Quran (4:60). Similarly, see (4:43 & 121); (7:27); (22:3); (27:24) and (29:38)

<sup>2</sup> Bible of Barnabas; p. 211 & 212

<sup>3</sup> al-Kafi, vol. 2, p.289; tradition 1.

<sup>4</sup> al-Kafi, vol. 2, p.289; tradition 2

<sup>5</sup> Al-Kafi, vol.2, p.393. Similarly, refer to Nahaj al-Balagha: wise sayings No. 31 and Bihar al-Anwar vol.72, pp.104-123; chapter concerning pillars of disbelief; hadith 1,2,16,17,19 and vol. 70, p.53; hadith 15 & p. 55 hadith 24.

“Surely, people are aloof from God due to their manifold sins”.<sup>1</sup>

Human freedom, good and evil free-will and moral vices and virtues greatly influences man’s life. Amongst their effects is man’s submission or non-submission before God. Besides, enjoyment or deprivation from “*Ruh-e-Iman*”(spirit of faith) is the result of this submission or non-submission finally resulting in the worship or disobedience of God. The outcome of submission and worship too (as mentioned in the stage of ‘reminding’) is nothing but achievement of special guidance i.e., intensification of innate gnosis and greater recognition of the Almighty God.

Among the effects of free-will and moral capability is the manner of achieving and remembering the innate gnosis in the foremost stage of guidance (general guidance). Verily, the basis of divine gnosis has been manifested for all and the divine plea will be finalized for all men (as explained in the stage of ‘introduction’. But, an individual’s spiritual state influences the manner of manifestation of innate gnosis and its remembrance.

Perhaps, a few expressions from the Quran (as mentioned below) bear witness, apart from special guidance, to general guidance and the manner of achieving the first stage of guidance.

Thus, free-will and morals play a fundamental role in recognition (of God), belief, and deeds and in short, in all aspects of man’s life.

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<sup>1</sup> Bihar al-Anwar, vol.3, p.15

# *Hijab And Family Life*

Gholamali Haddad Adel\*

***Abstract:***

*The present article emphasizes on the importance of family in the society and points to the fact that Being uncovered, self-displaying, and wearing inappropriate clothing by women are pests which destroy family life. The author believes that the western civilization has a negative role in influencing the way people wear clothes and cover themselves.*

***Key words:***

*Hijab, Nudity*

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\* Researcher and Professor in Iran University

\*\* translated by: Dr.Susan Rafi'e

*A* woman's uncontrolled behavior towards what she wears and how she covers herself will lead to the uncontrolled arousal of men's sexual desires. This will eventually lead to the deterioration of family life.

Mutual understanding and loyalty have great roles in making a family life stable. Being uncovered and self-displaying, and wearing inappropriate clothing are pests which destroy family life. In short, uncovering one's body annihilates the root of a family. Not only in Islam, but also in all social ideologies all over the world, it is understood that family life should be respected and protected. Every husband and wife should be interested in and faithful to each other so that they will be able to make a pleasant home for their children to grow up and nurture in and thus help in the creation of a healthy society.

In societies which wearing inappropriate clothing is dominant, every man and woman tries to make a comparison between what he/she has and what they don't. This comparison blazes the fire of lust especially in men and destroys their family life. For instance suppose a woman who has led a thirty-year marriage with her husband, has fought the difficulties of life and shared its joys and sorrows with him. This woman will no longer have the beautiful face she had when she was younger. It is in such a time that this woman needs her husband's love, affection and faithfulness. Unfortunately a younger woman wearing inappropriate clothes is sufficient to destroy the relationship between these two people. If a man meets such a woman and has the chance to compare her with his wife and be attracted towards her, he will slowly forget about his wife and his own family. This is the

starting point for the destruction of a happily married family. The wife having lost her youth and beauty will find herself hopeless and disillusioned towards her husband. A woman who wears inappropriate clothing should know that she will not retain her youth and beauty forever; once she gets older, her family life and relation with her husband will be endangered by younger women with attitudes like her just as she endangered the family life and relations of other people when she was younger.

Experience has shown that no society can exist without family. Islam pays a lot of attention towards family. According to what is understood from general Islamic rules, family, among other social institutions, is greatly responsible for a person's education and development. The importance of family and the description of its impact need to be discussed separately. Society can never subsist without family. No philosopher or sociologist prescribing common (collective) sexual intercourse and wanting to substitute it for family life has ever been able to get good results in action, even for a short time. If Plato's example is out of reach, Marx's is not. Marxists wanted to solve the problem by making sexual relationship shared or common between different people. They believed (and must still believe according to their principles) that the formation of family in the East is the outcome of a combination of both Feudalism and Bourgeoisie and the private relationship between man and woman is the result of "private ownership" and once the period of "private ownership" comes to its end, the private family will also disappear.

Angles in his book “The Origin of Family, Private Ownership and Government” writes:

“The only way for women to get freedom is to make them participate in public industries. To reach this goal, it is necessary to revoke the private family as an economic unit.”<sup>1</sup>

He also states that:

“The private domestic economy changes into social economy. The task of taking care of children becomes a public duty. The society takes care of both legitimate and illegitimate children.”<sup>2</sup>

However, we have to see the result of these ideas when they were applied. After the Communistic Revolution in Russia some of the principles regarding the family system were revoked. Its consequences were nothing but chaos and anarchy. This continued to such an extent that even the primary principles of the revolution were threatened:

“Marriage breaks up in 1935 were almost as half as the registered marriages (44%); there were so many women to ask for abortion operations in the hospitals that the hospitals didn't have any place to admit them. The increasing number of abandoned children caused an increase in crime... . On August 1935, the People's Justice Commissioner wrote in *Isvestia* newspaper that: ‘The fathers of 100,000 children shirk their responsibilities to help them despite the duties enacted to them by court’.”<sup>3</sup>

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<sup>1</sup> Marx and Marxism, P.102

<sup>2</sup> Marx and Marxism, P.102

<sup>3</sup> Marx and Marxism PP.175

Finally, the conditions got so worse that some rules were passed in 1944-1949. According to these rules:

“De-Facto marriage - i.e. informal free marriage – is revoked and divorce becomes even more difficult than that in the West. The married family life is not only helped with various financial assistance, but also becomes the subject to which honor and respect is given such as giving titles and medals to heroic mothers, and so on...”<sup>1</sup>

This is a perceptible and tangible experience which proves the fact that to have a sexual relationship; one is required to obey discipline and rules. The restrictions made for men and women's clothing, are examples of following orders and rules. It is only logical to say that as long as the fulfillment of an instinct is not possible, it must not be aroused and in such a case its arousal is an unjust act and must be prohibited. If we cannot feed a hungry person with different kinds of food, why should we arouse his appetite with the tempting smell of delicious foods?

Now that the subject of family has been suggested, it would be a pity if we ignore what the Quran says about the relationship of men and women. In the Quran, the wife and the husband are described as being each other's “coverings”:*“Your wives are your coverings and you are their coverings.”*<sup>2</sup>

A woman is a husband's clothes and a husband is a woman's clothes. If we study this similarity carefully, we will

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<sup>1</sup> Marx and Marxism PP.176

<sup>2</sup> The holy Quran, 2:187

<sup>1</sup>. Moreover, as clothes (garments) can add to every person's sobriety and tidiness, his/her spouse can add sobriety and tidiness to his/her social life. One can identify the different aspects of personality of a person by judging the form and kind of clothes she/he wears. Likewise, a person's personal features can be recognized by evaluating the type of spouse she/he selects.

### **A Last Word:**

*H*ans Christian Anderson (A Danish author of children stories) wrote a story with the following summary:

“Two tailors visited a foreign land and decided to deceive its Emperor by introducing themselves as two highly skilled tailors. They claimed that the fantastic thing about their skill was that the clothes tailored by them could only be seen by legitimate people and the illegitimate wouldn't be able to see them. The Emperor happily accepted to wear such clothes so he ordered his courtiers to provide the tailors with a lot of gold and silver so that they might weave clothes for him with golden and silver threads.

The tailors took the money, silver and gold and put up a big loom. They were given whatever they needed for weaving such as spindle, spinning wheel, scissors and thread. They used

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<sup>1</sup> Tafsir al-Mizan, Allameh Tabataba'ii, commentary on 2:187

none of the stuff they were given instead; they acted as if they were weaving the cloth by moving their hands so skillfully in the air that nobody could believe they were weaving nothing. One day, the Emperor sent his Prime Minister to see how the half-finished clothes were. The Prime Minister saw nothing. Since he didn't want the others to call him illegitimate, he started to admire the clothes and the tailors' skill as earnestly as he could. He reported to the Emperor that the weaving of the stuff was proceeding very wonderfully. The other high ranking officials, one by one, visited the spinning wheel and the cloth. All of them who didn't want to be called illegitimate tried to conceal this bitter truth and approved the tailors and admired their skill.

Finally, the Emperor's turn came. He went to the royal tailoring room to try on the strange gold-woven clothes. Evidently, he saw nothing either. So, he thought to himself: "Apparently, I should be the only one who is not legitimate among all these people because I see nothing." Inevitably, while feeling sorry for himself, he had no choice but admit the delicacy and fineness of the invisible clothes. Therefore, he stood in front of a mirror so that the tailors could fix the clothes on him. The swindling tailor came in and out to fix the imaginary clothes well on his body. The poor Emperor was standing over there completely nude. He didn't dare to say anything. Unavoidably, he pretended to feel highly pleased with his clothes.

Finally, it was decided to hold a very big procession in the city so that the people could see the Emperor's new clothes. As usual, people stood on both sides of the street. While the naked

Emperor was following the formalities of the ceremony he passed by the people. Two of the court attendants held the train of his imaginary clothes in their hands, so that it wouldn't touch the ground. The courtiers, the high officials, the general commanders, and all the ministers were accompanying the Emperor in an air of respect, surprise, praise, and admiration. Afraid of being called illegitimate, the people cheered loudly and congratulated the Emperor on his new clothes, whereas in fact they could see no clothes on His Majesty's body. Suddenly, a child cried: "Look! The Emperor has nothing on. Why is he nude?" The child kept saying the words "Why doesn't the Emperor have any clothes on? Why? Why?". Suddenly one or two other children asked the same question. Some of the people started repeating the same questions. Immediately, the whole crowd shouted saying: "Why is the Emperor unclothed? Why? Why? ..."

Nowadays, the Western Civilization pretends to make clothes for human beings. But, in fact, instead of making clothes for them, the Western Civilization has made mankind naked. Nobody dares to ask: "why are we not wearing any clothes?". People are afraid of being accused of possessing counterfeit genuineness by the swindling tailors who took and are taking away their gold and silver. Is it possible to find someone as innocent as that child in a world strongly influenced by Western propaganda to cry out objecting words against the west? Can we find anyone as honest as those children to speak out against the world which knows nakedness as clothes? Why don't we act like those children?

## *Not To Be Like That*

**Heidar Reza Zabeth\***

*The present article mainly discusses about the actions severely prohibited in Islam which are: avoiding suspicion, gossip and backbiting. The author believes they cause social conflict and disorder among people. So he tries to show this through pointing to some Hadiths. The holy prophet Muhammad (p.b.u.h.) recalled to his companions about gossip: “The talebearer will not be relieved from the punishment of Allah in the hereafter”*

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\* Islamic Researcher

## *Avoiding Suspicion*

1. Allah the Most High said: **“O you who believe, avoid suspicion, for surely suspicion in some cases is a sin.”**
2. The Holy Prophet Muhammad (p.b.u.h.) said: “Do not search the deficiencies of believers and do not follow their faults; because he who follows his brother's faults, his own faults will be sought by Allah; and he whose faults are sought by Allah will be disgraced, even if he keeps indoors.”
3. Imam Ali (p.b.u.h.) the Commander of the Faithful said: “Justify your brother's action in the best way unless you know otherwise; and do not suspect your brother for what he says while you can interpret it as good.”
4. He (p.b.u.h.) also said: “Discard suspicion among yourselves; because Allah has forbidden it.”
5. Imam Ja'far al-Sadiq (p.b.u.h.) said: “When a believer accuses his brother, faith in his heart is melted in the same way that salt is melted in water.”
6. Imam Ali al-Riza (p.b.u.h.) said: “The believers are like brothers who have the same parents. He is cursed, he is cursed, he who accuses his brother; he is cursed, he is cursed, he who deceives his brother; he is cursed, he is cursed, he who does not intend good for his brother; he is cursed, he is cursed, he who hides himself from his brother; he is cursed, he is cursed, he who backbites his brother.”

## *Hating Gossip*

*One of the worst of actions is gossiping which is severely prohibited in Islam. It sometimes causes social conflict and disorder among people.*

1. The Holy Prophet Muhammad (p.b.u.h.) said to his companions: “Shall I not inform you of the worst among you?” They said: “Yes, O Messenger of Allah.” He said: “Those who go to and fro bearing tales, who cause separation between friends and who seek deficiencies in those who are sound.”

2. He (p.b.u.h.) also said: “The worst of people are those who hate the believers and the believers in their hearts hate them, who go to and fro bearing tales, who cause separation between friends and who seek deficiencies in those who are sound. Allah will not look at them on the Day of Resurrection and will not purify them.”

3. He (p.b.u.h.) said: “The talebearer will not enter paradise.”

4. He (p.b.u.h.) also said: “The talebearer will not be relieved from the punishment of Allah in the hereafter.”

5. He (p.b.u.h.) also said in his speech about the forbidden things that one should not gossip nor should one listen to talebearers.

6. Imam Ja'far al-Sadiq (p.b.u.h.) said: “Murderers, habitual drunkards and those who go to and fro bearing tales will not enter paradise.”

7. He (p.b.u.h.) also said: “Paradise is forbidden for three kinds of people: the talebearer, the habitual drunkard and the tame cuckold.”

8. *He (p.b.u.h.) also said: “Four kinds of people will not enter paradise: the soothsayer, the hypocrite, the habitual drunkard and the talebearer.”*

9. *He (p.b.u.h.) also said: “Surely the talebearer is a raise witness and a companion of Satan in muting corruption among people.”*

## *Despising Backbiting*

*One of the actions severely prohibited in Islam is backbiting. Backbiting is to narrate and display a deficiency or the negative action of (believing person, which he would not like to be disclosed. On the other hand, to disclose something, which is evident, which the doer himself does not hide is not forbidden. Also if an oppressed person narrates about the oppressive actions of his oppressor or if someone speaks about a person who has made an innovation in religion, it is not forbidden. There are other instances where narrating the negative qualities of someone is not forbidden and they are discussed in books of Islamic law. Listening to backbiting is also forbidden and the listener should defend the victim.*

1. Allah the Most High said: “O you, who believe, avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you back-bite others. Does one of you like to eat the flesh of his dead brother? Verily you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.”

2. He also said: “Surely those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.”

3. The Holy Prophet Muhammad (p.b.u.h.) said: “Backbiting is worse than fornication.” He was asked: “O Messenger of Allah, why is it so?” He (p.b.u.h.) replied: “The fornicator may repent and Allah accept his repentance; but although the backbiter may repent, Allah will never accept his repentance until his victim pardons him.”

4. He (p.b.u.h.) also said: “I swear by Allah besides Whom there is no god, that no believer can ever attain the benefits of this world and the world to come except by his good opinion of Allah, hope, good nature and abstaining from backbiting of the believers. I swear by Allah besides Whom there is no god, that no repenting believer will be punished except for his suspicion about Allah, despair, ill nature and backbiting of the believers. I swear by Allah besides Whom there is no god, that no believing servant has a good opinion of Allah except He will behave duly towards His believing servant. For Allah is generous and graceful, When His believing servant has a good opinion of Him, He does not fail to do according to it. So have a good opinion of Allah and wish for Him.”

5. Imam Ja'far al-Sadiq (p.b.u.h.) said: “Anyone who narrates about a believer what his eyes have seen and his ears have heard, he is of those about whom Allah has said: 'Surely those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.’”

# *Question And Answer*

## *Imam Mahdi\**

### **Introduction**

*U* sul al-Kafi written by Muhammad b. Yaqub Kulaini (death 328 a.h.), is one of the most authentic books in the Shia doctrine. It is translated to English by ayatollah Muhammad Reza Jafari Najafi, and is published by World Organization for Islamic Services (WOFIS) In 1998. This translation is fairly accurate and the translator has added explanatory remarks to some parts of the book. The following questions and answers are based on his remarks about Imam Mahdi (p.b.u.h.).

*Question 1: What was al-Kulaini's purpose in narrating the traditions about Imam Mahdi?*

*Answer:* The objective of al-Kulaini was to show that the eleventh Imam did have a son; that several people saw him; that he went into occultation; both the minor and the major occultations, and that there was a warrant for his

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\* Adopted and prepared in question and answer from al-Kafi by Hamid Shahedi

Imamate. It should be remembered that, for this purpose, he chose those traditions (ahadith) of which he himself was a narrator in the chain of transmitters, and from this aspect there is a difference between al-Kafi and such encyclopedic works as al-Majlisi's *Bihar al-Anwar* which do not restrict themselves in this way. With regard to his purpose, therefore, he makes no reference to the subject of the special historical position of the Mahdi, or to the traditions which narrate from the Prophet his prediction of a figure who will arise at the end of time.

*Question 2: How does the Sunni scholar, Ibn Khaldun, report the overall belief of the Islamic world about Imam Mahdi?*

*Answer:* The best formulation of the belief of all Muslims about the Mahdi has been given by a person who did not himself believe in his coming and who denied the validity of traditions concerning this matter. This was the famous historiographer 'Abdu 'r-Rahman ibn Muhammad, Ibn Khaldun (B.732/1332 – D.808/1406). In his well-known “Introduction” to his great historical work writes: “It has been (accepted) by all Muslims in every epoch, that at the end of time, a man from the family (of the Prophet) will, without fail, make his Appearance. One who will strengthen Islam and make justice victorious. Muslims will follow him, and he will gain domination over the Muslim realms. He will be called Mahdi.” (Ibn Khaldun, “An Introduction to History”, (The Muqaddimah), transl.

F. Rosenthal, ed. and abridged N.J. Dawood, London, 1967, pp. 257 - 258. See also Arabic text: Ibn Khaldun, at-Tarikh, Bulaq ed., vol. 1, p. 260). It can be understood from this extract that Ibn Khaldun was of the opinion, that belief in the Mahdi was not a peculiarity of a one sect in Islam, but was common to all Muslims. Secondly, the hadith literature was not sufficiently reliable as a basis for this belief. Here we shall try to show: 1) it was not only Ibn Khaldun's opinion that all Muslims held a belief in the Mahdi, but also many other Islamic scholars, held that belief in the Mahdi was a necessary belief for a Muslim to hold; and 2) there are ahadith (Plural of Hadith, narrations) on the subject of the Mahdi which are reliable (sahih) according to any traditional basis for evaluating the ahadith.

*Question 3: How do Islamic scholars view Ibn Khaldun's report on Imam Mahdi?*

*Answer:* Some 'ulama'(religious scholars) have taken the first opinion that Ibn Khaldun holds, i.e. belief in the Mahdi is common to all Muslims, and have used this as a basis for criticizing the second opinions, i.e. that this belief is unwarranted because the hadith literature is unreliable, on the grounds that what is commonly held by the Muslims must be a correct belief! (For examples, see al-Azimabadi, "awnu 'l-ma'bud, a commentary on the Sunan of Abu Dawud", vol. n, pp. 361362; al-Mubirakfuri, "Tuhfatu 'l-ahwadhi, a commentary on the Sahih of at-Tirmidhi", vol. 6, p.484; al-Shaykh Mansur Ali Nasif, at-Taju 'l-jami lil-usul,vol.5,p.341.)

Al-Sahykh Ahmad Muhammad Shakir (1309/1892 -

1377/1958), one of greatest recent Egyptian scholars of ahadith and tafsir, whose major work was his commentary on the Musnad of Ahmad Hanbal (for his biography see al-A'lam, vol. 1, p. 253; Mu 'jamu 'l-mu 'allifin, vol. 13, p. 368), says in this commentary: "Belief in the Mahdi is not peculiar to the Shi'a school, because it is something which is proved by reliable reports of the sunnah ( traditions and practice of the holy Prophet (p.b.u.h.) )through many channels from the narration of many of the companions of the Prophet, in such a way, that no one can doubt the truth of [this belief]." Then he proceeds to a strong refutation of Ibn Khaldun's second assertion. (Ahmad Hanhal, al-Musnad, Dar al-Ma'arif, Egypt, vol. 5, pp.196 -198. and vol.14, p.288.)

An even more recent opinion published on this approach to the subject was the fatwa given by the General Secretariat of the Rabitatu 'l- 'alami 'l-Islami (Muslim World League) in Mecca (23 Shawwal 1396/11 Oct. 1976), which states that more than twenty companions of the Prophet narrated traditions concerning the Mahdi, and gives a list of those scholars of Hadith, who have transmitted these traditions, and of those who have written books on the Mahdi. It also mentions those who have certified these ahadith as "reliable" on various grounds; So, after refuting the opinion of Ibn Khaldun, the fatwa says: "The memorizers and scholars of hadith have confirmed that there are reliable (sahih) and acceptable (Hasan) reports among the ahadith on the Mahdi; the majority of them are related by numerous authorities (undeniable mutawatir), and therefore providing exact knowledge). There is no doubt about their status as

undeniable mutawatir and sahih reports. [They have also verified] that belief in the Appearance of the Mahdi is obligatory, and that it is one of beliefs of the people of the sunnah and jama 'ah; only those ignorant of the sunnah [of the Prophet] and disbelievers in doctrine deny it.” (For a transcription and reproduction of this fatwa, see, among others, the Introduction to al-Ganji, al-Shafe'i, al-Bayan, Beirut 1399/1979, pp.76 -79, and appendix.)

Al-Hafiz Abu 'l-Hasan, Muhammad ibn al-Husayn al-Sojistani al-Aburi al-Shafi'i said: “Ahadith were related by numerous authorities, and were spread far and wide by many narrators, from al-Mustafa, may the peace and blessings of Allah be upon him and his descendants, concerning the Mahdi, who is from the Household [of the Prophet] ... and who will fill the world with justice ...” This statement was accepted by many subsequent 'ulama' (see Ibn Hajar al-'Asqalani, Tahdhibu 't-tahdhib, vol. 9, p. 144; Fathu 'l-bari vol. 7, p. 305; al-Qurtubi, at-Tadhkirah, p. 617; as-Suyuti, al-Hawi, vol. 2, pp.165 -166; al-Muttaqi al-Hindi, al-Burhan fi 'alamat Mahdi akhiri 'z-zaman, pp.175 -176; Ibn Hajar al-Haytami, al-Sawa'iq al-muhriqah, p.167; al-Zurqani, Sharhu 'l-mawahib al-ladunniyyah, vol. 5, p. 348; as-Sakhawi, Fat'hu al-mughith, vol. 3, P: 41. etc.)

Abu 'l-'Abbas Taqiyyu 'd-Din, Ibn Taymiyyah (661/1263 - 728/1328) said, in Minhaju 's-sunnah (vol. 4, pp. 211- 212), that the ahadith concerning the Mahdi were certainly reliable, and his student, adh-Dhahabi, concurred with him in his summary of his teacher's book (Mukhtasar Minhaj al-sunnah, pp.533 – 534).

al-Hafiz Muhammad ibn Ali ash-Shawqani (1173/1760 -

1250/1834) wrote a book called *at-Tawdih fi tawatur ma ja'a fi 'l-muntasar wa 'd-dajjal wa 'l-masih* (The Explanation concerning the fact that [the reports which] have been related concerning the Awaited One, the Dajjal and the Messiah are reliable because of the great number of their reporters), in which he said, concerning the Mahdi: “There are fifty hadith concerning the Mahdi which I have been able to find, and in them is what is reliable (Sahih) and acceptable (Hasan), and what is *da'if munjabar* (weak, but related to a Sahih tradition). They have been related by numerous authorities, and are, therefore, reliable beyond doubt or confusion. Because in jurisprudence (Usulu 'l- fiqh) the qualification of “*tawatur*” is valid even for [traditions] with less than this number of narrations. There are also many sayings of the companions [of the Prophet] which explicitly mention the Mahdi; these have the status of narrations from the Prophet, since there is no question of establishing such sayings through research (*ijtihad*).” (See *Mawsu'atn al-Imam al-Mahdi*, vol. 1, pp. 391392,413 - 414, 434.) He gives the same opinion in his other book, *al-Fat'h al-rabbani* (see *Tuhfat al-Ahwadhi*, vol. 6, p.485).

Many other Sunni 'ulama' have also attested the *tawatur* status of many ahadith concerning the Mahdi. The interested reader can refer to, e.g., Muhammad ibn Ja'far al-Kattani al-Fasi, *Nazm al-motanathir fi 'l-hadithi 'l-mutawatir*, Fas 1328, pp. 144 - 146.

As far as we have checked, at least 46 books by 35 non-Shi'a authors have been written specifically on the subject of the Mahdi. As far as Shi'a authors are concerned, there are a

great number of such books. In al-Dhari'ah (vol. 16, pp. 74 - 84) only 44 books with the title al-Ghaybah<sup>1</sup> are-listed, not to mention those in their titles “al-Ghaybah” is included, or those about the “Ghaybah” which do not include the word in their titles. The most well-known of all these books are: “Ghaybah” by Shaykh Abu 'Abdillah Muhammad ibn Ibrahim al- Katib an-No'mani, Ibn Abi Zaynab (d.c 360/971), Kamal al-Din wa tamamu 'n-ni'mah in two volumes by Shaykh Saduq, Abu Ja'far, Ibn Babawayh al-Qummi; and “Ghaybah” by Shaykh Ta'ifah, Abu Ja'far al-Tusi, of all works on the Mahdi and his occultation, the most comprehensive is the al-Bihar (vols. 51- 53) by Allama Majlesi, which contains about 1,200 pages dealing specifically with this topic.

*Question 4: What are the minor and major Occultations?*

*Answer:* The Imam al-Mahdi's occultation is divided into two periods: the Minor occultation (al-ghaybat al-Soghra), and the Major occultation (al-ghaybat al-kobra). During the minor occultation there were authorized agents (nawwab) who acted as intermediaries between the holy Imam and the Shia community. The Agents were designated by their names They were (nawwab khass), agents specified by their names. The specified agents, were four in number, and succeeded one another. The “four agents” (al-nuwwab al-arba'ah) were: 1) Abu 'Amr 'Uthman ibn Saeid al- 'Amri al-Asadi (d. 280/893); 2) his son, Abu Ja'far Muhammad ibn 'Uthman al-'Amri (d. 305/917); 3) Abu al-Qasim al-Husayn ibn Ruh al-Nawbakhti (d. 326/938); 4)Abdu 'l-Husayn, Ali ibn

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<sup>1</sup> Occultation

Muhammad al-Samuri (d. 329/941), whose death marks the inauguration of the Major occultation.

During the time of Major Occultation, any Muslim Shia scholar, possessing some specific attributes, could be a generally appointed representative of Imam Mahdi.

*Question 5: Where does Imam Mahdi live? Is it true that he lives in a well in a cellar in Samarra<sup>1</sup>?*

*Answer:* The belief of the Shi'a concerning the residence of the Imam, in his life, is that it is unknown. Of course, during the minor occultation, the four designated agents, who were in connection with him, could know his address. It may also be the case that the holy Imam decides to communicate with someone during the major occultation, and therefore, comes into contact with him. But this is never a regular occurrence. Even if the Imam were to appear to such a person, Shi'a doctrine quite clearly states that he would not give him any instructions, although he may impart knowledge. In fact, any claim about an instruction from the twelfth Imam is considered as a false claim. Thus, his residence remains unknown during this latter period. There is no mention of any specific place where the Imam is at any time. He has been seen, by different persons throughout his life at many different places.

The belief attributed to the Shi'a, that there is a specific place where the Imam is “hidden”, is without foundation in

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<sup>1</sup> A town in Iraq, where the holy shrines of the tenth and eleventh Imams are located.

their teachings. For example, many non-Shi'a writers claim that it is common among the Shi'a to refer to the "Imam zaman" as Sahib al-sardab (the Dweller in the cellar), and they have mentioned four places in which they suppose the Shi'a believe him to be hidden. The first is Samarra':

"The Imamiyyah claim that he went into the cellar of his father's house in Surra man ra'a [the old name of Samarra']; and his mother saw him. He has never left that cellar. It was in the year 265 A.H. [878 - 879], and he has remained hidden there up to now! They – the Shia people- are awaiting his Reappearance from the cellar in Samarra at the end of time!"(Ibn Khallikan,vol.4,p.176; al-Wafi bi' l-wafayat, vol. 2, p. 336; Ibnu 'l-Athir, vol. 7, p. 274; Abu 'l-Fida', vol. 2, p. 45; Mir'atu 'inan, vol. 2, pp. 107,172; Ibn Kathir,at-Tafsir, vol. 3, p. 61; Tuhfatu 'l-ahwadhi, 101.6, p.374; Awnu 'l-ma'bud, vol.II, p.367; al-Ibar, vol. 2, p.31; etc.) ibn Khallikan and as-Safadi wrote: "Also it is said that: the Mahdi went into the cellar in, 275 [888-889]" (Wafayatu 'l-a'y'an, volA, p. 176; al-Wafi, vol. 2, 1P.336-337).

The second place is al-Hillah, a town to the south of Baghdad, which was founded in 495/1101 (Mu'jamu 'l-buldan, vol.2, p.294; Le Strange, the Lands of the Eastern Caliphate, p. 71), some 235 years after the beginning of the occultation. Ibn Battutah (703/1304 - 779/1377), the famous traveler, says in his "Book of Travels" (Rihlah) that there was a mosque in al-Hillah called the Mosque of the Sahib al-zaman. The Shi'a were awaiting his Reappearance from this place! (vol. 1, p. 208, and vol. 2, p. 745). That mosque was described by Ibn Khaldun as: "The Ithna 'Ashari ... claim that their twelfth Imam, Muhammad ibn al-Hasan al- 'Askari,

whom they call the Mahdi, entered a cellar in [the family's] house in al-Hillah, and disappeared there ... and will Reappear from there at the end of time.” (al-Muqaddimah, vol. 1 [of his History], p. 166) al-'Isami, Samtu 'n-nujumi 'l-'awali, vol. 4, p.143; al-Tantawi, al-Jawahir, vol. 9, pp. 180 – 181; and many others have narrated this opinion from Ibn Khaldan. However, in the text of his “History”, Ibn Khaldan also wrote: “The Imamiyyah claim that the Imam after Ali al-Hadi was al-Hasan, who was called al-'Askari, for he was born in Surra man ra'a, which was then known as al-'Askar [i.e. the Army Camp]. He was imprisoned there after the death of his father up to his own death in 260 [874]. He left an unborn son called Muhammad, who, it is claimed, entered a cellar with his mother and disappeared! The Shi'a claim that he was the Imam after his father, and he is called the Mahdi and the Proof (al-Hujjah ) ... They await his Reappearance from that cellar.” (at- Tarikh, vol. 4, pp. 29 -30).

The third place is Baghdad. Zakariyya ibn Muhammad al-Ansari al-Qazwini ash-Shafi'i (605/1208 - 686/1283), who visited Baghdad, included in his information about that town: “In the central mosque in Baghdad is the famous cellar from which the Shi'a claim their Mahdi will reappear, for they claim that Muhammad ibn al-Hasan went into it.” (A.tharu 'I-bi.ad wa akhbaru 'l- 'ibad, p. 386; see also al-Qaramani, Akhbaru 'd-duwal, Baghdad ed. 1282/1865, pp. 117 - 118; Samtu 'n-nujumi 'l- 'awali, vol.A, p. 144).

The fourth place is Kashan, a town in the centre of Iran south of Qum, and Yaqut in his Mu'jamu 'l-buldan (vol. 4, pp. 296 - 297) and al-Qazwini in A.tharu 'l-bilad (p.432) narrate a

similar story to the one narrated about Baghdad in connection with this town.

From all of these it is clear that the stories are extremely unreliable as statements of Shi'a doctrine, for not only do they make no sense chronologically, but they also contradict each other. Besides the fact that there is no reference to any cellar in Shi'a books, the following two passages quite clearly refute all the above tales as indicative of Shi'a doctrine. Al-Hafiz al-Ganji ash-Shafi'i (d. 658/1260) wrote in *al-Bayan fi akhbar Sahibi 'z-zaman* about the evidence of those who deny the existence of Sahibu 'z-zaman, peace be upon him: "They deny his continuing existence for two reasons. The first is the length of time (of his existence), and the second is that he lives in a cellar without anyone giving him food or drink, and this is quite extraordinary." (p.148). Abu'l-Hasan Ali ibn 'Isa al-Irbili, a famous Imami author (625/1228 - 692/1293) commented on the second proof of the Mahdi's non-existence given by al-Ganji: "This is an extraordinary thing to say and a peculiar idea, for those who deny his existence have no need of this [for if he never existed, a fortiori he never lived in a cellar], and those who affirm his existence do not say that he is in a cellar; rather they say [merely] that he is living and existent; he lives sometimes in one place, journeys to another, and travels around the world." (*Kashfu 'l-ghummah* , vol. 3, p. 283)

The second reference is from the famous narrator of ahadith, Mirza Husayn an-Nuri (1254/1838 -1320/1902), who gives an extended discussion of the occultation and the cellar as non-Shi'a authors have narrated it. He quotes what they say and refutes them, and says that in the belief

of the Shi'a there is no connection between the occultation and any cellar; the only reference to any cellar in their belief about the twelfth Imam is that he was seen in the cellar of his father's house reciting the Quran, and the only reason for their veneration of this place is that it was one of the locations in which he was seen. If this cellar, which is in Samarra', has become famous as the Cellar of the Occultation (Sardabu 'l-ghaybah) in the common view of the Shi'a, it is because it was made so by non-Shi'a sources; among the Shi'a 'ulama' there is no mention of such a name. (See *Kashfu 'l-astar*, pp. 210 - 216), as-Sayyid Muhsin al-Amin al-Amili, *al-Burhan 'ala wujud Sahibu ' z-zaman*, pp.102 – 103).



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