

Islamic Queries – A Collection of Islamic Queries

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The Children of Satan – Islamic Queries 1

The below Question and Answer was extracted from:

<http://islamquest.net/fa/archive/question/fa27111> [9]

Question

Did Satan have a child who was martyred in the Battle of Siffin fighting alongside the Commander of the Faithful ‘Ali? If he did, please explain this event, and cite the textual sources from where the narration comes from.

Answer

From some of the traditions (*ahadith*) we come to the conclusion that a majority of the Devils from among the Jinn are actually the biological children of Iblis; and from those children of his – only one of them accepted true faith (in religion) and that was Ham Ibn Haym Ibn Laqis Ibn Iblis [هَامُ بْنُ هَيْمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ]1. The acceptance of true faith of this individual has been mentioned in both the Shi'a and also the Ahl as-Sunnah sources.

It has been mentioned in many traditions, with slight variations in them2 in regard to an event which transpired with Ham Ibn Haym Ibn Laqis Ibn Iblis. In one source that relates to the discussion at hand, specifically in regard to the exegesis of the verse of the Qur'an which states:

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

And as for the Jinn, We created them before [the creation of the human being] from a smoke-less fire (15:27)3

The following incident has been narrated through a chain of narrators.

Imam as-Sadiq said, "The Messenger of God, prayers of Allah be upon him and his family, saw an individual standing on the mountain of *Tihamah*4, with a long staff, whose length was that of a date tree, in his hand." The Prophet [upon hearing a noise] said, "This is the sound of a Jinn."

The Jinn replied, "I am Ham Ibn Haym Ibn Laqis Ibn Iblis."

The Prophet asked him, "Are there two generations separating you from Iblis (Satan)?"

The Jinn replied, "Yes."

The Prophet then asked him, "Tell me a little about what you have seen."

The Jinn replied, "I have spent a lot of my time in idleness, except for a small portion of my life. I have been around since the days when Cain (*Qabil*) killed [his brother] Abel (*Habil*). [When that event transpired] I had the ability to speak out and say something, however at that time in my life, I did not have a firm grasp to the rope of Allah, and as such [when I saw this act take place], I ended up roaming around in the groves, going through the hills and began to invite people to sever all ties with their close family members and encouraged people to consume impermissible wealth."

The Prophet then asked, "What a disastrous path to choose in your life! [This is the] way an elderly person who in his old age, sits and reflects [on how he spent his life], and the ways of a youth who in his adolescence, spends his days and nights drowned in yearnings and aspirations [but does not work to

attain them].”

The Jinn then said, “However, I have repented [to Allah]. I actually rebuked Noah during the time when I was on his ark, and he made supplication against his own nation. At that time, Prophet Noah also advised me to seek forgiveness.

After him, I was with [Prophet] Hud and along with him was someone else who had believed in him and his message. I was in the *masjid* with him and witnessed him make supplication against his own nation and I also rebuked him.

I was also alongside Ilyas in the sandy desert. Similarly, I was with Ibrahim when his people began to deceive him and prepared to throw him into the fire [that they had kindled]. I was between the catapult and the fire at that particular time when Allah made the fire cool and a means of comfort for him.

After this, I was alongside Yusuf when out of sheer jealousy; his brothers threw him into the well. I delivered him into the depths of the well and gave him food and interacted with him as a friend would do [with another friend]. After this, I was his close and cherished friend while he was in prison, until the time that Allah granted him freedom from there.

After this, I was alongside Musa and he even taught me a portion of the Torah and said to me, ‘If you live until the time of Prophet ‘Isa, then convey my regards to him.’ I also met ‘Isa and as requested, I conveyed Musa’s regards to him and remained with him for some time until he taught me portions of the Evangel and said to me, ‘If you live until the time of Prophet Muhammad then convey my regards to him.’ So then, O Messenger of Allah! I am conveying the regards of Prophet ‘Isa to you!”

The Messenger of Allah then said, “Peace be upon ‘Isa, the Spirit of Allah (*Ruhullah*) and His Word, from that day that he ascended into the events until the day he returns back to the Earth, and also upon you be peace, O Ham, who has conveyed the salutations from all those previous individuals. If you have anything you wish to ask from me, then go ahead and ask.”

Ham then said, “My own wish and desire is that Allah protects you for your nation and that they (your nation) become virtuous, worthy and righteous and that they are granted fortitude to stand firm so that they are able to stay strong and determined alongside your successor, as the previous nations were destroyed due to their turning away from their Divinely appointed successors. My only longing is that O Messenger of Allah, you teach me a chapter of the Qur’an which I may recite in my *salat*.”

The Messenger of God turned towards Imam ‘Ali, peace be upon him, and said, “Teach Ham (a chapter of the Qur’an) and be compassionate with him.” At this point, Ham said, “O Messenger of God! Who is this person whom you are entrusting me [to teach me the Qur’an]? We the assembly of the Jinn are not permitted to follow anyone other than a prophet or his Divinely appointed successor.”

The Prophet of God replied, “O Ham! Whom did you find in The Book, to be the successor of Adam?”

Ham replied, “Sheeth.”

The Prophet then asked, “And the successor of Noah?”

Ham replied, “Sam.”

The Prophet asked, “And the successor of Hud?”

Ham replied, “Yuhna Ibn Hannan – his cousin.”

The Prophet continued and asked, “And the successor of Ibrahim?” Ham replied, “Isma’il and his successor was Ishaq.”

The Prophet asked, “And the successor of Musa?”

Ham replied, “Yusha the son of Nun.”

Then the Prophet asked, “And the successor of ‘Isa?”

Ham replied, “Shimon the son of ʿAmun Safa – the cousin of lady Mariam.”

The Prophet then asked him, “How do you know that these were the rightful successors of the prophets?”

Ham replied, “As they were the most ascetic people in the world during their era and the most desirous of attaining the next world.”

The Prophet then said, “In The Book, who did you find to be the successor to Muhammad?”

Ham replied, “In the Torah, I found his name to be Ilyast.”

The Prophet then told him, “This Ilyast whom you refer to is ‘Ali – my successor and my brother. He is the most ascetic of people in the temporal world and the most desirous of meeting Allah and attaining the next world.”

Ham conveyed his regards to ‘Ali and said, “O Messenger of God! Does he [‘Ali] have any other name [that he is known by]?”

The Messenger replied, “Yes, he is also known as Haydar.”

After this, ‘Ali proceeded to teach Ham various chapters of the Qur’an.

Ham then said, “O ‘Ali! O successor to Muḥammad! Is this what you have taught me from the Qur’an sufficient for me [to use] in my *salat*?”

Imam ‘Ali replied, “Yes, [know that] even a little bit of the Qur’an is abundant.”

In addition to this event, there is another time that Ham came to the Messenger of God greeted him and bade him farewell and then returned back to where he had come from, and after this he never again saw the Noble Prophet until the Prophet left this world.[5](#)

In other traditions, the above-mentioned event continues and mentions that on the evening known as *Laylatul Harir* (the night when the Prophet made his migration from Mecca to Medina), Ham came to Imam ‘Ali[6](#) and in yet other traditions, it has been stated that he fought alongside the army of Imam ‘Ali and was martyred in the battle.[7](#)

As for the chain of narrators of this tradition, the report which is contained in the book *Basa’ir al-darajat fi fadail al Muhammad*[8](#), contains the most complete chain and it is as follows: Ibrahim Ibn Hashim, Ibrahim Ibn Ishaq, ‘Abdullah Ibn Hammad, and ‘Umru Ibn Yazid Bayya’ al-Sabiri, all of whom have been regarded as reliable and trustworthy and some of them are even considered as being highly respectable and reliable individuals.

From another aspect, the text and content of this tradition does not hold any theological problems and it does not go against the sources and foundations of the Shi’a creed.

In addition, generally speaking, we know that the Jinn can sometimes play a role in the life of the human being; and there are some humans who can also affect the life of the Jinn; and according to other traditions which have been narrated, they (the Jinn) were in contact with the Prophets and the A’immah – and this was but one such example.

Thus, the Jinn are able to be contact with some human beings just as we have seen in this tradition.

We also see that Ham Ibn Haym Ibn Laqis Ibn Iblis – who was one of the Jinn and was from the offspring of Satan – had repented (to Allah) through the intervention and assistance of Prophet Noah and eventually met the Noble Prophet and Imam ‘Ali and was in touch with them.[9](#)

In a tradition from the Noble Prophet, it has been narrated that Ham Ibn Haym Ibn Laqis Ibn Iblis will be one of the inhabitants of Paradise.[10](#)

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1.](#) Al-Majlisi, Muhammad Baqir, Hayat al-qulub, vol. 3, pg. 635, Surur Publication, Qum, Iran, 6th edition.

[2.](#) Ibn Ah’ath, Muhammad ibnee Muhammad, al-Ja’fariyat (al-Ah’aththiyat), pg. 175 & 176, Maktabat al-naynawa al-hadithiyyah, Tehran, Iran, 1st edition; al-Bayhaqi, Abu Bakr Ahmad Ibn Huayn, Dala’il al-nubuwwah wa ma’rifat ahwal shib al-hari’at, researched by ‘Abdul Mu’ti al-Qala’chi, vol. 5, pg. 418 – 420, Dar al-kutub al-’ilmiyyah, Beirut, 1st Edition; al-’Aqalani, Ahmad Ibn ‘Ali Ibn Hajr, al-Isabat fi tamiz al-sahabah, researched by ‘Abdul Mawjud, ‘Adil Ahmad, Mu’awi and ‘Ali Muhammad, vol. 6, pg. 408, Dar al-kutub al-’ilmiyyah, Beirut, 1t edition.

[3.](#) Suratul Hijr, verse 27. Refer to ‘Ali Ibn Ibrahim Al-Qummi, Tafsir al-Qummi, researched and edited by Musawi Jaza’iri, and Tib, vol. 1, pg. 375, Dar al-kitab, Qum, 3rd edition; Muhammad Ibn ‘Ali Sharif Lahiji, Tafsir Sharif Lahiji, researched by

Muhaddith Mir Jalal al-Din Armawi Husayni, vol. 2, pg. 667–668, Dad Publishing House, Tehran, Iran, 1st edition.

4. In Dehkhuda Dictionary it is mentioned Tihamah is the flat coastal plain region which stretches from its northern tip of the Sinai Peninsula all the way down to the southern area of Yemen and covers the cities of Mecca, Najran, Jeddah, and Safa, and it is for this reason that the Grand city of Mecca is also referred to as Tihamah. There were many different tribes which inhabited this region in the pre-Islamic days, and this area also contained many mountains and as such, this locality is also well-known by the name of the Mounts of Tihamah. Also refer to Muhammad Ibn ‘Abdul Mun‘im al-Humayri, Al-Rawd al-ma‘tar fi khabar al-aqtar, pg. 141, Maktabat Lubnan, Beirut, 2nd Edition; Shihab al-Din Abu ‘Abdullah Yaqut al-Humayri, Mu‘jam al-buldan, vol. 2, pg. 63–64, Dar Sadir, Beirut, 2nd print.

5. Al-Saffar, Muhammad b. Hasan, Basa‘ir al-darajat fi fadail al Muhammad; Researched and Corrected by Muhsin Ibn ‘Abbas ‘Ali Kuchebaghi, vol. 1, pg. 98 & 99, Published by the Ayatullah Mar‘ashi Najafi Library, Qum, 2nd Printing; Qutb al-Din al-Rawandi, al-Khara‘ij wa al-Jara‘ih, vol. 2, pg. 856–858, Imam al-Mahdi Publishers, Qum, 1st Print.

6. Tafsir al-Qummi, vol. 1, pg. 376; al-Khara‘ij wa al-Jara‘ih, vol. 2, pg. 858; Abu al-Fadl Ibn Jibra‘il Ibn Shadhan al-Qummi, al-Rawdah fi fadhail Amir al-Mo‘minin ‘Ali b. Abi Talib, peace be upon him; Researched and Corrected by ‘Ali Shikarchi, pg. 223, al-Amin Publications, Qum, 1st print; Muhammad Ibn Shah Murtada Faidh al-Kashani, Tafsir al-Safi, Researched and Corrected by Husayn A‘lami, vol. 3, pg. 107, as-Sadr Publications, Tehran, 2nd edition, ‘Abdul ‘Ali Ibn Jum‘ah al-‘Urusi al-Huwayzi, Tafsir Nur ath-Thaqalayn, Researched and Corrected by Hashim Rasuli Mahalati, vol. 3, pg. 8, Isma‘iliyan Publications, Qum, 4th Edition.

7. al-Rawdah fi fadhail Amir al-Mo‘minin ‘Ali b. Abi Talib, peace be upon him, pg. 223.

8. This book was written by Muhammad b. Hasan Al-Saffar (d. 290h) and was one of the Shi‘a Imamiyyah scholars and a companion of Imam Hasan al-‘Askari, peace be upon him, and this work was written to give an overview of the A‘immah and the specialities of each of the Imams.

9. For further details on this, please see I‘dad Wali Zarbin Shahzaldin, al-Jinn fi al-kitab wa al-sunnah, Dar al-basha‘ir al-islamiyyah, Beirut, First Edition; ‘Abdul Amir ‘Ali Mahanna, al-Jinn fi al-kitab wa al-sunnah, al-A‘lami Publishers, Beirut, First Edition, ‘Abdul Rahman Muhammad al-Rifa‘i, al-Jinn bayna al-isharat al-quraniyyah wa ‘ilm al-fiziya’, Marbusi al-saghir Publishers, First Edition; ‘Ali Rida Rijali Tihrani, Jinn wa Shaytan, Nubugh Publishers; Abu ‘Ali Khodakarami, Stories about the Jinn.

10. al-Ja‘fariyat (al-Ash‘aththiyat), pg. 176; al-Isabah fi tamiz al-sahabah, vol. 6, pg. 408.

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SHARES

Satan’s Maniacal Touch – Islamic Queries 2

The below Question and Answer was extracted from:

<http://islamquest.net/fa/archive/question/fa32822> [10]

Question

What is the exegesis of verse 275 of Surah al-Baqarah in which the term “deranged lunatic” has been used, as God has stated:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Those who exact usury will not stand but like one deranged by the Devil's touch. That is because they say, 'Trade is just like usury.' While God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes [usury], shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they shall remain in it [forever]. (2:275)

Answer

In the Noble Qur'an we read the following in regard to usury¹:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Those who exact usury will not stand but like one deranged by the Devil's touch. That is because they say, 'Trade is just like usury.' While God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes [usury], shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they shall remain in it [forever]. (2:275)

A person who consumes usury will find that on the Day of Judgement, he will not be able to stand up and he will be like one who was touched by the effects of Satan and became deranged. As such, he will not be able to maintain his balance, and at times he will fall onto the ground and at other times, he will stand up right. This is due to the fact that such people used to say: "Trade is like usury (and there is no difference between these two things)."

To this, God has replied, "However, God Himself has made trade permissible (*halal*) and has made usury forbidden (*haram*) – and there are a vast number of differences between these two things! If the advice from God reaches someone and they desist from consuming usury, then they should realize that the profits which were previously gained (before the revelation of the prohibition of usury) can be kept by that individual [as this ruling is not retroactive] and as such, their affairs rest with God alone [and He will forgive their previous actions]. However, a person who returns back to this act (of taking usury and thus, continues on in this sin), will be considered as the inhabitants of the hell fire, and will reside in there forever."

The meaning of “أَكَلَ” (to eat/consume) is the complete appropriation of something and also its entire depletion; the meaning of “رَبَا” (usury) is the act of taking more in return (for something given) or excessive wealth which is gained through usury.²

The word “يَتَخَبَّطُهُ” comes from the root word “خَبَطَ” and refers to anomalous actions and being lopsided.³ In this regard, there is a phrase, “خَيْطُ عَشَوَاءَ”, which refers to the irregular actions of a camel which has weak eyesight and due to this impediment in its vision, it walks around in an abnormal fashion.

Sometimes it is seen standing up; at other times, it walks around aimlessly; later on, it returns back to its original place from where it started walking and during this entire time, it does not seem to be afraid of anything [and rightfully so as its vision is limited]. In addition, “خَبَاطٌ” refers to a state which a person finds himself in, which closely resembles one who is in a state of dementia, however the person is not actually in this state.⁴

If due to the infiltration of Satan, a person is thrown into a condition in which his actions are irregular and uncharacteristic, then it is said about him, “يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ” – “It is as if he has become deranged by the Devil’s touch.”

Allah, the most High has used this phrase only once in the entire Qur’an – and that is in regard to the taker of usury as the actions and thoughts of a person who indulges in usurious transactions is like a crazed lunatic.⁵

The Relationship Of This Verse To The Previous Verses

One of the longest collection of verses one central theme in the Qur’an is in regards to spending of one’s wealth in charity and states the following:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The parable of those who spend their wealth in the way of God is that of a grain which grows seven ears, in every ear a hundred grains. God enhances several fold whomsoever He wishes, and God is All-Bounteous, All-Knowing. (2:261)

لَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth in the way of God and then do not follow up what they have spent with reproaches and affronts, they shall have their reward near their Lord, and they will have no

fear, nor will they grieve. (2:262)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

An honourable word with pardon is better than charity followed by affront. God is All-Sufficient, Most Forbearing. (2:263)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in God and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and God does not guide the faithless lot. (2:264)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

The parable of those who spend their wealth seeking God's pleasure and to confirm themselves, is that of a garden on a hillside: the downpour strikes it, whereupon it brings forth its fruit twofold; and if it is not a downpour that strikes it, then a shower, and God sees best what you do. (2:265)

أَيُّدٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصْبَابُهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you like to have a garden of palm trees and vines, with streams running in it, with all kinds of fruit for him therein, and old age were to strike him while he has weakly offspring; whereupon a fiery hurricane were to hit it, whereat it lies burnt? Thus does God clarify His signs for you so that you may reflect. (2:266)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O you who have faith! Spend of the good things that you have earned, and of what We bring forth for you from the earth, and do not be of the mind set to give the bad part of it, for you yourselves

would not take it, unless you overlook it. And know that God is All-Sufficient, All-Laudable.
(2:267)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan frightens you of poverty and prompts you to [commit] indecent acts. But God promises you His forgiveness and grace, and God is All-Bounteous, All-Knowing. (2:268)

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He gives wisdom to whomever He wishes, and he who is given wisdom, is certainly given an abundant good. But none takes admonition except those who possess intellect. (2:269)

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Whatever charity you may give, or vow that you may vow, God indeed knows it, and the wrongdoers have no helpers. (2:270)

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and God is well aware of what you do.
(2:271)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسُكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

It is not up to you to guide them; rather it is God who guides whomever He wishes. And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek God's pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged. (2:272)

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

[The charities are] for the poor who are straitened in the way of God, not capable of moving about in the land [for trade]. The unaware suppose them to be well-off because of their reserve. You recognize them by their mark; they do not ask the people persistently. And whatever wealth you may spend, God indeed knows it. (2:273)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who give their wealth by night and day, secretly and openly, they shall have their reward near their Lord, and they will have no fear, nor will they grieve. (2:274)

This passage is then immediately followed up by seven verses in regards to usury:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Those who exact usury will not stand but like one deranged by the Devil's touch. That is because they say, 'Trade is just like usury.' While God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes [usury], shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they will remain in it [forever]. (2:275)

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

God brings usury to naught, but He makes charities flourish. God does not like any sinful ingrate. (2:276)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed those who have faith, do righteous deeds, maintain the prayer and give the zakat, they will have their reward near their Lord, and they will have no fear, nor will they grieve. (2:277)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

O you who have faith! Be wary of God, and abandon [all claims to] what remains of usury, should you be faithful. (2:278)

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

And if you do not, then be informed of a war from God and His apostle. And if you repent, then you will have your principal, neither harming others, nor suffering harm. (2:279)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And if [the debtor] is in straits, let there be a respite until the time of ease; and if you remit [the debt] as charity, it will be better for you, should you know. (2:280)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And beware of a day in which you will be brought back to God. Then every soul will be recompensed fully for what it has earned, and they will not be wronged. (2:281)

Seeing how these verses in regards to usury have come directly after the passage in regards to giving in charity, it can be stated that there is a close relationship between these two issues (usury and charity) – even though the relationship which exists between these two is that they are directly opposite to one another – just like the relationship which exists between monotheism (*tawhid*) and polytheism (*shirk*), or truth (*haqq*) and falsehood (*batil*).

In regards to the verses which spoke about usury, we understand that in any way you cut it, usury is diametrically opposed to altruism and benevolence, and it is due to this that after mentioning the verses which are replete with grace, mercy and in which the believers are encouraged to act with generosity and compassion, through employing the strongest of terms ever seen; and through the most horrifying warnings which have been used in the Qur'an, usury has been categorically outlawed and prohibited.⁶

Behaviour And Technique Of The Maniacal Consumers Of Usury

From the exclusion which has been mentioned in this verse which reads, “...لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ...” – “...will not stand but like one...” we understand that the one who consumes usury will **never** display logical behavior and conduct in their life; and this is understood from the above portion of the verse because it does not say, “...their actions resemble a deranged individual...” in which case through such wordings we would realize that perhaps some of their actions would be carried out logically.

Rather, the verse contains a statement of exclusion and states that the one who devours usury has absolutely **no** stand, but it like one who is deranged.⁷

Secret Behind The Term “Deranged” For Those Who Consume Usury

The secret behind those who consume usury as being referred to as deranged individuals is that their method of thinking in regards to economic policy is unbalanced and unstable – meaning that in the opinion of such people, the only sound economic policy is one which is based on usury and that a usury-based fiscal system is the axiom and pivot of economics and that anything else, such as a trade-based economic policy is a corollary, but that it too resembles the usury-based system, just as they say, “...إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا...” – “...indeed trade-based economics is just like a usury-based system...”.

This type of upended thought entirely blankets all of the characteristics and actions of one engaged in consuming usury and causes that individual to become deranged and unbalanced.

Therefore, the sentence which reads, “...إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا...” – “...indeed trade-based economics is just like a usury-based system...” is actually the language used by those who engage in usury-based transactions and is a direct similitude that they try to employ and a form of contention which they use when confronted by others to which, as is seen, they reply that, “If usury is so bad, then you should realize that trading and business which all of you engage in is just like usury, and thus it must also be bad!” However, in reality, this sort of argument is entirely baseless.⁸

The Influence Of The Jinn In Becoming Mentally Unbalanced

The meaning of Satan (شيطان) in the phrase, “...يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ...” – “...like one deranged by the Devil’s touch...” is either a general concept of “any type of evil” of which the most clear instance with Satan (*Iblis*) himself, and the other Jinn and also human beings [who display satanic qualities within themselves]; or it may refer to Satan himself who is from the category of the Jinn.⁹

In any case, from this verse we understand that Satan definitely has a role to play in some individuals who are mentally unstable; even though Satan himself may not be able to directly bring them into this state; rather, it is through “natural means”, the state of neurosis¹⁰ or some other sort of mental illness which are the immediate causes of this form of madness.

It is during this period of *turmoil* which a person goes through that Satan becomes one of the instruments in this phase. This is similar to our understanding of other types of illnesses and as we know that what is referred to in the ‘Arabic as a “ضُرٌّ” – or “sickness” manifests itself in a human’s body through natural ways and means, however it is Satan to whom such things are associated with.

In the Qur’an, we read passages such as:

أَنِّي مَسْنَى الشَّيْطَانِ بِغُصْبٍ وَعَذَابٍ

The devil has visited on me hardship and torment (38:41)

or

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Indeed, distress has befallen me, and You are the Most Merciful of the merciful ones. (21:83)

Therefore, natural reasons which may exist to explain why a person goes mad does not detract from the effect which Satan has on the mental state of a person.^{[11](#)}

“Commerce” – The Problem Solver ... “Interest” – The Problem Maker

After the Noble Qur’an relates the words of those who consume usury and tried to justify that commerce is merely a branch of usury, [and it is clear that they did not even pay attention] to their own convoluted statements, God, the Gracious, clearly proclaims that the One who is the ruler over all ontological (*takwini*) and legislative (*tashri’i*) issues in the universe and beyond – has clearly defined commerce and such transactions as being permissible (*halal*), and has demarcated usury as being impermissible (*haram*) where He says, “وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا” – “While God has allowed trade and forbidden usury.”

Commerce and trading are permissible forms of business and are a solvent to many types of difficulties and an opener for core nodes of economic policy; however, usury is prohibited and is a snarl and is something which ends up depriving people from making acceptable utilization of their wealth. Thus, the benefits of business and commerce, and the dishonesty which lies in usury – end up determining the permissibility of the first, while prohibiting the second.

A Legislated And Delegated Ruling In Regards To Wealth Acquired Through Usury-Based Transactions

In the initial stages of the faith of Islam, before the revelation of the rulings concerning usury had come down to Prophet Muhammad, there were a group of Muslims who used to indulge in usury-based transactions, and when the revelation of the verse in regards to usury came down and mentioned “فَلَهُمْ مَا سَلَفَ” – “they shall keep [the gains of] what is past”, it was made clear to them that any punishment which those Muslims who used to consume usury may have been liable for, was canceled.

After the revelation of the ruling (of the prohibition of usury), those non-Muslims who used to engage in the practice of usury and lived under the Islamic government, were also obligated to follow the juristic rulings of Islam and such laws were unconditionally applicable upon them as well.

However when they accepted the faith of Islam, they were included in the juristic principle which states, “الْإِسْلَامُ يَجِبُ مَا قَبْلَهُ” – “Islam wipes out all [of the actions] which came before” (meaning that when a person comes into the religion of Islam, all of his/her past sins are removed from their record and they start off with a clean slate).¹² Through this, the next ruling of “فَلَهُ مَا سَلَفَ” – “they shall keep [the gains of] what is past” became applicable upon them.

Based on this understanding of the verse, and by accepting the flawless religion of Islam, the one who leaves his previous traditions and accepts this faith – a grace and boon is conferred upon the individual such that all of their previous violations (of the laws of God) are removed from their record of deeds.

However, we must note that after the religious rulings have been laid down or after accepting the religion of Islam, then no one is permitted to demand any outstanding payments of usury which remain unpaid and they are not allowed to pursue or collect such usurious amounts from the debtor.

Rather, it was only the wealth which a person had in their hands when the ruling came down that they were the owners of; just like we read in the Noble Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

O you who have faith! Be wary of God, and abandon [all claims to] what remains of usury, should you be faithful. (2:278)

However, the ruling which states “فَلَهُ مَا سَلَفَ” – “they shall keep [the gains of] what is past” was not applicable upon the Muslims – rather, it was verses such as,

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِإِلْبَاطٍ

Do not eat up your wealth among yourselves wrongfully (2: 188)

which was applicable upon the Muslims, and as such they were indebted to pay back to the debtor any amount that was collected from a usurious transactions and whatever amounts were left owing were considered null and void – even if they turned back to Allah (they would still need to repay previous amounts taken).

Thus in summary, the legislated ruling in regards to wealth which was accumulated through usurious transactions which were carried out by non-Muslims in the past, states that such wealth accumulated through usury was their property to keep, however their delegated responsibility, meaning the relationship between that individual with God was that of “وَأَمْرُهُ إِلَى اللَّهِ” – “and his matter shall rest with God” – and as such, it is possible that on the Day of Judgement such a person shall be forgiven.¹³

Equal Punishment For Those Who Insist On Consuming Usury And Those Who Returned To Usurious Transactions

There is a portion of the verse which reads, “وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ” – “As for those who resume, they shall be the inmates of the Fire and they shall remain in it [forever].”

This segment of the verse does not refer to those individuals *who* initially used to engage in usurious activities and then stopped and repented and then **returned** back to their ways; rather, this verse refers to those people who, after the conveyance of the message of the prohibition of usury, continued to consume usury and continued in their ways and by way of this warning, such individuals were confirmed to be people of the hell-fire and would reside in there for perpetuity.

The understanding of this verse is based upon the word “عَادَ” which is used in contrast to the word “فَانْتَهَى” which means to desist – in this case, desisting from consuming usury. The word “عَادَ”, refers to one who does not desist from a specific act, and rather persists in performing that action. Thus, the word “عَادَ” means to continue, persist and to develop a habit of performing a particular action – in this case, of consuming usury.

In summary we can state that the ruling of those who will remain within the fires of hell for eternity is reserved for those individuals who after the conveyance of the verse of usury being forbidden, continued in their old ways and manners of consuming usury and did not stop; but it does not refer to those individuals who used to consume usury and then stopped and then polluted themselves by starting to take it again. [14](#)

Therefore, after a person accepts the religion of Islam, or at the time of the issuance of the ruling prohibiting usury, anyone insisting on devouring usury which was owed to them in the past or returning back to usury-based transactions after they had turned back to Allah (*tawbah*) would result in that person being relegated to the hell-fire for perpetuity.

This is because a person who does not accept the prohibition of usury – both within one’s heart and in one’s actions – has denied one of the necessities of the religion and such an action actually leads to apostasy (*irtidad*) and drifting into disbelief (*kufr*).

As we know, the belligerent disbelievers and those who have apostatized from the religion are individuals who will burn in the fires of hell for eternity. However individuals who, in their heart, are firmly convinced of the prohibition of all forms of usury-based transactions and consider this to be one of the Divinely-resplendent rulings of the faith of Islam, however in their practical actions, continue to engage in usury-based transactions, will not be relegated to a life in hell for perpetuity, and thus the meaning of ‘permanency’ for such individuals actually means a protracted period of time. [15](#)

In summary, a person’s mere performance of a major sin will not result in one being relegated to the

hell–fire forever; rather, the execution of a major sin, in addition to it being an act of willful and open disobedience, obstinacy, conceited abscondence, and haughty denial of a necessity of the religion, will lead a person to perpetual residence in the fires of hell.

The secret behind the warning to those who consume usury that they will reside in the hell–fire forever is that many of those who persist in the act of consuming usury do not really have any heart–felt commitment to the teachings of the Divine, and thus the usage of usury stems from an inner disbelief. Thus, their warning of being relegated to the fire of hell is due to their inner disbelief and not merely their performance of a major sin. [16](#)

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1](#). Wikipedia defines usury as the following: “Usury is the practice of making unethical or immoral monetary loans intended to unfairly enrich the lender.” A loan may be considered usurious because of excessive or abusive interest rates or other factors, but according to some dictionaries, simply charging any interest at all can be considered usury. Someone who charges usury can be called a usurer, but the more common term in English is loan shark.

The term may be used in a moral sense – condemning taking advantage of others’ misfortunes – or in a legal sense where interest rates may be regulated by the law.

Historically, some cultures (e.g., Christianity in much of Medieval Europe, and Islam in many parts of the world today) have regarded charging any interest for loans as sinful. Some of the earliest known condemnations of usury come from the Vedic texts of India. Similar condemnations are found in religious texts from Buddhism, Judaism, Christianity, and Islam (the term is *riba* in Arabic and *ribbit* in Hebrew).

At times, many nations from ancient China to ancient Greece to ancient Rome have outlawed loans with any interest. Though the Roman Empire eventually allowed loans with carefully restricted interest rates, the Christian church in medieval Europe banned the charging of interest at any rate (as well as charging a fee for the use of money, such as at a bureau de change).

Usury is forbidden in the Jewish scriptures known as the Torah, and other books of the Tanakh, also held by Christians to be a scripture and part of the Old Testament.

From the Jewish Publication Society’s 1917. Tanakh, with Christian verse numbers in parentheses:

- 1.Exodus 22/24 (25) – If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.
- 2.Leviticus 25/36 – Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.
- 3.Leviticus 25/37 – Thou shalt not give him thy money upon interest, nor give him thy victuals for increase.
- 4.Deuteronomy 23/20 (19) – Thou shalt not lend upon interest to thy brother: interest of money, interest of victuals, interest of anything that is lent upon interest.
- 5.Deuteronomy 23/21 (20) – Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest; that the LORD thy God may bless thee in all that thou puttest thy hand unto, in the land whither thou goest in to possess it.
- 6.Ezekiel 18/17 – that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed Mine ordinances, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live.
- 7.Psalm 15/5 – He that putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.

The New Testament contains references to usury, notably in the Parable of the talents:

- 1.“Well then, you should have put my money on deposit with the bankers, so that when I returned, I would have received it back with interest...” – Matthew 25/27

2. "...Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" – Luke 19/22–23

The following scriptures teach about lending:

1. "Give to the one who asks you, and do not turn away from the one who wants to borrow from you." – Matthew 5/42

2. "And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because He is kind to the ungrateful and wicked." – Luke 6/34–35

3. "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." – Luke 6/38

[2.](#) Refer to Asadi Kadhimi, Jawad ibne Sa'd, Masalik al-Afham ila Ayat al-Ahkam, vol. 3, pg. 38, Tehran, Murtadawi, Printed in 1969; Jawadi Amuli, 'Abdullah, Tasnim, vol. 12, pg. 519, Qum, Isra', 2nd edition, printed in 2009.

[3.](#) Taba'taba'i, Sayyid Muhammad Husayn, Al-Mizan fi Tafsir al-Qur'an, vol. 2, pg. 410, Qum, Daftar Nashr Islami, 5th edition, printed in 1998; Tasnim, vol. 12, pg. 521.

[4.](#) Jawhari, Isma'il ibn Hammad, Al-Sihah (Taj al-Lughat wa Sihah al-'Arabiyyah), researched and edited by Ahmad 'Abdul Ghafur 'Attar, vol. 3, pg. 1121–1122, Beirut, Dar al-'Ilm lil Malayin, 1st edition, printed in 1990.

[5.](#) Tasnim, vol. 12, pg. 522.

[6.](#) Tasnim, vol. 12, pg. 522; Al-Mizan fi Tafsir al-Qur'an, vol. 2, pg. 408–409.

[7.](#) Tasnim, vol. 12, pg. 525; Al-Mizan fi Tafsir al-Qur'an, vol. 2, pg. 408–409.

[8.](#) Tasnim, vol. 12, pg. 526; Al-Mizan fi Tafsir al-Qur'an, vol. 2, pg. 408–409.

[9.](#) Al-Mizan fi Tafsir al-Quran, vol. 2, pg. 412; Tasnim, vol. 12, pg. 527; Mufradat alfadh al-Qur'an, pg. 545; Abu 'Ubaydah, Mu'amr ibne Muthanna, Mujaz al-Qur'an, researched by Muhammad Fuwad, vol. 1, pg. 83, Egypt, Maktabat al-Khanji, Published in 1962.

[10.](#) Neurosis is a class of functional mental disorders involving distress, but not delusions or hallucinations, whereby behavior is not outside socially acceptable norms. It is also known as psychoneurosis or neurotic disorder, and thus those suffering from it are said to be neurotic. (Tr.).

[11.](#) Tasnim, vol. 12, pg. 527.

[12.](#) Musawi Bujnardi, Sayyid Hasan, al-Qawa'id al-Fiqhiyyah, researched and corrected by Mehrizi, Mahdi, Dirayati, Muhammad Husayn, vol. 1, pg. 45–56; Qum, Al-Hadi Publishers, 1st edition, published in 1999.

[13.](#) Tasnim, vol. 12, pg. 534–536; Al-Mizan fi Tafsir al-Qur'an, vol. 2, pg. 416–417.

[14.](#) Tasnim, vol. 12, pg. 537; Balaghi Najafi, Muhammad Jawad, Ala' al-Rahman fi Tafsir al-Qur'an, vol. 1, pg. 245, Qum, Bunyad Bi'that, 1st edition, published in 2000.

[15.](#) Tasnim, vol. 12, pg. 538; Al-Mizan fi Tafsir Qur'an, vol. 2, pg. 418; Fakhr al-Razi, Muhammad ibne 'Umar, Mafatih al-Ghayb, vol. 7, pg. 79–80, Beirut, Dar Ahya' al-Turath al-'Arabi, 3rd printing, published in 2000.

[16.](#) Tasnim, vol. 12, pg. 538.

[1] [1]

SHARES

Is it Possible for Yazid Ibn Mu'awiyah To ever Be

Forgiven? – Islamic Queries 3

The below Question and Answer was extracted from:

<http://islamquest.net/fa/archive/question/fa14099> [11]

Did Imam as-Sajjad Teach Yazid ibn Muawiyah the ‘Secret’ for the Latter to be Forgiven?^{[1](#)}

Question

In regards to the spiritual power and worth of *Salat al-Ghufaylah*, we have heard something to the effect that apparently Yazid ibn Muawiyah said to Imam Ali ibn al-Husayn as-Sajjad, “I have killed the son of the Messenger of Allah... is it possible for me to still attain salvation?!” To this, Imam as-Sajjad has been reported to have replied, “Yes, if you perform *Salat al-Ghufaylah*, then you will be redeemed.” After this conversation transpired, Sayyida Zaynab bint Ali said to her nephew, Imam as-Sajjad, “You are showing the means of salvation to the person who was directly responsible in the killing of your father!?” To this question from his aunt, the Imam replied, “All I have taught him is *Salat al-Ghufaylah*, however [I know that] Yazid [due to him being hard-hearted] will never have the Divine providence (*tawfiq*) to perform this prayer.”

Is this historical event true and if so, where is this event narrated (in which books)?^{[2](#)}

Answer

In researching those things which are frequently related and believed (to be true) by the masses, sometimes we come across issues which have been erroneously attributed to the infallible Imams and are definitely not found within their traditions and sayings.

Undoubtedly, *Salat al-Ghufaylah* is one of the highly recommended prayers for which there are numerous traditions^{[3](#)} from the *Imams* of the Ahlul Bayt, and it is based on such reports that all of the jurists (*maraji taqlid*) have offered their verdicts (*fatawa*) that this is a prayer which should be performed.^{[4](#)}

However, in regards to what has been mentioned in the question in regards to the level of merit which is contained in the performance of this prayer is definitely not correct, and it must be noted that the details which formed the question do not appear in any of the reliable books of traditions and in actuality, there is nothing even remotely close to this contained in any of our books!

At this point, regardless of whether the details which are mentioned in the question are present or not in the books of traditions, if we were to merely study the contents of the question posed, we will see that

from many points of view, it contradicts with the realities of the religion for the following reasons:

1. There is definitely an inconsistency between the crime and the process of asking for forgiveness for it: One of the things which is agreed upon amongst the sagacious of the faith of Islam and is also an acknowledged fact among the principles of religion is that there must be constancy between the crime and its punishment, or in this case, between the offense and the method of penitence. For example, if a person steals some money from someone, then as the religion of Islam has legislated within its teachings, the way that a thief will seek forgiveness is that one must return the wealth (or whatever was taken) back to its owner. If this is not possible, then some other way must be agreed upon which will satisfy the one who had his goods misappropriated.

If a person engaged in back-biting, then the method of seeking forgiveness will entail one to either directly inform the person whom one spoke ill about and ask to be forgiven for the ill words spoken; but if this is not possible, then the person who engaged in back-biting would have to pray to Allah to forgive that person's bad deeds and to grant that person His goodness. Finally, if someone's reputation was ruined in the society, then the form of asking forgiveness for this major sin is that one must seek to reinstate the individual's position among those people. These are just some of the ways in which sins need to be compensated for, however obviously there is much more which could be said in these regards [but we will not cover other instances here].

Of course, in many occurrences, Allah – the Grand – forgives the major sins through the performance of even minor acts of goodness, however in regards to the issue at hand as was posed in the question, we see a huge lack of congruency between the crime and the way of making amends for it, and thus there is no way that we can bring forth a logical justification [for this event ever transpiring].

How is it possible that a person goes forth and sullies his hands in killing the *Imam* of the Muslims – and that too the (grand) son of the Messenger of Allah – and is then told that the way for his sin to be removed is merely to perform *Salat al-Ghufaylah* and that his asking of forgiveness (in this method) will be accepted!?

How is it conceivable that a person like Yazid ibn Muawiyah who ordered the destruction of the City of the Prophet (*Madina al-Munawwarah*), and allowed his soldiers to attack and rape the women of the city or that such a person could make his way to Mecca and destroy the house of Allah and then turn around and perform the *Salat al-Ghufaylah* and have all of his sins washed away!?

2. There are some people who claim that traditions exist which state that on numerous occasions in his life, Yazid ibn Muawiyah intended to perform *Salat al-Ghufaylah* as a means of asking for forgiveness from his despicable crimes, however because he had intense stomach pains, he was never actually able to perform this prayer.

We know that there is a credible and accepted tradition in which it states that the intention of an individual who simply intends to perform a good deed is even better than the good action which one

wants to perform.⁵ This shows us that even if a person does not have the ability to perform a good deed, however if one had an intention to perform that action, then such an intention will actually be even greater and spiritually admirable than the performance of that good deed! Therefore, based on this tradition, if a person had the intention of repenting for his sins, however never had the opportunity to perform that specific act of asking forgiveness (in this case *Salat al-Ghufaylah*), then does this mean that his inner intention will not be accepted and that he will not be granted salvation from the acts of transgression which he had performed? Of course it would! It is highly possible that there are some sins which a person performs by which one falls into the pit of spiritual darkness and through this, one loses the ability to even try and repent for one's sins.

In various traditions – which if we were to go into their details would require an entirely separate discussion – some specific sins have been mentioned which we are told that the performance of those evil deeds will actually prevent an individual from ever having the ability to ask for forgiveness. Some of these sins include the performance of actions which are considered as innovations (*bidah*) in the religion⁶ – innovations which are not only performed by an individual, but even ones which a large number of people may perform after which multitudes end up being deflected from the path of truth – throwing them into the valley of spiritual darkness and religious obscurity.

At this juncture, another question can also be posed: Principally, is it correct to say that such an individual (Yazid ibn Muawiyah and those like him) who suffered such an illness (that apparently, he could not perform *Salat al-Ghufaylah* due to intense stomach pains) should be reprimanded due to his sickness? How is it possible that for other jurisprudential rulings such as fasting (*sawm*), pilgrimage to Mecca (*hajj*) and other such acts which a person needs to have the physical means to perform for it to be considered an obligation, however if one is sick and is not able to, for example, carry out the fast because it is dangerous to one's health, then not only is it not obligatory to refrain from fasting, but rather, it will actually be considered forbidden (*haram*) for one to fast; however in regards to performing this recommended act (*Salat al-Ghufaylah*), if a person is not well and has a pain in a specific place in one's body (and this is something which is out of one's control), that one should be blamed and not be forgiven (for one's past transgressions) due to something one does not have the ability to perform?

3. In this discussion, a tradition has been attributed to Lady Zaynab bint Ali which definitely does not befit her status. In the “narration”, we are told that after Imam Ali ibn al-Husayn as-Sajjad encouraged Yazid ibn Muawiyah to perform *Salat al-Ghufaylah* “so that his repentance for the killing of Imam al-Husayn will be accepted,” Lady Zaynab apparently objected to Imam as-Sajjad for giving this advice and said to him, “What, do you really intend to forgive the killer of your father!?”

How is it possible for one to conceive that Lady Zaynab whose spiritual roots are planted in the family of revelation and who is a woman who clearly knows and respects the station of Divinely-appointed leadership (*Imamah*) could raise such an objection to her *Imam* – something which we may not even expect from a common person to do – let alone a woman of her status to do?

Yes indeed it is possible that sometimes an infallible *Imam* or one of the saints of Allah (*awliya*) may perform an act which may, at face value, look like they are going against the religious code (*shariah*), and if this were to occur then not only is it not a problem for a person to question or object to what they are doing and the reality of their actions, rather this is something which is acknowledged as being something which should be done. This has been seen in the event of the objections raised by Prophet Musa to al-Khidr in the story in which Prophet Musa accompanied al-Khidr in his journey. In his travels, a point came when al-Khidr killed a young boy to which Prophet Musa protested that he had no right to kill an innocent child [and he was justified in raising this objection]. However in regards to the opposition which we are told Lady Zaynab levied against the *Imam* of her time, she is shown to have protested against one of the actions of Imam as-Sajjad which, first off: it was an action which was not expected from her in that an infallible *Imam* would never show the worst human being the ways to felicity and the means to having his forgiveness accepted; secondly that Imam as-Sajjad, who as his position as the *Imam* and then one who is the defender of the blood of Imam al-Husayn, has the right to forgive his murderer.

4. Another dilemma which this question poses is the reply which we are told was given by Imam as-Sajjad to his aunt, Lady Zaynab, in which we are told that he said, “I said that Yazid could be granted salvation through *Salat al-Ghufaylah*, however do not worry as he will never have the Divinely-granted ability to perform this prayer!”

In reality this is a form of enticement which the Imam used as he had been requested to show an act through which an individual would be forgiven of his sins, and the infallible Imam, despite knowing that Yazid did not have the ability to perform, still went ahead and encouraged him to perform this specific religious act of worship. In reality, it is entirely possible that if Yazid actually felt true remorse for his actions, then Imam as-Sajjad should have guided him to perform some religious actions which he actually had the ability to perform so that he would have been absolved of his sins.

In addition to all of this, we know that throughout the life of Yazid [after the events of Karbala], he never once lamented for his actions in killing Imam al-Husayn and his noble family and friends. Rather, his atrocities continued in the years after the tragic events of Karbala in the disastrous event of *Harrah*⁷, and therefore, there is no proof that Imam as-Sajjad ever showed such an individual, whose crimes continued to persist even after the tragic event of Karbala the ways to seek forgiveness, or at least to a partial extent, exonerate him in the public sphere.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

¹. Hujjatul Islam Sayyid Muhammad Rizvi of the Jaffari Community Centre (www.jaffari.org [12]) spoke about this alleged incident in detail on January 29, 2014. This lecture can be found at: www.youtube.com/watch?v=8GfEmY0Deo4 [13] from the 19:47 to 24:10 mark of the lecture.

². This event, as you will see, is a fabricated narration. The Arabic text of this can be found on numerous websites and has

been recorded as below:

وكان مما روي في فضلها: أن يزيد بن معاوية لعنة الله عليه، سأل الإمام زين العابدين سلام الله عليه، هل لي من توبة وقد قتلت أباك أبا عبد الله (عليه السلام)؟ فقال له الإمام السجاد عليه السلام: نعم لك من توبة؛ وهي أن تصلي صلاة "الغفيلة" أربعين ليلة أو قال أربعين جمعة! فغضبت العقيلة زينب سلام الله عليها، وعاتبته الإمام السجاد سلام الله عليه؛ كيف يدل الطريد بن الطريد على طريق التوبة! فقال لها سلام الله عليه: لا عليك يا عمّة، إنه لا يوفق لها.

3. The late Sayyid ibn Tawus, in his book, *Falah al-Sa'il* has mentioned numerous traditions in regards to this recommended prayer. Please refer to page 244 of his monumental work.

4. Lankarani, Muhammad Fadhil, *The Book of Salat*, pg. 54

5. Prophet Muhammad is reported to have said: “نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ” – “The intention of a believer is even better than his action.” – see al-Kulayni, Muhammad ibn Yaqub, *al-Kafi*, vol. 2, pg. 84.

6. Al-Majlisi, Muhammad Baqir; *Bihar al-Anwar*, vol. 69, pg. 216

7. One of the acts of sheer barbarity and inhumanity Yazid brought down on the Muslims was the event of Harrah. This incident resulted in the brutal killing of thousands of Muslims of Medina and was a massacre for which the order was issued by Yazid ibn Muawiyah himself. The deplorable atrocity of Harrah, which blackened the pages of history, took place in the 63rd year of the Islamic calendar during the reign of Yazid ibn Muawiyah between the powerful armies of the Levant (Sham) and the people of Medina. Yazid gave the following order to Muslim ibn 'Aqabah, “Invite the people of Medina to pay allegiance to me – and do this three times. If they respond positively and pay allegiance, then let them go free. However, if they do not respond positively and refuse to pay allegiance, then fight them. If you triumph over them, continue the massacre for three days. Anything that belongs to the city will be permissible for your army to loot. Do not stop the Levant army from doing whatever it wishes with its enemy. After three days, stop the killing and pillaging. Then, again ask for allegiance from the people. They should promise to be Yazid’s slaves and servants. When you leave Medina, move towards Mecca for another attack and confrontation.”

Ibn Qutaybah recounts that, “The Sham army entered Medina on the twenty-seventh day of Dhul Hijjah in the year 63 AH. For three days Medina was plundered by the Levant army up to the appearance of the new moon of the month of Muharram.”

Following Yazid ibn Muawiyah’s orders, and after the seizure of Medina, Muslim ibn 'Aqabah told his soldiers, “Your hands are open and you are free to do whatever you want. You must plunder and loot Medina for three days.” Thus, the city of Medina was subjected to wholesale murder and plundered by the Sham army. Everything was permissible for the Sham soldiers and no man or woman remained safe from their harm. The civilians of Medina were killed and their property was looted. In this invasion of the Prophet’s city, thousands of women were raped from which, thousands of children were born whose fathers were not known and these children later became known as ‘the Children of Harrah [Awlad al-Harrah].’ The streets of Medina were filled with dead bodies; blood flowed on the ground up to the Prophet’s mosque; children were mercilessly killed in their mothers’ arms; and elderly companions of the Prophet were exposed to torture and dishonor. The scale of the killings was so great that because of his extravagance in killing the people, Muslim ibn 'Aqabah was from then onwards nicknamed “Musrif” ibn 'Aqabah, which in the Arabic language means ‘the one who is extravagant’. After this horrendous event, the people of Medina wore black mourning clothes and the sounds of their weeping could be heard from their homes for up to one year.

Ibn Qutaybah narrates, “On the day of Harrah, eighty companions of the Prophet were killed and after that day there was no Badri (person that took part in the Battle of Badr) left. Seven hundred members of the Quraysh and Ansar [the early Muslims who were local inhabitants to the city of Medina where Prophet Muhammad and his family and companions migrated to] were put to death and ten thousand innocent people of the community were killed from among the Arabs, the tabi'in (the generation of people who came after the companions of Prophet Muhammad) and other virtuous people of Medina.” (Extracted from www.wikipedia.com [14] with changes)

Why does Allah use the Masculine Pronoun when referring to Himself in the Qur'an? – Islamic Queries 4

The below Question and Answer was extracted from:

<http://islamquest.net/fa/archive/question/fa488> [15]

Question

Why does Allah [God] use the masculine pronoun when referring to Himself in the Qur'an? Why has the masculine pronoun taken precedence over the feminine pronoun?

Answer

The language of the Qur'an is 'Arabic and contrary to some languages of the world, 'Arabic makes use of [only] the masculine and feminine pronoun and thus it is natural that if any book is to be written in this language, even if it is a book from the Divine, it must follow the rules of that language and must structure itself based on its conventions. Because of the fact that the 'Arabic language does not have a 'neutral' gender to be used as a pronoun, and because there are some things which are outside of the scope of gender, these are commonly referred to with the masculine pronoun in 'Arabic. One should note that there are examples of this in various other languages such as French.

Therefore, building upon this first point we reach the following initial conclusion that: Simply using the masculine pronoun does not denote masculine traits [to be associated with that thing]. In fact, we can state that the Qur'an does not present a world-outlook based on the recessive male-dominated culture prevailing at the time of its revelation – but rather, the use of the masculine pronoun is merely a feature of the language which the speaker [in this case, Allah] is bound to follow.

Therefore, due to the fact that the Qur'an was revealed in 'Arabic, it speaks in the same manner [as the people would be speaking] and is fully compliant with the rules of 'Arabic grammar and has therefore used the pronouns and expressions of the masculine form when speaking about Allah.

In other words: From one point of view, in 'Arabic, nouns and verbs (with the exception of the first-person singular and dual/plural) are of two types – masculine and feminine – and these two categories are further divided into two more categories – the 'natural' – *'haqiqi'* and 'grammatical' – *'majazi'*.

Creations which have either the male or female reproductive organs are referred to as 'natural

masculine' or 'natural feminine' and in other instances, they can be 'grammatical masculine' and 'grammatical feminine'.

An example of a 'natural masculine' word would be 'الرجل' – *al-rajulu* – the man and 'الجمل' – *al-jamalu* – the male camel; and a 'natural feminine' example would be something like 'إمراة' – *imra'atu* – female or 'ناقة' – *naqatu* – female camel.

In addition, an example of a 'grammatical masculine' word would be 'القلم' – *al-qalamu* – the pen and 'الجدار' – *al-jidaru* – the wall; while an example of a 'grammatical feminine' word would be 'الدار' – *al-daru* – the home and 'الغرفة' – *al-ghurfatu* – the room.

Words which are used in the 'grammatical feminine' sense, for example, things like the names of cities, or parts of the body which are in pairs [hands, arms, feet, etc...] are done inductively and according to rules [of 'Arabic grammar'], while in all other instances, there are no set rules to be followed. Rather, such words are built and used based on normal custom or usage [of the 'Arabs] – meaning that the only criterion for some words [to be of the grammatical masculine or feminine] can strictly be gained by listening to those who speak 'Arabic and how they use such words [in their daily conversation].

Therefore, in this area, one must observe how the 'Arab speakers use a word [either in the masculine format or feminine format] and if something is not a 'natural feminine' or a 'grammatical feminine' nor is it a 'natural masculine', then in this case, the default is that it is referred to using the 'grammatical masculine'.¹

From another point of view, because of the fact that Allah neither procreates nor is He born and that there is absolutely nothing like Him² and in its analogical and practical application [of how the 'Arabs use such words] He (Allah) is also not a 'grammatical feminine', therefore based upon the agreed-upon rules of the 'Arabic language one must use pronouns, names and characteristics in the masculine [grammatical] pronoun for the exalted name of Allah.

One must also pay attention to this important point that grammatical indications of feminine and masculine do not really carry any intrinsic value to them and definitely do not attest to any worthiness and distinction and therefore, if referring to something with a word which is of the masculine form was to denote some worthiness or excellence [to that thing] then it would not have been used for some non-human creations and some of the filthiest of creations in existence such as Shayṭān and Iblis, etc... and should not be used for some verbs, names or pronouns.

In the same vein, if referring to something with a word which is of the feminine form carried any meaning of imperfection or of being worthless, then why would it be used for valuable things in creation such as the sun (الشمس – *ash-shams*), the Earth (الأرض – *ash-ardh*), men [plural] (الرجال – *al-rijal*), water (الماء – *al-ma'*) and also for the best of actions and the best of places – things such as the prayers (الصلاة – *as-salat*) or the charity (الزكاة – *al-zakat*), paradise (الجنة – *al-jannah*), etc...³

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1.](#) Sarf Sadeh, pg. 28 and 145.

[2.](#) Noble Qur'an, Surah al-Tawhid, 112:3; Surah al-Shura, 26:11.

[3.](#) Amuli, 'Abdullah Jawadi, Women in the Mirror of Glory and Beauty, pg. 78.

[1] [1]

SHARES

Why Does Allah use the Plural to Speak about Himself? – Islamic Queries 5

The Question and Answer below was extracted from:

<http://islamquest.net/fa/archive/question/fa543> [16]

Why does Allah sometimes use the Singular Pronoun and at other times, Plural Pronoun when referring to Himself?

Question

Why does Allah (SwT) sometimes use the Arabic plural pronoun while referring to Himself while in other instances, He makes use of the singular pronoun?

Answer

In replying to this question, we first put forth the two below preambles:

One: The scholars of theology ('aqaid) – also known is 'ilm al-kalam – have presented various logical proofs to establish the oneness of Allah (SwT). The meaning of Allah (SwT) being one is that it is only He who is independent and needless of anyone or anything in existence – He creates; He sustains; He guides; He causes to die, etc... In the science of theology, these things are referred to as the Oneness (tawhid) in creation; the Oneness (tawhid) in sustenance; the Oneness (tawhid) in ontological guidance, etc...

Two: What has been mentioned above does not mean that someone or something – in the field of creation, sustenance, guidance and other such things – has no role to play in these areas of life. Rather,

the wisdom of Allah (SwT) dictates that the acts of creating, sustaining, guiding – and rather – most of the actions which are carried out are done through [natural] means.^{[1](#)}

For example, even though Allah (SwT) is directly able to – and without any other external means – cure the sick, feed the hungry or guide those who are misled, however based on its own wisdom, it is much more admirable that each and every one of these actions is carried out through their specific [natural] means and that every action is thus carried out [in the world through the customary sources]. Therefore, the hungry people are satiated with the bread which they themselves [humanity] have prepared; the sick are healed through the medicine which they themselves have manufactured and which has been administered by a doctor who himself has been trained in these regards, and so on. Of course, the bread and the doctor and the medicine and all of these are only effective by His permission and all of them have their own specific outcome [within them] and therefore, when the medicine and the doctor; or the bread and the water and all of these things take their continuous existence from Him and through His permission, produce the desired effects [which they are made for], then such a cause and effect relationship which exists does not go against the belief in tawhid and the oneness of Allah (SwT) in the various aspects. Such a thing is also never considered as being partners with Allah (SwT) – rather, they are all creations of Allah (SwT) and in all aspects of their existence, including the effect which they carry, are all reliant upon Him.

Therefore, by keeping what we have just stated in mind, let us now return to the initial question and offer our reply to it. We state that: Allah (SwT) is only One and anytime He informs of His actions – as He is One – it stands to reason that [when He speaks of His acts] they should always be mentioned with singular words and also singular pronouns.^{[2](#)} Therefore, we see that many times in the Qur'an such phrases have been used^{[3](#)}.

However, we see that in Arabic and also sometimes in other languages, the speaker many want to, for numerous reasons, say “**WE** did this thing” rather than saying “**I** did that thing” – but why?

Below we present some of the proofs for why this is done:

1. The Noble Qur'an has chosen to make use of the conversational language which the people use as the best way to communicate with them. Thus, sometimes it is seen that in daily conversations, people may employ statements such as, “That person is manly [possesses the trait of chivalry]” whereas it is possible that they are referring to a female and not a male [but are still using the phrase manly in its general sense]. In the Noble Qur'an we see the phrase which reads:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ

“O mankind! You are the poor in your relation to Allah” (Surah al-Fatir, 35: 15).

In this verse, the pronoun used in the word “you” (أَنْتُمْ) is the masculine, however it is a general address

being made to **both** women and men, and anyone with intellect would understand that the meaning of this pronoun is all of humanity and not only men. In regards to the plural and singular pronouns we also see that many times people will, in place of the singular pronoun, make use of the plural pronoun in their speech.

For example, people sometimes say, “We [all] came however all of you were not home.” In this sentence, the pronoun in ‘**we**’ and the pronoun in ‘**you all**’, even though they are plural, however the meaning of the speaker and what is understood by the listener is the singular pronoun. In addition, in order to show honour, esteem and respect and to confer a great status on an individual, the plural pronoun is used. In regards to Allah, the Noble and Grand, we also see that for greatness and [His] eminence, Allah (SwT) uses the pronoun for ‘**we**’ or [4](#). نحن

In any case, in order for a speaker to remind the listener of the speaker’s own greatness, rather than saying “**me**”, he will make use of the word “**we**” which will denote on the greatness and eminence of the narrator.

In an example in the Qur’an we see that in the first verse of Surah al-Fath, that Allah (SwT) says:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

“Indeed, We have given you [O Muhammad] a manifest victory.” (48: 1).

Some commentators of the Qur’an have stated that in this verse as Allah (SwT) wishes to show His own greatness, He has stated that “WE have given you the conquest [of the city of Mecca].” However as to why it is seen that in this verse, the phrase of “**WE**” has been used, it is due to the fact that this method of communication which points to [His] greatness is much more suitable with the mentioning of the ‘victory’ and this same point can also be applied to the verse of the Qur’an which reads [5](#):

إِنَّا أَرْسَلْنَاكَ شَهِيدًا

“Indeed We have sent you [O Muhammad] as a witness...” (48:8).

2. Sometimes, in order to show the greatness of the action which has been performed, rather than saying, “I had done such and such act”, the individual speaking would actually say, “We did such and such act” – for example:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Indeed We have revealed it [the Noble Qur’an] on the Night of Grandeur” (97: 1).

or

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Indeed We have granted you [O Muhammad] al-Kawthar.” (108: 1).

And such examples actually go back to the greatness of the Qur’an and the [spring] of al-Kawthar.

3. Sometimes, in order for Allah (SwT) to draw our attention to the fact that there are causes and effects which He has put into place for the performance of certain actions, He would, in place of saying, “I have done such and such a thing”, would actually use the word “**We**” and therefore, in the fourth verse of Surah al-Ra’d (chapter 13), we read the following commentary mentioned in al-Mizan fi Tafsir al-Qur’an: “And this same phraseology of ‘**We**’

وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ

“We make some of them excel over others” (13:4).

For the first-person plural is not free from giving the feeling that there are divine causes besides Allah (SwT) that work according to His command that end at Him, the Glorified.”⁶

We also see the same opinion under the commentary taken from Tafsir-e Namuna under verse 61 of Surah Yunus (chapter 10) in which it is stated: “The usage of the plural pronoun when speaking about Allah (SwT) despite the fact that His pure essence is only ONE from all possible aspects is done to show His lofty status and also so that we understand that He is always controlling those who are under His command to fulfill His orders and in the obedience to His commandments are ever ready and waiting [to comply] and in reality, the discussion does not only relate to Him, but rather it is about Him and also all of those who are obligated to obey Him.”⁷

It is important to note that it is possible that in one verse of the Qur’an, we may actually see all three explanations given above combined – meaning that the pronoun to speak about Allah (SwT) may come in the plural to not only show the greatness of the one who is performing the action, but also to show the greatness and eminence of the action itself which is being done and also to draw the reader’s attention to the cause and effect relationship – and this can be seen in the verse of the Qur’an below in which all three examples are present:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Indeed We have revealed it [the Noble Qur’an] on the Night of Grandeur” (97: 1).

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

1. There is a hadith in al-Kafi, vol. 1, pg. 183, in the section of knowing the Imam and referring things back to him, which states:

أَبَى اللَّهُ أَنْ يُجْرَى الْأَشْيَاءُ إِلَّا بِأَسْبَابٍ

“Allah disdains that things are carried out [in the world] except through their [natural] means.”

2. If this is the case, then the question which is raised is that in certain instances, why does Allah (SwT) use the singular pronoun has no basis on our discussion, and the only question which remains to be answered is why does Allah (SwT) not always make use of the singular pronoun? This is what we will answer in the next portion of this discussion.

3. For example, in Surah al-Ghafir, verse 60 [and other places] we read:

أَدْعُونِي أَجْزِبْ لَكُمْ

“Call upon Me, I will answer you.” (40:60).

4. For more details, refer to the book Questions and Answers by Shaykh Nasir Makarim Shirazi, vol. 3, pg. 256.

5. Al-Mizan fi Tafsir al-Qur'an, Taba'taba'i, Sayyid Muhammad Husayn, vol. 18, pg. 385.

6. Taba'taba'i, Sayyid Muhammad Husayn, Al-Mizan fi Tafsir al-Qur'an, vol. 11, pg. 401.

7. Shirazi, Na'ir Makarim, Tafsir-e Namuna, vol. 7, pg. 358; Ma'arif Qur'an, Mi'bah Yazdi, pg. 106–114.

[1] [1]

SHARES

Are Iblis And Shaytan (Satan) The Same Individual? – Islamic Queries 6

The below Question and Answer was extracted from:

<http://islamquest.net/fa/archive/question/fa1739> [17]

Question

From the perspective of the Qur'an, are *Iblis* and *Shaytan* (Satan) the same individual?

Answer

In order to arrive at an answer to this question, it is necessary to first define these two words – *Shaytan* and *Iblis*.

Shaytan: This word comes from the Arabic root word “شطن” – ‘*shatana*’ which has multiple meanings associated with it – however, to summarize, any creation which exhibits a rebellious and recalcitrant behavior is referred to with this title; whether it be a human being, a *jinn* or an animal. [1](#)

The word *Shaytan* has been used in the Qur’an in three different ways:

1. Singular tense without the *alif* and *lam* preceding it (*shaytan* – شيطان). When it is used in such instances, the meaning of *shaytan* is non-specific and can include all creations from amongst the *jinn* and human beings (who display those specific traits previously mentioned). For example, there is a verse of the Qur’an which reads:

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

And whoever turns oneself away from the remembrance of the Beneficent (God), We appoint for him a shaytan (satan), so he (satan) becomes that person’s associate. (43:36)

2. Singular tense with the *alif* and *lam* preceding it (*al-shaytan* – الشيطان). When it is used in this way, in most cases it refers to a specific individual – meaning *Iblis*, for example the following verse of the Qur’an states:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

O children of Adam! let not the Shaytan (The Satan) cause you to fall into affliction, just like he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shayatin (The Satans) to be the guardians of those who do not believe. (7:27)

In certain limited instances, it can also denote a general trait [as opposed to a specific individual] – for example in the below verse:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

The Shaytan (satan) threatens you with poverty and enjoins you to be miserly, and God promises you forgiveness from Himself and abundance; and God is Ample Giving, Knowing. (2:268)

In this example, the *alif* and *lam* which comes at the front of the word *shaytan* refer to the genus, and thus in this context it is understood as anyone who frightens another individual that they will suffer in a state of poverty. Therefore, it can be seen that inviting a person to perform actions which go against the sacred teachings (of Islam) can from time to time, be something which devilish people can also instigate.

3. The third way this word is used in the Qur'an is in the plural tense and this usage shows us that *shaytan* can exist in numerous appearances. If the word *shaytan* was simply a name for one specific individual (*Iblis*), then it would have only been used in the singular tense. In addition to this, in some verses of the Qur'an, after mentioning the word *Shayatin* (the plural of *shaytan*), various types of this genus have been mentioned – such as the verse which reads:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And thus, did We make for every prophet an enemy, the Shayatin (Satans) from among the men and the jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge. (6:112)

Iblis: This word comes from the root word “إِبلَسَ” – ‘*iblas*’ which means ‘sadness and sorrow which stems from an extreme feeling of hopelessness and despair.’ In this regard, God states the following in the Qur'an:

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

And at that time when the hour will come, the guilty will be in despair. (30:12)

Iblis is called by this name because he felt despair from the mercy of God, and this was brought upon due to him disregarding the command of God, the Most High.

In this regard, the Qur'an states:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ

دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

And when We said to the angels: Make prostration to[wards] Adam; they [all] made prostration except for Iblis (who did not). He was from among the jinn, so he transgressed the commandment of his Lord. What! Would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust. (18:50)

God then asked him:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ

He said: O Iblis! What prevented you that you should do obeisance to him whom I created with My [own] two hands? Are you proud or are you from among the exalted ones? (38:75)

To this, he replied to God saying:

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

He said: I am better than him. You created me from fire, and You created him from clay. (38:76)

It was at this point of the conversation that God ordered him to leave that space and said to him:

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

He said: Then get out of it [here], for surely you are driven away. (38:77)

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

And surely My curse is on you until the Day of Judgment. (38:78)

It was at this point that he was removed from the assembly of the angels.² Of course he was never an angel, but it was due to his servitude, obedience and spiritual proximity to his Lord that he had developed that he became stationed among the ranks of the angels.³

We have a tradition from Imam ‘Ali ibn Musa al-Rida in which he states, “The actual first name of *Iblis* was Harth or Harith, and he was [later on] named *Iblis* because he fell into despair from the mercy of God.”⁴

In speaking about the specific naming of *Iblis*, Ibn ‘Arabi, the author of the book *Al-Futuhāt al-Makīyya* writes, “The first individual who was ever named *Shaytan* was Harith, and it was God Himself who named him *Iblas* – meaning one who fell into despair in regard to the mercy of God.”⁵

The Qur’an states that once God determined to remove him from the ranks of the angels, he (*Iblis*) asked God:

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

He said: My Lord! then respite me until the day that they are raised. (38:79)

God replied to him:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

He said: Surely you are of the respited ones. (38:80)

God then concluded by saying:

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Until the period of the time made known. (38:81)

Once *Iblis* was sure that he would be given a long life, he then replied to God by stating:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said: Then by Your Might I will surely make them live an evil life, all of them. (38:82)

He followed this up by saying:

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

Except Your servants from among them, the purified ones. (38:83)

Therefore, he became the sworn enemy of humanity and thus we see the emphatic advice given by God to all of humanity that:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

Surely the Shaytan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning fire. (35:6)

Of course, it is important to mention that all of the *Shayatin* (devils) in existence are followers of the orders of *Iblis* and work under his command, and the Noble Qur'an refers to this group as the Party of Satan (*Hizb al-Shaytan*):

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

The Shaytan has gained mastery over them, so he has made them forget the remembrance of God; they are Satan's Party; now surely Satan's Party are the losers. (58:19)

Conclusion

Therefore, *Iblis* is the name of a specific satan (*shaytan*) who due to not following the orders given by God, the Most High, was outcast; and the word *shaytan* is a universal term which refers to any creation which becomes unruly and disobedient, and thus can include *Iblis* and other satanic figures – from among the *jinn*, humanity and even the animal kingdom!

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

¹. Al-Munjid fi al-Lugha

². Ref: Tafsir-e Namunah, vol. 19, p. 341.

³. Ref: Tafsir-e Namunah, vol. 12, p. 462.

⁴. Safina al-Bihar, vol. 1, pg. 99.

⁵. Al-Futuh al-Makiyya, vol. 1, pg. 134.

[1] [1]

SHARES

The Ten Promised Paradise – Islamic Queries 7

The below Q&A was extracted from:

<http://www.islamquest.net/fa/archive/question/az21786> [18]

Question

In the [Prophetic] traditions (*riwayat*), is it mentioned that there are ten companions of the Prophet of Islam who have been promised Paradise? If such a statement does exist, then our follow-up question is: Is this tradition considered authentic (*sahih*) or not?

Answer

In the sources of the Ahl as-Sunnah, there is a tradition present which is commonly referred to as the ‘Ten Promised Paradise’ [العشرة المبشرون بالجنة – *al-’ashara al-mubashsirun bil jannah*] in which it is stated that the Messenger of Allah gave the glad tidings of Paradise to ten of his companions.

Therefore, the Ahl as-Sunnah commonly refer to those companions with the title of the ‘Ten Promised Paradise,’ and these include: Abu Bakr [b. Abu Qahafah], ‘Umar [b. al-Khattab], ‘Ali [b. Abi Talib], ‘Uthman [b. al-Affan], Talha [b. ‘Ubaydullah], Zubayr [b. al-’Awwam], Sa’d b. Abi Waqqas, ‘Abd al-Rahman b. ‘Awf, Sa’id b. Zayd bin ‘Umru b. Nufayl and ‘Abdullah b. Mas’ud.¹

However, the Shi’a rejects such traditions based on their own strong arguments and consider these [types of traditions] as fabrications.² As for the proofs which the Shi’a scholars bring forth to reject such types of traditions, we relate some of them below:

1. A careful study [of the Islamic texts] clearly show that this purported tradition was narrated by Sa’id b. Zayd³ and Zubayr b. al-Awwam (whom we will speak about shortly) – however they themselves are within this classification of the ‘Ten Promised Paradise’. In addition, history has shown that no other companions ever asked these specific ten individuals why, up until that point in time [when this narration was first brought up within the Muslim society] had it been kept hidden!

How is it possible that in this “tradition”, someone like Imam ‘Ali can be regarded as being one of the people of Paradise and at the same time, individuals who clearly broke their pledge of allegiance (*bay’ah*) to him and rejected him [and his authority] – such as Sa’ad b. Abi Waqqa⁴, and those who launched armed rebellions against the caliphate of Imam ‘Ali, such as Talha and Zubayr, can also be included in this list!

2. In some of the books of Shi’a traditions it is mentioned that when the tradition of the ‘Ten Promised Paradise’ was being related, Zubayr b. al-Awwam went to Imam ‘Ali and reminded him of this tradition however the Commander of the Faithful ‘Ali categorically rejected this tradition to his face.

The books of tradition mention that:

When the Commander of the Faithful ‘Ali went face to face in the Battle of the Camel (*Ma’rikah al-Jamal*) against the people of Basrah (Iraq), the Imam called upon Zubayr and said: “O Aba ‘Abdillah!⁴ Come out [of your tent].”

The companions present said to Imam 'Ali: "Will you go to Zubayr – a man who has broken his pledge of allegiance to you while he is mounted on his horse and is fully protected with weapons, while you are on your donkey and without any weapons!?"

Imam 'Ali replied to them stating: "I have a promise granted to me by Allah of full protection. Also, keep in mind that no one is able to run away from their own appointed period of death. I will definitely not die in this battle nor will I be killed; rather this – my death – will be at the hands of the worst person of this nation – just as the she-camel of Salih was killed by the worst of people from the tribe of Thamud."

At this point Zubayr came forward and Imam 'Ali said to him: "Where is Talha? Bring him with you as well."

Talha also came out and then the Imam said to these two: "I adjure the two of you by the name of Allah that do the two of you, those who are carriers of the knowledge from the family of Muhammad, and in addition to the two of you, 'Ayesha the daughter of Abu Bakr, don't all of you know that the people who will take part in the Battle of the Camel and the people of the Battle of Nahrawan have been maledicted⁵ against by the Prophet, and anyone who seeks to plot against me are the losers [in this world and in the next]?"

To this, Zubayr retorted: "How is it possible that we would be imprecated against while we are the people of Paradise?"

Imam 'Ali replied: "If I considered you to be from the people of Paradise, then I would not have considered war against you to be permissible!"

Zubayr replied: "On the Day of the Battle of Uhud, did you not hear the Prophet saying that: 'Talha is deserving of Paradise.' In addition to this, the Prophet said: 'Whoever wishes to see a martyr (*shahid*) who is alive and walks on the earth, should look towards Talha.' Also did you not hear the Prophet say that: 'There are ten individuals from amongst the Quraysh who are Paradise-bound?!'"

To this, the Commander of the Faithful 'Ali replied: 'Enumerate who those people are.'

Zubayr replied: 'They are Abu Bakr, 'Umar, 'Uthman, me (Zubayr), Talha...' and he continued to recount the names and went on to mention: '...Abu 'Ubaydah Jarrah, Sa'id bin Zayd bin 'Umru bin Nufayl.'

When he finished, Imam 'Ali said to him: 'You have only mentioned nine names! Who is the tenth?'

To this, Zubayr said: 'It is you!'

'Ali then said to him: 'So you bear witness that I am one of the people of Paradise, however that which you and your companions claim is something which I categorically reject! I swear by Allah that some of the names of the individuals which you have just taken will be residing in a coffin, housed in a well, lying in the deepest recesses of Hell.'

On the top of that well is an access gate which covers, made of stone, and anytime Allah wishes to ignite the fire of Hell, He will move that rock from its place and will ignite the fire of Hell from that well [and those who are within it].

This is something which I myself heard the Messenger [of Allah] mention and had this not been the case, then surely Allah would have allowed you to become victorious over me and you would have been successful in shedding my blood; [however if I am speaking the truth] then know that we will be victorious over you and your companions [in this battle].’

Zubayr left this encounter and returned to his tent, crying.^{[6](#)}

In addition to this, the Noble Prophet had given the glad tidings [of Paradise] to various believers. For example, it is narrated that he said, time and time again that “Imam ‘Ali and his followers (*shi’a*) shall be in paradise.”^{[7](#)}

Or according to other traditions, the Prophet has been quoted as saying, “Paradise is desirous of four individuals: ‘Ali bin Abi Talib, ‘Ammar, Salman and Miqdad.”^{[8](#)}

All of these traditions are present in the books, but the tradition of the ‘Ten Promised Paradise’ does not contain any name of the righteous followers that supported ‘Ali and really [in our opinion], the only reason that the name of Imam ‘Ali, with all of its luster and gleam which it has, has been mentioned in the apparent tradition of the ‘Ten Promised Paradise’ is because of the fact that his status is something which is beyond doubt.

In addition, [it is our belief that] the only reason why his name was even inserted into this false tradition was that the fabricators felt that by mentioning the name of ‘Ali, they would be able to mislead others into believing that this tradition was authentic [through putting his name alongside these nine other individuals]!

Indeed, what an interesting combination in which exact opposites are seen in this fabricated tradition!

Is it possible to even presume that someone who would unjustly fight against Imam ‘Ali could actually have a place reserved for himself in Paradise, while we know that the Messenger of Allah has clearly stated that: “Whosoever fights with Ali, it is as if they have fought against me.”^{[9](#)}

Going back to the discussion about Zubayr, we should realize that he is that same person about whom ‘Umar bin al-Khattab has been quoted as saying the following:

فقال عمر: أفلا أخبركم عن أنفسكم؟ قال: قل: فإننا لو استعفيناك لم تعفنا. فقال: أما أنت يا زبير، فوقع لقس مؤمن الرضا كافر الغضب يوما إنسان و يوما شيطان، و لعلها لو أفضت إليك ظلت يومك تلاطم بالبطحاء على مد من شعير. أ فرأيت إن أفضت إليك فليت شعري من يكون للناس يوم تكون شيطاننا و من يكون يوم تغضب و ما كان . الله ليجمع لك أمر هذه الأمة و أنت على هذه الصفة .

Then ‘Umar [b. al-Khattab] said: “Should I not inform you all about your true natures?” He (Zubayr b. al-Awwam) replied: “Speak. For you will not spare us even if we beg you to spare us!” Then Umar [b. al-Khattab] said: “As for you O Zubayr (b. al-Awwam)! You are an ill-mannered, impatient and greedy person, faithful [displaying your belief in Islam] in [times of] happiness and [acting] blasphemous when filled with anger; one day, you [act as a] human, while [you act as a] devil the next day.

If I was to transfer this (*khilafa*) over to you, you would probably waste your days in Batha¹⁰ fighting people over a kilogram or a half a kilogram of barley. Do you not see [the consequences], if I was to hand this (*khilafa*) over to you? If only I had a way to know who would look after the people on the days when you come out as a devil, and who would protect them on the days when you are filled with anger! Allah will never give you control over this nation as long as you are tainted by such characteristics.”¹¹

In addition, Talha who was also mentioned in the purported tradition of the ‘Ten Promised Paradise’, is that same individual who during the lead up to the Battle of the Camel was approached by the Commander of the Faithful ‘Ali and was asked if he recalled hearing the tradition of *wilayah* or not – to which he ended up stating that it was due to the fact that he just happened to forget the hadith of Ghadir¹² – thus he tried to excuse himself and his actions in the Battle of the Camel. In the end, he ended up being killed by an arrow shot by Marwan (who killed him to avenge the blood of Uthman).¹³

Therefore, Talha ended up being killed and leaving this world while he had disobeyed the Imam of his time.

With all of this, is it really possible to assume that the legitimate leader of the Islamic state and the one who had worked against him in a frenzied state can both be considered as being eligible to make it into Paradise?

In addition, it has been narrated in traditions that: “One day, when verse 53 of Surah al-Ahzab:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا
 طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ
 وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ
 اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you who have faith! Do not enter the Prophet's houses for a meal until you are granted permission, without hanging around for it to be readied. But enter when you are invited, and disperse when you have taken your meal, without cozying up for chats. Such conduct on your part offends the Prophet, and he is ashamed of [asking] you [to leave]; but Allah is not ashamed of [expressing] the truth. When you ask [his] womenfolk for something, do so from behind a curtain. That is more chaste for your hearts and theirs. You should not offend the Apostle of Allah, nor may you ever marry his wives after him. Indeed, that would be a grave [sin] with Allah.

Was sent down [to the Prophet], Talha said to a group of people whom he was with:

‘What benefit does this ruling of the *hijab* have today for the Messenger of Allah, as tomorrow when he dies, I am going to go ahead and marry [his wife] ‘Ayesha anyway!’

When the Prophet heard these words, he became extremely upset and annoyed at this statement of Talha. [14](#)

With all this which is present in the life of Talha, how is it possible to believe that he is regarded to be one of the ‘Ten Promised Paradise,’ and that all of these ten are at one rank and status, and that they are individuals with an illustrious track record who are making it to Paradise!

O Allah! Send Your prayers upon Muhammad and the family of Muhammad! [15](#)

[1.](#) Bayhaqi, Ahmad bin Husayn, Al-I’tiqad wa al-Hidayah ila Sabil al-Rishad ‘ala Madhab al-Salaf wa Ashab al-Hadith; researched by Ahmad ‘Essam Katib, p. 332, Dar al-Afaq al-Jadid Publishers, Beirut, First Print, 1401 AH; Muhammad bin ‘Abdullah Hakim al-Nishaburi, Al-Mustadrak ‘ala al-Sahihayn, researched by Mustafa ‘Abd al-Qadir ‘Ata, vol. 3, p. 439, Dar al-Kutub al-‘Ilmiyyah, Beirut, First Print, 1411 AH; Shams al-Din Muhammad b. Ahmad Dhahabi, Sayr A’lam al-Nubala’, vol. 1, p. 104, Mu’asissah al-Risalah, 1405 AH.

[2.](#) See Syed Murtada bin Da’i Hasani Razi, Tabsira al-‘Awwam fi Ma’rifah Muqalat al-An’am, pp. 242–244, Published by Asatir, Tehran, Second Edition, 1364 s; ‘Abd al-Husayn Amini, al-Ghadir fi al-Kitab wa al-Sunnah wa al-Adab, vol. 10, pp. 162–183, Markaz al-Ghadir lil Darasat al-Islamiyyah, Qum, first edition, 1416 AH.

[3.](#) The chain of narrators of this tradition is as follows: It was narrated from Salih b. Mismar al-Marwazi that he said, it was been narrated from Ibnu Abi Fadayk from Musa b. Ya’qub from ‘Umar b. Sa’id from ‘Abd al-Rahman b. Humayd from his father that Sa’id b. Zayd related from a person that the Messenger of Allah, peace and prayers of God be upon him, said, ‘There are ten which will be in Paradise: Abu Bakr will be in Paradise, ‘Umar will be in Paradise, and ‘Uthman and ‘Ali and Zubayr and Talha and ‘Abd al-Rahman and Abu ‘Ubayda and Sa’ad bin Abi Waqqas.’ Muhammad bin ‘Isa Tirmidhi, Sunan al-Tirmidhi, vol. 5, p. 648, Shirka Maktaba wa Matba’a Mustafa al-Babi al-Halabi Press, Egypt, Second Edition, 1395 AH.

[4.](#) Aba ‘Abdillah is a patronym for Zubayr.

[5.](#) The process of invoking the la’n – also known as evoking a prayer to anathematize an individual. This is a curse solemnly pronounced via a supplication (du’a) upon a person or group of people in which one is asking Allah to withdraw His mercy from that person/people and punish them for their evil actions. (Tr.)

[6.](#) Ibn ‘Uqdah Kufi, Ahmed bin Muhammad, Fadha’il Amir al-Mu’minin ‘alayhi al-salam, research and proofread by ‘Abd al-Razzaq Muhammad Husayn Hirz al-Din, pp. 166–167, Published by Dalil Ma, Qum, First Print 1424 AH; Shaykh Mufid, al-Kafi’a fi Ibtal Tawbah al-Khat’ia, research and proofread by Zamani Nizhad, pp. 24–25, Printed by Kongara Shaykh Mufid, Qum, First Print, 1413 AH; ‘Ali bin Muhammad Khazzaz Razi, Kifaya al-Athar fi al-Nass ‘ala al-l’immah al-Ithna Ashar, Research and proofread by ‘Abd al-Latif Husayni Khukamari, pp. 114–115, Published by Bidar Publishers, Qum, 1401 AH; Sulaym bin Qays Hilali, Kitab Sulaym bin Qays al- Hilali, research and proofread by Muhammad Ansari Zanjan Khu’ayni, vol. 2, pp. 798–799, Published by Al-Hadi Publishers, Qum, First Print, 1405 AH; Ahmad b. ‘Ali Tabarsi, Al-Ihtijaj ‘ala Ahl al-Lujaj, research and proofread by Muhammad Baqir Khurasan, v. 1, p. 162, Published Murtadha Publishers, Mashhad, First Print, 1403 AH.

[7.](#) Tabari, Ameli Kabir, Muhammad b. Jarir b. Rustam, al-Mustarshid fi Imamah ‘Ali b. Abi Talib ‘alayhi al-salam, researched and edited by Ahmad Mahmud, p. 401, Published by Kushanpur Publishers, Qum, First Edition, 1415 AH; Syed

Hashim Bahrani, *Al-Burhan fi Tafsir al-Qur'an*, v. 5, p. 347, Published by Bunyad Bi'thah, Tehran, First Edition, 1416 AH; Ahmad b. 'Abd Allah Abu Na'im Isfahani, *Hilyah al-Awliya wa Tabaqat al-Asfiya*, vol. 4, p. 329, Published by al-Sa'adah bi Jiwār Muhafidha Misr, 1394 AH; 'Ali b. Muhammad Ibn Moghazeli, *Manaqib Amir al-Mo'minin 'Ali b. Abi Talib radhi Allahu 'anhu*, Researcher: Abu 'Abd al-Rahman Turki bin 'Abd Allah Wadi', pp. 305 and 357, Dar al-Athar Publishers, Sana'a, First Edition, 1424 AH.

8. Shaykh Saduq, *Al-Khisal*, Researched and Edited by 'Ali Akbar Ghaffari, vol. 1, p. 303, Published by Daftar Intisharat Islami, Qum, First edition, 1362 s; Isma'il bin 'Umar Ibn Kathir Basri, *Jami' al-Masanid wa Sunan al-Hadi li Aqwa Sunan*, vol. 3, p. 495, Published by Dar Khidr li Taba'ah wa al-Nashr wa al-Tawzi', Beirut, Second Edition, 1419 AH; Majd al-Din Abu Al-Sa'adat al-Mubarak b. Muhammed Ibn Athir Jazari, *Jami al-Usul fi Ahadith al-Rasul*, vol. 8, p 565, Published by Maktaba al-Halawani and Printed by MaTba'ah al-Malah, found in Maktabah Dar al-Bayan, First Edition, 1392 AH.

9. Khazzaz Razi, 'Ali bin Muhammad, *Kifayah al-Athar fi al-Nass 'ala al-A'imma al-Ithna 'Ashar*, Research and Corrected by 'Abd al-Latif Husayni Kuhkamari, p. 181, Published by Bidar, Qum, 1401 AH; Shaykh Saduq, *I'tiqadat al-Imamiyyah*, p. 105, Published by the Kongareh Shaykh Mufid, Qum, Second Edition, 1414 AH.

10. A part of the city of Riyadh in current day Saudi Arabia. (Tr.)

11. Ibn Abi al-Hadid, 'Abd al-Hamid b. Hebbā Allah, *Sharh Nahj al-Balagha*, Research and Proofread by Muhammad Abu Al-Fadl Ibrahim, vol. 1, p. 185, Published by Maktaba Ayatullah al-Mar'ashi al-Najafi, Qum, First Edition, 1404 AH.

12. Hakim Nishaburi, Muhammad b. 'Abd Allah, *Al-Mustadrak 'ala al-Sahihayn*, Research by Mustafa 'Abd al-Qadir Ata, vol. 3, p. 419, Published by Dar al-Kutub al-'Ilmiyyah, Beirut, First Print, 1411 AH; 'Ali bin Abi Bakr Haythami, *Kashf al-Astar 'an Zawa'id al-Bazar*, Research by Habib al-Rahman A'dhami, vol. 3, pp. 186–187, Published by Mu'assisah al-Risalah, Beirut, First Print, 1399 AH.

13. Ibn 'Abd al-Barr, Yusuf b. 'Abd Allah, *Al-Isti'ab fi Ma'rifah al-Ashab*, Research by 'Ali Muhammad Al-Bejawi, vol. 2, p. 766, Published by Dar al-Jil, Beirut, First Print, 1412 AH; Ahmad bin Yahya Baladhuri, *Ansab al-Ashraf*, Researched by Suhayl, Zirkili, Riyadh, vol. 2, pp. 246–247, Published by Dar al-Fikr, Beirut, First Print, 1417 AH.

14. Qurtubi, Muhammad b. Ahmad, *Al-Jami li Ahkam al-Quran*, vol. 14, p. 228, Published by Intisharat Nasir Khusruw, Tehran, First Printing, 1364 AH.

15. We wish to thank Sayyid Sibtain Kazmi of Brisbane, Australia for assistance rendered in the translation of a portion of this Islamic Query.

[1] [1]

SHARES

Illegitimate Children And Their Leading Prayers – Islamic Queries 8

The below Question and Answer was extracted from:

<http://www.islamquest.net/fa/archive/question/fa1982> [19]

Question

From the logical (*aqli*) and Islamic legal (*shari*) perspective, why is it that children born out of wedlock (illegitimate children), despite the fact that they may be good people, are not allowed to lead

congregational (*jamaat*) prayers?

Answer

The religious scholars (*ulema*) and the Muslim jurists (*fuqaha*) have stated that: “The individual who leads the congregational prayers must possess certain traits and characteristics, and one of these is that they must be from legitimate birth.”^{[1](#)}

In summary, we will mention some of the proofs for why this is the case.

1. Consensus (*ijma*)^{[2](#)}: All of the scholars from the Shia tradition have stated that the congregational prayer leader (*imam*) must be one from legitimate birth^{[3](#)} or in the minimal, it should not be obvious that such a person was from an illegitimate birth.^{[4](#)} Therefore, offering one’s prayers (*salat*) behind someone, who a person is certain is from an illegitimate birth, is not permissible.^{[5](#)}

2. Precaution (*ihtiyat*): Shaykh al-Tusi, in his book, al-Khilaf, in his second position for the conditions required to be a congregational prayer leader states that one prerequisite is to be from legitimate birth, and has listed that this is based on precaution (*ihtiyat*).^{[6](#)} His meaning behind this precaution (*ihtiyat*) goes back to the jurisprudential principle of *al-Ishtighal*^{[7](#)} which states that if a person has certainty concerning a specific juristic ruling – for example the *salat* being an obligation on that specific individual, and then that person has a doubt as to whether praying behind the prayer leader who is not from legitimate birth would negate the need to perform the *salat* or not, then in order to gain the level of certainty of the religious responsibility which one has at this stage (if the *salat* is required to be performed or not), when it comes to the leadership of the congregational prayers by one who is from illegitimate birth, one must practice precaution (*ihtiyat*) and not perform one’s prayers behind such an individual [thus, the *salat* must still be performed, but it cannot be performed – based on precaution – behind someone who is of illegitimate birth].

We have multiple statements from Prophet Muhammad (S) and his infallible successors (‘a) which state that it is not permissible for an individual to perform the *salat* behind someone of illegitimate birth.

It has been narrated from Imam Ali (‘a) that he said: “Do not perform your prayers [behind a prayer leader] who is mentally unstable or one who is from an illegitimate birth.”^{[8](#)}

It has also been narrated that Imam Ali (‘a) said: “There are six groups of individuals who do not possess the competency to be the leader of the congregational prayers: an individual who is of illegitimate birth; the one who has reneged and left Islam (*murtad*); one who has become an *aarabi* [an individual who has returned back to the ways of pre-Islamic ignorance – the era of *jahiliyyah*] after having come into true Islam [known as *taarub baad al-hijra*]; one who drinks alcohol; the individual who has had the Islamic punishment meted out to him [due to a violation of the Islamic legal code]; and one who has not been circumcised.”^{[9](#)}

It has been narrated that Imam Muhammad al-Baqir ('a) said: “There are five groups of people who are not permitted to be chosen as the leader for a congregational prayer... one of them is a person who was of illegitimate birth.”¹⁰

As for the philosophy and wisdom behind why this juristic verdict exists, we state the following:

The word “*imam*” literally means “one who is followed” and someone who others are shadowing. It is an individual who, in all of his or her own personal actions, is a role model for others.¹¹ In addition, the *imam* of a congregation (*jamaat*) is someone who the rest of the community take as their own role-model. It is for this reason that one who oversees this position must be an individual who has no blemishes [in his/her character and conduct] – although the individual did not do anything oneself to develop this [negative] mark [that is upon them].

To further explain this point, we state that the prohibition of taking on certain societal responsibilities and spiritual tasks such as a leader of the congregational prayers, being a point of reference in terms of Islamic jurisprudence (*marjaiyyah/taqlid*) and other positions whose details have been specified in some of the traditions,¹² for one who is of an illegitimate child – is due to the specific qualities that are required of such positions. However, this does not mean that such individuals will be deprived of salvation on the Day of Judgment!

For example, if a blind person cannot take on certain roles in society; or a person who suffers from extreme memory loss is not permitted to become a judge – even though in their own personal lives such people have not performed even the smallest of crimes or offenses – however, as a person who wishes to be appointed as a judge, they must possess a good memory [or someone who is blind needs to have perfect eyesight to carry out certain positions], we must appreciate the fact that such people being banned from holding these positions has no correlation to their otherworldly felicity or damnation.

Thus, the same can be said for one who is an illegitimate child – and the proof of this is that which is seen in the traditions in regards to the illegitimate child and them being mentioned alongside those who are mentally unstable, or those who suffer from leprosy and other human conditions – as no one can say that those who are mentally unstable or have leprosy or any other ailment are to be blamed for their own conditions.

From the societal point of view, those who are of illegitimate birth are looked at as having some type of flaw within them and are usually not spoken of in honourable terms [although it is not their fault for being born out of wedlock]. From one angle, the person born out of wedlock [whether we like it or not] is considered as being the consequence of a dishonourable union between a man and a woman. From another angle, all throughout history, [in many cases] illegitimate children have been shown to have a negative track record in their daily lives.

Therefore, it is clear that when it comes to taking on certain important roles [in society], it is imperative that the individual possesses such traits and characteristics which would ensure that the people are not

driven away from such an individual – even if those traits are things which that individual had no choice in and were imposed upon him.

If it is said that, “What sin has such a person done that he is now deprived of reaching certain positions?!” The response we offer to this question is: “The world of creation has been built upon the basis of certain causes and foundations.” For example, a person who is born blind is without a doubt born that way due to certain genetically inherited traits or something in the physical environment which rendered them blind from birth. The same can be applied to anyone born with another type of birth defect. In most cases we can say that whatever the reasons were for them being born that way, they were all out of the scope of their own doing, and they did not have any way to interfere or change their own outcome. We must realize that there are many causes which result in both the deficiencies and perfections which affect children at their birth, and some of these have been mentioned in medical textbooks which are related to this subject. In addition, in Islam as well there are many regulations which have been mentioned to prevent a child from being born with types of physical deficiencies or other types of challenges – for example there are points mentioned in the relevant books in regards to the time and place of conception, what foods the mother should eat at the time of pregnancy, and other such issues [all of which have an impact on the growth and development of the fetus].

It has been mentioned in a *hadith* from Imam al-Sadiq (‘a) that he said:

الْمِمْرَازُ لَا يَطْيَبُ إِلَّا إِلَى سَبْعَةِ آبَاءٍ. وَقِيلَ لَهُ: وَ أَىُّ شَيْءٍ الْمِمْرَازُ؟ فَقَالَ: الرَّجُلُ يَكْتَسِبُ مَا لَا مِنْ غَيْرِ حِلِّهِ

Al-Mimraz is not spiritually purified [nor is it removed from a person’s lineage] until seven generations pass.” It was asked of the Imam: “*What is al-Mimraz?*” The Imam replied: “A person who gains illicit wealth [and through this unlawful wealth, marries lawfully, however produces a child with wealth which was forbidden]. [13](#)

In the specific section in books of *ahadith* which speak about the effects which impermissible food have on the spirit of an individual, there are numerous traditions and historical stories narrated which also speak about this issue [about a child which is produced and one of the parents had gained and used illicit wealth on something for themselves before conception of the child] – one of which is an interesting event that is related to Sharikh b. Abdullah Nakhai. [14](#)

However, it must be noted that absolutely none of the things which we have mentioned up until this point are the complete and final reason for why people born out of illegitimate relationships are not permitted to hold such positions.

By this we mean that: in no way are we saying that such a person is at a dead end in their life and that someone who was born illegitimately has no way to receive redemption, because if this were the case, then the concept of religious responsibility (*taklif*) would have absolutely no meaning – whereas we see

that a child born from illegitimate means is still accountable for following the roots (*usul*) and branches (*furu*) of the faith. Rather, as we have stated, it is the environmental circumstances which a person lives within, the rule of genetic inheritance and other such factors which play a huge role in determining the specific traits and actions [of an individual].

However at the same time, an individual has not been created to be compelled to perform a specific action, and this same human being, who in each and every stage of one's life, is able to break free from the genetically and environmental traits and characteristics which one may have inherited, and walk on the correct path of life, and through such a life, one will be able to, through acts of obedience, earn a divine reward, and [if one performs any sins], then one will receive punishment based on one's own acts of transgression. [15](#)

In reality, these types of religious rulings and in addition the traditions [16](#) which are in the various books are meant to express to us the abomination of sexual relationships outside of the boundaries of marriage and are meant to fight against the act of adultery from all angles; and one way is to reveal and explain the ugliness of this act within society for all to see so that [through realizing the ramifications of their actions on the potential child which may come about through this illicit sexual encounter], the roots of this sin can be completely eliminated.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1.](#) Hilli, Muhaqqiq al-, Sharayi al-Islam, Printed in 1415 ah, Second Print, Ismailiyan, p. 114, v. 1; Al-Mukhtasir al-Nafi, Muhaqqiq al-Hilli, Muassisa Matbuat Dini, p. 47; Tahrir al-Wasila, Ayatullah Khomeini, v. 1, p. 274; Tawdhi al-Masail of the grand scholars, ruling 1453, v. 1, p. 790.

[2.](#) In the book, al-Khilaf, p. 121 in the section on the congregational prayers, the late Shaykh al-Tusi states:

لايجوز امامة ولد الزنا و دليلنا اجماع الفرقة

[3.](#) Yazdi, Muhammad Kadhim Tabatabai, al-Urwah al-Wuthqa, Maktaba al-Islamiyya Tehran, v. 1, p. 797, Section on the conditions for the congregational prayer leader.

[4.](#) Khoei, Sayyid Abu al-Qasim Musawi, Mustanad al-Urwah al-Wuthqa, Nashir Lutfi, Qum, 1412 ah, v. 5, p. 400; Muhammad Hasan Najafi, Jawahir al-Kalam, Dar al-Kutub al-Islamiyya Tehran, 7th Printing, 1435 ah, v. 13, p. 324.

[5.](#) Mustanad al-Urwah al-Wuthqa, v. 5, p. 400; Jawahir al-Kalam, v. 13, p. 324.

[6.](#) Ibid.

[7.](#) The Principle of Precaution is the principle that we must act according to precaution, which means that we must act in such a way that if a duty actually exists as a law, we have performed that duty.

Sometimes the jurist remains unable to deduce the law of the Shariah and is unable to trace a particular necessity and remains in a state of doubt, and it might be that the doubt is linked to some general or broad knowledge like, for example, it is doubted whether, in this era of the physical absence of the infallible Imam, it is the special congregational prayer which is obligatory on Fridays or is it the normal noon prayer? Here, the obligation of both the Friday prayer and the noon prayer is in doubt, while we have the general information that one of the two is definitely obligatory – or it might be that the doubt is not linked to some general knowledge, like a doubt as to whether, in the era of the infallible Imam's absence, the prayer of Eid al-Fitr in congregation is obligatory or not. In this second case our doubt is a “primary doubt” (*shak badwi*) and not a doubt bordering on something that is known.

Thus, the doubts of the Jurist about an obligation are either linked to some general knowledge or are primary doubts. If they

are linked to some general knowledge, it is either possible to act in accordance to precaution, meaning that it is possible for both possible duties to be performed, or it is not possible to act in precaution. If precaution is possible, it must be acted in accordance with, and both of the possible duties must be performed, and such an instance calls for the Principle of Precaution. Sometimes, however, precaution is not possible, because the doubt is between an obligatory action and a forbidden action.

We doubt, for example, in this period of the infallible Imam's absence, whether the performance of certain duties is particular to the Imam and forbidden for us or whether they are not particular to the Imam and are obligatory for us. Here it is self-evident that in such instances the way of precaution is closed, so here is an instance that calls for the Principle of Option, and we can do whichever of them we choose.

(Extracted from: <https://www.al-islam.org/jurisprudence-and-its-principles-ayatullah-murt...> [20] – last accessed on December 12, 2017 – Tr.)

8. The hadith, found in Wasail al-Shia of Shaykh Muhammad b. Hasan al-Hurr al-Amuli, 5th Edition, Printed by Maktaba al-Islamiyya Tehran, 1404 ah, v. 3, p. 397, trad. 10,785 from the Commander of the Faithful (a) states:

لَا يُصَلِّينَ أَحَدُكُمْ خَلْفَ الْمَجْنُونِ وَوَلَدَ الزَّانَا

9. The hadith states:

مَعْرُوفٌ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (ع) يَقُولُ سِتَّةٌ لَا يَنْبَغِي أَنْ يُؤْمُوا النَّاسَ وَلَدَ الزَّانَا وَالْمُرْتَدُّ وَالْأَعْرَابِيُّ بَعْدَ الْهَجْرَةِ وَشَارِبُ الْخَمْرِ وَالْمَحْدُودُ وَالْأَغْلَفُ الْحَدِيثُ

10. Man la Yahduru al-Faqih, v. 1, p. 378.

11. Mufradat Raghīb, p. 20; Sihah al-Lughā, v. 5, pg. 1,875; Lisan al-Arab, v. 12, pg. 26; al-Munjid, p. 17.

12. A hadith, mentioned in Wasail al-Shia, v. 8, p. 321, states:

خَمْسَةٌ لَا يُؤْمُونَ النَّاسَ عَلَى كُلِّ حَالٍ وَعَدَّ مِنْهُمْ الْمَجْنُونُ وَلَدَ الزَّانَا

Also see al-Kafi, v.3, p. 375; Man la Yahduru al-Faqih, v. 1, p. 378; Tahdhib al-Ahkām, v. 3, p. 26; Al-Istibṣār, v. 1, p. 422.

13. Al-Kafi, v. 5, p. 225.

14. Sharikh b. Abdallah al-Nakhai was from the jurists (fuqaha) of the 2nd century of the Islamic calendar and accepted the responsibility to be a judge, and also a teacher for the children of Mahdi b. Mansur, the Abbasid caliph.

He responded to the invitation by the caliph to go to Sham (the Levant) and to have a dinner with him, and it was this same impermissible food which he ate [eating food prepared by the illegitimate caliph of the Muslims] that led him to both accepting the responsibility of being the chief judge in the unjust and oppressive Abbasid government, and also to be a teacher for the children of Mahdi al-Abbasi. Refer to Muruj al-Dhahab, v. 2, section on the life of Mahdi al-Abbasi. This story is also related in Dastan-e Rastan of Ayatullah Murtada Mutahhari, v. 1, p. 129 and is noted below:

It was during the rule of Mahdi b. Mansur – an Abbasid caliph. He wanted Sharik b. Abdallah to accept an appointment as a judge because he was among the most learned and pious men. However Sharik had declined the offer because he thought it was unwise to associate with an unjust ruler. Then one day, the caliph proposed to him to take up tutorship for his own sons. Again, Sharik refused the proposal, trying to maintain his independence in spite of poverty and a meagre means of living.

Resorting to his usual tactic of intimidation, Mahdi summoned Sharik to the court and said: “I have three proposals, one of which you must accept: You either accept being the judge, tutorship of my children, or accept my invitation to have lunch with me today.” Sharik thought the third option was the easiest and so he accepted the invitation.

The caliph arranged for the most sumptuous meal to be prepared and when the lunch was laid, Sharik found himself partaking in the most palatable food that he had ever tasted. He ate wholeheartedly and to his fill. As he finished eating, the butler whispered in the ear of the caliph: “You have travelled to his head through his stomach!” Within a few days, it was seen that Sharik had assumed both being the judge, as well as the tutorship of the caliph’s sons. A substantial sum of money was allocated to him from the public treasury.

One day, when his stipend was delayed, he came to the manager of the public treasury, imploring him for his payment. The manager was insolent and said: “Why do you beg and plead so much? Have you sold any wheat to me [that I should be paying you back immediately]?”

Sharik replied: “I have sold something more valuable than that. I have sold my faith.”

15. Turkhan, Qasim, The Blaming and Rebuking of an Illegitimate Child Due to the Actions of their Parents and Forefathers.

16. The text of the hadith reads as follows:

عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ لَا تَغْتَسِلُ مِنَ الْبَيْتِ الَّتِي تَجْتَمِعُ فِيهَا غُسَالَةُ الْحَمَامِ فَإِنَّ فِيهَا غُسَالَةَ وَلَدِ الزَّانَا وَهُوَ لَا يَطْهَرُ إِلَى سَبْعَةِ آبَاءٍ وَفِيهَا غُسَالَةُ النَّاصِبِ وَهُوَ شَرُّهُمَا إِنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا شَرًّا مِنَ الْكَلْبِ وَإِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللَّهِ مِنَ الْكَلْبِ قُلْتُ أَخْبِرْنِي عَنْ مَاءِ الْحَمَامِ يَغْتَسِلُ مِنْهُ الْجُنُبُ وَالصَّبِيُّ وَالْيَهُودِيُّ وَالنَّصْرَانِيُّ وَالمَجُوسِيُّ فَقَالَ إِنَّ مَاءَ الْحَمَامِ كَمَا أَنَّ النَّهْرَ يَطْهَرُ بَعْضُهُ بَعْضًا

Abi Abdillah (Imam al-Sadiq, peace be upon him) has said:

Do not take a bath in the well where bath water (of others) is collected, for [it is possible that] in there, there is water in which there is a person who is from an illegitimate birth [who had taken a shower] and such an individual would not remain spiritually clean until seven generations [of his pass by in which there are no illegitimate children from his lineage]. In such a place [the well], there is also water which has been used by the nasib [they are individuals who claim to be Muslims however not only show hatred to the family of the Prophet Muhammad, his Ahlulbayt, but also to their followers – the Shia], and they, the nasib, are even worse than the person who is of illegitimate birth. Indeed Allah did not create any creation which is more evil than the dog and without a doubt, the nasib are even lesser in status than the dog in the sight of Allah.” I [the narrator of this tradition] then said to Imam al-Sadiq: “Inform me of the water of the public bath house which is used by the one who has become junub (a state of ritual impurity), the child, the Jew, the Christian and the Zoroastrian [can we use this water to bathe in?]”

The Imam replied: “Indeed the water of the public bath houses is just as the water of a flowing river – it cleans and purifies the other part.”

[1] [1]

SHARES

Worship: Individually or Collectively? – Islamic Queries 9

The Question and Answer below was extracted from:

<http://www.islamquest.net/fa/archive/question/fa12118> [21]

Question

Should we be reciting supplications [*du'as*] in a communal setting or individually? Which of these two methods of reciting supplications has more importance attached to it [in Islam]?

Answer

Through a perfunctory glance at this question, and in order to offer a brief response, it can be stated that since the supplication is a means of connection between a servant and the Being whom one is worshipping (Allah), the more removed a person is from the sight of others that this connection is established within, the greater the sincerity and purity [of that action and connection]. A supplication

made in private is worth much more than one done in public; however, we must also realize that this reply cannot be taken as the absolute and unreserved response in all instances in relation to supplications. Rather, the worth of an entreaty performed individually or in a group setting fluctuates by keeping in mind the below conditions and its multi-faceted aspects.

At this point, let us review what we have just stated in further depth.

The Concept of a Supplication

A supplication is an act through which a heavenly connection is established with Allah and it is a means of getting closer to Him. Through this connection, a human being can ask for one's spiritual and material requests from the Almighty Lord.

Sincerity Within a Supplication

What is clear is that supplication and worship [*ibadah*] can be beneficial for a human being and attract the attention of Allah only when it is free from displays of ostentation, and it is performed with full sincerity, and only for the sake of Allah. If a prayer is performed in this fashion, then it makes no difference if an individual engages in this act of connection while in the company of others or if it is performed in solitaire because such an individual will be busy in asking for one's needs and wants only from Allah.

However, if a person sees something contrary to this within oneself, then one must seriously begin to doubt the sincerity of intention in one's supplication.

In regards to this, the Noble Prophet Muhammad (S) has made the following statement in which he said: "A person who beautifies his prayers (in public) so that people pay extra special attention to him [and his prayers]; but while on his own, the prayers are performed with lethargy and in a bad form has actually done an act of insult towards his Lord."^{[1](#)}

The Commander of the Faithful, 'Ali b. Abi Talib (as) has said something similar to this in one of his recorded statements in which he mentioned: "A person who displays ostentation in his acts of worship has three traits: When in a gathering of people, he has extra vigour and vitality [in his worship]; yet when alone, lethargy takes him over; and he loves that all of his actions are praised by the people."^{[2](#)}

It is due to such things that we see that the leaders of this faith [the Prophet (S) and his immaculate successors] have encouraged people not to engage in supplications in certain ways. One time, after having seen a group of Muslims who were being excessively loud in their supplications to Allah, the Noble Prophet addressed them and said: "Be quiet! You are speaking to a Lord who hears and sees and is in your presence!"^{[3](#)}

Supplication – Individually and Collectively?

When we engage in another analysis of the supplication, we see that we can actually divide it into two distinct portions, the first one being the usage of a supplication in the path of spiritual perfection of an individual; and the other portion which is the supplication being used as a step in reaching to the shared societal outcomes which everyone desires.

Although both of these distinct portions of a supplication can be attained by recitation on one's own and also as a collective, however it seems that in terms of attaining the second outcome, the supplication in a collective manner is actually something which will take precedence over reciting it individually just as can be seen in the daily congregational prayers (the *salat* in *jama'at*) and also in the special prayer or supplication which is recited to plead for rain (*al-istisqa'*).

There is a tradition which mentions that a group of people came to Prophet Muhammad (S) and expressed to him the problem of a drought having taken over their region, so they asked him to make special supplication that rain would come. The Prophet (S) ordered that a *minbar* (pulpit) be assembled and that the people be gathered in that area. He then began to make supplication to Allah for the rain to come and asked the people to say the word '*Amin*' (so be it)⁴ to bring his supplication to fruition.⁵

From amongst the previous prophets, we see that Musa (Moses) and Harun (Aaron) are two individuals who right from the initial stages of their prophetic mission, were habituated in making supplication to Allah in a collective and not as individuals for example:

قَالَ رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

Both (Musa and Harun) said: "Our Lord! Surely, we fear that he (Fir'awn) may hasten to do us some harm or exceed all of the limits in transgression (against You)" (20:45).

In addition, in other instances we see that Allah would also respond to the supplications of Musa and Harun collectively as He did in regards to the reformation of the societal state of affairs in Egypt:

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

(The Lord) said: "The prayer of you both has been accepted, so the two of you need to remain steadfast and do not follow the way of those who do not know" (10:89).

In such examples, we see how their supplication, made as a collective, was answered.

The Individual and Collective Supplication

In this portion of our response, we will delve into some of the statements mentioned in the Quran and other Islamic sources which show us the advantage of supplication in private – and as we know, such a supplication cannot be made except individually and far away from a congregation of people; in other examples which we will examine below, we will see the advantage of supplications made collectively in a group setting.

Advantage of a Supplication, Secluded from Others

In the Quran, Allah has advised the human being as follows:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Call upon your Lord with humility and secretly. Surely, He does not love the transgressors” (7:55).

Another recommendation has been presented in the Quran in the same theme in which we read:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخُفْيَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

“And keep on remembering Your Lord in your mind with humility and awe and in a voice not loud, in the mornings and in the evenings, and do not among the heedless” (7:205).

Prophet Muhammad (S) has been reported to have said: “The best form of worship is that which is the most secretive.”^{[6](#)}

In addition, Prophet Muhammad (S) also said: “The reward for a [recommended] *salat* performed in private is equivalent to seventy of that same *salat* performed in the open.”^{[7](#)}

There is a statement from Imam al-Rida (as) in which he stated: “The reward for a supplication made in seclusion is seventy times more compared to that [same] supplication made in public.”^{[8](#)}

In addition to this, worship and supplications of the leaders of Islam (the Prophet and his successors are not things which were done in the open. As an example, the Commander of the Faithful, ‘Ali (as) did not compose his well-known supplication which is referred to as the Supplication of *Kumayl* in the same manner in which he would have spoken his sermons in the midst of the congregations in the Masjid of Kufa. Rather, Kumayl saw his master in the position of the prostration (*sajdah*) in the corner of a *masjid*, busy reciting this supplication and this is how he learnt it.^{[9](#)} Or as it has been narrated in other traditions, the Commander of the Faithful, ‘Ali (as) took Kumayl aside and privately taught him this supplication.^{[10](#)}

When speaking to one of his companions, Imam al-Sadiq (as) said the following: “O ‘Ammar! Charity given in secret is better than charity given in the open and I swear by Allah that worship performed in secret is better than worship performed in the open.”^{[11](#)}

In his spiritual advice to one of his followers, Imam al-Baqir (as) offered the following advice: “Safeguarding your righteous actions is even more important than the action itself!” When the companion asked the Imam to explain what he meant by “safeguarding” protecting his actions, the Imam responded by saying: “The human being, who **only** for the sake of Allah, the One who has no partners, performs a good action to someone else or gives some financial assistance to someone. In response to such an invaluable action, Allah will give the reward to that individual due to its being done in private. But then that person [who has done the good actions] in place of doing such good actions, begins to talk about it and tells others about what one had done, and for this Allah will reduce the reward and will record a reward for one commensurate to good actions done in the open. If that individual continues to talk about that good action which one did, then Allah will once again, continue to erase from that person’s rewards and will consider one as being from amongst those who show off.”^{[12](#)}

By a cursory glance at these traditions, we see the worth of worship performed in private, compared to that worship which is performed in the open; but indeed, there are other proofs which we can offer to stress on the importance of supplications collectively. However, from another perspective, the traditions also show us that supplications performed in a collective have been encouraged by the faith and we relate some of these below.

It has been narrated that Imam al-Sadiq (as) said: “No group of forty people have ever gathered together in regards to one specific issue and have prayed to Allah, except that Allah will allow their supplications to be responded to.”^{[13](#)}

In another place, Imam al-Sadiq (as) is reported to have said: “Any time my father (Imam al-Baqir) would be faced with a difficulty in his life, he would gather his women and children around him and make supplication, then he would request them to conclude the supplication with the word ‘*Amin*’ (so be it)!”^{[14](#)}

It is possible that the recommendation which has been given to perform acts of worship in a collective such as the congregational prayers, or maybe even it being an obligation to perform some of them, such as some of the actions of the *hajj* pilgrimage and other acts of worship, in the collective, may make people believe that the performance of acts in congregation and as a collective is actually the ideal ingredient as well in other acts of worship. To this however we need to respond and state that: “Seeing that Allah has given us a considerable amount of emphasis on the need for His servants to be specifically connected to Him, however looking at this from the other angles of the society and inner spiritual trainings, He has also not neglected considering the issue of the various act of worship and it is through those acts that the spirit of worship can spread throughout the society and become a fertile ground for the spiritual perfection of each and every single individual within a society.”

Thus, in our opinion, the above is an expression of these aspects of worship and prayer.

In confirmation of this, we note that there are narrations which speak about the performance of acts of worship in secrecy, especially for the recommended acts of worship (*mustahabbat*) while the obligatory (*wajibat*) have been excluded from it, such as the advice which is found in the will of the Prophet to Abu Dharr in which the former said: “O Abu Dharr! The superiority of the reward of a recommended (*mustahab*) prayer done in secrecy compared to the same prayer done in the open is just like the supremacy of the obligatory prayers over the recommended prayers.”¹⁵

In these same regards, Imam al-Baqir also says: “A believer prefers to perform the obligatory acts in the open, however performs their recommended actions in private.”¹⁶

Perhaps the reason for this is that when it comes to the obligatory actions, there is a possibility that there is a lesser chance that they will not be done out of ostentation and pretension compared to the recommended actions [which may be done to show off]; but nonetheless, by doing such acts of worship in the collective, one can create a sense of spirituality in the community.

Necessity to Enjoy the Supplication

Another important issue in regards to a supplication is the need for proper use of the supplication. In other words, prayer is not just that a person speaks some words without attention to their meaning and content rather the believers must also become equally spiritually delighted and be expecting spiritual progress in their lives through the supplications.

We know that supplications are a person's relationship with Allah, and in this regard, one must know what one is saying with the One whom one is worshipping and is the Beloved.

With this in mind, it can be said that when it comes to performing supplications individually or collectively everyone is different in this regard and in reaching that goal (of the purpose of supplication).

People who know Arabic, if they recite the supplication in private and on their own because the focus of the human being is often more pronounced and defined when they are alone – then it is possible that they may gain a much better spiritual outcome of such a supplication.

However on the other hand, a person who has no acquaintance with the Arabic language and decides to read a supplication such as *Abu Hamza al-Thumali* on the Night of Qadr if he or she participates in a gathering without the intention to showoff and in that gathering, in addition to reading the text of the prayer, the collectiveness also bring out the important points of the supplication and explains certain passages of it, then this will surely be more beneficial for that individual than if they were to simply recite the supplication, oblivious of its meaning.

In addition to this, it must also be known that just as the tribulation of ostentation may threaten collective

worship, individual worship is also threatened by another form of pseudo-selfishness and self-conceit.

Final Result

Although in most cases, the worth of an individual and personal recommended worship – such as supplications are considered to be superior to collective and group worship, however if the noble purpose of communicating with the Lord is not threatened by evil motives, and both the open and collective, or the hidden and private supplications, and other acts of worship will ultimately be in the interest of an individual, and the action is performed with sincerity (*ikhlaṣ*), whether individually or collectively, then rest assured that it will definitely have its own effect on an individual and the society.

The Lord refers to this in many cases, including in the following verses of the Noble Quran:

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

“If you do good openly or do it in private or pardon an injury (done to you), then remember (that) Allah is Ever Pardoning, All-Powerful” (4: 149).

وَإِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

“If you speak aloud, (He does not stand in need of it), He knows the secret (thought) as well that which is yet deeper hidden” (20:7).

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“If you give (your) charity openly it is well and good (in itself). But if you keep it secret and give them to the needy, then it is better for your own selves, and He will (thereby) acquit you of some of your evil deeds. Allah is fully Aware of what you do” (2:271).

There are many other such examples however we suffice with these.

Ultimately, one must know that Satan does not stop his [evil] temptations, and when an individual is alone, the Devil will throw his weapon of lethargy and sluggishness into a person's soul and try to prevent him from engaging in worship; but through his demonic whispers, he tries to implement ostentation and pretension into an individual and attempts to dissuade one from taking part in collective worship as well.

Against this trick of the Devil, a human being must gradually strengthen one's will to a degree that the

performance of acts of worship either done in the open in a collective manner, or in private and secrecy become one and the same and end up being just as the poet, Sa'di Shirazi said:

رسد آدمی به جایی که به جز خدا نبیند

Arrive to the sacred station where you see nothing but God all around,

بنگر که تا چه حد است مکان آدمیت

Then reflect as to what station a human being can reach to.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

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- [1.](#) Nuri, Mustadrak al-Wasa'il, v. 1, p. 114, trad. 131, Mu'assisa Al al-Bayt, Qum, 1408 ah.
 - [2.](#) Kulayni, Muhammad b. Ya'qub, al-Kafi, v. 2, p. 290, trad. 8, Dar al-Kutub al-Islamiyya, Tehran, 1407 ah.
 - [3.](#) Daylami, al-Hasan b. Abi al-Hasan, Irshad al-Qulub, v. 1, p. 93, Dar al-Sharif al-Radi Publishers, Qum, 1412 ah.
 - [4.](#) There are some who believe that this word is an abbreviated form of the Arabic phrase, "اللَّهُمَّ اسْتَجِبْ لَنَا" – Allahumma istajib lana – which means: "O Allah! Accept our invocation" or "O Allah, respond to, (or answer) what we have said!" Other scholars say it is derived from the word Amana (Arabic: آمَن) which means "So be it." (Tr.)
 - [5.](#) Al-Kafi, v. 8, p. 217, trad. 266.
 - [6.](#) Irshad al-Qulub, v. 1, p. 93.
 - [7.](#) Irshad al-Qulub, v. 1, p. 93.
 - [8.](#) Al-Kafi, v. 2, p. 476, trad. 2.
 - [9.](#) Tusi, Muhammad b. al-Hasan, Misbah al-Mutahajjid, p. 844, Mu'assisa Fiqh al-Shi'a, Beirut, 1411 ah.
 - [10.](#) Sayyid Ibn Tawwus, Iqbal al-A'mal, p. 706, Dar al-Kutub al-Islamiyya, Tehran, 1409 ah.
 - [11.](#) Al-Kafi, v. 4, p. 8, trad. 2.
 - [12.](#) Al-Kafi, v. 2, p. 296, trad. 16.
 - [13.](#) Al-Kafi, v. 2, p. 487, trad. 1.
 - [14.](#) Al-Kafi, trad. 3.
 - [15.](#) Tusi, Muhammad b. al-Hasan, Al-Amali, p. 529, Dar al-Thiqafa Publishers, Qum, 1414 ah.
 - [16.](#) Al-Kafi, v. 4, p. 60, trad. 1.

[1] [1]

SHARES

A Reconciliation of Divine Blessings and Divine

Punishment – Islamic Queries 10

The Question and Answer below was extracted from:

<http://www.islamquest.net/fa/archive/question/fa5131> [22]

Question

How can the verses of the Quran and the *ahadith* which speak about the Divine Blessings and Divine Tribulations be reconciled?

In some of the *ahadith*, [a general theme] has been stated that: “أَلْبَلَاءُ لِلْوَلَاءِ” – meaning that tribulations will inevitably come upon those who have a firm allegiance (to Allah, the Prophet and the Ahlul Bayt).

In addition to this, it has been narrated that Imam ‘Ali said: “*Tribulations reach our followers quicker than floods reach the valleys.*”¹

Imam Musa b. Ja’far al-Kazim has said: “*A believer is like the two balances in a [manual] scale – the more their faith grows, the more their examinations and afflictions will increase.*”² There are many *ahadith* in this regard.

On the other hand, the Quran says:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. (7:96)

In addition to all of this, Imam Ja’far b. Muhammad al-Sadiq said to Ibn Jundab:

*If our Shi’a are stable and unwavering [in their faith], then the angels will shake their hands; the clouds will shadow them; in the daytime, they will benefit from the light of the sun (and it would rain at night to give them the nourishment that they need); the crops will grow from beneath their feet in abundance; and they will be given whatever they want.*³

How can we reconcile these two categories of verses of the Quran and *ahadith* and resolve the ‘apparent’ contradiction? Basically, how do we understand these two groupings of seemingly divergent beliefs – Divine Blessings and Divine Punishments?

Answer

These verses of the Quran and the *ahadith* refer to two categories of the ‘immutable constants of Allah’s system’ [also known as the *Sunnatullah*] that at first sight seem to conflict with one another, so we must first examine each of these beliefs and then answer the question of whether these two methodologies of the ‘immutable constants of Allah’s system’ actually do conflict with one another or not.

A. The ‘Immutable Constants of Allah’s System’ (Sunnatullah) in Guiding Humanity

Allah’s dominance over the world is not such that He acts directly and disrupts the system of the universe to prove His authority, but rather Allah governs over the world through His established ‘immutable constants’, and in this way, everything is actually dominated by Allah.

These ‘immutable constants’ are diverse and may not be completely recognizable to us, however some of them are mentioned in the verses of the Quran and the *ahadith*.

Some of them which concern the guidance of humanity have been articulated in Surah al-A’raf (chapter 7 of the Noble Quran) where Allah says:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ

And We did not send a prophet in a town, but We overtook its people with distress and affliction in order that they might humble themselves. (7:94)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive. (7:95)

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. (7:96)

أَفَأَمِّنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ

What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep? (7:97)

أَوَآمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ

What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? (7:98)

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish. (7:99)

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ

Is it not clear to those who inherit the earth after its (former) residents that if We please, We would afflict them on account of their faults and set a seal on their hearts so they would not hear. (7: 100)

What is mentioned in this group of verses can be summarized in the following points:

1. Whenever people are called to faith (iman), Allah will first inflict them with difficulty and suffering, so that they may revert to Allah with anguish and humility.
2. If these hardships do not soften their hearts, then Allah will turn these difficulties into pleasures and enjoyable things, and thereby spiritual negligence (*ghaflah*) and forgetfulness of Him will take them over such that they will remain in their past ways of spiritual misguidedness, and then He will torment them. This is known as the 'Divine Practice of Reprieve' (*imhal*) and the 'Divine Practice of Gradual Punishment' (*istidraj*).
3. If those people eventually believe and the difficulties that they faced end up bringing them closer to Allah, then He will send down His blessings from the skies and from within the earth for them.

Therefore, it can be concluded that Allah tests His servants, and if they come out of these trials successfully, then He will send them His blessings. However, it must be noted that one must never assume that if someone believes in Allah, that He will leave that believer untested.

B. Close Association of Divine Blessings with Human Actions

In general, all components of the universe – just like the organs and all of the parts of the human body are interconnected and linked to one another, in such a way that the endurance of one organ has an effect on the issuance of the actions of other organs, and this interaction in the properties and works is present in all areas of the universe.

These components – in the way that the Noble Quran has explained them – are all moving towards Allah, the Gracious, and the purpose which Allah has ordained for them.

The deviation and disruption in the movement of even one component of these multiple components [of the universe], especially if it is an important component, will inevitably result in a harmful effect on all of the other components. Thus, the impact which other components of the universe that are interconnected with this one will face – will also be contaminated.

Therefore, the corruption of that initial component – which we mentioned in the beginning – will eventually come back full circle and affect its own self. At the same time, it is possible that either by its own self or with the help of other components which it had previously acquired endurance from, it may also return back to its original state that it was in before its diversion and deviation.

However, if it continues to deviate and distort, then its corruption will continue to be present and its affliction will continue until its diversion reaches a critical stage, and it will attempt to pull its other components to destruction with it.

It is at this point that all of the components of the world will rise against it, and through the power which they have been endowed by Allah which they used to protect their sanctity, they will continue to fight against that component until it is completely annihilated.

In summary, this is one of the ‘immutable constants’ which the Almighty Allah has created in all segments of the world – one of which is the human being.

This ‘immutable constant’ is not something which can be transgressed, nor is the human being excluded from it, and since this is the reality of creation and existence, if for example a nation on Earth was to divert from the path of human nature (*fitrah*) and remain away from the path of human happiness which Allah has set for it, then the natural environment – which is both where it exists and from where it originates from – will also be disturbed, and thus the harmful effects of this disorder will go back to the community itself.

In summary, the smoke of their distortions will go back into their own eyes; for it was that individual oneself that with their own distortion, retained the negative effects of one’s actions in the natural world. It is clear that in the return for those effects, both the disturbances and the differences will affect their society![4](#)

The destruction of ethics and hardness of the spiritual heart; the loss of affection amongst the members of a society; the flood of tribulations and trials, and many other things threaten the very existence of the creations and may lead to their eventual extermination.

The skies will not send their seasonal rains, and the earth will not bring forth its produce; trees will not grow and instead, the people will be plagued with off-seasonal rains, floods, storms, lightning strikes, and the earth will dig into them with her earthquakes and desolation.

These are all of the Divine signs (*ayatullah*) that should make a recalcitrant community repent and turn back to the straight path of the intrinsic human nature (*fitrah*) – and in fact it is a show of difficulty (*'usr*) after ease (*yusr*).

This 'immutable constant' is also seen on the opposite side – meaning that if the people of a nation believe and show piety, then the Divine blessings will be showered upon them.[5](#)

The Tribulations and Severe Exams of the Believers

There are verses of the Quran and various *ahadith* which refer to the exams and tribulations which will affect the believers – two of which are in the question (which we seek to answer).

In the books of *ahadith*, there are entire chapters devoted to this same theme and if we look at the lives of the prophets and the infallibles, we will see this 'immutable constant' present in their lives as well.

The prophets faced the worst misfortunes; and the lives of the infallible Imams were also accompanied by untold hardships such as imprisonment, torture and martyrdom. Of course, these hardships can have some of the following rationale:

1. Strengthening the will and fortification of their souls, expanding their existential beings and strengthening their ontological mastership (*wilayah takwini*).[6](#)
2. Elevation of their degrees in the stages of the hereafter.
3. Giving them a greater abhorrence for the transient world and its after-effects, and a greater desire for the life of the Hereafter and what is offered to them by Allah.
4. An increased display of humility and asking from Allah and remembrance of Him, and the acquisition of the provisions needed for the journey of the hereafter. Of course, the friends of Allah (*awliya'*) themselves welcome such difficulties with satisfaction and are thankful for these challenges; and as these adversities come in their lives, they increase their certainty (*yaqin*), belief (*iman*) and contentment (*ridayah*) with Allah and their meeting Him (*liqa'ullah*). For such people, they are successfully completing each exam, and for them this simply means that they are continuously raising up in their rank; and are pitting the short life of this world against the ever-lasting life of the hereafter; and the disasters here in

this world against the enduring treasures of the next world – and for them, these two are not at all comparable to one another. If we take a cursory glance to Karbala in the year 61 AH, we will find such examples of this love at play.[7](#)

The Apparent Conflict Between the Religious Texts and the Resolution

These types of *ahadith* and verses of the Quran are not small in number in the religious sources, and sometimes people encounter some conflicts by merely studying the outward meaning of such verses of the Quran or *ahadith*.

However, the scholars of Islam have devoted their time to specifically address this issue and solve this challenge; and portions of their books dealing with the Principles of Jurisprudence (*Usul al-Fiqh*) have been devoted to providing solutions to these sorts of contradictions. Most importantly however, the Ahlul Bayt themselves had foreseen that this would be an issue and have offered solutions to understand such apparent disagreements within their narrations.

Of course when it comes to resolving such issues, the scholars believe that if it is possible to accept both contentions as put forward (without necessarily negating one of them) within the various *ahadith*, then this is what would take precedence in their methodology of resolution; but if that is not possible, then it will inevitably be necessary to follow the rules [which have been put into place and are known by the scholars] to consider one *hadith* ahead of the other.[8](#)

However, what comes to mind about this question is that these types of verses of the Quran and *ahadith* do not actually have a real conflict, and with a bit of reflection, they can easily be rationalized. In the following portion, we will mention some of the points to clarify what we mean:

A. There are different ‘immutable constants’, and Allah has many unique ‘immutable constants’ which take place in varying circumstances, but the position and time of the usage of each of these is not easily recognizable to us.

Therefore, it is very well possible that the abundance of a bounty may sometimes be a punishment and sometimes be a reward; and on the other side of the spectrum when we look at tribulations – they may occasionally be a form of punishment, and occasionally be a blessing in disguise, or they may be an introduction to the descent of blessings and bounties.

Thus, while we know that ‘immutable constants’ are based on wisdom and are not pointless, however at the same time, we cannot say that because we believe [in Allah], then we should for example, be now drowned in bliss. Perhaps Allah wants us to go through difficulties to achieve a higher degree of faith or raise our status.

In other words, this ‘immutable constants’, which is spoken about in the verse of the Quran [which we previously quoted and also present in other verses], may be specific to certain circumstances; and another tradition or *sunnatullah* is specific to other circumstances.

This analysis which we have just cited is also articulated in the sacred *hadith* (*al-Hadith al-Qudsi*) in which it is mentioned that Allah said:

*There are some believers who can only be corrected through wealth and being needless of others and will perish if they are put into poverty or in need of others; while there are some of My servants who will only be enhanced through poverty, and if they are given wealth and riches, then they will be destroyed.*⁹

B. The descent of blessings from the skies, and the blessings coming forth from the earth are a reality which are not in conflict with the tests, and different kinds of troubles which a believer may face.

As stated in the Quranic verse, it is with faith (*iman*) and God consciousness (*taqwa*) that blessings flow from the skies and come forth from the earth; but Allah may at the same time, test the believers with other tribulations. For example: by the spread of faith and piety in a community, that community may benefit from the heavenly blessings; however, every single believer who makes up that community may be tested individually with other disasters like illnesses or other such examinations.

In regard to the hadith of Imam al-Sadiq which was mentioned in the question, it is important to note that the Ahlul Bayt who are the epitome of true believers, were sometimes provided with spiritual and material blessings, but at other times, they also suffered various types of trials, most notably the martyrdom of Imam al-Husayn on the Day of Ashura.

C. There is certainly no need to consider blessings as being limited to material benefits, because definitely spiritual blessings are also to be kept in mind and anticipated (from Allah). Seeing as how Allah will test the believers with various types of hardships, one of these tests is related to the spiritual blessings, and such a test can bring about perfection within certain individuals.

D. It is possible that someone may say that in the verses under review and just as it appears in the translation, they refer to one societal convention – meaning that if the people believe and display piety, then Allah will send blessings to them. However, in the *hadith*, which was mentioned after the verse, it addresses the personal convention related to each and every individual, and states that if one believes, then Allah will examine that person by way of a variety of tests.

Therefore, to conclude, what we can take away is that the society will enjoy material and spiritual blessings, but at the same time, each and every individual within the society will be tested with the second form of testing – the personal convention of Allah.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

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1. Bihar al-Anwar, v. 67, p. 239.
 2. Bihar al-Anwar, v. 67, p. 243.
 3. Bihar al-Anwar, v. 78, p. 279.
 4. As it is commonly said in English, 'What goes around comes around' – this is perhaps the best way to summarize this belief in a phrase which is prevalent in our society. (Tr.)
 5. Tabatabai, Sayyid Muhammad Husayn al-, Tafsir al-Mizan, v. 8, pp. 247–248.
 6. Wilayah is an 'Arabic word derived from the root wa-la-ya (وَلَّى). In Arabic, wilayah means the coming of something right after another, without any space in between them, and thus calls for the closeness and nearness of these two to each other. Wilayah has been used to denote love and friendship, victory and assistance, following and submission, as well as guardianship and leadership. In regards to wilayah takwini – the last meaning (guardianship and leadership) is the most suitable in terms of context. It means guardianship over all things in this world and to have control over them and to be able to render change in them in any way. Such power primarily belongs only to Allah, but can also be attributed, secondarily, to the prophets and infallible Imams and other spiritually complete individuals. (Tr.)
 7. Refer to Question 169 on www.islamquest.net [23] (site:1244) at <http://www.islamquest.net/fa/archive/question/1244> [24].
 8. Mozaffar, Mohammad Rida al-, Principles of Islamic Law, v. 3 and 4, p. 233, Dar al-Kutub Al-'Ilmiyya, Qum, Second Edition.
 9. Kulayni, Muhammad b. Ya'qub al-, Al-Kafi, v. 4, p. 54, Dar al-Kutub al-Islamiyya, Tehran, 1407 AH.

[1] [1]
SHARES

How to Conclude the Recitation of the Noble Qur'an – Islamic Queries 11

The Question and Answer below was extracted from:

www.islamquest.net/fa/archive/question/id21365 [25]

Question

What is the ruling on concluding the recitation of the Noble Qur'an by saying, *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ)? In addition, why is there a difference in this phrase in what the Shi'a and the Sunni say when completing the recitation of the Noble Qur'an?

Answer

Both forms of this statement, meaning: *Indeed Allah, the Greatest has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ); as well as: *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) are recommended (*mustahhab*) to say when one concludes the recitation of the Noble Qur'an. However,

there are some personal prejudices which have resulted in the Shi'a and Sunni choosing one statement over the other:

1. It is possible that the Ahl al-Sunnah feel that by bringing in the name *the Most High* (الْعَلِيِّ) this is a sign of extremist leanings that equates Imam 'Ali ('a) as being Allah (SwT) or one who is at the same level of Allah (SwT) [as the name of Imam 'Ali ('a) is derived from the Beautiful Name of Allah, al-'Ali or *the Most High*]. However, this is nothing more than an incorrect excuse on their part, and if we were to accept this interpretation, then we must also remove the verse of the Qur'an in which He states: (وَهُوَ الْعَلِيُّ الْعَظِيمُ) – *And He (Allah) is the Most High, the Greatest.*¹
2. Both of these phrases occur in the traditions (ahadith) of the Shi'a, however the Qur'anic reciters amongst the Shi'a community, acting contrary to the irrational comments of the Ahl al-Sunnah and their removal of this name (of Allah (SwT) – *al-'Ali*) have sought to keep alive this statement, and thus we see in the traditions that it has been stated:

...فَإِذَا فَرَغَ مِنْ ذَلِكَ قَالَ - وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ - صَدَقَ اللَّهُ الْعَظِيمُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...

Therefore, when you have finished that [what was mentioned in the beginning of the *hadith* in terms of acts of worship of the recitation of the Noble Qur'an], then while facing the *qiblah* say, *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) – the One whom there is no god except for Him, the Ever-Living, the Self-Sustaining.²

3. In addition, in a statement of Imam al-Sadiq ('a) in which he was speaking about the acts of worship to be performed on the 15th of [the month of] Rajab, he stated that when you reach the end of the recitation of the Noble Qur'an, while you are still facing the *Qiblah*, you should say: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ).
4. 'Abdullah ibn Salam asked the Noble Prophet (saw) a series of questions, and one was in regards to what should be said when a person initiates and concludes the recitation of the Qur'an? The Prophet (saw) replied that one should start the recitation of the Qur'an by saying *In the Name of Allah, the Most Gracious, the Most Merciful* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ); and that at the end, one should say *Indeed Allah, the Most High, the Greatest, has spoken*

the truth (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ).³

Therefore, based on what has been mentioned, saying the phrase: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) at the conclusion of the recitation of the Qur'an is not only something which is NOT impermissible, rather, we can state that saying this phrase is actually recommended (*mustahhab*).

However seeing as how it is possible that by saying the phrase in this manner may be seen by the masses (of the Shi'a) as accepting of incorrect evidences (from the Ahl al-Sunnah), some of the *maraji' taqlid* have advised that we (the Shi'a) should not recite this phrase in that manner (and rather the Shi'a should use the phrase, *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ)).⁴

When the various *maraji' taqlid* were asked this question about which method the Shi'a should employ when reciting this phrase, the below answers were provided:

1. **Ayatullah al-Uzma Khamene'i:** It is no problem to recite it in either method.
2. **Ayatullah al-Uzma Makarim Shirazi:** It must be said in the customary way of the Shi'a [meaning *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ)].
3. **Ayatullah al-Uzma Safi Gulpaygani:** [We should look] towards how it is mentioned in the blessed verse of the Qur'an (as found in *Ayat al-Kursi*) in which the Qur'an mentions, وَهُوَ الْعَلِيُّ الْعَظِيمُ – *And He (God) is the Most High, the Greatest*. Thus, you too, when you complete the recitation of the Qur'an must say: *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ).
4. **Ayatullah al-Uzma Mahdi Hadawi Tehrani:** It is no problem [to use either phrase], except in the case of the secondary ruling [in the Science of Jurisprudence] pretext – such as if using the phrase: *Indeed Allah, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَظِيمُ) would result in a tacit approval for a flawed denomination within Islam (*madhab*).⁵

In conclusion, both forms of this statement – *Indeed Allah, the Greatest has spoken the truth* (صَدَقَ اللَّهُ)

(صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) as well as: *Indeed Allah, the Most High, the Greatest, has spoken the truth* (صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ) are recommended (*mustahhab*) to say when one concludes the recitation of the Noble Qur'an, as is seen in the teachings of the Prophet (saw) and his family, the Ahl al-Bayt ('a).

O Allah! Send Your prayers upon Muhammad (saw) and the family of Muhammad (saw)

1.وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

"... His Kursi (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; and, He is the Highest, the Greatest." (2: 155)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. (42:4)

2. Tusi, Muhammad ibn al-Hasan, Misbah al-Mutahajjid wa Salah al-Muta'abbid, vol. 2, p. 807, Mu'assisah Fiqh al-Shi'a, First Printing, Beirut, 1411 ah.

3. Majlisi, Muhammad Baqir, Bihar al-Anwar al-Jami'ah li Durrar Akhbar al-A'immah al-Athar, vol. 57, sec. 37, p. 243, Dar al-Ihya' al-Turath al-'Arabi, Beirut, Second Printing, 1403 ah. The Arabic text of this tradition states:

..مَا ابْتَدَأَ الْقُرْآنَ وَمَا خَتَمَهُ؟ قَالَ: يَا ابْنَ سَلَامٍ ابْتَدَأْتُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَخَتَمَهُ صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ....

4. Ayatullah Makarim Shirazi.

5. Religious queries posed to the offices of the Grand Ayatullahs: Khamene'i, Makarim Shirazi, Safi Gulpaygani, may they be protected, through the Islam Quest Website.

[1] [1]

SHARES

Commemorating the Martyrdom of the Infallibles – Islamic Queries 12

The below Question and Answer was extracted from:

www.islamquest.net/fa/archive/question/fa23144 [26]

Summary Question

Are we permitted to hold the *arba'in*¹ commemorative ceremony programs for the martyrdom of Imam 'Ali (a') and the other Infallibles of the Ahl al-Bayt (a')? During the life time of the Infallibles (a'), do we see an example of [them] having wide-spread commemorative ceremonies for the martyrdom [of their predecessors] in which they held [such programs] over the course of many days, weeks or held 'ten day' [*ashra*] events?

Detailed Question

Is there any problem with marking the *arba'in* commemorative ceremony for the martyrdom of Imam 'Ali (a') [such as is done with the martyrdom of Imam al-Husayn (a') in which we remember him forty days after his martyrdom]? Is such a commemoration [to mark forty days after the martyrdom date of Imam 'Ali (a')] considered a religious innovation – *bid'ah*? Do we have *ahadith* which mention that it is impermissible to hold an *arba'in* commemoration for any of the Imams other than Imam al-Husayn (a')?

Summary Answer

As for what has been mentioned in the religious texts in regards to holding commemorative ceremonies – *majalis* – for the martyrdom of the [other] Imams (a'): In the sources of the narrations and *ahadith* of the Shi'a, when it comes to establishing commemorative gatherings, such programs have a special status only when it comes to expressing grief over Imam al-Husayn (a') – and that too, only in those specific days of the year [meaning the first ten days of the month of Muharram and the *arba'in* period].

However, in regards to the other Imams (a'), there are no *ahadith* or historical reports in which the martyrdom of any other of the Infallibles (a'), or even the remembrance of other important sorrowful historical events which transpired, as ever being declared by the Imams (a') as being a day to remember or commemorate – let alone that we observe the *arba'in* of any of the Imams (a') [other than Imam al-Husayn (a')], or that we mark ten-day commemorative *majalis* ceremonies for any of the Imams (a') other than Imam al-Husayn (a').

However with that said, if a *majlis* to express grief over the tragic martyrdom of any of the other Imams (a') is held, then perhaps it can be done so under the guise of showing reverence to the signs (sha'air) of Allah (SwT), by keeping in mind the following points:

These ceremonies (*majalis*) are not to be held in such an elaborate fashion such that the grief sessions ('*azadari*') of Imam al-Husayn (a') – which according to numerous traditions, has been emphatically stated need to be held – do not gradually take on an aura of being lesser in greatness, or end up being like other grief ceremonies (*majalis*);

In addition, such *majalis* for other than Imam al-Husayn (a') must not be structured in such a way that people begin to hold these new found ten-night gatherings ('*ashra*') and *arba'in* programs. As we previously stated, when we look at the *ahadith*, there is no mention or emphasis on holding such *majalis* for other than Imam al-Husayn (a'). If such programs begin to take root in the community, then it is possible that those who are ardent followers of the faith may feel that within the year, they must continuously wear black, be in a state of grief, and limit themselves as to what they can do in life [as normally, during the period of the remembrance of 'Ashura', the faithful will distance themselves from many of the permissible pleasures of life]. With this, a misguided understanding may fall over the Shi'a community that being "religious" means that one must leave all forms of happiness and joy in their life

[as they must mourn and cry over the tragedies which befell the Ahl al-Bayt (a') for the entire year].

Detailed Answer

That which we can say in regards to setting up the commemorative gatherings (*majalis*) to mark the grief ('aza) of the tragedies of the Imams of the Ahl al-Bayt (a') is that:

Within the sources of *ahadith* and traditions of the Shi'a, there is a special emphasis given to establishing *majalis* to lament the tragedy of Imam al-Husayn (a') – such that the Imams (a') which came after him would mark the first ten days of the month of Muharram in a state of sadness and grief. They would sit in their homes and remember the tragedy of Imam al-Husayn (a') and his companions.²

In addition, the poets would also recite prose in lamentation over Sayyid al-Shuhada' (a') and his companions.³

However, in regards to holding *majalis* for the martyrdom of the other Imams (a'), we do not have any traditions or historical references which show us that during the time of the later Infallibles (a'), that when the day of the martyrdom of any previous Imam arrived that the Infallibles (a') would pronounce that day as a general day of grief and lamentation – let alone marking the *arba'in* of that Imam (a')!

In this vein, it has been clearly stated in the traditions that during the era of Imam al-ʿAdiq (a'), the Shi'a only marked the death anniversary of the martyrdom of Imam al-Husayn (a') and they did not even observe the martyrdom anniversary of the Noble Prophet (S), the Commander of the Faithful (a'), Faṭima al-Zahra' (a'), or Imam Hasan (a').⁴

In any case, if the gatherings of 'aza' are organized for the other Imams (a'), then perhaps they can be done under the guise of being a way to show reverence of the signs of Allah (SwT) (*sha'airullah*).

However, the reality is that other than in regards to the 'aza' of Imam al-Husayn (a'), we do not have any specific traditions in which we are told to mark the martyrdom of anyone else, except that which is seen in regards to the last testament (*waṣiyyah*) of Imam al-Baqir (a') in relation to establishing a mourning ceremony ('aza') for himself in the region of Mina, just outside of the city of Mecca – and that too only for a period of ten years.⁵

In this example, in regards to the commemoration of the martyrdom of Imam al-Baqir (a'), as the tradition mentions, this gathering to express grief ('aza') was mentioned by Imam al-Baqir (a') himself. He went on to say that it should be held for a limited period of time – ten years – and within a limited geographic location – the land of Mina – in which he wanted this act to be carried out. As such, we cannot take such a tradition and apply it to be a general directive [for all of the other Imams (a')].

Coming back to the main theme of this article, generally speaking, that which we can state in this regards is: Perhaps the reason why there is an exclusive emphasis about holding *majalis* to specifically

remember Imam al-Husayn (a') [and not the other members of the Ahl al-Bayt (a')] is due to the exceptional circumstances surrounding the movement of 'Ashura' and the self-sacrifice and altruism displayed by Imam al-Husayn (a') and his companions.

By the other Imams (a') not holding majlis 'aza' for the other Imams of the Ahl al-Bayt (a'), even to the extent of not marking the death of the Prophet of Islam (S) and Sayyida al-Zahra' (a'), this may have been done to protect the greatness of the movement of 'Ashura' and to ensure that these programs (*majlis 'aza'*) for the other members of the Ahl al-Bayt (a') do not become habitual practices alongside the commemorative event of grief ('aza') for the martyrs of Karbala'.

Indeed, if it was to be that for the martyrdom of each of the Infallibles (a'), with all of the varied dates of their martyrdoms which exist for them in history, and in addition, if it was to be that we were to hold mourning ceremonies for one week and commemoration events to mark the fortieth day (*arba'in*) after each event of martyrdom [of the other Infallibles (a') who were martyred], and even for the martyrdom of [important religious personalities, such as the] non-Imams, and we were to hold *majalis* for every sad event which has transpired in our [Shi'a] history such as the attack against the house of Imam 'Ali (a') [which led to the martyrdom of his wife, Faṭima al-Zahra' (a') and the miscarriage of their son, Muhsin (a')], and everything else that has transpired in history, then simply by keeping in mind the number of such events which have taken place, we can deduce that the special commemorative sessions of 'Ashura' and the first ten days of Muharram would have very little meaning in [the Shi'a] culture and society!?

If we were to hold such programs throughout the year, then would there be any days in the calendar year which would not be regarded as days of grief and mourning?

Of course, there are some people who by citing general ahadith which mention that the Shi'a are in a state of grief and sorrow when their leaders are in a state of grief and sorrow⁶ – try to use such *ahadith* to justify their commemoration of all of the tragic historical events. However, for those who are the scholars of this faith, it is clear that such ahadith cannot be used to justify such a stance and the creation of special new times for mourning – again, with the exception of the [first] ten days of Muharram.

Of course, the Shi'a have a special spiritual connection and inner affinity to their Infallible leaders (a'), and even in the times of happiness and festivity, they remember the calamities that befell the Ahl al-Bayt (a').

Dawud ibn Kathir al-Raqqi has said that once he was in the presence of Imam al-Ḥadiq (a'). The Imam requested some water and after drinking it, he began to cry such that his eyes were filled with tears. The Imam (a') then said: "O Dawud! May Allah deprive the killers of al-Husayn (a') of His mercy! How much the remembrance of the killing of al-Husayn makes life bitter. I do not drink cold water except that I remember al-Husayn. There is not a single servant of Allah who drinks water and remembers al-Husayn, and asks Allah to send His damnation upon his killers except that by doing so, Allah will record

100,000 good actions for that individual; wipe away 100,000 sins off of his record; and raise his rank 100,000 levels. In addition, this person will be given a reward as if he freed 100,000 individuals from slavery, and on the Day of Judgement, he will be raised up with an illuminated face.”[7](#)

Similarly, when the Commander of the Faithful ‘Ali (a’) was busy burying his oppressed wife, Faṭima al-Zahra’ (a’), he addressed the [grave of the] Prophet (S) and said:

أَمَّا حُزْنِي فَسَرْمَدٌ

As for my grief [at losing my wife], it will last forever...[8](#)

Imam ‘Ali (a’), the humble follower of the Prophet (S), was also in a constant state of grief, however it does not mean that he commemorated the grief ceremony for his wife [what we commonly refer to today as the *Ayyam Faṭimiyyah*] for the entire year, or that he initiated certain limitations upon himself during his lifetime [due to losing his wife in such a tragic manner], or that he brought about innovations [*bid’ah*] in his life [by creating such commemorative programs].

In any case, without creating an innovation [*bid’ah*] in announcing [to the general public] the necessity of mourning at a certain time, it is desirable to remember the calamities which befell the Ahl al-Bayt (a’) at every possible opportunity, and to ensure that their tragedies are never lost into the annals of history, however we must note the following two points:

These commemorative sessions [other than those during Muharram] of showing grief for the other Infallibles (a’) must not be arranged and held like the programs which are held to commemorate the martyrdom of Imam al-Husayn (a’) – which in numerous *ahadith* have been specifically emphasized to be held – so that they, meaning the Muharram commemorations, do not take on a lesser sense of importance, and do not become like the other commemorative sessions held for the other Infallibles (a’).

Secondly, we must ensure that we do not organize such commemorative services such that they turn out to be ten-day commemorative sessions, or *arba’in* sessions for the other Infallibles (a’). When we look into the *ahadith*, we see absolutely no such indication or emphasis on holding such programs in this fashion such that if they were to be held in this way, then gradually, those who are the adherents to the faith of Shi’a Islam, during the course of the year would constantly be having to wear black and think of themselves as being in a constant state of grief, and thus having to place limits upon themselves about what they can and cannot do. Even more, this assumption would make its way around the society that to be religious means that you must stop being happy.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1.](#) Arba’in literally means forty and in the context of the ahadith, it refers specifically to the commemoration marking forty

days after the day of 'Ashura' when Imam Husayn ibn 'Ali (a') was tragically martyred in Karbala'. This annual event, which began after the events of 'Ashura' when the family of Imam al-Husayn (a') left Sham and stopped in Karbala' before returning to Medina has since become an annual pilgrimage attracting millions of lovers of freedom who walk from the Iraqi city of Najaf al-Ashraf to the city of Karbala'. (Tr.)

2. Qummi, Abu Ja'far Muhammad ibn 'Ali ibn Babawayh al-, Al-Amali, pg. 128, Printed in Beirut by Al-A'lam, Fifth Edition, 1400 AH.

3. Baghdadi, Abu al-Qasim Ja'far ibn Muhammad ibn Ja'far ibn Mus'ab, Kamil al-Ziyarat, Researched and Annotated by 'Abd al-Husayn al-Amini, pp. 104-106, Section Three, Printed in Najaf by Dar al-Murta'wiyya, First Print, 1397 AH.

4. 'Aduq, Shaykh al-, 'Illal al-Shara'i, vol. 1, pg. 225, Printed in Qum by Maktabat al-Dawari, n.d.

5. Kulayni, Abu Ja'far Muhammad ibn Ya'qub ibn Ishaq al-, Al-Kafi, vol. 5, pg. 117, Printed in Tehran by Dar al-Kutub al-Islamiyyah, 1406 ah.

6. 'Aduq, Shaykh al-, Al-Khiṭāṭ, vol. 2, pg. 634, Printed in Qum by Jami'a Mudarrisin, 1403 AH. One such example of a hadith has been narrated in Ghurar al-Hikm, tradition 5,060, in which it is mentioned:

قال الإمام عليّ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ أَطْلَعَ إِلَى الْأَرْضِ فَاخْتَارَ لَنَا شَيْعَةً يُنْصِرُونَنَا وَيَفْرَحُونَ لِفَرَحِنَا وَيحْزَنُونَ لِحْزَنِنَا وَيَبْذُلُونَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِينَا أَوْلِيَّكَ مِنَّا وَلِيَّنَا.

Imam 'Ali (a') has said: "Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend from their people and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter]."

7. Baghdadi, Abu 'Abdillah Muhammad ibn Muhammad ibn Nu'man al-Ukbari al-, Al-Amali, pg. 142. The full text of this tradition reads:

حَدَّثَنَا أَبِي رَجَمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانِ الْوَاسِطِيِّ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ وَقَدْ اسْتَعْبَرَ وَاغْرُورَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ فَمَا أَنْغَصَ ذِكْرَ الْحُسَيْنِ لِلْعَيْشِ إِنِّي مَا شَرِبْتُ مَاءً بَارِداً إِلَّا وَذَكَرْتُ الْحُسَيْنَ وَمَا مِنْ عَيْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَلَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَمَا عَنْهُ مِائَةُ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَكَانَ كَأَنَّمَا أَعْتَقَ مِائَةَ أَلْفِ نَسَمَةٍ وَحَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَبْلَجَ الْوَجْهِ.

8. Nahj al-Balagha, pg. 320, Printed in Qum by Dar al-Hijrah, n.d.

[1] [1]

SHARES

Where is the exact location of Bayt al-Muqaddas and Masjid al-Aqsa – Islamic Queries 13

The below Question and Answer was extracted from:

www.islamquest.net/fa/archive/question/fa19574 [27]

Question

Where is Jerusalem – known in Arabic as *Bayt al-Maqdas* (also pronounced *Bayt al-Muqaddas*); and what is the Furthest Mosque – known in Arabic as *Masjid al-Aqsa*?

Brief Answer

The city of Jerusalem, which was known as Urshalim (أورشليم) and Iliya' (إيليا) before the dawn of Islam, is one of those cities which Islam, Christianity, and Judaism all recognize as holding special significance.

There is a hill in this city called the Mount of Moriah – known in Arabic as Muriyya (مريّا) – and a fence was erected in the upper area of this Mount. The Muslims refer to that entire area as the Holy Sanctuary – *al-Haram al-Sharif* – and can be seen in the following image outlined in red (in Figure 1a and 1b):

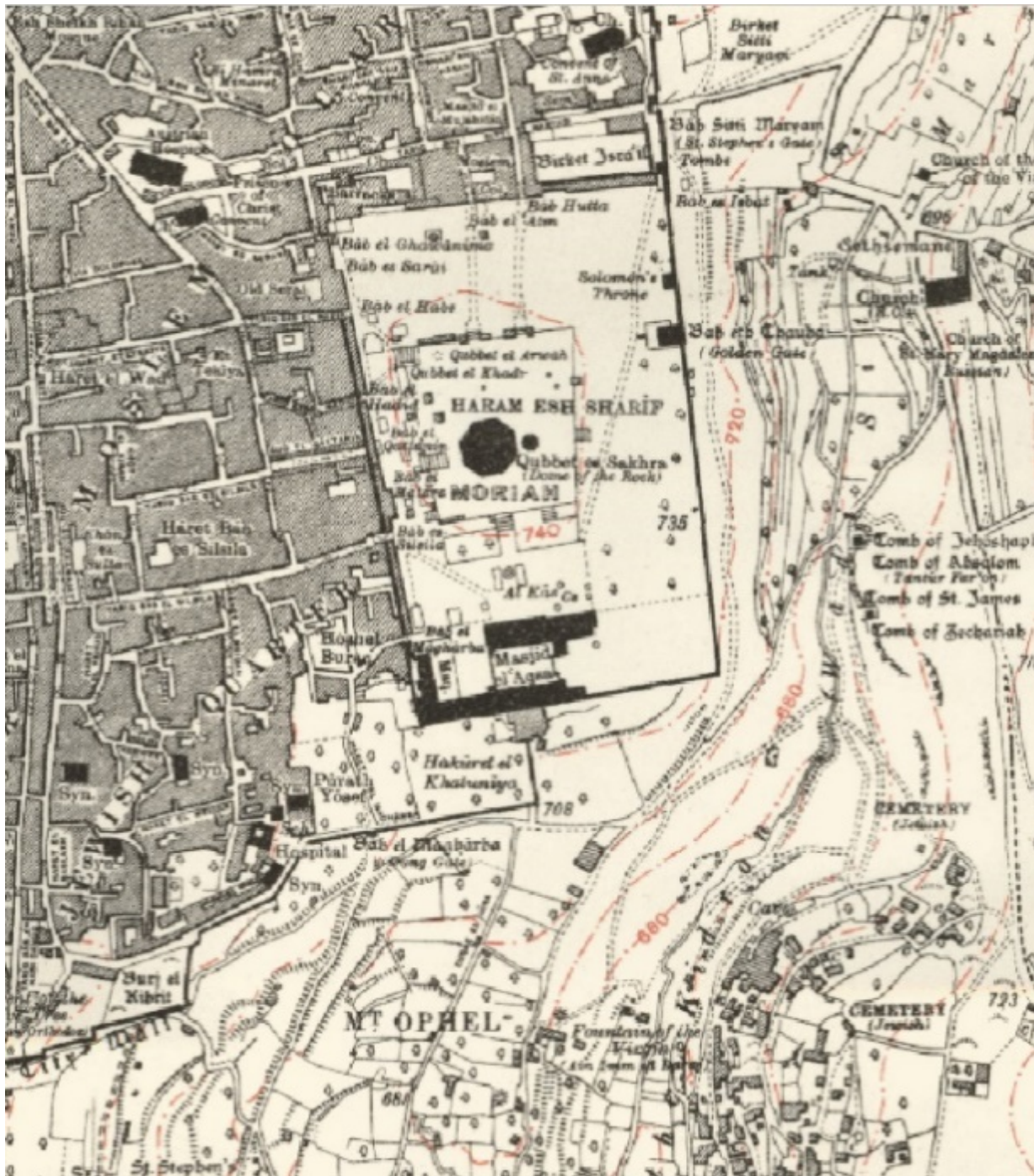


Figure 1a1

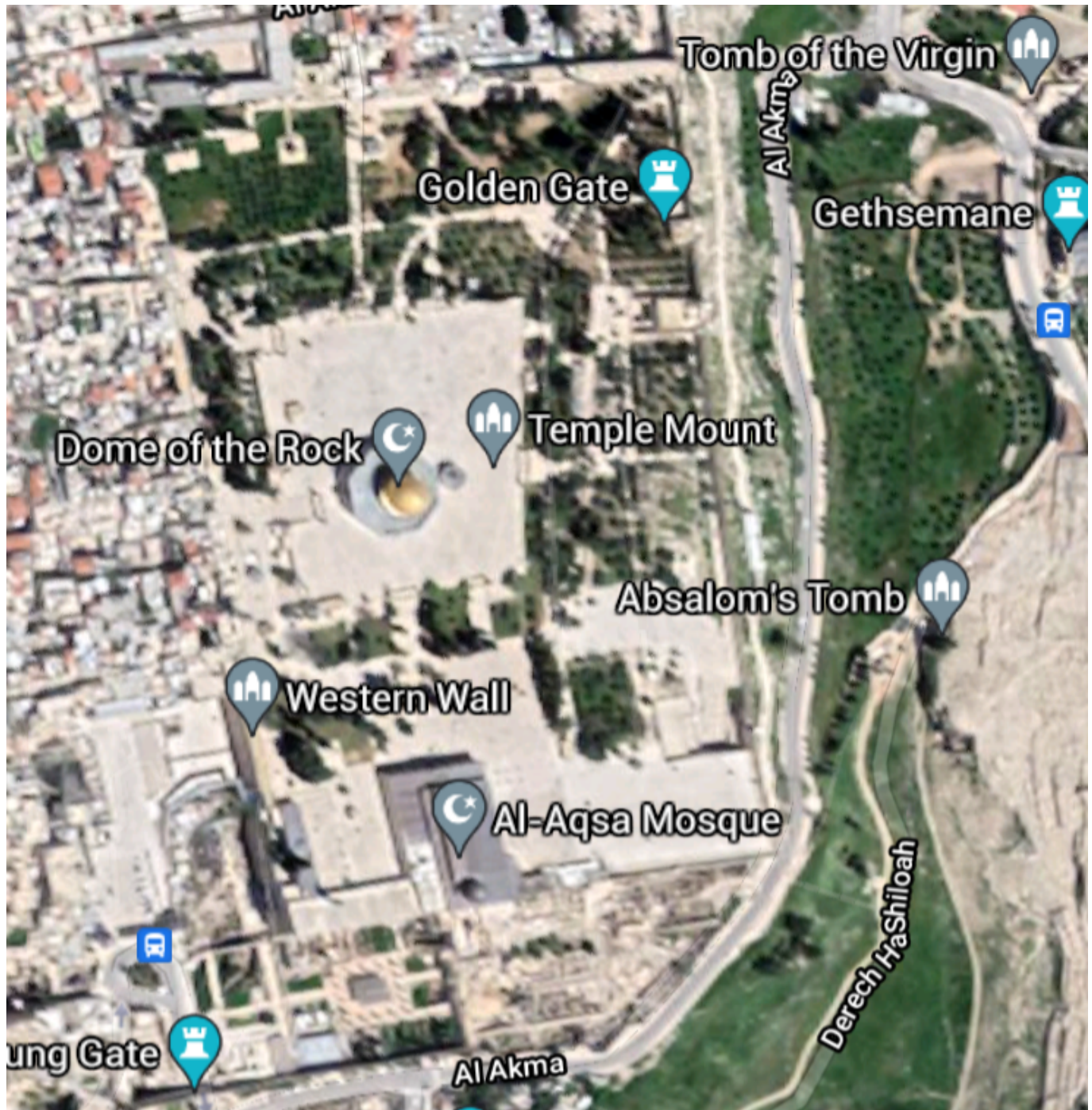


Figure 2b²

This entire Holy Sanctuary has many pilgrimage (*ziyarah*) sites, and according to the religious evidences, this whole area is that same section referred to as *Masjid al-Aqsa* in the Quran.

It should be noted that there is a *masjid* in this enclosure which is named *Masjid al-Aqsa*, however the *Masjid al-Aqsa* mentioned in the Quran which was the first *qiblah* of the Muslims, and which Allah (SwT) has said in the Quran that He has blessed that area³ is a reference to the entire *Al-Haram al-Sharif* area and **not** the *masjid* which presently stands in that location today. Undoubtedly in Islam, Jerusalem is mentioned as a holy place and there are various verses of the Quran which relate to that city, including the verse of the Quran in regards to the miraculous Night Journey (*Mi'raj*) of Prophet Muhammad (S),⁴ as well as verses which speak about the change in the *qiblah*⁵ of the Muslims once

they moved to Medina, in addition to the numerous narrations (*ahadith*) on the virtue of this area which we will refer to in the detailed answer below.

Detailed Answer

The city of Jerusalem, even before the coming of Islam, was known by various names such as Urshalim (أورشليم) and Iliya' (إيليا), and it is a city which Islam, Christianity, and Judaism give a special sanctity to.

There is a hill in this city which is known as the Mount of Moriah (مريّا), and a fence has been erected in the upper area of this Mount, and Muslims refer to that entire fenced-area as the Holy Sanctuary – *al-Haram al-Sharif* (as seen in Figure 1a and 1b).

This area has many places of religious pilgrimage (*ziyarah*), some which are more important than others, and in this article we will highlight those which are the most sacred parts of the city for Muslims [although there is much more history in this city which we will not speak about in this article].

In the southwestern part of the Holy Sanctuary, there is a Wall made of large stones which is very sacred to the Jews. They believe that this Wall is the only remains of the temple of Prophet Sulayman (Solomon) (‘a). This place is open to visitors all of the time, and the Jews pray and mourn next to it, and for this reason they refer to it as **The Wailing Wall** – referred to in Arabic is referred to as *Ha’it al-Mubakka* (حائط المبكى) – or **The Western Wall** – referred to in Arabic is referred to as *Ha’it al-Gharbi’i* (حائط الغربي).

Within the Islamic tradition, it is reported that on the night of the miraculous heavenly ascension, the *Me’raj*, Prophet Muhammad (S) let his steed, *al-Buraq*, rest here – and for this reason, some people also refer to it as The Buraq Wall – *Ha’it al-Buraq* (حائط البراق). However, we have not been able to find any proof for this attribution in the Islamic traditions (*ahadith*). Indeed, the only thing we have seen in regards to Prophet Muhammad (S) and his interaction with *al-Buraq* on the *Me’raj* is where it has been noted that: “The Prophet himself tied *al-Buraq* to a ring which the Prophets of the past tied their animals to (in order to keep them from wandering away).”⁶

In any case, this particular Wall holds more significance to the Jews than the Muslims, and as such, the Jews consider this place very sacred and valuable.

The image of the Wailing Wall can be seen below, marked in red:



Figure 37

However, Christians consider another place in Jerusalem, referred to as the Church of the Resurrection – referred to in Arabic as *Kanisa al-Qiyamah* (كنيسة القيامة) or the Church of the Holy Sepulchre (كنيسة القبر المقدس) – to be the holiest place in the city for them, and it is where Christians believe that Jesus was crucified and ascended to heaven, an image of which is below:



Figure [49](#)

Now, in order to clarify the Muslim pilgrimage areas on the Mount of Moriah, we will examine the different sections of it individually.



Figure 5¹⁰

The Holy Sanctuary: *Al-Haram al-Sharif*

As noted previously, a fence had been erected in the upper area of the Mount of Moriah, and that entire fenced-area is referred to by Muslims as *al-Haram al-Sharif* (indicated in the yellow-boxed in area on the image above).

This shrine-area has many areas of pilgrimage (*ziyarah*), and according to the evidence that will be mentioned later, this entire shrine-area complex is the same *Masjid al-Aqsa* mentioned in the Noble Quran in Surah al-Isra' (17).

There is a *masjid* in this area which is also called *Masjid al-Aqsa*, however according to the religious proofs available, the *Masjid al-Aqsa* mentioned in the Quran which happens to be the first *qiblah* for the Muslims about which Allah (SwT) said: "We have blessed its precincts..."¹¹ is a reference to the entire area on the Mount of Moriah, and **not** the building which is called *Masjid al-Aqsa*.¹²

There are other opinions which state that the *masjid*, which is currently in that location, is the **actual** *Masjid al-Aqsa* which is spoken about in the Quran¹³. However we feel that there is ample evidence to

debunk this opinion:

The building which is now known as *Masjid al-Aqsa* and is within the walls of the Holy Sanctuary (*al-Haram al-Sharif*) was built **after** the coming of Islam, and many years after the death of Prophet Muhammad (S). Before the advent of Prophet Muhammad (S) and his miraculous night ascension (*Me'raj*), there was no building on this land which bore this name – neither in the early years of Islam, nor during the 63 year-life of Prophet Muhammad (S). Historical references clearly show that the present *masjid* which is on that land was ordered to be built by the Caliph, 'Abd al-Malik Marwan.¹⁴ Therefore, the meaning of *Masjid al-Aqsa* in the Quran cannot be considered as the present building, as it had no external existence at the time of revelation of the Quran.

Some commentators of the Quran have explained that the phrase *Masjid al-Aqsa* found in Surah al-Isra' actually refers to Jerusalem – Bayt al-Maqdas¹⁵ – the entire city. In pre-Islamic literature, Jerusalem referred to the site of the Temple of Prophet Sulayman ('a) at the top of the Mount of Moriah, and as we previously mentioned, today there is a Wall in the western part of the Holy Shrine referred to as the Wailing Wall or Western Wall, which the Jews believe is all that remains from the Temple of Prophet Sulayman ('a). Thus, Jerusalem is a larger area than what is now regarded as *Masjid al-Aqsa*, and therefore Jerusalem cannot be considered as being limited to the place which is today called *Masjid al-Aqsa*. Rather, the meaning of *Masjid al-Aqsa* as stated in the Quran is the entire city of Jerusalem which is referred to today as *al-Haram al-Sharif*.

The Holy Shrine (*al-Haram al-Sharif*) is the entire walled compound area that can be seen in the photo below – highlighted in red:



Figure 6¹⁶

The Furthest Mosque: *Masjid al-Aqsa*

In the southern part of the Holy Shrine, there is a physical building which is known as *Masjid al-Aqsa*. This *masjid* is covered with an greenish-coloured dome, and is interesting in terms of its building architecture. This *masjid* was built under the directive of the Caliph, ‘Abd al-Malik Marwan, and over time, this building suffered serious damage, and was rebuilt in different periods.¹⁷ But as mentioned, this place, although it bears the name of *Masjid al-Aqsa*, is by no means the actual and entire *Masjid al-Aqsa* which the Quran speaks about. Rather, the land that the current *masjid* occupies, which was built by the orders of ‘Abd al-Malik Marwan, is merely a portion of the actual *Masjid al-Aqsa* which is considered sacred in Islam.



Figure 7¹⁸

The Dome of the Rock: *Qubba al-Sakhra*

At the top of the Mount of Moriah, there is a rock on which a building – a *masjid* – was constructed. This rock is the highest point of the mountain, and some historical sources state that Prophet Muhammad (S) ascended from this rock into the heaven on his miraculous *Me'raj*.¹⁹

Next to this rock, there is a pit a few meters away²⁰ which various historical texts note has been used for different applications in the eras, and even today this pit is still present under the dome of this *masjid*.

The image of this rock which is preserved under the golden dome of the Dome of the Rock *Masjid* can be seen in this photo:



Figure [821](#)

There are rumours which some people have spread about this rock, that at one time it was suspended in the air as a miracle from Allah (SwT).[22](#) This claim is also mentioned in some books, however we did not find any reliable text to confirm this.

In any case, a building was constructed over this rock, which is an octagonal-shaped building with a golden dome, and is usually shown in the mainstream media and (mis)named as *Masjid al-Aqsa*. This building was also constructed under the orders of ‘Abd al-Malik Marwan.[23](#)

In the photo below, you can see *Masjid al-Aqsa* – the Furthest Mosque (on the far left of the image), the *Qubba al-Sakhrah* – the Dome of the Rock (in the centre of the image), as well as the entire Holy Shrine complex – *al-Haram al-Sharif* outlined in red.



Figure [924](#)

It should be noted that during the Muslim conquest of Jerusalem, which took place peacefully between the two opposing sides, the second caliph, ‘Umar ibn al-Khattab, entered Jerusalem and prayed in a part of the shrine where a *masjid* was later built.[25](#)

Of course, it is not clear in which area he performed his prayers, however, history describes this incident as follows: “The second caliph, ‘Umar, came to conquer Jerusalem, and when he saw a large rock present in that area, he questioned as to what that area was. He was told that it was being used as a garbage dump. He removed the garbage and ordered that a *masjid* be built in that area.”[26](#)

Now, considering that in the historical narrations, in addition to the rock that was mentioned, the whole Mount of Moriah has also been referred to as ‘the rock,’ it makes it all the more challenging to understand the narration, and as such it is not possible to determine the exact location of the *masjid*.

With that said, we lean more towards the interpretation that such a historical narration refers to the actual rock that is under the golden dome of the *masjid*, which currently stands on that site. This is a *masjid* which is commonly known as the *Masjid* of ‘Umar (ibn al-Khattab) – and it is also known as the Dome of the Rock. However, the historical references fail to state this explicitly. What is certain is that both buildings – the present-day *Masjid al-Aqsa* and *Qubbah al-Sakhra* – were both built well after the birth of Islam, during the rule of ‘Abd al-Malik Marwan.[27](#)

At the time of the revelation of the Quranic verse, which speaks about a *masjid* – a word that literally

means a place of worship, not necessarily a physical building – in a region where there was no such building there, means that the place that today is called *Masjid al-Aqsa* **cannot** be considered the place which the Quran referred to as *Masjid al-Aqsa* in Surah al-Isra' which is Chapter 17.

Verses and Narrations about Jerusalem

It is certain that *Masjid al-Aqsa* which Islam spoke about is a sacred place, and there are verses (*ayat*) of the Quran in regards to it, such as the verse of the miraculous night ascension (*Me'raj*) of Prophet Muhammad (S)^{[28](#)} and the verses of the Quran in regards to the changing of the *qiblah*^{[29](#)} which all refer to this sanctified region.

In addition, there are also *ahadith* which speak about the virtues of the actual *Masjid al-Aqsa* – which as we said is **NOT** the current building on that sacred site which was constructed by 'Abd al-Malik Marwan.

For example, Prophet Muhammad (S) has been quoted as saying: "Indeed, Allah has chosen four cities, just as He said (in the Quran): 'I take an oath by the fig (*al-tin*), and the olive (*al-zaytun*), and the Mountain of Sinai (*tur sinin*), and this secure city (*al-balad al-amin*)'^{[30](#)} – and the meaning of the 'fig' is the city of Medina; the 'olive' is Jerusalem; the 'Mountain of Sinai' is the city of Kufa; and this 'secure city' is Mecca."^{[31](#)}

In addition, there is a *hadith* reported from Imam 'Ali ('a) in which he has been quoted as saying: "There are four heavenly palaces in this world: Masjid al-Haram (Mecca); Masjid al-Nabi (Medina), Bayt al-Maqdas (Jerusalem) and Masjid al-Kufa."^{[32](#)}

Imam Muhammad al-Baqir ('a) has been quoted as saying: "The (recitation of an) obligatory prayer in Masjid al-Haram, Masjid al-Nabi, Bayt al-Maqdas, and Masjid al-Kufa is equal to the reward of one *hajj*, and the superogatory prayers (performed) in these *masajid* is equal to the reward of one '*umrah*."^{[33](#)}

Textual Forgeries of the Umayyads

Ever since the region of Sham^{[34](#)} came into the hands of the Umayyads, they sought to gain prestige for themselves and their territory of rule, therefore they fabricated many *ahadith* in this regard.

Among the forgeries was to elevate the status of the sanctuaries in Jerusalem – whose importance was already known in Islam for reasons previously mentioned – however the Bani Umayyah took it to a whole other level. The Umayyads and the Banu Marwan caliphs tried to exaggerate the importance of this region by fabricating various *ahadith* about Jerusalem and its spiritual merits.

On the other hand, the twelve Imams of the Shi'as – the true successors of Prophet Muhammad (S) and the actual protectors of the faith of Islam – tried their best to combat these false narrations as much as they could. In one narration which we quote here, the forgery and the fight against it can clearly be seen.

Zurara^{[35](#)} said: "I was seated beside Abu Ja'far [Imam Muhammad al-Baqir ('a)] while he was in the

position of *mohtab* (sitting on the ground covered, with his arms locked around his knees) facing towards the *Ka'bah*. He said: 'Looking at the *Ka'bah* is (an act of) worship.'

A man from Bajila called Asim ibn 'Umar came over and said to Abu Ja'far: 'Ka'ab al-Ahbar³⁶ says that the *Ka'bah* prostrates to *Bayt al-Maqdas* every morning.'

Abu Ja'far said: 'So what do you think about what Ka'ab says?'

He replied: 'He speaks the truth. The word (going around) is what Ka'ab has said.'

Abu Ja'far exclaimed: 'You lie, and Ka'ab al-Ahbar is also lying along with you,' and (the Imam) was angered."

Zurara then continued: "I had not ever seen him [Imam Muhammad al-Baqir ('a)] look someone in the face and say to him: 'You have lied!' apart from this instance. Then he (the Imam ('a)) said: 'Allah, Mighty and Majestic, has not created a spot in the Earth more beloved to Him, than this,' and he gestured with his hand towards the *Ka'bah* (and went on to say): 'Nor is anything more prestigious to Allah, Mighty and Majestic, than it. For it, Allah sanctified the months in His Book [the Quran] the day that He created the skies and the Earth. Three [of these months] are consecutive [and are used to perform] the *hajj* – Shawwal³⁷, Dhu'l Qa'dah, Dhu'l Hijjah, and Muharram; and one month is separate from these [for the performance of] *'umrah*, and it is Rajab.'"³⁸

Al-Quds (Jerusalem) is a Political Issue

So far, we have spoken about the religious significance of Jerusalem – albeit in brief but we must add that this city also holds great political importance.

This *masjid* is perhaps the only significant *masjid* in the world which has been in the hands of non-Muslims for many years, and is probably the only *masjid* which non-Muslims have claimed as their own.

This conflict started from the time of the Crusades and continues up until this day, and Muslims, Christians, and Jews have all fought for many years to take over this *masjid*, and the land in and around it, and much blood has even been shed along the way. The wars which have taken place throughout the ages have affected many Muslim countries and even continental Europe.

These political conflicts have caused Jerusalem to multiply in its importance and value, and has become a concern for the entire Muslim world. Therefore, in analyzing the position of Jerusalem, serious attention should be paid to its political status and importance – not only the religious significance which it holds.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

1. By Ordnance Survey Offices, Southampton, 1926 – Jerusalem map, scale 1:10,000 1st edition, Survey of Palestine, Jaffa, August 1925, Ordnance Survey Offices, Southampton, 1926., CC0,
<https://commons.wikimedia.org/w/index.php?curid=52214859> [28]

2. From Google Maps:

<https://www.google.com/maps/place/Jerusalem,+Israel/>

[29]@31.7776708,35.2356222,795m/data=!3m1!1e3!4m5!3m4!1s0x1502d7d634c1fc4b:0xd96f623e456ee1cb!8m2!3d31.768319!4d35.21371

3. Quran, Surah al-Isra':

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيْهُ مِنْ ءَايٰتِنَاۤ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ

All-Glorified is He [Allah (SwT)] Who took His servant [Prophet Muhammad (S)] for a journey by night from the Sacred Mosque (al-Masjid al-Haram) to the Farthest Mosque (al-Masjid al-Aqsa), the environs of which We have blessed, so that We might show him some of Our signs [of the truths concerning Our Divinity and Lordship]. Surely He is the All-Hearing, the All-Seeing. (17:1).

4. Quran, Surah al-Isra', 17:1.

5. Quran, Surah al-Baqarah:

قَدْ اَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ فَلْنُوَلِّكَ قِبْلَةً تَرْضٰهَا ۗ قَوْلٌ وَجْهَكَ لِشَطْرِ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْكُمْۙ شَطْرَ مَكَّةَ ۚ وَانَ الَّذِيْنَ اُوْتُوْا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْاَحَقُّ مِنْ رَبِّهِمْۙ وَمَا اَلَلَّهُ بِغَفْلٍ عَمَّا يَعْمَلُوْنَ

Certainly We have seen you [O Prophet Muhammad (S)] often turning your face to heaven. [Do not worry, for] We will surely turn you towards a direction (qiblah) that you will be pleased [and satisfied]. So [now the time has come], turn your face towards the Sacred Mosque (al-Masjid al-Haram). [And you O believers] turn your faces towards it wherever you are. Surely those who were given the Book know well [the coming of this Prophet and this change of qiblah] to be true [commandments] from their Lord. And Allah is not unaware [or unmindful] of what they do. (2:144).

6. Ibn al-Athir, 'Izz al-Din Abu al-Hasan 'Ali ibn Abi al-Karam, Al-Kamil fi al-Tarikh, Vol. 2, P. 52.

7. Image from: <https://upload.wikimedia.org/wikipedia/commons/1/17/Westernwall2.jpg> [30]

8. The Church of the Holy Sepulchre is a church in the Christian Quarter of the Old City of Jerusalem. According to traditions dating back to the fourth century, it contains the two holiest sites in Christianity: the site where Jesus was crucified at a place known as Calvary or Golgotha, and Jesus's empty tomb where he is believed by Christians to have been buried and resurrected. The tomb is enclosed by a 19th century shrine called the Aedicula. The Status Quo, an understanding between religious communities dating to 1757, applies to this site.

9. Image from:

https://upload.wikimedia.org/wikipedia/commons/0/01/The_Church_of_the_Ho... [31]

10. Screen shot taken from Google Maps – last accessed on May 26, 2021.

11. Quran, Surah al-Isra':

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيْهُ مِنْ ءَايٰتِنَاۤ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ

All-Glorified is He Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque, the surroundings of which We have blessed, so that We might show him some of Our signs [about the truths concerning Our Divinity and Lordship]. Surely He is the All-Hearing, the All-Seeing. (17:1).

12. Muhammad Hasan Sharab, Al-Ma'alim al-Athirah, P. 84.

13. Quran, Surah al-Isra':

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيْهُ مِنْ ءَايٰتِنَاۤ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ

All-Glorified is He Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque, the surroundings of which We have blessed, so that We might show him some of Our signs [about the truths concerning Our Divinity and Lordship]. Surely He is the All-Hearing, the All-Seeing. (17:1).

14. 'Abd al-Malik ibn Marwan (b. 26/646 – d. 86/705) was the fifth Umayyad caliph who came to power in 65/684–85, after the death of his father, Marwan ibn al-Hakam; and ruled for 21 years.

15. Taba'taba'i, Sayyid Muhammad Husayn, Al-Mizan fi Tafsir al-Quran, Vol. 13, P. 6.

16. Image from:

https://upload.wikimedia.org/wikipedia/commons/9/91/Temple_Mount_%28Aeri... [32]

17. The building of Masjid al-Aqsa was repaired and reconstructed in different periods by different dynasties, including the 'Abbasids, Fatimids, Ayyubids, and Ottomans. The 'Abbasid Caliphs, Mansur al-Dawaniqi (reign: 136 ah–158 ah), and Mahdi al-'Abbasi (reign: 126 ah – 169 ah), repaired and reconstructed the building after it was damaged by an earthquake. Moreover, as implied by an inscription, a dome was built for Masjid al-Aqsa in 426 ah by the Fatimid Caliph, al-Zahir li-'Izzat Dinillah. In 458 ah, the northern courtyard of the masjid was reconstructed at the command of al-Mustansir li-Dinillah. In 1099 ce, the Crusaders conquered Jerusalem and built a church in one part of the masjid, and transformed the other part into a resting place for the cavalry, and a storage for their provisions. In 1187 ce, Salah al-Din Ayyubi reclaimed Jerusalem from the Crusaders, reconstructed the masjid, tiled its dome, and placed a wooden minbar in it. Later on, the Mamluks and Ottomans also contributed to the reconstruction of the masjid.

18. Image from:

<https://i2.wp.com/jewishvoiceforpeace.org/wp-content/uploads/2015/10/tem...> [33]

19. Al-Kamil fi al-Tarikh, Vol. 2, P. 52.

20. Ibn Batutah, Shams al-Din Abi 'Abdillah Muhammad ibn 'Abdillah al-Lawati al-Tunji, Rihlah ibn Batutah, Vol. 1, P. 96.

21. Image from:

https://en.wikipedia.org/wiki/Dome_of_the_Rock#/media/File:Foundation_st... [34](2018)_3.jpg

22. This statement was mentioned in the Travel Journal of Nasir Khusruw and is normally narrated as being mentioned by him, however he relates this event in his travel journal from another individual. See: Safarnameh Nasir Khusruw, P. 52.

23. Al-Bidayah wa al-Nihayah, Vol. 8, P. 280.

24. Image from:

https://upload.wikimedia.org/wikipedia/commons/9/91/Temple_Mount_%28Aeri... [32]

25. Al-Bidayah wa al-Nihayah, Vol. 7, P. 56.

26. Ibn Khaldun, 'Abd al-Rahman ibn Muhammad ibn Khaldun, Tarikh Ibn Khaldun, Vol. 1, P. 443.

27. Al-Bidayah wa al-Nihayah, Vol. 8, P. 280.

28. Quran, Surah al-Isra', 17:1.

29. Quran, Surah al-Baqarah, 2:42.

30. Quran, Surah al-Tin, 95:1–3:

وَالَّتَيْنِ وَالزَّيْتُونِ ۚ وَطُورِ سِينِينَ ۚ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۚ

31. Hurr al-'Amili, Muhammad ibn Hasan, Tafsil Wasa'il al-Shi'a ila Tahsil Masa'il al-Shari'ah, Vol. 14, P. 361. The Arabic of this tradition is as follows:

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي مَعَانِي الْأَخْبَارِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُمَرَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةً فَقَالَ عَزَّ وَجَلَّ وَالَّتَيْنِ وَالزَّيْتُونِ وَطُورِ سِينِينَ وَهَٰذَا الْبَلَدُ الْأَمِينُ الْمَدِينَةُ وَالزَّيْتُونُ بَيْتُ الْمَقْدِسِ وَطُورُ سِينِينَ الْكُوفَةُ وَهَٰذَا الْبَلَدُ الْأَمِينُ مَكَّةُ

32. Ibid., Vol. 5, P. 283. The Arabic of this tradition is as follows:

الرِّضَا عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: أَرْبَعَةٌ مِنْ قُصُورِ الْجَنَّةِ فِي الدُّنْيَا الْمَسْجِدُ الْحَرَامُ وَ الْمَسْجِدُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ الْمَسْجِدُ بَيْتُ الْمَقْدِسِ وَ الْمَسْجِدُ الْكُوفَةُ

33. Saduq, Muhammad ibn 'Ali ibn Babawayah, Man La Yahdhuru al-Faqih, Vol. 1, P. 229. The Arabic of this tradition is as follows:

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لِأَبِي حَمَزَةَ الثُّمَالِيِّ الْمَسَاجِدُ الْأَرْبَعَةُ الْمَسْجِدُ الْحَرَامُ وَ الْمَسْجِدُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ الْمَسْجِدُ بَيْتُ الْمَقْدِسِ وَ الْمَسْجِدُ الْكُوفَةُ يَا أَبَا حَمَزَةَ الْفَرِيضَةُ فِيهَا تَعْدِلُ حَجَّةٌ وَ النَّافِلَةُ تَعْدِلُ عُمْرَةٌ

34. In the most common historical sense, Syria refers to the entire northern Levant, including Alexandretta and the ancient city of Antioch, or in an extended sense the entire Levant as far south as Roman Egypt, but not including Mesopotamia. The area of Greater Syria also called Natural Syria, or the Northern Land (Bilad al-Sham) extends roughly over the Bilad al-Sham province of the medieval Arab caliphates, encompassing the Eastern Mediterranean (or Levant) and Western Mesopotamia. The Muslim conquest of the Levant in the seventh century gave rise to this province, which encompassed

much of the region of Syria, and became largely overlapping with this concept. Other sources indicate that the term Greater Syria was coined during the Ottoman rule after 1516, in order to designate the approximate area included in present-day occupied Palestine, Syria, Jordan, and Lebanon.

35. Zurara ibn A'yan ibn Sunsun al-Shaybani al-Kufi (b. c 70 ce/690 ah – d. 150 ce/767 ah) was one of the greatest Shi'a faqihs (jurists) and theologians, and among the close companions of Imam al-Baqir ('a), Imam al-Sadiq ('a), and Imam al-Kazim ('a). Imam al-Sadiq ('a) considered him as one of his greatest companions, stating that: "If it was not for Zurara, the narrations of my father would have perished."

The Imam also gave him good tidings that he would enter Heaven. Zurara was a member of the extended family of A'yan, and a large number of the members of the A'yan family were among the companions and followers of the Ahl al-Bayt ('a), and they were transmitters of ahadith and fuqaha'.

36. Ka'ab al-Ahbar (b. 32/652 or 34/654) was a Jewish scholar who converted to Islam in the period of the caliphate of shaykhayn (Abu Bakr and 'Umar). Ka'ab al-Ahbar was a confidant of the second caliph, and propagated many Isra'iliyyat narrations among the Muslims. The companions of the Prophet (S) displayed different positions and behaviours regarding Ka'ab al-Ahbar, however it is important to note that Imam al-Baqir ('a) said that Ka'ab al-Ahbar was a liar, and therefore none of the ahadith which he reported are cited in the four major works of the books of hadith of the Shi'a.

His full name is Ka'ab ibn Mati' al-Himyari al-Yamani, and he is recognized as one of the tabi'in (the generation which came after the companions of Prophet Muhammad). His title (kunya) was Abu Ishaq, and he was a prominent Jewish scholar in Yemen during the Era of Ignorance (Jahiliyyah). According to some historians, he could discern the accuracy or inaccuracy of what was attributed to being in the Bible. In the period of the second caliph, 'Umar, he went to Medina and stayed there, but in the period of the third caliph, 'Uthman ibn al-'Affan, he went to Syria and lived in Homs where he died in 32/652-53[6] or 34/654-55. He was known as Ka'ab al-Ahbar as the word al-Ahbar is the plural form of al-hibr which is used to mean 'a Jewish religious scholar.' Ka'ab al-Ahbar quoted frequently from the Torah, referring to it as the Book of God. Ka'ab al-Ahbar converted to Islam during the caliphate of Abu Bakr or early in the period of the caliphate of 'Umar. According to some sources, Ka'ab al-Ahbar converted to Islam during the Conquest of Jerusalem at the suggestion of the second caliph. 'Abbas ibn 'Abdul Muttalib (the cousin of Prophet Muhammad) asked Ka'ab al-Ahbar: "Why did you not convert to Islam during the life of the Prophet (S) but did so during the caliphate of 'Umar?" Ka'ab al-Ahbar replied: "My father wrote me some notes from the Torah and told me to act upon them. He sealed all of his books and made me promise not to open the seals. When I witnessed the emergence of Islam and saw that it was safe against all troubles, I told myself that my father may have concealed a piece of knowledge from me. Thus, I opened the seals on those books, and I saw the characteristics and features of the Prophet (S) and his people in the books, so then I converted to Islam."

37. Note that this hadith is not saying that Shawwal is one of the four sacred months as by the consensus of Shi'i scholars, the four months are limited to Dhu'l Qa'dah, Dhu'l Hijjah, Muharram and Rajab. Rather, the hadith is saying that Shawwal is one of the four sacred months in which the 'umrah al-tamattu' is permitted to be performed. In his hajj rites manual, Ayatullah al-Uzma as-Sayyid 'Ali al-Husayni al-Sistani states: "'Umrah al-tamattu' can only be performed during the season of obligatory pilgrimage, namely: Shawwal, Dhu'l Qa'dah and Dhu'l Hijjah, whereas it is permissible to perform the 'Umrah al-Mufradah during all the months of the year, preferably in Rajab."

38. Kulayni, Muhammad ibn Ya'qub ibn Ishaq al-, Al-Kafi, Vol. 4, P. 240. The Arabic of this tradition is as follows:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذْيَنَةَ عَنْ زُرَّارَةَ قَالَ: كُنْتُ قَاعِداً إِلَى جَنْبِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ هُوَ مُحْتَبٍ مُسْتَقْبِلُ الْكَعْبَةِ فَقَالَ: أَمَا إِنَّ النَّظَرَ إِلَيْهَا عِبَادَةٌ. فَجَاءَهُ رَجُلٌ مِنْ بَجِيلَةَ يُقَالُ لَهُ عَاصِمٌ بْنُ عُمَرَ فَقَالَ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ كَعْبَ الْأَحْبَارِ كَانَ يَقُولُ إِنَّ الْكَعْبَةَ تَسْجُدُ لِبَيْتِ الْمَقْدِسِ فِي كُلِّ غَدَاةٍ. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: فَمَا تَقُولُ فِيمَا قَالَ كَعْبٌ؟ فَقَالَ: صَدَقَ الْقَوْلُ مَا قَالَ كَعْبٌ. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: كَذَبْتَ وَ كَذَبَ كَعْبُ الْأَحْبَارِ مَعَكَ وَ غَضِبَ. قَالَ زُرَّارَةُ: مَا رَأَيْتُهُ اسْتَقْبَلَ أَحَدًا بِقَوْلٍ كَذَبْتَ غَيْرَهُ ثُمَّ قَالَ: مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ بُقْعَةً فِي الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا ثُمَّ أَوْمَأَ بِيَدِهِ نَحْوَ الْكَعْبَةِ وَ لَا أَكْرَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهَا لَهَا حَرَمٌ اللَّهُ الْأَشْهُرُ الْحُرُمُ فِي كِتَابِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ ثَلَاثَةَ مِثَالِيَةِ الْحَجِّ - سُؤَالَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ شَهْرٌ مُفَرَّدٌ لِلْعُمْرَةِ وَ هُوَ رَجَبٌ.

Imam 'Ali ('A) in the Shi'i Adhan – Islamic Queries 14

The below Question and Answer was extracted from:

www.islamquest.net/fa/archive/question/fa923 [35]

Question

How did Prophet Muhammad (S) himself enunciate the adhan? Did he testify to his own Prophethood and to the mastership (wilayah) of Imam 'Ali ('a) within the adhan?

In addition, why do the Shi'a mention the phrase: 'I bear witness that 'Ali is the wali of Allah' in the adhan and iqamah, as well as in the talqin portion during a funeral?

Finally, we see that Imam 'Ali ('a) has said: 'Everyone should testify to the Imam of his time.' If he said this, then why do we not testify to the Imam of our time (Imam al-Mahdi (aj)) during the adhan and iqamah?

Brief Answer

1. According to ahadith, it is certain that the Prophet of Islam (S) testified to his own Prophethood in the adhan and iqamah, because the Prophet (S) just like other people, must act according to the religious rules and ordinances (of the religion) – unless there is a specific time or reason in which the Prophet (S) was told that he did not have to follow a particular ruling, and we do not have such an instance for the adhan. On the contrary, we have many narrations that when the Prophet (S) recited the adhan, he testified to the oneness of Allah (SwT) and his own Prophethood.

2. There is no evidence that explicitly indicates that Prophet Muhammad (S) testified to the mastership of Imam 'Ali ('a) in the adhan.

In addition, in regard to the traditions that have been quoted from the Imams of the Ahlul Bayt ('a) in which they have expressed the components of the adhan in detail, they have not mentioned the third testimony (testimony to the mastership of Imam 'Ali ('a)), although there are many traditions (concerning other than the adhan) in which the specific rewards have been conveyed for mentioning the name of Imam 'Ali ('a) after saying the name of the Prophet (S).

Therefore, most senior Shi'a scholars say that since the adhan is an act of worship, and since it is possible that the third testimony is not a part of it, it is only permitted to testify to the mastership of 'Ali

(‘a) with the intention of seeking nearness (to Allah (SwT)) and not with the intention of it being a legislated part of the adhan.

3. As for the testimony to the Imam of our time – Imam al-Mahdi (aj), it must be said that from the following hadith [which has been referred to in the question although not expressly mentioned] we can conclude that by the infallible Imam saying [in a portion of the hadith]:

...مَنْ كَانَ مُقِيمًا عَلَى الْإِقْرَارِ بِالْأُئِمَّةِ كُلِّهِمْ وَبِإِمَامِ زَمَانِهِ وَوَلَايَتِهِ...

...An individual who is resolved upon testifying to the Imams, peace be upon them, all of them, and upon the Imam of his time and his authority...

that this hadith does not give us any indication to the requirement of bearing witness to the leadership of the Imam of the time in the adhan – it merely implies that a believer must stay firm on the mastership of the infallible Imams (‘a) [which can be understood when one reviews the entire hadith – which we have not mentioned here].

Detailed Answer

To better understand this issue, we must first explain a few points:

1. The adhan and iqamah are considered as being acts of worship and as such, all acts of worship are tawqifi – which means that they are legislated by Allah (SwT) and other than Allah (SwT) and His Messenger (S), no one has the right to legislate and initiate any laws in Islam.
2. One cannot pass judgement or issue a legally-binding ruling (fatwa) through merely reading a hadith in one or even several books and then act according to that ruling, because amongst the ahadith, there are some which are general, and others which are absolute; some which are specific and others which are conditional; some which may conflict with others, while others were issued during a period of dissimulation (taqiyyah).

Therefore, in such cases, the narrations must be given to the experts who have long been familiar with the sciences required to review and authenticate such statements as they are the ones who practice ijtiḥad – derivation of the laws of Islam from the recognized sources – and it is this status which they have achieved that permits them to come to a conclusion on such religious issues.

Since several queries have been raised in this one question, the answers will be presented in several sections.

A. Method of the Prophet (S) for the Adhan and Iqamah

According to the narrations, it is certain that the Prophet (S) testified to his own Prophethood in the adhan, because the Prophet (S) must act upon all of the religious ordinances, just like everyone else is expected to do so, unless there is a specific time or specified reason that the Prophet (S) does not have to follow a certain religious injunction; and when it comes to the adhan, there was no special decree given to him.

Rather, we have many narrations that Prophet Muhammad (S) clearly and unequivocally acknowledged the Oneness of Allah (SwT) and his own status of Prophethood when he recited the adhan. Here are some examples of the narratives which speak about this.

Imam Muhammad al-Baqir ('a) said:

On the night of the ascension (Mi'raj), when the Prophet arrived at al-Bayt al-Ma'mur,^{[1](#)} the time of the prayers had set in. The angel Jibra'il ('a) said the adhan and iqamah and the Prophet stood in front to lead the prayers, while the angels and previous Prophets stood behind the Prophet (Muhammad (S)) to perform the prayers.

Someone asked Imam al-Baqir ('a): How did Jibra'il pronounce the adhan?

The Imam ('a) replied: [He said] Allah is the Greatest ... I bear witness that there is no god except Allah ... I bear witness that Muhammad is the Messenger of Allah ... (until the end of the adhan).^{[2](#)}

Thus, it is clear that when the adhan has been legislated with these sentences [we have omitted them from the narration, however what is mentioned in the hadith is the complete adhan which is recited today], the utterances from the Prophet (S) when he recites the adhan cannot be in a different manner.

Therefore, the way of proclaiming the adhan by the Prophet (S) is no different from the adhan proclaimed by angel Jibra'il ('a) and the followers within the nation (ummah) of the Prophet (S).^{[3](#)}

In another tradition, Imam al-Husayn ('a) said: I heard my father 'Ali b. Abi Talib ('a) say:

The Lord sent an angel who took the Prophet on the night ascension (Mi'raj). On that journey, there was an angel who had never been seen before in the heavens and after this event, it was never to be seen again, and [it was this angel] who pronounced the adhan and the iqamah. When they were both pronounced and completed, the angel Jibra'il said to the Prophet (S): This is the way that you must say the adhan for the prayers.^{[4](#)}

In addition, we know that the religious injunctions [which come from Allah (SwT)] were sent for all Muslims to follow and the Prophet (S) takes priority over everyone in all of the affairs – including the practical implementation of the religious rulings. In this area, there is no difference between him and other people, except in some special rights or duties that exist which are documented [in the Islamic

sources] to clarify where he has specific responsibilities.

Therefore, we reiterate the fact that the proclamation of the adhan and iqamah of the Prophet (S) is the same adhan and iqamah which all other people within Islam are also expected to recite.

B. Testimony to the Authority of Imam ‘Ali (‘A) in the Adhan, Iqamah and Talqin

However, as for the question which was posed that: Did the Prophet (S) himself bear witness in his recital of the adhan to the mastership (wilayah) of Imam ‘Ali (‘a)? Before we can answer this question, it is necessary to first reflect on the meaning of the word wali and then we will be able to answer this question.

The word wali can mean several things, and the most important definitions are as follows:

1. This word means ‘guardianship’ and ‘one who takes on a responsibility’; just as can be seen in the various verses of the Noble Quran in which the word wali has been used in the same sense. For example:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا
شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

“Allah is He who has created the heavens and the earth and what is between them in six days, then established Himself on the Supreme Throne. You have apart from Him, no guardian (to whom you might refer the ultimate meaning and outcome of your affairs), nor any intermediary (who without His leave, can cause anything of use to reach you). Will you not then reflect and be mindful?” (Surah As-Sajdah, 32:4)

2. This word has also been used in the meaning of a friend⁵ which is also mentioned in the Quran:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

“Goodness and evil can never be equal. Repel evil with what is better (or best). Then see: the one between whom and you there was enmity has become a close friend.” (Surah Fussilat, 41:34)

3. It is also used as a helper and assistant⁶ as mentioned in the Quran:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believers, both men and women, they are guardians, confidants, and helpers of one another.

They enjoin and promote what is right and good and forbid and try to prevent the evil, and they establish the prescribed prayer in conformity with its conditions, and pay the prescribed purifying alms. They obey Allah and His Messenger. They are the ones whom Allah will treat with mercy. Surely Allah is All-Glorious, All-Wise.” (Surah At-Tawbah, 9:71)

There is no doubt that the meanings mentioned in the above verses for the term “wali Allah” for believers means the second and third definitions (friend and helper); rather, even in the ahadith of the Ahl al-Sunnah and the Shi’a, this is also the meaning which has been referred to.⁷

However, when specifically talking about the first definition mentioned above, it must be said that there are traditions that state that Imam ‘Ali (‘a) is the guardian and protector, and the one who takes precedence over the lives of all of the Muslims – just as has been described in regards to the great Prophet of Islam (S) and his status:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

“The Prophet has a higher claim [awla] on the believers than they have on their own selves, and (seeing that he is as a father to them), his wives are (as) their mothers. Those who are bound by blood have a greater right (in inheritance and charity) upon one another according to the Book of Allah than other believers and the emigrants – except that you must (nevertheless) act with kindness toward your friends (and bequeath some of your goods to them). That is what is written in the Book (of the Decree of Allah). (Surah Al-Ahzab, 33:6)

Of course, Imam ‘Ali (‘a) is the wali of Allah (SwT) – that is – he (‘a) has been appointed by the Lord as the chief and guardian of the entire Muslim nation, just like when it is said that Muhammad is the Messenger of Allah [Muhammadan Rasulullah] – by this we mean that Prophet Muhammad (S) has been appointed to the position of Messengership by Allah (SwT).

Going back to the discussion, there is no clear evidence that explicitly indicates that Prophet Muhammad (S) testified to the mastership of Imam ‘Ali (‘a) in his adhan.

Although it is written in al-Salafah al-Khilafah that Salman al-Muhammadi (al-Farsi) added the third testimony in his recitation of the adhan and this caused a man to go to the Prophet (S) and complain to him about what he heard, however the Noble Prophet (S) replied to this man saying: “You have heard a good word.”

It is also stated in that same book (al-Salafah al-Khilafah) that after the event of Ghadir, Abu Dharr al-Ghiffari also testified to the authority of the Commander of the Faithful ‘Ali (‘a) in his recitation of the adhan after bearing witness to the Oneness of Allah (SwT) and the Prophethood of Prophet Muhammad (S), and as a group of hypocrites did not like what they heard, they went to the Prophet (S) to protest

about this. The Prophet (S) replied to them saying:

أَمَّا وَعَيْتُكُمْ خُطْبَتِي يَوْمَ الْغَدِيرِ لِعَلِّي بِالْوَلَايَةِ

In essence, what the Prophet (S) said to them was: “What was that lengthy sermon all about that I delivered to you all on the scorching desert heat on the Day of Ghadir? Was the meaning of that sermon anything other than the fact that Imam ‘Ali, the Commander of the Faithful, is the representative of Allah [during my life and after my death]?”

The Prophet (S) then said to these hypocrites:

Have you not heard me say that the sky has not covered over, nor has the earth given its place to anyone who is more truthful than Abu Dharr!?[8](#)

However with that said, firstly the book referenced (al-Salafah al-Khilafah) is not available to further investigate the chain of narrators of this hadith; and secondly such a narrative has not been found in any of the texts which date back before the 7th century so as to allow us to comment on its chain of narrators.

In addition to the narrations that have been quoted from the infallible Imams (‘a) in regard to the specific lines which make up the adhan, there is no mention of the testimony to the mastership of Imam ‘Ali (‘a).

Therefore, when we look at the traditions, we do see statements which explain the actual individual components which made up the adhan during the time of the Prophet (S).

As such, according to the narrations from the Ahlul Bayt (‘a), the adhan has eighteen sentences and they are as follows:[9](#)

اَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ

حَيَّ عَلَى الْفَلَاحِ

حَيَّ عَلَى خَيْرِ الْعَمَلِ

حَيَّ عَلَى خَيْرِ الْعَمَلِ

اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ

However, there are many traditions regarding the reward of bearing testimony to the mastership of Imam ‘Ali (‘a) by saying: “I bear witness that ‘Ali is the wali of Allah” – after the testimony to the Oneness of Allah (SwT) and the Prophethood of Prophet Muhammad (S), and we will quote a few examples which are worthy of mentioning below:

Imam al-Sadiq (‘a) says:

After the creation of the heavens and the earth, Allah, the Exalted, commanded a caller that he might call out these three testimonies. [10](#)

Note that this “caller” was a reference to the response of those who existed in the previous world (‘alam al-dharr), just as Imam al-Sadiq (‘a) has said under the commentary of the verse:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

“And (remember O Messenger) when your Lord brought forth from the children of Adam, from their loins, their offspring, and made them bear witness against themselves (asking them:) ‘Am I not your Lord?’ They said: ‘Yes, we do bear witness. (That covenant was taken) lest you should say on the Day of Resurrection, We were indeed unaware of this (fact that you are our Lord).” (Surah Al-‘Araf, 7: 172)

In this regards, Imam al-Sadiq (‘a) has said:

Allah, the Exalted, took from the loins of humanity all the zygotes that would ever come into existence on earth and introduced Himself (through the manifestation of His essence). If this event was not one in which He introduced Himself and His Divine Essence to all the people who would come in the future, then no one would have ever known their Lord. Then Allah asked [them all]: ‘Am I not your Lord?’ All of them said: ‘We confirm [that You are our Lord].’ Allah then said: ‘Then know that this Muhammad is My Messenger, and ‘Ali, the Commander of the Faithful, is the successor and protector (of the Prophet).’ [11](#)

Additionally, it has been mentioned by Imam al-Sadiq (‘a) as well that:

When Allah created the ‘arsh, the kursi and ... He wrote on them:

لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ

There is no god except for Allah; Muhammad is the Messenger of Allah; ‘Ali is the Commander of the Faithful.

Therefore, anytime one of you says: ‘There is no god except for Allah and Muhammad is the Messenger

of Allah', (after this) you must also say: 'Ali is the Commander of the Faithful.'^{[12](#)}

From such Prophetic narratives we also can conclude that: bearing witness to the mastership of Imam 'Ali ('a) after bearing witness to the unity of Allah (SwT) and the Prophetic role of Muhammad al-Mustafa (S) is not only permissible but it is something loved by Allah (SwT). Ibn Abbas has quoted the Prophet (S) in which he said:

I swear by Allah who sent me as a Prophet! The 'arsh, kursi, the celestial planes, the heavens, and the earth do not stay in their place except that upon them it is written: 'There is no god except for Allah, Muhammad is the Messenger of Allah, and 'Ali is the Commander of the Faithful.'^{[13](#)}

However, since the adhan is an act worship, and it is likely that bearing witness to the mastership of the Commander of the Faithful is not a part of this act of worship, and most Shi'a jurists do not consider it as a part of the adhan,^{[14](#)} they do state that if it is read for the sake of seeking nearness to Allah (SwT) or to seek His blessings, and not with the intention of being a legislated part of the adhan, then it is permissible.^{[15](#)}

Ultimately, the doubt which may be brought up at this point is that it may be stated that saying this line in the adhan or iqamah may be considered as an innovation in the religion (bid'a).

However, the meaning of innovation is:

Inserting a belief or practice in the realm of religion without any reference of it being mentioned in the religious sources, such as the Quran and the traditions of the Infallibles ('a).

Since this is the clear and accepted definition of what a religious innovation is,^{[16](#)} we categorically state that if someone considers this line [about the mastership of 'Ali ('a)] which is read in the adhan or iqamah as a part of the adhan, then this is an innovation in the religion and is something forbidden (haram).

But given that most of the Shi'a jurists do not consider this line as a part of the adhan, and they clearly state that if it is said in the adhan or iqamah, then it must not be said in a way which would mimic the lines of the adhan or iqamah, then it does not fall into the realm of impermissibility.

Therefore, it is not an innovation, and it is not a problem to then say this line in the adhan and the iqamah.

In any case, the rationale behind why a majority of the Shi'ite jurists say that the recitation of the third testimony in the adhan or iqamah is permissible so long as it is recited without considering it to be a part of the adhan or iqamah is that the above-mentioned traditions clearly state that:

Whenever you testify to the belief of monotheism and the messengership of the Prophet (S), then you must also testify to the mastership of 'Ali b. Abi Talib ('a).

Since such traditions are unconditional – meaning that they are not restricted, therefore they include the state of adhan and iqamah and even outside of the adhan and iqamah, and this is what is meant by the statement that they are not a part of the overall lines which are read in the adhan.

As a result, saying the sentence “Ali is the wali of Allah” in the adhan, iqamah, and talqin, by keeping in the forefront of the mind, the rank and position of Imam ‘Ali (‘a) [17](#) – if this is done with the intention of seeking spiritual proximity to Allah (SwT) and as a form of pursuing the benedictions and blessings, and if it is done with the understanding that it is not a legislated portion of these recitations, then it is not a problem.

It is noteworthy that in some Sunni sources it has been mentioned that one time, the muaddhin (a person who recites the adhan) went to ‘Umar b. al-Khattab to wake him up for the fajr prayers and found him deep in sleep and so he said to him:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer (salat) is better than sleep!

When ‘Umar eventually woke up and heard this line, he then ordered that this sentence be added to the adhan for the morning (fajr) prayers. [18](#)

This practice continues until today and therefore the Ahl as-Sunnah have added this line into their adhan and say it immediately after:

حَيَّ عَلَى الْفَلَاحِ

Hasten towards success.

Who was it amongst the Ahl as-Sunnah that permitted the repetition of this line in the adhan of the morning prayers!? Is it possible to compare this line and the innovation in the ‘Sunni’ adhan with the mastership (wilayah) of Imam ‘Ali (‘a) in the ‘Shi’a’ adhan – which once again we repeat that the Shi’a clearly say is NOT a part of the adhan?!

C. Bearing Witness to Imam al-Zaman (aj) in the Adhan

The issue which was also brought up in this question was in regard to bearing witness to the Imam of the time in the adhan. Apparently this question has come out of the fact that there is a tradition, a portion of which, says:

...كُلُّهُمْ وَبِإِمَامِ زَمَانِهِ وَوَلَايَتِهِ (‘a) مَنْ كَانَ مُقِيمًا عَلَى الْإِقْرَارِ بِالْأُئِمَّةِ...

...An individual who is resolved upon testifying to the Imams, peace be upon them, all of them, and upon the Imam of his time and his authority...[19](#)

However this hadith does not imply or indicate towards bearing witness or testimony to the Imam of the Time (aj) in the context of the adhan; rather, it implies the need to maintain an unwavering belief on the part of the believers in regards to the mastership and authority of the infallible Imams (‘a).

We must first explain a few points:

The adhan and iqamah are considered as being from the deeds of worship and as such, the acts of worship are tawqifi – designated (by Allah (SwT)); that is, besides Allah (SwT) and His Messenger (S), no one has the right to legislate and initiate laws in Islam.

It is not only by observing a narration in one or several books that one can pass judgement or issue a fatwa and then act according to that ruling, because among the traditions there are some which are general and others which are absolute; some which are specific and others which are conditional; some which conflict with others; while others were issued during a period of taqiyyah, and therefore, in such cases, the narrations must be given to the experts who have long been familiar with the sciences required and are people who practice the position of ijtihad which they have achieved to come to a conclusion on such issues.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

Addendum: Fatawa of the Major Shi’a Scholars

What follows is the rulings of the contemporary and previous senior scholars (al-Maraji’ al-Taqlid) and their religious edicts as to the mentioning of the mastership of ‘Ali b. Abi Talib (‘a) in the adhan.

All scholars mentioned in the follow section are presented in alphabetical order by way of their last name.

We have maintained the original ruling in Farsi for reference of the readers, as well as their English translations and as far as possible, we ensured that these rulings were from the most recent electronic version of their Islamic Laws manual published on their respective websites.

1. Ayatullah al-‘Uzma Shaykh Jawadi Amuli

مساله 243: اشهد أن علي ولي الله ^ع جزء اذان و اقامه نیست و مناسب است به عنوان تبرک و تیمن بعد از اشهد أن محمداً رسول الله ^ص گفته شود.

Ruling 243: The phrase, ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a

part of the adhan or iqamah, and it is proper to say it after saying: 'I bear witness that Muhammad is the Messenger of Allah' – "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" as [a form of seeking] Divine blessings and benedictions.

2. Ayatullah al-'Uzma Sayyid 'Abdul Karim Musawi Ardebili

گفتن شهادت ثالثه در اذان و اقامه، به عنوان جزئیت جایز نیست؛ ولی گفتن در اذان و اقامه، به قصد قربت مطلقه، خوب است.

Reply to a Question: Pronouncing the third testimony – 'I bear witness that indeed 'Ali is the wali of Allah' – "أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ" in the adhan and iqamah if done with the intention that it is a part of them is not permissible, however saying it in the adhan or iqamah with the intention of seeking nearness [to Allah] is ok.

3. Ayatullah al-'Uzma Shaykh Lutfullah Safi Gulpaygani

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» جزو اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، به قصد قربت گفته شود.

Ruling 928: The phrase – 'I bear witness that indeed 'Ali is the wali of Allah' – "أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ" is not a part of the adhan or iqamah, however it is good that it is said after: 'I bear witness that Muhammad is the Messenger of Allah' – "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

4. Ayatullah al-'Uzma Sayyid 'Alavi Gurgani

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» جزء اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، به قصد قربت گفته شود.

Ruling 928: The phrase – 'I bear witness that indeed 'Ali is the wali of Allah' – "أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ" is not a part of the adhan and iqamah, however it is better that it be said after: 'I bear witness that Muhammad is the Messenger of Allah' – "أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" with the intention of seeking nearness [to Allah].

5. Ayatullah al-'Uzma Shaykh Nuri Hamadani

اشهد ان علياً ولي الله جزء اذان و اقامه نیست ولی خوب است بعد از اشهد ان محمداً رسول الله، به قصد قربت گفته شود. و چون در امثال زمان ما، شعار تشیع محسوب می شود در هر جا که اظهار این شعار مستحسن و لازم باشد، گفتن آن هم مستحسن و لازم است.

Ruling 920: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is good to say it after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah]. In addition, as in an era like ours, this phrase has become a slogan for the Shi’a and [as we know] expressing this slogan in any occasion is something which is suitable and actually required, thus saying this line [within the context of the adhan and iqamah] is also suitable and required.

6. Ayatullah al-‘Uzma Sayyid ‘Ali Husayni Khamene’i

گفتن «أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» به عنوان شعار تشیع خوب و مهم است و باید به قصد قربت مطلقه گفته شود، ولی جزو اذان و اقامه نیست.

Ruling 456: Saying – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is a slogan of the Shi’a is something good [to do] and is important and must be said with the intention of seeking nearness [to Allah], however it is not a part of the adhan or iqamah.

7. Ayatullah al-‘Uzma Shaykh Wahid Khurasani

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» جزء اذان و اقامه نیست ، ولی چون ولایت آن حضرت مکمل دین است ، شهادت به آن در هر حال و از جمله بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» از افضل قربات است.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however as his wilayah (mastership and authority) forms the completion of the religion [of Islam], thus testifying to that in any state and [specifically] after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” is the best of ways to attain proximity [to Allah].

8. Ayatullah al-‘Uzma Shaykh Husayn Mazaheri

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» جزو اذان و اقامه نیست ولی مستحب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، دو مرتبه گفته شود (مستحب در مستحب)، لکن چون فعلاً شعار شیعه است، باید گفته شود.

Ruling 729: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is recommended (mustahab) that after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” that this line is stated twice (a recommended act within a recommended act) – rather presently, this phrase is a slogan of the Shi’a, and it must be said.

9. Ayatullah al-'Uzma Sayyid Taqi Modarresi

فقها گفته اند که شهادت سوم (اشهد ان علياً ولي الله) جزء اذان و اقامه نیست ولی شهادت به رسالت حضرت ختمی مرتبت را کامل می کند و امروزه شعار شیعیان شده است. بنابراین اولی آن است که به قصد رجاء مطلوبیت گفته شود.

Ruling 103: The jurists have stated that the third testimony – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however this phrase completes the testimony to the messengership of the Final Prophet, and today this phrase has become a slogan of the Shi’a. Therefore, it is advisable than it is read with the intention of attaining proximity (to Allah).

10. Ayatullah al-'Uzma Sayyid Sadiq Rohani

مستحب است گفتن اشهد ان امير المؤمنين عليا ولي الله يا اشهد ان عليا امير المؤمنين وولي الله در اذان و اقامه، بعد از اشهد ان محمدا رسول الله، بلکه چون در این ازمنه این جمله جزء شعائر مذهب تشیع می باشد و بعضی از فقهاء احتمال وجوب آن را داده اند، ترك نشود.

Ruling 955: It is recommended (mustahab) to say the phrase “أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ” or to say “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ” in the adhan and iqamah after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” – rather, in this era, as this phrase has become a part of the slogans of the Shi’a and some of the scholars have stated that perhaps it is an obligation to be said, thus it must not be neglected.

11. Ayatullah al-'Uzma Sayyid 'Ali Husayni Sistani

مسأله ۱۰۹۴. عبارتهای «أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيُّ اللَّهِ» یا «أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ» جزء اذان و اقامه نیست هرچند شهادت و گواهی به ولایت و إمارت (امیر المؤمنین بودن) حضرت علی بن ابی طالب (علیهما السلام) به خودی خود مستحب است و کامل کننده شهادت به رسالت رسول اکرم (صلی الله علیه و آله) می باشد بنابر این خوب است بدون قصد جزئیت، بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» به نیت قربت گفته شود.

Ruling 1094: The phrases – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” – “I bear witness that indeed ‘Ali is the wali of Allah”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ” – “I bear witness that indeed ‘Ali is the Commander of the Faithful and the wali of Allah”; or “أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ” – “I bear witness that indeed ‘Ali, the Commander of the Faithful, is the wali of Allah’ – are not a part of the adhan and iqamah, although bearing witness and testimony to the wilayah and imamah (being the Commander of the Faithful) of ‘Ali b. Abi Talib (‘a) is, in

and of itself a recommended (mustahab) action and actually completes the bearing witness and testimony to the messengership (risalah) of the Noble Prophet (S) and therefore it is advantageous that – without considering it as being a part [of the adhan and iqamah], after saying “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”، it is said with the intention of seeking closeness to Allah.

12. Ayatullah al-'Uzma Sayyid Muhammad Husayni Shahrudi

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ جزء اذان و اقامه نیست. ولی خوبست بعد از أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، به قصد قربت گفته شود.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

13. Ayatullah al-'Uzma Shaykh Nasir Makarim Shirazi

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» (یعنی گواهی می دهم که علی ولیّ خدا بر همه خلق است) جزء اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» به قصد تبرک گفته شود، لکن به صورتی که معلوم شود جزء آن نیست.

Ruling 843: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” (meaning that I bear witness that Ali is the wali of Allah over all of His creations) is not a part of the adhan or iqamah, however it is good to say it after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah] – however [this is recited with this intention] knowing that it is not a part of them [the adhan or iqamah].

14. Ayatullah al-'Uzma Sayyid Sadiq Shirazi

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ « جزو اذان و اقامه است. و در بعضی از روایات به آن اشاره شده است »

Ruling 1000: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is a part of the adhan and iqamah and this has been referred to in some of the narrations (hadith).

جواب: شهادت ثالثه جزء اذان و اقامه است به این معنی که بدون آن اذان و اقامه ناقص است.

Answer 161: The third testimony [to the mastership of ‘Ali] is a part of the adhan and iqamah meaning that without it, the adhan and iqamah are incomplete.

15. Ayatullah al-'Uzma Shaykh Ja'far Subhani

أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ جزو اذان و اقامه نیست ولی خوب است بعد از أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، به قصد قربت مطلقه و زینت اذان و اقامه گفته شود.

Ruling 775: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah] and as a means of beautification of the adhan and iqamah.

16. Ayatullah al-'Uzma Shaykh Mujtaba Tehrani

وَأَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ جزء اذان و اقامه نیست؛ ولی خوب است بعد از اشهد ان محمدا رسول الله، به قصد قربت گفته شود.

Ruling 919: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

17. Ayatullah al-'Uzma Sayyid Shubayri Zanjani

اشهد ان عليا ولي الله» جز اذان و اقامه نیست ؛ البته ولایت امیرالمؤمنین و ائمه معصومین علیهم السلام از» ارکان ایمان است و اسلام بدون آن، ظاهری بیش نیست و قالبی از معنا تهی است و خوب است که پس از اشهد ان محمدا رسول الله به قصد تیمن و تبرک، شهادت به ولایت و امامت بلافصل حضرت امیرالمؤمنین و سایر معصومین علیهم السلام به گونه ای که عرفا از اجزای اذان و اقامه به حساب نیاید ذکر گردد.

[The phrase], ‘I bear witness that indeed ‘Ali is the wali of Allah’ is not a part of the adhan and iqamah, however the wilayah of the Commander of the Faithful and the infallible Imams, peace be upon all of them, is a pillar of true faith and without this [wilayah], Islam is nothing more than an superficial submission [to Allah] and format of the meaning of it is empty, and therefore it is suitable that once a person says, “أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ”, that with the intention of seeking Divine benedictions and blessings, that one then bears witness to the wilayah, and immediate Imamah [after the demise of the Noble Prophet (S)] of the Commander of the Faithful [‘Ali (‘a)] and the other infallibles, peace be upon all of them, in such a way that it is not considered as being a part of the adhan and iqamah by those in the Islamic society.

18. Late Ayatullah al-'Uzma Muhammad Taqi Behjat

بعید نیست مستحب بودن اقرار به ولایت امیرالمؤمنین علی بن ابیطالب علیه السلام در اذان مستحبی، در صورتی که به نیت مطلوب بودن گفته شود، به عبارات مختلفی که در «نهایه» و «فقیه» و «احتجاج» نقل شده است که «أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» و یا «عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ» و یا به عبارت «أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» باشد، و اما اقرار به ولایت اگر چه در غیر اذان باشد خوب است، پس احتیاج به دلیل مخصوص ندارد؛ و کاملترین عبارتی که در اینجا گفته می شود آن است که اقرار به خلیفه بودن یا وصی بودن حضرت امیرالمؤمنین علیه السلام و ائمه طاهرین علیهم السلام در آن باشد.

Ruling 36 on the adhan and iqamah: It is not improbable that it is recommended (mustahab) to testify to the wilayah of the Commander of the Faithful Ali b. Abi Talib, peace be upon him, in the recommended adhan with the intention that this act is a virtuous action; in various statements seen in [the books] Nihayah, Faqih and Ihtijaj it has been related that the phrase – ‘Indeed ‘Ali is the wali of Allah’ – “أَنَّ عَلِيًّا” or “عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ” – ‘Ali is the Commander of the Faithful’ – “وَلِيُّ اللَّهِ” or in the wordings of – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ”. However, as for testifying to the wilayah in other than the adhan, then this is something which is good to do and thus, there is no need for proofs for this and the most complete of phrases which can be stated here (in the adhan or iqamah) is that the Commander of the Faithful, peace be upon him and the A’immah, peace be upon all of them, are the khalifah or wasi [of the Prophet].

19. Late Ayatullah al-'Uzma Sayyid Muhammad Burujerdi

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ» جزء اذان و اقامه نیست، ولی خوب است بعد از «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» به قصد قربت گفته شود.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan and iqamah, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

20. Late Ayatullah al-'Uzma Sayyid Ruhullah Khomeini

أشهد ان عليا ولي الله” جزو اذان و اقامه نیست، ولی خوب است بعد از “أشهد ان محمدا رسول الله” به قصد قربت گفته شود.

Ruling 919: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan or iqamah, however it is good to say it after saying: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

21. Late Ayatullah al-'Uzma Shaykh Fadhil Lankarani

أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ جُزْءُ أَذَانٍ وَاقَامَةٍ نَيْسَتْ وَلِيٌّ خَيْرٌ أَسْتَبَعِدُ أَنْ أَشْهَدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بِهِ قَصْدُ قَرِيبَةٍ
گفته شود

Page 156 of his Islamic Rulings: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan or iqamah, however it is good that it is said after saying: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of seeking nearness [to Allah].

22. Late Ayatullah al-'Uzma Sayyid Muhammad Shirazi

أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ جُزْءُ أَذَانٍ وَاقَامَةٍ نَيْسَتْ. وَ فِي رَوَايَاتٍ بِهَ أَنْ أَشَارَ بِهِ فِيهِ (الْفَقْه) بَيَانٌ مُنَوَّدٌ أَيْم).

Ruling 1000: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is a part of the adhan and iqamah and in some of the narrations (hadith) this has been mentioned – and we have mentioned this (in our book al-Fiqh).

23. Late Ayatullah al-'Uzma Mirza Jawad Tabrizi

أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ جُزْءُ أَذَانٍ وَاقَامَةٍ نَيْسَتْ , وَلِيٌّ خَيْرٌ أَسْتَبَعِدُ أَنْ أَشْهَدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بِهِ قَصْدُ قَرِيبَةٍ.
گفته شود.

Ruling 928: The phrase – ‘I bear witness that indeed ‘Ali is the wali of Allah’ – “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of the adhan or iqamah, however it is good that it is said after: ‘I bear witness that Muhammad is the Messenger of Allah’ – “أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ” with the intention of ‘seeking nearness [to Allah]’

1. A location in either the 4th or 7th heaven which is directly opposite in direction to the Ka'bah on earth in which the angels busy themselves with worship and circumambulation. (Tr.)

2. Tusi, Muhammad b. al-Hasan, Tahdhib al-Ahkam, Researched and Edited by Hasan Mousavi Khorasan, v. 2, p. 60, Dar al-Kutub al-Islamiyya, Tehran, Fourth Edition, 1407 AH.

3. Subhani, Ja'far, Al-I'tisam bi al-Kitab wa al-Sunnah, p. 27, Imam Sadiq ('a) Institute, Qum, First Edition, nd.

4. Tamimi, Qadi Nu'man Muhammad al-, Da'aim al-Islam, Dar al-Ma'arif, Cairo, v. 1, p. 142.

5. Refer to question 154 found on www.islamquest.net [23] concerning the “Meaning of Wilayah” and question 8435 concerning “Wilayah in the Quran and in the opinion of the Ahl al-Sunnah.”

6. Ibn Mandhur, Muhammad b. Mukarram, Lisan al-'Arab, v. 15, p.407, Printed by Dar al-Sadir, Beirut, Third Edition, 1414 AH.

7. Ibn Abi Hatim, 'Abd al-Rahman b. Muhammad, Tafsir al-Quran al-Adhim, Researched by As'ad Muhammad al-Tayyib, v.2, p.675, Printed by Maktaba Nizar Mustafa al-Baz, Third Edition, 1419 AH.

8. Muraghi, Shaykh ‘Abd Allah al–, Al–Salafah fi amr al–Khilafah, pp. 32–33; Manuscript; Al–Muraghi is a scholar from the Ahl as–Sunnah who lived in the 7th century; his book is one of the manuscripts which is still available in the Dhahiriyya Library in Damascus.
9. Qummi, Abu Ja’far Muhammd b. ‘Ali b. Babawayya al–, Man la Yahdhuru al–Fa’iqh, v. 1, pp. 289–290, Jami’ al–Mudarrisin, Qum, 1413 AH; Tahdhib al–Ahkam, v.2, p.61.
10. Kulayni, Muhammad b. Ya’qub, Al–Kafi, Researched and Edited by: ‘Ali Akbar Ghaffari, and Muhammad Akhundi, v. 1, p.441, Dar al–Kutub al–Islamiyyah, Tehran, Fourth Edition, 1407 AH; Shaykh al–Saduq, al–Amali, p.604, A’lami Printing House, Beirut, Fifth Edition, 1400 AH.
11. Saffar, Muhammad b. Hasan, Basa’ir al–Darajat fi fadha’il Al Muhammad salla Allahu ‘alayhim, Researched and Edited by Mohsen b. ‘Abbas ‘Ali Kuche Vaghi, v. 1, p.71, Ayatullah al–Mar’ashi al–Najafi Library, Qum, Second Edition, 1404 AH; Furat b. Ibrahim, Tafsir Furat al–Kufi, Researched and Edited by Muhammad Kadhimi, pp.148–149, Al–Tab’wa al–Nashr fi Wizarah al–Irshad al–Islami, Tehran, First Edition, 1410 AH.
12. Tabrsi, Ahmad b. ‘Ali, Al–Ihtijaj ‘ala ahl al–Lijaj, Researched and Edited by Muhammad Baqir Khorasan, v. 1, p. 158, Murtada Publishers, Mashad, First Edition, 1403 AH.
13. Bihar al–Anwar, v.27, p.8; Muhammad b. Hasan Hurr al–‘Amuli, Al–Jawahir al–Siniyyah fi al–Ahadith al–Qudsiyyah (Kulliyat Hadith Qudsi), p.587, Intisharat Dehqan, Tehran, Third Edition, 1422 AH.
14. Although a group of jurists do regard it as being a part of the adhan and have stated that it is recommended (mustahab) to be said – refer to Bihar al–Anwar, v.81, p.111; Sayyid Muhammad Husayni Shirazi, Min Fiqh al–Zahra’ alayha al–salam, v.3, pg. 144, Rashid Publishers, Qum, First Printing, 1428 AH; Muhammad Sanad al–Bahrani, Al–Shahadah al–Thalitha, Reviewed by ‘Ali Shukri Baghdadi, pp.43–46, ND.
15. Khomeini, Sayyid Ruhullah al–Musawi, Tawdiy al–Masa’il with notes, v. 1, p.519, Daftar Intasharat Islami, Qum, Eighth Edition, 1424 AH.
16. Raghbi Isfahani, Husayn b. Muhammad, al–Mufradat fi Gharib al–Quran, Researched by ‘Adnan Safwan Dawudi, p.111, Dar al–‘Ilm, Al–Dar al–Shamiyyah, Damascus, Beirut, First Edition, 1412 AH; Mahmud ‘Abd al–Rahman, Mu’jam al–Mustalahat wa al–Fadh al–Fihiyya, v. 1, pp.361–362, ND.
17. Questions from www.islamquest.net [23] – “Proving the Imamate of Imam ‘Ali (‘a)” – question 999; see also: “Proving the Imamate of Imam ‘Ali (‘a) from the Quran” – question 324.
18. al–Asbahi, Malik b. Anas b. Malik b. Abi ‘Amir b. ‘Amr b. al–Harith b. Ghayman b. Khuthayn b. ‘Amr b. al–Harith, al–Muwatta’, Bab al–Nida’ li salah; Ibn Abi Shayba, Hafiz ‘Abd Allah b. Muhammad, Musnaf b. Abi Shayba fi al–ahadith wa al–Athar, v. 1, p.236, Dar al–Fikr, Beirut.
19. Bihar al–Anwar, v.80, p.47, Al–Wafa’ Institute; Beirut, 1404 AH.

[1] [1]

SHARES

The Status Of Mukhtar Ibn Abi ‘Ubayd Al–Thaqafi – Islamic Queries 15

The below Question and Answer was extracted from:

<https://www.islamquest.net/fa/archive/fa11567> [36]

Question

Is it true that Mukhtar al-Thaqafi was not a pure and sincere Shi'a [of Imam 'Ali ('a) and the Ahlul Bayt ('a)], but rather, he was a supporter of Abu Bakr and 'Umar? Why did he not defend Imam Husayn ('a) in Karbala'?

Is it true that Mukhtar harboured love for Abu Bakr and 'Umar in his heart, and for this reason [it is mentioned in the ahadith that after the Day of Judgement concludes, and people are being sent to Heaven or Hell], that while falling from the *ṣiraṭ* (the bridge in the afterlife), Imam Husayn ('a) will save him [Mukhtar]?

Lastly, where was Mukhtar during the uprising of Imam Husayn ('a) that he did not defend him?

Brief Answer

The narrations about Mukhtar in books of *Hadith* are of two types: some praise him, while others speak very unfavourably in regards to him. Scholars of *Hadith* and *Rijal* (biographical evaluation of narrators of *ahadith*) mostly choose the narrations of praise when dealing with *ahadith* related to Mukhtar, and have proposed theories regarding the opposing narrations.

The late 'Allamah Majlisi considers the narration (of Mukhtar's salvation) as a reconciliatory point for other narrations praising and condemning Mukhtar – meaning that he was initially destined for Hell due to his beliefs, but eventually, with the help of Imam Husayn ('a), he was saved from Divine punishment. However, Ayatullah Khoei considers the chain of transmission (*sanad*) of this narration to be weak.

It is worth mentioning that Mukhtar al-Thaqafi, before the Day of 'Ashura' and the uprising of Imam Husayn ('a) in Karbala', was imprisoned by the order of Ibn Ziyad for supporting Muslim ibn 'Aqil – the ambassador of Imam Husayn ('a) in Kufa – and remained in prison until well after the Event of Karbala'.

Detailed Answer

Mukhtar ibn Abi 'Ubayd was from the Thaqif tribe; his *kunya* (nickname) was Abu Ishaq; and his title was *Kisan* – which means clever and intelligent.¹ According to a narration, Aḥḥabagh ibn Nubatah, one of the companions of Imam 'Ali ('a) says: “The title *Kayyis* was given to Mukhtar by Amir al-Mu'minin (Imam 'Ali ('a)).”²

He learned etiquette and moral virtues from the school of the Ahlul Bayt ('a) of the Prophet (S), and in his early youth, he came to Iraq with his father and uncle to participate in the war against the Persian army. Mukhtar was with Imam 'Ali ('a), and after the martyrdom of the first Imam ('a), Mukhtar came to Baḥḥara for a short time and settled there.³

‘Allamah Majlisi writes: “Mukhtar used to express the virtues of the Ahlul Bayt of the Prophet (S) and even spread the beautiful attributes of Amir al-Mu’minin ‘Ali (‘a), Imam Hasan (‘a), and Imam Husayn (‘a) to the people, and believed that the family of the Prophet was more worthy than anyone else for the leadership (Imamate) and government after the Prophet (S), and was unhappy with the hardships that had befallen the family of the Prophet (S).”⁴

Mukhtar’s Personality In The Narrations

The narrations about Mukhtar in the books of Hadith are of two types. Some praise him, while others criticize him.

A. Ahadith Praising Mukhtar

Three examples of *ahadith* that have praised Mukhtar are as follows:

1. Imam Ja’far al-Sadiq (‘a) said: “None of the Hashemite women combed their hair or used henna until Mukhtar sent the heads of the killers of Imam Husayn to our family.”⁵

Ayatullah Khoei considers this narration to be authentic.⁶

This narration is a sign of endorsing Mukhtar’s actions.

2. Another hadith states: “Do not insult Mukhtar; because he killed our killers and was our avenger; and in times of difficulty, he distributed wealth among us and settled unmarried women.”⁷

3. It is also narrated that when the head of ‘Ubaydullah ibn Ziyad and ‘Umar ibn Sa’d were sent to Imam al-Sajjad (‘a), the Imam (‘a) prostrated and thanked Allah and said: “Jaza Allahu al-Mukhtar Khayran” (May Allah reward Mukhtar with goodness).⁸

B. Ahadith Condemning Mukhtar

Here, too, only some of the examples present in our books will be mentioned.

1. Imam Ja’far al-Sadiq (‘a) said: “Mukhtar attributed lies to Imam al-Sajjad.”⁹

2. Mukhtar sent twenty thousand *dinar* to Imam Zayn al-‘Abidin (‘a); the Imam (‘a) accepted it and used it to some rebuild ruined houses. Then, Mukhtar sent forty thousand *dinar* to the Imam (‘a), but this time the Imam (‘a) did not accept the gift;¹⁰ and according to another narration, he (the Imam (‘a)) said: “*Fa inni la aqbal hadaya al-kadhabin*” (I do not accept gifts of the liars).¹¹

3. Another accusation against Mukhtar is that he believed Muhammad ibn Hanafiyyah to be the next Imam after Imam Husayn (‘a), and invited people to him, and that is why the Kaysaniyyah sect appeared.¹²

Mukhtar From The Viewpoint Of Scholars

Most Muslim scholars and experts in *Hadith* and *Rijal* have chosen the narrations of praise when dealing with the various *ahadith* related to Mukhtar and have proposed the following theories regarding the opposing narrations:

- A. The narrations that speak disparagingly about Mukhtar are extremely weak in terms of their chain of narrators (*sanad*).¹³ Kashshi ('a) says in regards to this: "It seems that these narrations have been fabricated by opponents."¹⁴
- B. It is possible that these types of *ahadith* were issued out of *taqiyyah* (religious dissimulation) in order to protect the Imam ('a) and the Banu Hashim from the evil of the oppressive rulers.¹⁵
- C. It was mentioned in a previous hadith that: "Mukhtar sent gifts to Imam al-Sajjad and his family twice, and the second time the Imam did not accept these gifts and attributed the reason to Mukhtar being a liar." This seems highly unlikely because if the reason for not accepting the gifts was Mukhtar "being a liar," then this reason would have existed in the first instance as well. (So why would the Imam ('a) have accepted it the first time?)¹⁶
- D. The narrations that attribute the Kaysaniyyah sect to Mukhtar, and indicate that Mukhtar was a liar are also considered by scholars of *Rijal* to be accusations of opponents against him; because Muhammad ibn Hanafiyyah never claimed *Imamate* so that Mukhtar would invite people to him, and the Kaysaniyyah sect was formed after the death of Muhammad ibn Hanafiyyah.¹⁷

Mukhtar's Beliefs

Some other Muslim thinkers do not consider Mukhtar to have correct and good beliefs, and they base these thoughts on two narrations which are as follows:

1. From Abi 'Abdillah (Imam Ja'far al-Sadiq ('a)) who said to me: "The Prophet will pass the سِيراً (bridge), followed by 'Ali, and 'Ali is followed by Hasan, and Hasan is followed by Husayn, so when they reach the middle of it (the bridge), Mukhtar [who is already in Hell] will call out to Husayn: 'O Aba 'Abdillah! I sought revenge for you!' So the Prophet will say to Husayn: 'Answer him.' Then Husayn will swoop into the fire like a predator eagle and take Mukhtar out as coal, and if his heart were split open, their love (that of Abu Bakr and 'Umar) would be found in his heart."¹⁸
2. Another similar narration has been narrated from Imam al-Sadiq ('a) such that at the end of it, the narrator asks the Imam ('a): "Why will Mukhtar be caught in Hell despite the services he did?"

To which the Imam ('a) replied: "When the Day of Judgement comes, the Messenger of Allah, the Commander of the Faithful, Hasan, and Husayn, will pass by the edge of the Fire. A caller from the Fire will cry out: 'O Messenger of Allah! O Messenger of Allah! O Messenger of Allah! Please help me!' But

he will not answer him. Then, he will call out: 'O Commander of the Faithful! O Commander of the Faithful! O Commander of the Faithful!' three times: 'Please help me!' But he will not answer him. Then, he will call out: 'O Hasan! O Hasan! O Hasan! Please help me!' But he will not answer him either. Then, he will call out: 'O Husayn! O Husayn! O Husayn! Please help me! I am the killer of your enemies!'

The Messenger of Allah will say to him [Husayn ('a)]: 'He has made his case to you.'

Then he (Husayn) will swoop down on him like a breaking eagle and bring him out of the Fire."

I asked Abu 'Abdillah [Imam Ja'far al-Sadiq ('a)]: "Who is this person, may I be sacrificed for you?"

He replied: "Al-Mukhtar."

I further questioned him: "Why is he being punished in the Fire of Hell when he did what he did [to avenge the tragedy of Karbala']?"

The Imam ('a) replied: "There was something in his heart for them [Abu Bakr and 'Umar]. By the One who sent Muhammad with the truth, if Gabriel (Jibra'il) and Michael (Mika'il) had something in their hearts for them [Abu Bakr and 'Umar], Allah would have thrown them into the Fire on their faces (as well)." [19](#)

'Allamah Majlisi considers these two narrations to be a reconciliatory point for other narrations praising and condemning Mukhtar, that he was initially destined for Hell because of some of his beliefs, but eventually, due to his good performance, he will be saved from Divine punishment with the help of Imam Husayn ('a). [20](#)

However, Ayatullah Khoei considers the chain of transmission of both of these narrations to be weak, and considers Mukhtar's beliefs to be good. [21](#)

In conclusion, it seems necessary to mention two points:

1. Mukhtar al-Thaqafi, before the 'Ashura' movement and the uprising of Imam Husayn ('a) in Karbala', was imprisoned by the order of Ibn Ziyad for supporting Muslim ibn 'Aqil, the ambassador of Imam Husayn ('a) in Kufa; and even after the martyrdom of Muslim, he remained in the prison of Kufa until way after the massacre in Karbala'. [22](#) For this reason, he could not be present in Karbala' to defend Imam Husayn ('a).
2. It is mentioned in some historical accounts that during the presence of Imam Hasan al-Mujtaba ('a) in Mada'in, Mukhtar intended to hand over the Imam ('a) to Mu'awiyah, and take the emirate of Iraq. [23](#) Regarding this historical account, it must be said that "assuming" the correctness of this issue about Mukhtar, this story relates to about twenty years before his martyrdom. So, considering that the criterion in examining the personality of individuals is their current state, this statement of Mukhtar – IF it was even issued – although unpleasant, does not harm his personality at the time of revenge and uprising

against the killers of Imam Husayn (‘a). Just as Hurr ibn Yazid al-Riyahi – during the Event of Karbala’, on the Day of ‘Ashura’ repented and separated from the enemy army and joined the Imam (‘a) – escaped misery and attained the happiness of the afterlife within a few hours and changed the judgement of history about himself.

Conclusion: The Contested Legacy Of Mukhtar Al-Thaqafi

Mukhtar al-Thaqafi remains a polarizing figure in Shi’a historiography, with scholars divided over his sincerity and theological alignment.

While some narrations praise him as a devoted avenger of Imam Husayn (‘a) – highlighting his role in punishing Karbala’s perpetrators and supporting the Ahlul Bayt (‘a) – others criticize him for allegedly harboring admiration for Abu Bakr and ‘Umar.

Key *hadith* sources reflect this duality: authentic reports laud his efforts (e.g., Imam al-Sadiq’s (‘a) endorsement of his vengeance), while weaker chains condemn him for “lying” or promoting the Kaysaniyyah sect.

Prominent scholars like the late ‘Allamah Majlisi reconcile these accounts by suggesting Mukhtar’s initial flaws were redeemed through Imam Husayn’s (‘a) intercession, whereas Ayatullah Khomeini dismisses negative narrations as unreliable.

Historically, Mukhtar’s absence at Karbala’ is attributed to his imprisonment under Ibn Ziyad for aiding Muslim ibn ‘Aqil, Imam Husayn’s (‘a) envoy. His later uprising against the Umayyads, marked by strategic retaliation, overshadows earlier controversies, such as unverified claims of betraying Imam Hasan (‘a).

Ultimately, Mukhtar’s legacy hinges on balancing his undeniable role in avenging the Ahlul Bayt (‘a) with theological critiques of his beliefs. While his imprisonment excuses his absence at Karbala’, debates about his inner convictions persist.

His story underscores the complexity of evaluating historical figures through competing narratives, where political pragmatism and spiritual intent remain contested.

For Shi’a tradition, Mukhtar embodies both the potential for redemption and the peril of ideological ambiguity.

O Allah! Send Your blessings upon Muhammad and the family of Muhammad!

¹. Majlisi, Muhammad Baqir al-, Bihar al-Anwar, Vol. 45, P. 345, Mo’asseseh al-Wafa, Beirut, 1404 AH; Firuzabadi, Muhammad ibn Ya’qub, Qamus al-Muhit, Vol. 1, P. 257, Beirut, Dar Ihya al-Turath al-‘Arabi, 1991 AD.

². Kashshi, Al-Rijal, P. 127, Tehran, 1348 SH; Bihar al-Anwar, Vol. 45, P. 344. The Arabic text of this is: لَقِيَ بِهِ أَمِيرَ الْمُؤْمِنِينَ

3. Al-Musawi al-Muqrim, 'Abdul Razzaq, Maqatal al-Husayn, P. 167, Dar al- Thaqafa, Second Edition, 1411 AH; Al-Zirkili, Khayr al-Din, Al-'Alam, Vol. 8, P. 70, Beirut, First Edition, Dar al-'Ilm lil-Malayin.
4. Bihar al-Anwar, Vol. 45, P. 352.
5. Bihar al-Anwar, Vol. 45, P. 386; Rijal of al-Kashshi, P. 127. The Arabic text of this is as follows:
مَا اكْتَحَلْتُ هَاشِمِيَّةً وَلَا اخْتَضَبْتُ وَلَا رُبِّي فِي دَارِ هَاشِمِيٍّ دُخَانَ خَمْسَ جَجَجٍ حَتَّى قُتِلَ عَبْدُ اللَّهِ بْنُ زِيَادٍ
6. Khoei, Abul Qasim, Mu'jam al-Rijal, Vol. 18, P. 94, Qum, 1410 AH.
7. Bihar al-Anwar, Vol. 45, P. 343; Rijal of al-Kashshi, P. 125. The Arabic text of this is:
لَا تَسُبُّوا الْمُخْتَارَ فَإِنَّهُ قَدْ قُتِلَ قَتَلْنَا وَ طَلَبَ بَنَاتِنَا وَ زَوْجَ أَرَامِلِنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْعُسْرَةِ جَزَى اللَّهُ الْمُخْتَارَ خَيْرًا.
8. Rijal al-Kashshi, P. 127. The Arabic text of this is:
كَانَ الْمُخْتَارُ يَكْذِبُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ.
9. Bihar al-Anwar, Vol. 45, P. 343. The Arabic text of this is:
فَإِنِّي لَا أَقْبَلُ هَدَايَا الْكَذَّابِينَ.
10. Rijal al-Kashshi, P. 128.
11. Rijal al-Kashshi, P. 126. The Arabic text of this is:
Hilli, Ibn Dawud, Rijal, P. 514, Tehran, 1383 SH.
12. Mu'jam al-Rijal, Vol. 18, P. 97.
13. Rijal of Ibn Dawud, P. 514, [This matter is not found in Rijal al-Kashshi with us, perhaps it existed in the version that Ibn Dawud had].
14. Mu'jam al-Rijal, Vol. 18, P. 100.
15. Rijal of Ibn Dawud, P. 514.
16. Rijal of Ibn Dawud, P. 514, Mu'jam al-Rijal, Vol. 18, P. 101.
17. Shaykh al-Tusi, Tahzib al-Ahkam, Vol. 1, P. 467, H 1528, Tehran, 1365 SH. The Arabic text of this is:
عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِي: يجوز النبي الصِّراطَ يَتْلُوهُ عَلَى وَيَتْلُو عَلَيْهَا الْحَسَنُ وَيَتْلُو الْحَسَنُ الْحُسَيْنُ فَإِذَا تَوَسَّطُوهُ نَادَى الْمُخْتَارُ الْحُسَيْنَ يَا أَبَا عَبْدِ اللَّهِ إِنِّي طَلَبْتُ بَنَاتِكَ فَيَقُولُ النَّبِيُّ لِلْحُسَيْنِ: أَجِبْهُ فَيَنْقُضُ الْحُسَيْنُ فِي النَّارِ كَأَنَّهُ عِقَابٌ كَاسِرٌ فَيَخْرُجُ الْمُخْتَارُ حَمَمَةً وَلَوْ شِئْتُ عَنْ قَلْبِهِ لَوَجَدَ حُبَّهُمَا فِي قَلْبِهِ
18. Bihar al-Anwar, Vol. 45, P. 340; Mustatrafat al-Sara'ir, P. 567. The Arabic text of this is:
إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَرَّ رَسُولُ اللَّهِ بِشَفِيرِ النَّارِ وَأَمِيرِ الْمُؤْمِنِينَ وَحَسَنُ وَحُسَيْنُ فَيَصْبِحُ صَالِحٌ مِنَ النَّارِ يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ أَغْنَيْتَنِي قَالَ فَلَا يُجِيبُهُ قَالَ فَيُنَادِي يَا أَمِيرِ الْمُؤْمِنِينَ يَا أَمِيرِ الْمُؤْمِنِينَ ثَلَاثًا أَغْنَيْتَنِي فَلَا يُجِيبُهُ قَالَ فَيُنَادِي يَا حَسَنُ يَا حَسَنُ يَا حَسَنُ يَا حُسَيْنُ يَا حُسَيْنُ يَا حُسَيْنُ أَنَا قَاتِلُ أَعْدَائِكَ قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ قَدْ احْتَجَّ عَلَيْكَ قَالَ فَيَنْقُضُ عَلَيْهِ كَأَنَّهُ عَذَابٌ كَاسِرٌ قَالَ فَيَخْرُجُهُ مِنَ النَّارِ قَالَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ وَمَنْ هَذَا جُعِلْتُ فِدَاكَ؟ قَالَ الْمُخْتَارُ. قُلْتُ لَهُ: وَلِمَ عَذَّبَ بِالنَّارِ وَقَدْ فَعَلَ مَا فَعَلَ؟ قَالَ إِنَّهُ كَانَ فِي قَلْبِهِ مِنْهُمَا شَيْءٌ، وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ أَنَّ جَبْرِئِيلَ وَمِيكَائِيلَ كَانَ فِي قَلْبِهِمَا (قلبهما) شَيْءٌ لَأَكْبَهُمَا اللَّهُ فِي النَّارِ عَلَى وَجْهِهِمَا
19. Bihar al-Anwar, Vol. 45, P. 345, Hadith 5.
20. Mu'jam al-Rijal, Vol. 18, P. 100.
21. Bihar al-Anwar, Vol. 45, P. 353; Karami, 'Ali, In the Mourning of the Free Amir – The Most Eloquent History of Karbala', P. 398, Nashr Hazeq, Qum, First Edition, 1380 SH; Ibn Hajar al-Asqalani, Ahmad ibn 'Ali, Al-Ishabah fi Ta'myiz al-Sahabah, Researched: 'Adel Ahmad 'Abdul Mawjud and 'Ali Muhammad Mu'awwad, Vol. 6, P. 250, Beirut, Dar al-Kutub al-Ilmiyyah, Beirut, First Edition, 1415 AH; Tabari, Abu Ja'far Muhammad ibn Jarir, Tarikh al-Tabari, Research: Muhammad Abul Fadl Ibrahim, Vol. 5, P. 571, Dar al-Turath, Beirut, Second Edition, 1387 AH.
22. Shaykh al-Sadiq, 'Ilal al-Sharayi', Vol. 1, P. 221, Bab 160, Davari Bookstore, Qum, First Edition, 1385 SH.

[1] [1]

SHARES

Prostration (Sajdah) Of Thanks To Allah After

Salat – Islamic Queries 16

The below Question and Answer was extracted from:

<https://www.islamquest.net/fa/archive/fa40006> [37]

Question

What are the religious evidences for the recommendation of performing a prostration (*sajdah*) after completing the daily prayers (*salat*)? Please explain more about this – including how it should be performed, and what the rewards are.

Brief Answer

Prostration (*sajdah*) is the ultimate act of humility and submission of a servant before one's Lord, and the highest state in which a person feels closeness and proximity to Allah.

Among the recommended prostrations is one that is done after the obligatory prayers, which has been emphasized in the *ahadith* (narrations). Various remembrances (*adhkar*) for the prostration of gratitude (*sajdah al-shukr*) have been narrated, including where we are told that in this position, one can say: "Thanks, thanks [O Allah]" (*shukran, shukran*), or "Forgiveness, forgiveness [is what I seek from You – O Allah]" (*'afwan, 'afwan*) – one hundred times.

However, the essence of the prostration of gratitude is placing the forehead on the ground with the intention of thanking Allah [regardless of the words used].

Detailed Answer

One of the highest states of a servant's closeness to one's Creator is the state of prostration, which expresses ultimate humility before Allah.

Prayer (*salat*) – which is one of the greatest and most important Divinely mandated obligations – is obligatory for every Muslim to perform daily. Along with standing (*qiyam*) and bowing (*ruku'*) in each unit (*rak'at*), it also has two prostrations (*sujud*). We know, from studying our religious texts, that in addition to the obligatory prostrations in the daily *salat*, there are also numerous recommended prostrations which have been mentioned in Islam.

Imam Ja'far al-Sadiq says about the importance of prostration: "The closest state of a servant to Allah during supplication is when they supplicate in the position of prostration."¹

One of the [recommended] prostrations mentioned in the *ahadith* is the prostration of gratitude (*sajdah al-shukr*). This prostration is not specific to after completing the obligatory prayer, so a person can perform this prostration of gratitude outside of prayer to thank Allah – at any time.

Imam Ja'far al-Sadiq is reported to have said: “Any believer who prostrates to thank Allah for His blessings outside of prayer, Allah will write ten rewards for that person, forgive ten sins from that person, and increase that person ten degrees in their ranks in Paradise.”^{[2](#)}

Prostration of Gratitude After Prayer

One of the emphasized practices to do after each salat is to perform a prostration of gratitude. Below, we mention some points related to this:

A. Importance Of The Prostration Of Gratitude

In speaking to one of his companions about this act, Imam Ja'far al-Sadiq said: “The prostration of gratitude (*sajdah al-shukr*) – after every prayer – is necessary for [you and] every Muslim (emphasizing the recommendation of the prostration of gratitude), and through it, you increase the value of your prayers, make Allah pleased with you, and amaze the angels.

When a servant prays (the *salat*), then performs the prostration of gratitude, Allah removes the veil between that servant and the angels; then He says: ‘O My angels! Look at this servant of Mine who fulfilled their obligation and completed their covenant with Me, and then thanked Me for the blessings I have given them. So, what is their reward with Me?’

The angels reply: ‘O Allah! Their reward will be Paradise.’

Again, Allah asks: ‘What is after Paradise?’

The angels answer: ‘O Allah! Sufficiency in all of their affairs.’

Again, Allah questions: ‘What is after that?’

So, the angels suggest (various) goodness's, and this act is repeated until the angels mention everything [possible].

Thereafter Allah asks: ‘What is after all of those?’

The angels reply: ‘O Allah! We do not know of anything more.’

Then Allah says: ‘I thank them as they thanked Me; and I turn to them with My Grace and show them My Mercy.’^{[3](#)}

B. Reason And Purpose Of The Prostration Of Gratitude

Imam ‘Ali ibn Musa al-Riḍā said: “The prostration after the obligatory prayer is for a servant to thank Almighty Allah, who granted them success in performing their obligations; and the least phrase which can be said in it is to say three times: ‘Thanks be to Allah (*shukran lillah*).’”

He was then asked: “What is the meaning of ‘Thanks be to Allah?’”

The Imam replied: “It means: ‘My prostration is for Allah because He granted me success in performing His obligations and duties.’ So, gratitude causes increase, and if there is any deficiency in the prayer, it can be compensated by this prostration.”^{[4](#)}

C. Various Recitations (Adhkar) In The Prostration Of Gratitude

Various *adhkar* have been narrated in traditions that a person can recite in the prostration of gratitude, although the essence of these prostrations, as mentioned, is placing the forehead on the ground with the intention of thanking Allah [even without saying anything].

1. Sulayman ibn ʿAḥs al-Marwazi narrates that Imam ‘Ali ibn Musa al-Riḍā wrote a letter to him and said: “In the prostration of gratitude, say: ‘Thanks, thanks’ (*shukran, shukran*), or ‘Forgiveness, forgiveness’ (*ʿafwan, ʿafwan*) – one hundred times.”^{[5](#)}

2. Imam Jaʿfar ibn Muhammad al-Sadiq said: “A worshipper should prostrate oneself after obligatory prayers to thank Allah, and express gratitude to Him for the success He has granted (the person) to be able to perform one’s obligations; and the least one should recite is: ‘Thanks be to Allah’ (*Shukran lillah*) three times.”^{[6](#)}

Of course, other *adhkar* have also been mentioned which can be found in various books of supplications; however, due to their length, we will not mention them here.

D. Manner Of The Prostration Of Gratitude

Yahya ibn ‘Abdul Rahman ibn Khaqan says: “I saw Imam al-Hadi perform the prostration of gratitude – he placed his forearm on the ground and put his chest on the earth (brought it close to the ground).”^{[7](#)}

E. Ruling On The Prostration Of Gratitude

Due to these narrations, in Shi’a Jurisprudence, performing the prostration of gratitude is highly recommended. Shaykh al-Tusi says about this: “The recommendation of (performing) a prostration of gratitude is during several instances:

First: When a blessing reaches a servant.

Second: When an affliction or hardship is removed from a person.

Third: After the daily prayers.”[8](#)

In the religious verdicts (*fatawa*) of the great *maraji taqlid*, it is also stated:

“It is recommended to perform the prostration of gratitude after (the daily) prayers, and it is sufficient to place the forehead on the ground with the intention of gratitude; however, it is better to say ‘Thanks be to Allah’ (*Shukran lillah*), or “Thanks, thanks” (*shukran, shukran*), or (ask for) “Forgiveness” (by saying ‘*afwan*) one hundred times, three times, or even once. It is also recommended to perform the prostration of gratitude whenever a blessing reaches a person, or an affliction is removed from the individual.”[9](#) and [10](#)

In the prostration of gratitude, as a precaution, the seven parts of the body [which are normally placed on the ground while in *sajdah*] should be placed on the ground, and it is recommended that the forehead be placed on something on which prostration is valid, (and the condition of prostration on something that is not wearable or edible is the same here, just as is the ruling for the obligatory prostrations of the Quran). Furthermore, in the prostration of gratitude, it is recommended to spread the arms on the ground, and attach the upper part of the chest, the chest itself, and the abdomen to the ground.[11](#)

It is worth noting that in the narrations (*ahadith*) and rulings (*fatawa*) of the senior scholars, what has been referred to is performing the prostration of gratitude (*sajdah al-shukr*) after prayers – but its immediacy has not been proven.[12](#)

F. Characteristics Of The Prostration Of Gratitude After Some Obligatory Prayers

Although a prostration of thanks after the obligatory prayers are mentioned in narrations, performing it after certain specific obligatory prayers has been emphasized more.

One of the companions of Imam Musa ibn Ja’far al-Kazim says: “I saw the Imam prostrate after his three-unit prayer (Maghrib prayer), I said to him: ‘You prostrated after Maghrib prayer?’

He said: ‘Did you see me like this?’

I said: ‘Yes.’

He said: ‘Do not abandon this prostration (after the Maghrib prayers); for supplications in it are answered.”[13](#)

In Conclusion: [14](#) The prostration of gratitude (*sajdah al-shukr*) after completing prayers is a highly recommended act in Islam, supported by various narrations and religious evidences. Here are some key points about this practice:

1. Importance: It is considered to be one of the highest states of closeness to Allah, and expresses one’s ultimate humility before the Almighty Creator.

2. **Timing:** It should be performed after each of the obligatory prayers; at any time to thank Allah for His immense blessings; or after the removal of a difficulty or affliction.

3. **Method:** The essential act is placing the forehead on the ground [upon something permissible to do sajdah on] with the intention of gratitude. It is recommended to place all seven parts of the body used in regular prostration on the ground as well.

4. **Adhkar (Remembrances):** Various phrases can be recited, including “Thanks be to Allah” (*Shukran lillah*) three times, or “Thanks, thanks” (*shukran, shukran*), or “(I am seeking) Forgiveness, forgiveness” (*‘afwan, ‘afwan*) one hundred times.

5. **Rewards:** It increases the value of one’s prayers, pleases Allah, amazes the angels, and can lead to various blessings including Paradise and sufficiency in worldly affairs.

6. **Rulings:** It is recommended (*mustahabb*), especially after the daily prayers, when receiving a blessing, or when a hardship is removed.

7. **Emphasis:** Some narrations particularly emphasize its performance after the Maghrib (sunset) prayer, stating that supplications during this prostration are answered.

This practice serves as a means to express one’s gratitude, seek forgiveness from the Almighty, and draw closer to Allah after fulfilling the obligation of prayer.

Prostration of Gratitude (Sajdah al-Shukr)

Extracted from the four-volume *Tawzih al-Masa’il Jami’* (Comprehensive Explanation of Issues – Volume 1).

Issue 1474: It is recommended (*mustahabb*) for a person to perform the *Sajdah al-Shukr* (prostration of gratitude) after completing any prayer, whether it is an obligatory (*wajib*) or recommended (*mustahabb*) prayer. Simply prostrating and placing the forehead on the ground with the intention of gratitude is sufficient, even if no specific supplication (*dhikr*) is recited. However, it is better to say *Shukran Lillah* (Thanks to Allah), *Shukran* (Thanks), or *‘Afwan* (Forgiveness) either 100 times, three times, or even just once.

It is also preferable to perform two prostrations of gratitude in the following manner:

1. Place the forehead on the ground with the intention of performing the first prostration.
2. Then place the right side of the forehead or the right cheek – or both – on the ground.
3. Afterward, place the left side of the forehead or the left cheek – or both – on the ground.

4. Finally, place the forehead on the ground again with the intention of performing the second prostration.

Additionally, it is recommended to perform *Sajdah al-Shukr* whenever one receives a blessing or when a calamity is averted.

Issue 1475: In *Sajdah al-Shukr*, it is recommended (*mustahabb*) for a person to touch both arms (from elbows to fingertips), their chest, and their stomach to the ground. After lifting their head from prostration, they should wipe their place of prostration with their hand and then pass their hand over their face and the front portion of their body.

Issue 1476: As a matter of obligatory precaution (*al-ihiyat al-wajib*), one should place their forehead on a *mohr* (a piece of clay used for prostration) or another object that is permissible for prostration during *Sajdah al-Shukr*. Additionally, as a recommended precaution (*al-ihiyat al-mustahabb*), other parts of the body should be placed on the ground in accordance with how they are positioned during regular prostration in prayer.

It is worth noting that if there is a reason for performing *Sajdah al-Shukr*, but a person cannot physically prostrate on the ground, they may indicate it by lowering their head and placing their cheek on their palm (Note: The palm includes the fingers as previously mentioned) or its back while expressing gratitude to Almighty Allah.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

1. Kulayni, Muhammad ibn Ya'qub, Al-Kafi, Vol. 3, Pg. 323, Dar Al-Kutub al-Islamiyya, Tehran, 4th edition, 1407 AH. The Arabic text of this is as follows:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَهُوَ سَاجِدٌ.

2. Shaykh al-Suduq, Thawab, al-A'mal wa 'Iqab al-A'mal. Pg. 35, Dar al-Sharif al-Radi lil-Nashr, Qum, 2nd edition, 1406 AH. The Arabic text of this is as follows:

أَيُّمَا مُؤْمِنٍ سَجَدَ لِلَّهِ سَجْدَةً لِشُكْرِ نِعْمَةٍ مِنْ غَيْرِ صَلَاةٍ كَتَبَ اللَّهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ فِي الْجَنَانِ

3. Shaykh al-Saduq, Man la Yahduruhu al-Faqih, Vol. 1, Pg. 333, Islamic Publications Office, Qum, 2nd edition, 1413 AH. The Arabic text of this is as follows:

سَجْدَةُ الشُّكْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ. تُمُّ بِهَا صَلَاتُكَ، وَتُرْضَى بِهَا رَيْكَ، وَتَعْجِبُ الْمَلَائِكَةُ مِنْكَ. وَإِنَّ الْعَبْدَ إِذَا صَلَّى ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ فَفَتَحَ الرَّبُّ تَبَارَكَ وَتَعَالَى الْحِجَابَ بَيْنَ الْعَبْدِ وَبَيْنَ الْمَلَائِكَةِ، فَيَقُولُ: يَا مَلَائِكَتِي انْظُرُوا إِلَى عَبْدِي أَدَّى فَرَضِي وَأَتَمَّ عَهْدِي ثُمَّ سَجَدَ لِي شُكْرًا عَلَى مَا الْعَمْتُ بِهِ عَلَيْهِ مَلَائِكَتِي مَاذَا لَهُ عِنْدِي؟ قَالَ: فَتَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا رَحِمَتُكَ، ثُمَّ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى ثُمَّ مَاذَا لَهُ؟ فَتَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا جَنَّتَكَ ثُمَّ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى ثُمَّ مَاذَا؟ فَتَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا كَفَايَةُ مُهِمِهِ. فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى ثُمَّ مَاذَا؟ قَالَ: وَلَا يَبْقَى شَيْءٌ مِنَ الْخَيْرِ إِلَّا قَالَتْهُ الْمَلَائِكَةُ، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا مَلَائِكَتِي ثُمَّ مَاذَا؟ فَتَقُولُ الْمَلَائِكَةُ: رَبَّنَا لَا عِلْمَ لَنَا. قَالَ: فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَشْكُرُ لَهُ كَمَا شَكَرَ لِي وَأَقْبِلْ إِلَيْهِ بِفَضْلِي وَأَرِبِهِ وَجْهِي.

4. Shaykh al-Saduq, Ilal al-Shara'i, Vol. 2, Pg. 360, Davari Bookstore, Qum, 1st edition, 1426 AH. The Arabic text of this is as follows:

عَنْ أَبِي الْحَسَنِ الرِّضَا قَالَ: السَّجْدَةُ بَعْدَ الْفَرِيضَةِ شُكْرًا لِلَّهِ تَعَالَى ذِكْرُهُ عَلَى مَا وَفَّقَ الْعَبْدَ مِنْ آدَاءِ فَرَضِهِ وَأَدَّى مَا يُجْزِي فِيهَا مِنَ الْقَوْلِ أَنْ يُقَالَ شُكْرًا لِلَّهِ شُكْرًا لِلَّهِ ثَلَاثَ مَرَّاتٍ قُلْتُ: فَمَا مَعْنَى قَوْلِهِ شُكْرًا لِلَّهِ؟ قَالَ: يَقُولُ هَذِهِ السَّجْدَةُ مِنِّي شُكْرًا لِلَّهِ عَلَى مَا وَفَّقَنِي لَهُ مِنْ خِدْمَتِهِ وَأَدَاءِ فَرَضِهِ وَالشُّكْرُ مُوجِبٌ لِلزِّيَادَةِ فَإِنْ كَانَ فِي الصَّلَاةِ تَقْصِيرٌ تَمَّ بِهِدِ السَّجْدَةَ.

5. Man la Yahduruhu al-Faqih, Vol. 1, Pg. 332. The Arabic text of this is as follows:

كتب إليَّ أبو الحسن الرضا قُلْ : في سجدة الشكر مائة مرة : شُكراً شُكراً وإن شئت عَفُواً

6. Man la Yahduru al-Faqih, Vol. 1, Pg. 333. The Arabic text of this is as follows:

إِنَّمَا يَسْجُدُ الْمُصَلِّي سَجْدَةً بَعْدَ الْفَرِيضَةِ لِشُكْرِ اللَّهِ تَعَالَى ذِكْرُهُ فِيهَا عَلَى مَا مِنْ بِهِ عَلَيْهِ مِنْ أَدَاءِ فَرَضِهِ وَأَدْنَى مَا يُجْزِي فِيهَا شُكراً لِلَّهِ ثَلَاثَ مَرَّاتٍ

7. Tahdhib al-Ahkam, Vol. 2, Pg. 85. The Arabic text of this is as follows:

رَأَيْتُ أَبَا الْحَسَنِ الثَّالِثَ سَجَدَ سَجْدَةَ الشُّكْرِ فَأَفْتَرَشَ ذِرَاعَيْهِ وَالصَّقَ صَدْرَهُ وَبَطَنَهُ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ كَذَا يَجِبُ

8. Shaykh al-Tusi, Al-Khilaf, Vol. 1, pg. 434, Islamic Publications Office, Qum, 1st edition, 1407 AH.

9. Ayatullah Khomeini, Tawdih Al-Masa'il (annotated), Vol. 1, Pg. 607, Islamic Publications Office, Qum, 8th edition, 1424 AH.

10. See Appendix I for the rulings of Ayatullah al-Sistani with respect to the Prostration of Thanks. (Tr.)

11. Ayatullah Khomeini, Tahrir al-Wasila, Vol. 1, Pg. 323, Islamic Publications Office, Qum, 21st edition, 1412 AH.

12. In some Persian Treatises by scholars, it is stated: "Know that after finishing the post-prayer supplications (ta'qibat) after each prayer, the prostration of gratitude (sajdah shukr) after each prayer is an emphasized tradition;" meaning that the prostration of gratitude is a tradition after the post-prayer supplications; see: Majlisi, Muhammad Baqir, Twenty-five Persian Treatises, researcher and editor: Raja'i, Sayyid Mahdi, Pg. 270, Ayatullah Mar'ashi Najafi Library Publications, Qum, 1st edition, 1412 AH.

13. Man la Yahduru al-Faqih, Vol. 1, Pg. 331.

14. Conclusion provided by the translator.

[1] [1]

SHARES

Placing the Quran on our Heads on Laylat ul-Qadr – Islamic Queries 17

The below Question and Answer was extracted from:

<https://www.islamquest.net/fa/archive/fa34722> [38]

Question

Is it correct to say that placing the Quran on one's head [during the acts of worship on the Nights of Qadr in the Month of Ramadhan] is **not** mentioned in the sayings (*ahadith*) of the [fourteen] immaculates (*ma'sumin*)?

Detailed Answer

What is mentioned in the *ahadith* regarding the acts of worship and supplications recited with the Quran on the Night of Qadr consists of two parts:

1. The first part relates to opening the Quran and placing it in front of oneself, which is one of the [established] acts for the Nights of Qadr. [1](#)
2. The second part relates to placing the Quran on one's head. Sayyid Ibn Tawus narrates two reports (*riwayat*) from the book, *Ighathat al-Da'i*, through various chains of narrators, mentioning the act of placing the Quran on one's head as one of the special acts of the Nights of Qadr. [2](#) One of these narrations is as follows:

“We mentioned our chain [of narrators of the *hadith*] back to him in the book, *Ighathat al-Da'i*, from ‘Ali ibn Yaqtin [3](#), may Allah have mercy on him, from our master Musa ibn Ja’far, peace be upon him, who says in it: ‘Take the Quran in your hand, then place it on your head and recite: ‘O Allah, by the right of the one [Prophet Muhammad (S)] You sent to Your creation, and by every verse in it (the Quran), and by the right of every believer You praised in it, and by his [Prophet Muhammad (S)] right upon You, and no one knows his [Prophet Muhammad] right better than You, O my Master (*Ya Sayyidi*), O my Master (*Ya Sayyidi*), O my Master (*Ya Sayyidi*); O Allah, O Allah, O Allah, (say this) ten times, and by the right of Muhammad (say this) ten times, and by the right of each Imam (count them) until you reach the Imam of your time [*Imam Zamanik*] (say these) ten times each – for you will not rise from your place until your need is fulfilled, and your affairs are made easy.’” [4](#)

In another narration reported from Imam Ja’far al-Sadiq (a’), at the beginning of this supplication, the phrase: “O Allah, by the right of this Quran,” is also mentioned; [5](#) and instead of the phrase “by the right of each Imam and count them,” the names of each of the Imams (a’) are mentioned [up to the 12th Imam (a’)]; then at the end, the Imam (a’) said: “And ask for your need (*hajatak*).”

It has also been recommended to place the Quran on our heads when facing any difficulties – without being limited to a specific time – so naturally, during the Nights of Qadr this will have an even greater effect.

It is narrated that any debtor or troubled person who – after reciting a special two *raka’at* prayer – places the Quran on their head and calls the Name of Almighty Allah, Prophet Muhammad (S), Lady Faṭima (a’), and the twelve immaculate Imams (a’) – ten times each, will have their needs fulfilled. [6](#)

Therefore, a person can perform these actions of placing the Quran on one's head and saying these special recitations at any time during the year, however what nights are more blessed than the 19th, 21st, and 23rd nights of the month of Ramadhan for a person to engage in these acts to remove difficulties, fulfill one's needs, and have one's desires answered.

O Allah! Send Your blessings upon Muhammad and the family of Muhammad!

1. Majlisi, Muhammad Baqir al-, Bihar al-Anwar, Vol. 94, Pg. 4, Dar Ihya al-Turath al-'Arabi, Beirut, Second Edition, 1403 AH. The Arabic text of this is as follows:

عَنْ زُرَّارَةَ قَالَ: قَالَ الصَّادِقُ (عليه السلام): تَأْخُذُ الْمُصْحَفَ فِي ثَلَاثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فَتَنْشُرُهُ وَتَضَعُهُ بَيْنَ يَدَيْكَ وَتَقُولُ: اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِكِتَابِكَ الْمُنْزَلِ وَمَا فِيْهِ وَفِيْهِ اسْمُكَ الْاَكْبَرُ وَاَسْمَاؤُكَ الْحُسْنٰى وَمَا يَخَافُ وَيَرْجٰى اَنْ تَجْعَلَنِيْ مِنْ عِتْقَائِكَ مِنَ النَّارِ - وَتَدْعُوْ بِمَا بَدَا لَكَ مِنْ حَاجَةٍ.

Zurara said: [Imam] al-Sadiq (a') said: "Take the Quran during three nights in the month of Ramadhan, open it, and place it in front of you, then say: 'O Allah, I ask You by Your revealed Book and what is in it, and in it is Your Greatest Name and Your Beautiful Names, and what is feared and hoped for, that You make me one of those freed from the Fire.' Then supplicate for whatever need (hajah) you have."

2. Please note that in the book compiled by Sayyid Ibn Tawus, Al-Iqbal bil-A'mal al-Hasanah, although the hadith he mentions (as seen in this article) do not expressly note that the act of worship of placing the Quran on the head during the nights of Qadr [as evidenced by the Arabic text and its translation], he has grouped these ahadith in the section of the Month of Ramadhan and Laylatul Qadr and he introduces the chapter by stating: "And I found in the book Kanz al-Yawaqit (The Treasure of Rubies) by Abul Fadhl ibn Muhammad al-Harawi, reports about the virtue of Laylat al-Qadr (Night of Decree) and a prayer. We mention it on this nineteenth night because it is the first of the odd nights, so whoever wants to be cautious in worship during the three preferred nights can perform it. The prayer mentioned in the aforementioned book is as follows..." (Tr.)

3. Abul Hasan 'Ali ibn Yaq'in ibn Musa al-Baghdadi (b. 124/741-2 - d. 182/798-9) was a Shi'a muhaddith, jurist, and theologian. He was born in Kufa and lived in Baghdad. He was a famous Shia personality during the life of Imam al-Sadiq (a') and Imam al-Kazim (a'). The most notable thing about his life is that he was a reliable vizier of 'Abbasid Dynasty although he was a staunch Shia. Ibn Yaq'in had an elite status in the eyes of the Imams and also Shia scholars. Biographers have attributed three books to him.

'Ali ibn Yaq'in was born in 124/741-2 in Kufa. Since his father, Yaq'in ibn Musa was one of the followers of Imam al-Sadiq (a'), he was chased by government agents during the reign of Marwan ibn al-Hakam. Necessarily, he ('Ali's father), his wife and children ('Ali and 'Ubayd) fled from Kufa toward Medina. After a while, he moved to Baghdad and started working as a spice seller.

After the fall of Umayyad Dynasty and emergence of 'Abbasids, 'Ali ibn Yaq'in returned to Kufa and entered the 'Abbasid government. First, he worked as a writer during the reign of al-Mahdi al-'Abbasi. He got promoted when al-Hadi al-'Abbasi took over the reign. He was even trusted with the special Caliph ring and seal. Finally, he became a vizier of Harun al-Rashid (d. 193/808-9).

There is no doubt that he was a Shi'a; but he always hid his faith from "Abbasids as his father did. He was a close companion to Imam al-Kazim (a') and had a great credibility before the Imam.

According to some historical evidence that have been accepted by Shi'a scholars, he entered the 'Abbasid government by the permission and guidance of Imam al-Kazim (a') in order to help and support oppressed people especially Shi'as. For many times, he was informed against about his faith and relations with Imam al-Kazim (a') in front of Harun al-Rashi; but miraculously he was not hurt in any of the cases.

'Ali ibn Yaq'in lived during the life of Imam al-Sadiq (a') and Imam al-Kazim (a') and received their attentions and approval. It is said that Imam al-Sadiq (a') prayed for him when he was a child. The following hadiths, also, have been narrated from Imam al-Kazim (a') about him:

I like for you whatever I like for myself.

Imam guaranteed the Heaven for him.

Imam guaranteed that the fire of the Hell will not reach him.

When I was in Hajj no one came to my mind except 'Ali ibn Yaq'in. He was in my mind until I left there.

Shaykh ʿUsi narrates that 'Ali ibn Yaq'in would send letters and money to Imam al-Kazim (a') through two Shi'as and received Imam's (a') responses.

Moreover, several hadith have been narrated about his piety and faith, such as the one that Imam al-Kazim (a') witnessed that he is one of the people of the Heaven.

Shi'a scholars including: al-Najashi, Shaykh ʿUsi, 'Allama al-Hilli, Ibn Shahrashub, al-Mamaqani, and Sayyid Abul Qasim al-Khoei counted him as one of the closest companions of Imam al-Kazim (a') who had great status before the Imam (a').

They described him as a jurist, theologian, reliable, trustworthy and a high prestige narrator who also had authored some books. Obviously, there is no dispraise about him in rijal sources.

Many hadith have been narrated from him in the four major books of Shi'a hadith. According to a report of rijal sources, he just narrated one direct hadith from Imam al-Sadiq (a'), however, he narrated a lot from Imam al-Kazim (a').

Three books have been mentioned for him in rijal sources:

A book in which he had compiled answers of Imam al-Sadiq (a') about the future events and occurrences.

Al-Shakk bi-hadratih about a debate between a skeptic and the Imam (peace be upon him).

Masa'il 'an Abil Hasan Musa ibn Ja'far: A book in which he compiled the hadith he had heard from Imam al-Kazim (a') – (or the Imam's answers to his questions)

'Ali ibn Yaqin passed away in 182/798–9 at the age of 57 in Baghdad while Imam al-Kazim (a') was imprisoned by Harun al-Rashid. Muhammad al-Amin (the crown prince of Harun) performed salat al-mayyit over him.

4. Sayyid Ibn Tawus, Al-Iqbal bil-A'mal al-Hasanah, Vol. 1, Pp. 186–187, Dar al-Kutub al-Islamiyyah, Tehran, Second Edition, 1409 AH. The Arabic text of this is as follows:

ذَكَرْنَا إِسْنَادَنَا إِلَيْهِ فِي كِتَابِ إِغَاثَةِ الدَّاعِي عَنْ عَلِيٍّ بْنِ يَظْفَرٍ رَحِمَهُ اللَّهُ عَنْ مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ فِيهِ: خُذِ الْمُصْحَفَ فِي يَدِكَ وَارْفَعْهُ فَوْقَ رَأْسِكَ وَقُلْ: اللَّهُمَّ بِحَقِّ مَنْ رُسَلْتَهُ إِلَى خَلْقِكَ وَبِكُلِّ آيَةٍ هِيَ فِيهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَبِحَقِّكَ عَلَيْنَا وَلَا أَحَدٌ أَعْرَفَ بِحَقِّهِ مِنْكَ يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ وَبِحَقِّ مُحَمَّدٍ عَشْرَ مَرَّاتٍ وَبِحَقِّ كُلِّ إِمَامٍ وَتَعُدُّهُمْ حَتَّى تَنْتَهِيَ إِلَى إِمَامٍ زَمَانِكَ عَشْرَ مَرَّاتٍ فَإِنَّكَ لَا تَقُومُ مِنْ مَوْضِعِكَ حَتَّى يُقْضَى لَكَ حَاجَتُكَ وَتَيْسَرَ لَكَ أَمْرُكَ.

5. Al-Iqbal bil-A'mal al-Hasanah, Pg. 187. The Arabic text:

ذَكَرْنَا إِسْنَادَهُ وَحَدِيثَهُ فِي كِتَابِ إِغَاثَةِ الدَّاعِي وَلِنَذْكُرْ هَاهُنَا الْمُرَادَ مِنْهُ وَهُوَ عَنْ مَوْلَانَا الصَّادِقِ (عَلَيْهِ السَّلَام) قَالَ خُذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَقُلْ: اللَّهُمَّ بِحَقِّ هَذَا الْقُرْآنِ وَبِحَقِّ مَنْ أَرْسَلْتَهُ بِهِ وَبِحَقِّ كُلِّ مُؤْمِنٍ مَدَحْتَهُ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفُ بِحَقِّكَ مِنْكَ: بِكَ يَا اللَّهُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُولُ: بِمُحَمَّدٍ عَشْرَ مَرَّاتٍ بِعَلِيِّ عَشْرَ مَرَّاتٍ بِفَاطِمَةَ عَشْرَ مَرَّاتٍ بِالْحَسَنِ عَشْرَ مَرَّاتٍ بِالْحُسَيْنِ عَشْرَ مَرَّاتٍ بِمُحَمَّدِ بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ بِجَعْفَرِ بْنِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ بِمُوسَى عَشْرَ مَرَّاتٍ بِمُحَمَّدِ بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ بِعَلِيِّ بْنِ مُحَمَّدٍ عَشْرَ مَرَّاتٍ بِالْحَسَنِ بْنِ عَلِيٍّ عَشْرَ مَرَّاتٍ بِالْحُجَّةِ عَشْرَ مَرَّاتٍ وَتَسْأَلُ حَاجَتَكَ وَتَذَكَّرُ فِي حَدِيثِهِ إِجَابَةَ الدَّاعِي وَقَضَاءَ حَوَائِجِهِ.

We mentioned its chain of narration and hadith in the book Ighathatu al-Da'i. Let us mention here what is intended from it.

It is narrated from our master al-Sadiq (a') that he said: "Take the Quran and place it on your head, then say: "O Allah, by the right of this Quran, by the right of the one You sent it with, by the right of every believer You praised in it, and by Your right over them – for no one knows Your right better than You – O Allah" ten times. Then say: "By Muhammad" ten times; "By 'Ali" ten times; "By Fa'imima" ten times; "By al-Hasan" ten times; "By al-Husayn" ten times; "By 'Ali ibn al-Husayn" ten times; "By Muhammad ibn 'Ali" ten times; "By Ja'far ibn Muhammad" ten times; "By Musa ibn Ja'far" ten times; "By 'Ali ibn Musa" ten times; "By Muhammad ibn 'Ali" ten times; "By 'Ali ibn Muhammad" ten times; "By al-Hasan ibn 'Ali" ten times; "By Al-Hujjah" ten times. Then ask for your need."

He mentioned in his hadith the answering of the supplicant and the fulfillment of his needs.

6. Shaykh Hurr 'Amili, Wasa'il al-Shi'a, Vol. 8, Pp. 125–126, al al-Bayt Institute, Qum, First Edition, 1409 AH. The Arabic text of this is as follows:

جَاءَ رَجُلٌ إِلَى سَيِّدِنَا الصَّادِقِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ: يَا سَيِّدِي أَشْكُو إِلَيْكَ دَيْنًا رَكْبَيْنِي وَسُلْطَانًا غَشَمَنِي. فَقَالَ: إِذَا جَنَّكَ اللَّيْلُ فَصَلِّ رَكَعَتَيْنِ أَقْرَأُ فِي الْأُولَى مِنْهُمَا الْحَمْدَ وَآيَةَ الْكُرْسِيِّ وَفِي الرَّكَعَةِ الثَّانِيَةِ الْحَمْدَ وَآخِرَ الْحَشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِ السُّورَةِ ثُمَّ خُذِ الْمُصْحَفَ فَدَعُهُ عَلَى رَأْسِكَ وَقُلْ: (بِحَقِّ هَذَا) الْقُرْآنِ وَبِحَقِّ مَنْ أَرْسَلَهُ وَبِحَقِّ كُلِّ مُؤْمِنٍ فِيهِ وَبِحَقِّكَ عَلَيْهِمْ فَلَا أَحَدٌ أَعْرَفُ بِحَقِّكَ مِنْكَ يَا اللَّهُ عَشْرَ مَرَّاتٍ ثُمَّ تَقُولُ يَا مُحَمَّدُ عَشْرَ مَرَّاتٍ يَا عَلِيُّ عَشْرَ مَرَّاتٍ يَا فَاطِمَةُ عَشْرَ مَرَّاتٍ يَا حَسَنُ عَشْرَ مَرَّاتٍ يَا حُسَيْنُ عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنِ الْحُسَيْنِ عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيٍّ عَشْرَ مَرَّاتٍ يَا جَعْفَرُ بْنُ مُحَمَّدٍ عَشْرَ مَرَّاتٍ يَا مُوسَى عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنُ مُوسَى عَشْرَ مَرَّاتٍ يَا مُحَمَّدُ بْنُ عَلِيٍّ عَشْرَ مَرَّاتٍ يَا عَلِيُّ بْنُ مُحَمَّدٍ عَشْرَ مَرَّاتٍ يَا حَسَنُ بْنُ عَلِيٍّ عَشْرَ مَرَّاتٍ يَا الْحُجَّةُ عَشْرًا ثُمَّ تَسْأَلُ اللَّهَ حَاجَتَكَ. قَالَ: فَمَضَى الرَّجُلُ وَعَادَ إِلَيْهِ بَعْدَ مُدَّةٍ وَقَدْ قُضِيَ دَيْنُهُ وَصَلَحَ لَهُ سُلْطَانُهُ وَعَظُمَ يَسَارُهُ.

A man came to our master (Imam) al-Sadiq (a') and said: "O my master, I complain to you about a debt that has burdened me, and an oppressive ruler." The Imam (a') replied: "When night falls, recite two raka'at. In the first [rak'ah], recite (Surah) al-Fatiha and ayatul Kursi. In the second [rak'ah], recite (Surah) al-Fatiha and the end of Surah al-Hashr from: 'If We had sent down this Quran upon a mountain' to the end of this Surah. Then take the Quran and place it on your head and recite: 'By the right of this Quran, and by the right of the One who sent it, and by the right of every believer in it, and by Your right over them – for no one knows Your right better than You – 'O Allah' (repeat this) ten times. Then say 'O Muhammad' ten times, 'O 'Ali' ten times, 'O Fa'imima' ten times, 'O Hasan' ten times, 'O Husayn' ten times, 'O 'Ali ibn Husayn' ten times, 'O Muhammad ibn 'Ali' ten times, 'O Ja'far ibn Muhammad' ten times, 'O Musa ibn Ja'far' ten times, 'O 'Ali ibn Musa' ten

times, 'O Muhammad ibn 'Ali' ten times, 'O 'Ali ibn Muhammad' ten times, 'O Hasan ibn 'Ali' ten times, 'O Hujjah' ten times. Then, ask Allah for your need." The man left and returned after some time, his debt having been paid, his situation with the ruler improved, and his wealth increased.

[1] [1]

SHARES

Understanding a Passage in the Ziyarat Texts – Islamic Queries 18

The below Question and Answer was extracted from:

<https://islamquest.net/fa/archive/fa39946> [39]

Question

In many ziyarat, including *Ziyarat al-Warith* and *Ziyarat al-Arba'in*, this phrase appears:

إِنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“Indeed, I believe in you, and I am certain of your return (raj’ah), (and I follow you) in the laws of my religion, and the final outcomes of my deeds.”¹

What is the actual meaning of:

بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي...

“...(And I follow you) in the laws of my religion, and the final outcomes of my deeds,” and how does it relate to the previous part of the *ziyarah*?

Brief Answer

Belief in the Divinely-appointed Leadership (*Imamah*) of the twelve Imams of the Ahlul Bayt (a’), and belief in their return (*raj’ah* – before the Day of Judgement) are among the foremost principles of Shi’a Islam. Thus, the phrase:

إِنِّي بِكُمْ مُؤْمِنٌ وَإِيَّاكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“Indeed, I believe in you, and I am certain of your return, (and I follow you) in the laws of my religion, and the final outcomes of my deeds,” which contains these two fundamental Shi’a beliefs appears in numerous supplications and *ziyarat* texts.

With that said, based on some interpretations, this line:

بِشَرَائِعِ دِينِي

“(And I follow you) in the laws of my religion” can somewhat vary in its meaning.

According to one interpretation, and considering that the word “*tabi*” (follower) is implied but not expressly mentioned in the *ziyarat* texts, the meaning of the phrase could be:

إِنِّي بِكُمْ مُؤْمِنٌ وَإِيَّاكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“(I bear witness that) I believe in you, and I am certain of your return (*raj’ah*), and in the laws of my religion, and the final outcomes of my deeds, I am your follower.”

Detailed Answer

Belief in *raj’ah* is one of the main beliefs of Shi’a Islam, to the extent that Imam Ja’far al-Ṣādiq ? said:

لَيْسَ مِنَّا مَنْ لَمْ يَقُلْ بِمُتَعَتِنَا وَ يُؤْمِنُ بِرَجْعَتِنَا.

“That person is not from us who does not believe in our *mut’ah* (temporary marriage) and our return (*raj’ah*).”^{[2](#)}

It seems that belief in these two (*mut’ah* and *raj’ah*) was among the carefully guarded secrets of Shi’ism. In another narration, Imam al-Ṣādiq (a’) considered these things two to be signs of a believer.^{[3](#)}

Mut’ah, or temporary marriage, is among the disputed rulings between Shi’as and most Sunnis; and belief in the *Imamah* of the twelve Imams of the Ahlul Bayt (a’) and the *raj’ah* are doctrinal matters specific to Shi’a Islam. Therefore, they have been emphasized in the narrations.

One of the frequently repeated phrases in supplications and *ziyarat* transmitted from the immaculate Imams (a’) is:

أَشْهَدُ أَنْتَ بِكُمْ مُؤْمِنٌ وَيَايَاكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“I bear witness that I believe in you, and I am certain of your return, [and I follow you] in the laws of my religion, and the final outcomes of my deeds,”⁴ & ⁵ and this encompasses belief in the Imams (a’), and belief in *raj’ah*.

Breaking this line down into a few components, along with their translation, we can see that there are three aspects to this line:

- a. I bear witness to the fact that I believe in you. (أَشْهَدُ أَنْتَ بِكُمْ مُؤْمِنٌ)
- b. I am certain of your return (*raj’ah*). (وَيَايَاكُمْ مُوقِنٌ)
- c. With the laws⁶ of my religion, and the final outcomes⁷ of my deeds [I am certain of your return]. (بَشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي)

Parts “a” and “b” of this phrase are clear and obvious, and what somewhat affects the fluency and clarity of the phrase is part “c.”

Several theories have been proposed for translating the part:

بَشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي...

“...in the laws of my religion and the final outcomes of my deeds” which we will first present with an introductory explanation.

As we know, in the Arabic language, prepositions and the nouns they govern (*jar* and *majrur*) are not independent, and for their meaning to be clear in a sentence, they must be interpreted with an independent word [that is sometimes intended, but not expressly mentioned in the text].

The phrase “in the laws of” – “*bi-shara’i*”⁸ (بَشَرَائِعِ), and consequently “my religion” – “*dini*” (دِينِي), as well as the phrase conjoined to it “and the final outcomes of my deeds” (خَوَاتِيمِ عَمَلِي), must be interpreted with an independent word, and according to Arabic grammarians, must be related to an independent word [that is intended, but not expressly mentioned].

Considering this, several theories have been proposed regarding what these prepositional phrases are related to, and consequently, several meanings have been suggested for this sentence:

1. It has been said that “in the laws of my religion” (بَشَرَائِعِ دِينِي) is related to the verb “I bear witness” – “*ashhadu*” (أَشْهَدُ), meaning that for emphasis we say: “Not only do I bear witness, but the laws of my religion and the final outcomes of my deeds **also** believe in you and testify to your return along with me.”⁹

2. The phrase “in the laws of my religion” (بِشَرَائِعِ دِينِي) is related to “believe, be certain” – (*mu'min*, *muqin*) – (مُؤْمِنٌ، مُوقِنٌ), in which case the meaning is: “With the help of these two (meaning the laws of my religion, and the final outcomes of my deeds), and by adhering to them, I believe in you and have faith in your return.”¹⁰

3. The phrase in question can be read as follows, considering Arabic grammar, and the pause we create in recitation:

أَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ

“I bear witness that I am a believer in you and in your return.”

Then after a short pause, read the other sentences:

مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“I am certain of the laws of my religion, and the outcomes of my deeds.”

In this case, “your return” – “*iiyabikum*” (إِيَابِكُمْ) is conjoined to “believer” – “*mu'min*” (مُؤْمِنٌ); and “laws of my religion” (بِشَرَائِعِ دِينِي) is related to “certain” – “*muqin*” (مُوقِنٌ); and “*muqin*” (مُوقِنٌ) itself is the second predicate for “*anna*” (أَنَّ) and is interpreted with it.

With that said, the meaning of the sentence would be: “I bear witness that I believe in you and your return... and I am certain of the laws of my religion, and the final outcome of my deeds (which is either Paradise or Hell).”¹¹

4. It is possible that the “*wa*” (وَ) before “laws of my religion” – (بِشَرَائِعِ دِينِي) has been omitted here, as can be seen in some supplications.

In the ziyarah of Imam al-ḥusayn (a') on the night of 'Eid al-Fiṭr, it is stated:

وَإِيَابِكُمْ مُوقِنٌ وَبِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“And I am certain of your return, and the laws of my religion, and the outcomes of my deeds.”¹²

In this case, the probability that a word has been omitted is very high; that is, what the phrase “in the laws of my religion” (بِشَرَائِعِ دِينِي) is related to has been omitted, in which case its meaning will be the same as the third meaning offered above.¹³

5. Contrary to the fourth possibility, the conjunctive “*wa*” (وَ) has not been omitted, but what “in the

laws of my religion” (بِشَرَائِعِ دِينِي) is related to has been omitted. It seems that the independent word that has been omitted is a word from the root “*tabi’a*” (to follow) – (تَبِعَ), for which several pieces of evidence and reasons are presented:

Firstly: Considering the meaning of the entire phrase and the meaning that “in the laws of my religion” (بِشَرَائِعِ دِينِي) interprets well with, it is better for a word from the root “*tabi’a*” (تَبِعَ) to come; that is, I **follow** you with the laws of my religion.

Secondly: Given that “certainty” (مُوقِنٌ) and “believe” (مُؤْمِنٌ), which appear in the previous phrases, are active participles, it is better for that omitted word – which is from the root “*tabi’a*” (تَبِعَ) – to also be of the same form and context.

Thirdly: Considering the numerous contextual evidence we have in supplications and *ziyarat*, this omitted word could be “*tabi’*” (تَابِعٌ) (follower); because in these supplications and *ziyarat*, which are numerous, “in the laws of my religion” (بِشَرَائِعِ دِينِي) is related to a word from the root “*tabi’a*” (تَبِعَ).

For example, we refer to several cases:

In the *ziyarah* of Imam al-Ḥusayn (a’), we recite:

أَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينٍ وَخَاتِمَةِ عَمَلِي

“I bear witness that I believe in you, and I am your **follower** in my own self, in the laws of my religion, and in the final outcome of my deeds.” [14](#)

2. In another *ziyarah* for Imam al-Ḥusayn (a’), we recite:

أَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ مُوقِنٌ وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَاتِمَةِ عَمَلِي

“I bear witness that I believe in you, and I am certain of your return, and I am your **follower** in my own self, in the laws of my religion, and in the final outcome of my deeds.” [15](#)

3. In the *ziyarah* in which we send salutations and blessings upon both Imam Ḥasan (a’) and Imam Ḥusayn (a’), we recite:

أَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَبِمَنْزِلَتِكُمْ مُوقِنٌ وَلَكُمْ تَابِعٌ بِذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي

“I bear witness that I believe in you, and I am certain of your status, and I am your **follower** in my own self, in the laws of my religion, and in the final outcomes of my deeds.” [16](#)

In all these cases and similar ones, “in the laws of my religion” (شَرَائِعِ دِينِي) is related to “*tabi*” (تَابِعٌ), which makes its meaning clearer and more fluent. Considering that “*tabi*” (تَابِعٌ) is implied, the meaning of the phrase is as follows: “I bear witness that I believe in you, and I am certain of your return (*raj’ah*), and in the laws of my religion, and the final outcomes of my deeds, I am your **follower**.”

In Conclusion

The phrase اِنِّى بِكُمْ مُؤْمِنٌ وَبِاَيَّامِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي is a fundamental declaration in Shi’a Islam, affirming belief in the Imams (a’) and their return (*raj’ah*). This article explored various interpretations of the latter part, بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي, with particular focus on its grammatical structure and implied meaning.

After examining multiple possibilities, the most favoured interpretation suggests that the word “*tabi*” – follower – is implied, but not explicitly stated. This interpretation is supported by similar phrases in other supplications and *ziyarat*. Thus, the complete meaning can be understood as:

“I bear witness that I believe in you, and I am certain of your return (*raj’ah*), and in the laws of my religion, and the final outcomes of my deeds, I am your follower.”

This interpretation emphasizes the devotee’s commitment to following the Imams (a’) in religious matters and personal conduct, as well as reinforcing the central role of the Imams (a’) in Shi’a Islamic beliefs and practices. [17](#)

O Allah! Send Your prayers upon Muḥammad and the family of Muḥammad!

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- [1.](#) This is an approximate translation, as this article will review other possibilities of what this line means. (Tr.)
 - [2.](#) Shaykh al-Mufid, Al-Masa’il al-Sarawiyyah, Pg. 30, Kungrih-yi Shaykh Mufid, Qum, 1413 AH.
 - [3.](#) Shaykh al-Ḥadāduq, ʿIfat al-Shi’ah, Pg. 30, Intisharat-i A’lami, Tehran, 1403 AH.
 - [4.](#) Shaykh al-Ḥusī, Tahdhib al-Aḥkam, Vol. 6, Pg. 114, Dar al-Kutub al-Islamiyah, Tehran, 1407 AH.
 - [5.](#) This phrase appears in Ziyarat al-Arba’in, Ziyarat of Imam Ḥusayn (a’) on the Day of ‘Arafah, du’a’ during travel (part of this phrase), and in other ziyarat and supplications.
 - [6.](#) Shara’i’ is the plural of shari’ah and means ‘Divine laws that are obligatory for human beings to follow.’ Bustani, Fu’ad Afram, Muhyar, Riḥa, Farhang-i Abjadi ‘Arabi-Farsi, Vol. 1, Pg. 525, Intisharat-i Islami, Tehran, 2nd edition, 1416 AH.
 - [7.](#) Khawatim is from the root khatm and means ‘conclusion and end of work.’
 - [8.](#) Bi-shara’i’: It is jarr and majrur, and dini is muḥaf ilayh for shara’i’, and since the next phrase (khawatim ‘amali) is conjoined to it, any composition and relation explained for the first phrase (bi-shara’i’ dini) also applies to the second phrase.
 - [9.](#) Majlisi, Muḥammad Baqir, Maladh al-Akhyar, Vol. 9, Pg. 306, Kitabkhanih-yi ʿIyatullah Mar’ashi Najafi, Qum, 1406 AH.
 - [10.](#) Majlisi, Muḥammad Baqir, Maladh al-Akhyar, Vol. 9, Pg. 306, Kitabkhanih-yi ʿIyatullah Mar’ashi Najafi, Qum, 1406 AH.
 - [11.](#) Maladh al-Akhbar, Vol. 9, Pg. 307.
 - [12.](#) Ḥmili, Muḥammad ibn Makki (Shahid al-Awwal), Mazar, Pg. 158, Intisharat-i Madrasah-yi Imam Mahdi (a’), Qum, 1410 AH.
 - [13.](#) Maladh al-Akhbar, Vol. 9, Pg. 307.

[14.](#) Shaykh Kulayni, Al-Kafi, Vol. 4, Pg. 573, Dar al-Kutub al-Islamiyah, Tehran, 4th edition, 1407 AH.

[15.](#) Ibn Qulawayh, Ja'far ibn Muhammad, Kamil al-Ziyarat, Pg. 202, Dar al-Murtafiyah, Najaf Ashraf, 1st edition, 1397 AH.

[16.](#) Ibn Hawus, 'Ali ibn Musa, Pg. 488, Jamal al-Ushbu' bi-Kamal al-'Amal al-Mashru', Dar al-Ra'i, Qum, 1330 AH.

[17.](#) This summary was provided by the Translator.

[1] [1]

SHARES

Shaking Hands Immediately after Salat – Islamic Queries 19

The below Question and Answer was extracted from:

www.islamquest.net/fa/archive/question/fa17194 [40]

Question

It is known that in the matter of shaking hands after prayers (*salat*), although there is no *hadith* supporting it, it is not considered an innovation (*bid'ah*) in religion.

However, because it has been emphasized in narrations that immediately after prayers and without performing any act which would nullify the 'state and form' of the prayers, we should recite the *tasbeih* of Lady Fatimah al-Zahra' ('a), would it not be better that people abstain from this handshake (right after the prayers), considering that it involves turning around and conversing with one another?

Is the *tasbeih* of Lady Fatimah al-Zahra' ('a) considered the first post-prayer act of worship (*ta'qib*) for all of the daily prayers? Or is there something else that should be performed immediately following some of the prayers?

Detailed Answer

In response to this question, several points need to be considered:

Although shaking hands after prayers is not regarded as one of the '*ta'qibat*' (recommended acts of worship to be performed immediately after the *salat*), nor has it been explicitly recommended in the *ahadith* of the fourteen immaculate ones ('a), however, it may be deemed a praiseworthy act for the below reasons:

1. The practice of shaking hands among fellow believers is generally considered to be a commendable action (*mustahab*), and although not explicitly emphasized in the narrations, it has been encouraged and is not restricted to any specific time or place.
2. Supplication (*du'a'*) is considered one of the post-prayer acts of worship (*ta'qib*), and it is often accompanied by shaking hands as a gesture of praying for each other's prayers to be accepted [for example, in addition to shaking hands with each other, believers will say '*taqabbal Allah*' – may Allah accept your act of worship (in this case the *salat*)].
3. Among the wisdoms of congregational prayers is the fostering of connection and affection among believers, and shaking hands can contribute to this sense of camaraderie, especially when a worshipper is a stranger to others [for example, if they are visiting a new place or have not been introduced to the people of that community].

On this basis, although scholars (the *maraji' taqlid*) – while tolerant in matters of commendable acts – do not forbid shaking hands after prayers, rather they consider it a commendable practice. [1](#)

However, as some narrations suggest avoiding any delay between the conclusion of the *salat* and the recitation of the *tasbih* of Lady Fatima az-Zahra' ('a), it can be argued that shaking hands does not disrupt this practice, and in fact, does not necessarily create a delay. However, it should not be done excessively, such as when a worshipper tries to shake hands with individuals seated at a distance to them [or gets up out of their place and walks around shaking the hands of people all around them].

Some narrations also suggest that performing *sajdah al-shukr* (a prostration of gratitude) immediately after prayers is recommended, while other narrations mention that it should be performed after the general *ta'qibat*. For further information on this topic, one may refer to the section on the quality and reward of *sajdah al-shukr* available as an addendum to this article. [2](#)

Furthermore, if we were to assign shaking hands to **after** the *tasbih*, it should be noted that changing a cultural norm will require some time, and explicit opposition to it may have the opposite effect, sometimes leading to discord among believers. Therefore, it is advisable – gradually and without causing offense to anyone – to try to move the practice of shaking hands after prayers to **after the tasbih**.

Based on this, one should not dismiss extending a hand for a handshake under the pretext of performing post-prayer acts of worship (*ta'qibat*) because preserving the respect of a Muslim is more valuable than performing a recommended act. Thus, we know that returning the greeting (*salam*) of a believer, even amidst the prayers, is obligatory (*wajib*).

Nevertheless, it is appropriate – if possible and gradually, without causing distress to anyone – to strive for handshakes among worshippers to be deferred until **after** the *tasbih* of Lady Fāṭima az-Zahra' ('a) has been recited and the prostration of gratitude (*sajdah al-shukr*) has been performed.

Additionally, the response of Ayatullah Hadavi Tehrani (may Allah prolong his life) to this question is as follows: “Although there is no specific recommendation [in the Islamic teachings] about shaking hands after the completion of the congregational prayers, considering that shaking hands [in general] is recommended, and believers praying for each other’s acceptance of prayers is praiseworthy, it is recommended for worshippers to shake hands with one another after the congregational prayers, and wish each other for the acceptance of their prayers. Innovation (*bid’ah*) occurs when something is introduced into the religion without any knowledge of its absence in the *shari’ah*. Therefore, if someone, knowing that shaking hands after prayers is not explicitly established in the *shari’ah*, introduces it as if it were, then it would be considered an innovation and impermissible. However, such a practice is not customary among Muslims in general.”

Therefore, in conclusion we can say that although it is permissible to shake hands with one another right after the prayers are completed, it is still better to wait until after the *ta’qibat* – such as the *tasbih* of Lady Fatima az-Zahra' ('a) and the *sajdah al-shukr* – have been performed.

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

1. Gulpaygani, Sayyid Muhammad Rida, *Majma' al-Masa'il*, Vol. 1, Pg. 112, No. 310, Dar al-Quran al-Karim, Qum, 2nd edition, 1409 AH; Khomeini, Sayyid 'Ali, *Ajwab al-Istifta'at*, Pg. 151, No. 730, Office of Sayyid 'Ali Khamenei, Qum, 1st edition, 1424 AH; Tabrizi, Mirza Jawad, *New Inquiries*, Vol. 1, Pg. 87, No. 413, Qum, 1st edition, n.d.; Khoei, Sayyid Abul Qasim Musawi, *Sirat al-Najat*, Vol. 3, Pg. 72, No. 205, Maktab Nashr al-Muntakhab, Qum, 1416 AH; Lankarani, Muhammad Fadil, *Jami' al-Masa'il*, Pg. 97, No. 398, Amir Qalam Publications, Qum, 1425 AH; Makarem Shirazi, Nasir, *Al-Fatawa al-Jadidah*, Vol. 1, Pg. 78, No. 281, Imam 'Ali ibn Abi Talib School Publications, Qum, 1427 AH.

2. Originally found at: <https://www.islamquest.net/fa/archive/question/fa40006> [41] – the English translation of this article is available at www.al-mubin.org [42]. (Tr.)

[1] [1]

SHARES

Forceable Removal Of The Hijab Post-Karbala - Islamic Queries 20

The Question and Answer below was extracted from:

Concise Question

After the tragedy of Karbala', did the enemy army of 'Umar ibn Sa'd remove the veils of the women and leave their heads uncovered with their hair showing, after the martyrdom of Imam Husayn? If so, how is this consistent with the honour (*ghayrah*) of Allah [in protecting the integrity, honour, and dignity of the women of the Ahl Al-Bayt], and the status of the Ahl Al-Bayt [and them always remaining fully covered from the presence of non-mahram men]?

Concise Answer

Based on reliable narrative sources and credible historical accounts of the tragedy of 'Ashura' (the *Maqatil* Literature), after the martyrdom of Imam Husayn, the army of 'Umar ibn Sa'd attacked the tents of the Ahl Al-Bayt, plundered their belongings, and took the women's jewellery. They also removed the **outer garments** of the women.

In most of these narrations, the below phrases have been used in Arabic:

جَازَبُوا النِّسَاءَ مَلَحِفَهُنَّ عَنْ ظُهُورِهِنَّ.

They pulled the women's cloaks from their backs.

يَنْزِعُونَ الْمَلَحِفَ عَنْ ظُهُورِنَا.

They are removing the cloaks from our backs.

يَنْتَزِعُونَ مِلْحَفَةَ الْمَرْأَةِ عَنْ ظَهْرِهَا.

They are snatching the woman's cloak from her back.

تُنَازَعُ ثَوْبَهَا عَلَى ظَهْرِهَا.

Her garment is being pulled off of her back.

Considering the meaning of *milhafah* (cloak), this does not imply that the women were completely uncovered such that the skin of their bodies was exposed, nor that their hair was exposed either.

We must realize that at that time, women wore many layers of clothing, such as garments that covered their hair and body, in addition to outer garments – similar to the modern-day *chadors* (worn by women in Iran), or *abayyas* (like women wear in Iraq or Arabia).

The enemy army took off the **outer garments** of the women which means that they were **not** left without any hijab or completely uncovered – as they still had other layers of clothing underneath that outer garment.

Even if we accept the premise of the question, it does not contradict the status of the Ahl Al-Bayt, or the honour of Allah with respect to the Ahl Al-Bayt because uncovering for a woman is blameworthy when it is **voluntary – not when it is forced**.

Detailed Question

Is it true, as mentioned in various accounts (in the books of *Maqatil*), that after the tragedy of Karbala' and the captivity of the family of Imam Husayn, the women had their veils (*ma'jar*) and head coverings (*maqnah*) taken away, leaving their heads bare [with their hair showing]? Would the honour of Allah (in respect to these noble personalities) allow such an act to take place? Are these accounts accurate or not? Is discussing such matters compatible with the dignity of the Ahl Al-Bayt – the family of Prophet Muhammad?

Detailed Answer

Based on reliable narrative sources and historical accounts (in the books of *Maqatil*), after the martyrdom of Imam Husayn, the army of 'Umar ibn Sa'd attacked the tents of the Ahl Al-Bayt and began looting whatever they could find. Women and children ran to the desert – crying, mourning, and calling for help.

The enemies then set fire to the tents, removed the women's **outer garments**, looted their jewellery, took rings from their fingers, ripped off earrings from their ears, and confiscated anklets from their feet.

They went so far as to physically scuffle with the women and children to take their cloaks and clothes off, seeking to plunder everything the women and children had.

The members of the army of 'Umar ibn Sa'd did not respect the sanctity of the Ahl Al-Bayt at all to the extent that some of the women sought refuge with 'Umar ibn Sa'd and complained about the severity of Shimr's crimes and those of his wicked group. Upon hearing this, apparently, 'Umar ibn Sa'd ordered them to stop looting the tents.

Here are some examples of texts narrating the looting of tents and the plundering of women's belongings after the tragic events on the Day of 'Ashura':

1. *Tarikh al-Tabari*, by Muhammad Tabari; and *Al-Kamil*, by Ibn al-Athir notes that: “People went towards the expensive clothes and camels and plundered them. They rushed towards (the items of Imam) Husayn and the caravan’s belongings – even struggling with women to take their outer garments, and when they overpowered them, they took them.”^{[1](#)}

2. In the book, *Ansab al-Ashraf*, it says: “People went towards the expensive clothes and camels and plundered them. Ruhayl ibn Zuhayr al-Ju’fi, Jarir ibn Mas’ud al-Haṣṣami, and Usayd ibn Malik al-Haṣṣami took most of these clothings; and Abu al-Janub al-Ju’fi took a camel that was used to draw water and named it Husayn! ... People were pulling the women’s cloaks off of them, but when ‘Umar ibn Sa’d forbade them from this act, then they stopped.”^{[2](#)}

3. In the book, *Al-Bidayah wa al-Nihayah*, it has been written, narrating from Humayd ibn Muslim, that: “People divided all of Husayn’s cash and non-cash assets among themselves – even what was in the tent; and (also) the clean [or outer] clothes of the women.”^{[3](#)}

4. In the book, *Siyar A’lam al-Nubala’*, it says: “They plundered Husayn’s belongings. A man took the jewellery from Faṣīma, the daughter of Husayn, but then wept! So Faṣīma asked him: ‘Why are you crying?!’ He (the man who was taking the things) replied: ‘How can I not cry when I am plundering the belongings of the Prophet’s daughter?!’ So Faṣīma said: ‘Then leave it!’ He responded: ‘I am afraid that someone else will take it!’”^{[4](#)}

5. In *Al-Amali*, Shaykh Ḥadūq writes, narrating from Faṣīma, daughter of Imam Husayn: “The riffraff entered our tent. I was a young girl and had two gold anklets on my feet. A man was pulling the anklets off of my feet and weeping. I asked him: ‘Why are you crying, O enemy of Allah?!’ He replied: ‘How can I not cry when I am taking the jewellery of the Prophet’s daughter?!’ So I said to him: ‘Then do not take it!’ He answered: ‘I am afraid that someone else will come and take it!’ They plundered everything visible in the tents, and even pulled off the outer garments which we were wearing.”^{[5](#)}

6. In *Al-Luhuf*, it says: “People rushed to plunder the tents of the Prophet’s family and the light of Zahra’s eyes, to the extent that they even pulled the women’s outer garments off of them. The Prophet’s daughters and Husayn’s wives came out of the tents, crying and wailing together, lamenting the loss of their protectors and loved ones. Humayd ibn Muslim narrates: ‘I saw a woman from Bani Bakr ibn Wa’il, along with her husband, among ‘Umar ibn Sa’d’s companions. When she saw people rushing into the tents of the women of Husayn, and taking their belongings, she also took a sword and came towards the tents, and said: ‘O family of Bakr ibn Wa’il! Are the belongings of the Prophet’s daughters being plundered [and you do nothing about this]?! Authority belongs to no one except Allah. Rise up to avenge the Prophet of Allah!’ However, her husband stopped her and took her back to her place.”^{[6](#)}

A girl came from the tent of Husayn, so a man said to her: ‘O servant of Allah! Your master has been killed.’ The girl said: ‘I ran screaming towards my ladies, and they stood facing me and cried out ...’ The narrator continues: ‘Then they drove the women out of the tents and set the tents on fire. The women

ran out barefoot and bareheaded [see note below], plundered and crying, and (were forced to) march like chained captives.”⁷

7. In *Maqatal al-Husayn* of al-Khwarizmi, it is written: “The enemies advanced until they surrounded the tents. Shimr ibn Dhil Jawshan was with them. He said: ‘Enter the tents and take their clothes and belongings.’ People entered and took everything in the tents, to the extent that they even took the earrings of Umm Kulthum, Husayn’s sister, and tore her ear. They even forcibly pulled and took the women’s outer garments off.”⁸

8. In the book, *Al-Manaqib*, Ibn Shahr Ashub writes: “Shimr turned towards the tents and they plundered whatever they found, and even Umm Kulthum’s ear was torn from [forcefully taking] an earring.”⁹

9. Shaykh Mufid writes the following in his book, *Al-Irshad*, narrating from Humayd ibn Muslim: “By Allah, I saw them struggling with a woman from Husayn’s wives, daughters, or family, attempting to pull her (outer) clothes off her, and when they overpowered her, they took it.”¹⁰

Note: Regarding this group of narrations, several points should be considered in order to clarify the answer:

1. In the Arabic text of most of these narrations, phrases such as:

جَازَبُوا النِّسَاءَ مَلَحِفَهُنَّ عَنْ ظُهُورِهِنَّ

They pulled the women’s cloaks from their backs.

يَنْزِعُونَ الْمَلَحِفَ عَنْ ظُهُورِنَا

They are removing the cloaks from our backs.

يَنْتَزِعُونَ مِلْحَفَةَ الْمَرْأَةِ عَنْ ظَهْرِهَا

They are snatching the woman’s cloak from her back.

تُنَازَعُ ثَوْبَهَا عَلَى ظَهْرِهَا

Her garment is being pulled off her back.

Considering the meaning of *milhafah* (cloak)¹¹, this does **not** imply that the women were completely uncovered, or that their hair and bodies were exposed. Women at that time wore several layers which

covered their hair and body, in addition to outer garments similar to *chadors* or *abyss*. The enemy army took their outer garments, which means they were **not** left without any *hijab*/head covering, nor were they completely uncovered.

The phrase:

فَخَرَجْنَ حَوَاسِرَ مُسَلَّاتٍ حَافِيَاتٍ

“They came out bareheaded, plundered, and barefoot.”

In *Al-Luhuf*, by Sayyid Ibn Tawus, he also mentions that this does not mean that the women were naked, or that their hair was visible, but rather they were stripped of their **outer** garments.

Also, the phrase:

تُسَلَبُ الْمَرْأَةُ مِقْنَعَتُهَا مِنْ رَأْسِهَا

The woman's veil was taken from her head,¹² which has been mentioned in some accounts does not mean that their headscarves were completely removed in a way that their hair was visible.

2. Even if we believe that some or all of their hair was visible for a moment, this does not contradict the status of the Ahl Al-Bayt or the honour of Allah. This is because the type of uncovering that is blameworthy is that which is voluntarily removed or not observed from a person herself, not that which is forcefully removed from a woman. As we know, the women of the *haram* – meaning the group of women who accompanied Imam Husayn in Karbala' – insisted greatly on maintaining their *hijab* in front of non-mahrams, and they were never negligent about their covering and modesty.

Summary and Conclusion

This article explores the aftermath of the tragedy of Karbala', particularly focusing on the treatment of the women and children from the family of Imam Husayn. It addresses whether their veils and garments were forcibly removed by the enemy army and how this aligns with their dignity and divine honour.

Historical accounts from reliable sources confirm that after the martyrdom of Imam Husayn, the army of 'Umar ibn Sa'd looted the belongings of the Ahl Al-Bayt, including their jewellery and outer garments. Narrations describe acts such as pulling cloaks off women's backs and forcibly removing their clothing, but clarify that this did not leave them entirely uncovered. Women at that time wore multiple layers of clothing, including garments that covered their hair and body beneath their outer cloaks, ensuring they were not completely exposed. For example, phrases like “*They pulled the women's cloaks from their backs*”, emphasize the removal of outer garments rather than full exposure.

Reports also highlight instances where individual soldiers expressed remorse while plundering items from women and children. Despite this, the overall treatment was brutal, with tents being burned and women being forced to flee barefoot and bareheaded. However, terms like “bareheaded” are interpreted to mean stripped of their outer coverings rather than fully unveiled.

Theologically, it argues that forced uncovering does not diminish the honour or status of the Ahl Al-Bayt. Blameworthy exposure is voluntary; forced actions do not reflect on the victims’ dignity or modesty. The women of Imam Husayn’s family remained committed to preserving their *hijab* even under extreme duress.

In conclusion, while the events were deeply tragic and humiliating, they did not compromise the spiritual integrity or divine honour of the Ahl Al-Bayt.

O Allah! Send Your blessings upon Muhammad and the family of Muhammad!

1. Tabari, Muhammad ibn Jarir, *Tarikh al-Umam wa al-Muluk* (Tarikh al-Tabari), Vol. 5, Pg. 453, Beirut: Dar al-Turath, 2nd edition, 1387 AH.

2. Baladhuri, Ahmad ibn Yahya, *Ansab al-Ashraf*, Vol. 3, Pg. 204, Beirut: Dar al-Fikr, 1st edition, 1417 AH.

3. Ibn Kathir al-Dimashqi, Isma’il ibn ‘Umar, *Al-Bidayah wa al-Nihayah*. Vol. 8, Pg. 188, Beirut: Dar al-Fikr, 1407 AH.

4. Dhahabi, Muhammad ibn Ahmad, *Siyar A’lam al-Nubala’*, Vol. 3, Pg. 303, Beirut: Mu’assasat al-Risalah, 3rd edition, 1405 AH.

5. Shaykh ʿAduq, Muhammad ibn ‘Ali, *Al-Amali*. Pp. 164–165, Tehran: Kitabchi, 6th edition, 1417 AH.

6. Sayyid ibn Tawus, *Al-Luhuf fi Qatla al-Tufuf*, Pp. 131–132, Tehran: Nashr-i Jahan, 1st edition, 1389 AH.

7. Sayyid ibn Tawus, *Al-Luhuf fi Qatla al-Tufuf*, Pp. 131–132, Tehran: Nashr-i Jahan, 1st edition, 1389 AH.

8. Khwarazmi, Muwaffaq ibn Ahmad, *Maqtal al-Husayn*, Vol. 2, Pg. 43, Qum: Anwar al-Huda, 2nd edition, 1423 AH.

9. Ibn Shahrashub al-Mazandarani, *Manaqib Al Abi Talib*, Vol. 4, Pg. 112, Qum: Intisharat-i ‘Allamah, 1st edition, 1420 AH.

10. Shaykh Mufid. *Al-Irshad fi Ma’rifat HujJaj Allah ‘ala al-’Ibad*, Vol. 2, Pp. 112–113, Qum: Kungrih-i Shaykh Mufid, 1st edition, 1413 AH.

11. The term *milhafah* (مِلْحَفَة) is defined in Arabic and Persian lexicons as:

1. Arabic: *al-lihaf* (اللِحَاف), *al-milhaf* (المِلْحَف), or *al-milhafah* (المِلْحَفَة): An outer garment worn over other clothing.

2. Persian: *chadar* or *chador* (چادر): an outer garment, *ravandaz* (روانداز): a coverlet, or *milafah* (ملافه): a bedsheet.

Sources:

1. *Lughatnamah-i Dihkhuda* (entry: *milhafah*).

2. Bustani, Fu’ad Afram and Mihyar, Riṣā, *Farhang-i Abjadi ‘Arabi-Farsi*, Pg. 859. Tehran: Intisharat-i Islami, 2nd edition, 1416 AH.

3. Azhari, Muhammad ibn Ahmad, *Tahdhib al-Lughah*, Vol. 5, Pg. 46. Beirut: Dar Ihya’ al-Turath al-‘Arabi, 1st edition, 1421 AH.

4. Ibn Manzur, *Lisan al-‘Arab*, Vol. 9, Pg. 314, Beirut: Dar ʿAdir, 3rd edition, 1414 AH.

5. Ibn Nama al-Hilli, Ja’far ibn Muhammad, *Muthir al-Ahzan*, Pg. 76, Qum: Madrasat Imam Mahdi (‘aj), 3rd edition, 1406 AH.

12. Ibn Nama al-Hilli, Ja’far ibn Muhammad, *Muthir al-Ahzan*, Pg. 76, Madrasat al-Imam al-Mahdi (‘aj), Qum, 3rd edition, 1406 AH.

Non-Muslims Entering Mecca and Masjid al-Haram – Islamic Queries 21

The Question and Answer below was extracted from:

<https://www.islamquest.net/fa/archive/fa2326> [44]

Question

Is the Ka'bah not considered the House of Allah, and do the followers of other Divinely-revealed religions not also worship God (Allah)? Have many of the past Prophets not only prayed, but rather, they are actually buried in the sacred city of Mecca? If this is the case, then why is entry to the city of Mecca restricted to Muslims only?

Brief Answer

All Divinely-sent Prophets invited humanity to worship One God – Allah. However, the validity of each Prophet's teachings lasted only until the arrival of the next Prophet, as foretold in the preceding Scriptures.

Once a new set of teachings were revealed by Allah, and the deputing of a new Prophet who was accompanied by miracles and signs (*ayat*) had taken shape, all of the followers of previous Prophets and their teachings were required to follow the “new” religion.

With the advent of **al-Islam** and the revelation of the Quran by Allah to Prophet Muhammad as the final and most complete set of teachings, all of the previous teachings that the past Prophets were given, were abrogated.

Followers of earlier teachings were obligated to accept and follow the final religion al-Islam. Those who refused to do so were considered non-believers (*kuffar*) [as they did not believe in the next Prophet in line sent by Allah].

One of the Islamic rulings concerning such individuals (non-believers) is that they are not permitted to enter Masjid al-Haram. Muslim scholars cite a Quranic verse as the basis for this ruling:

...يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

O you who believe! (Know that) Indeed, the polytheists are impure (najis), so let them not approach Masjid al-Haram after this year..." (9:28)

Among the Shi'ite jurists, and indeed among all other Muslim scholars, there is consensus on this matter: People of the Book (*Ahlul Kitab*) – which are the Jews and Christians, as well as all other non-believers – are **not allowed** to enter Masjid al-Haram.

It is a known fact that Mecca is the spiritual capital of Islam and the centre of Divine revelation, where the House of Allah – the Ka'bah – is located. Based on this, the land of Mecca is a sacred region because the entire area is a *masjid*, and every *masjid* is sacred.

The sanctity of a *masjid* lies in its being a place for thought, reflection, and worship for those who have submitted – Muslims. Consequently, impurity and satanic thoughts have no place there.

For this reason, commentators of the Quran have addressed this issue in their interpretations on the verse previously quoted. The author of *Tafsir al-Kashif* [1](#) writes: "It is obligatory to prevent the entry of anything impure – whether it be a person, an animal, or any type of impurity (whether material, physical, or spiritual) – into any *masjid*. If such impurity is present in a *masjid*, then it **must** be purified and removed from there."

The author of the commentary of the Quran, *Min Huda al-Quran*, [2](#) mentions three reasons for the philosophy behind this ruling:

1. Polytheism (*shirk*) is a false belief, and the culture built upon it is contaminated with spiritual impurities. Muslims are obligated to distance themselves from polytheists in order to ensure that their negative influences do not spread among Muslims.

2. Polytheists do not adhere to Islamic laws and customs, especially regarding bodily cleanliness and hygiene. Therefore, they must not enter Muslim cities (such as Mecca), which have their own specific rules and regulations.

3. Islamic countries are [and need to remain] economically independent, so they must strive for self-sufficiency to achieve complete independence, particularly regarding essential needs such as food and drink, so that they are not forced to rely on outsiders.

Thus, it is clear that certain individuals (polytheists and non-believers) are not worthy of entering sacred places – and this is a purely rational matter.

When we observe that all governments across the world prevent the entry of foreign nationals into their countries until they undergo medical tests to ensure their physical health [or other screening processes], we see how much importance is placed on physical well-being. How then can spiritual and intellectual health not be equally important? Does Islam not have the right to protect the intellectual and spiritual well-being of its followers?

Detailed Answer

Although all Divinely-sent Prophets invited humanity to worship the one God – Allah – and obey Him, from the beginning of their missions, the laws and traditions of Allah has been such that each Prophet is followed during their time until a new Prophet is sent with new instructions.

When a new Prophet was sent with clear evidence and signs, the previous set of teachings was abrogated, and all followers were obligated to adhere to the “new” religion – or better yet, the new set of teachings brought by the new Prophet.

For example, during the time of Prophet Musa, the only religion accepted by Allah were the teachings propagated by Prophet Musa, and the teachings of all previous Prophets were abrogated.

Similarly, during the time of Prophet ‘Isa, the only set of teachings accepted by Allah were those promoted by Prophet ‘Isa, and all previous teachings were abrogated – and this was the way of Allah since the first set of teachings were sent to humanity.

From the advent of Prophet Muhammad and the establishment of al-Islam, the only religion accepted by Allah is al-Islam, and no other religion will be accepted from anyone, as stated in the Quran:

...إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the (only) religion in the sight of Allah is al-Islam... (3: 19)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever desires a religion other than al-Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers. (3:85)

Therefore, in this era that we currently live in, those who knowingly remain adherents of previous religions (such as Judaism and Christianity), and do not accept al-Islam, cannot be considered as being obedient to Allah, nor are they counted as believers.

Allah says to His final Messenger, Prophet Muhammad and ordered him to proclaim this commandment to all:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say [O Muhammad to humanity]: ‘If you love Allah, then follow me [Muhammad]; [so] Allah will

love you and forgive you your sins. And Allah is All-Forgiving and All-Merciful.’ (3:31)

For this reason, many jurists equate followers of other Monotheistic religions (People of the Book – Jews and Christians) with disbelievers and polytheists, thus do not permit their entry into Masjid al-Haram. This is based on the direct command of Allah in the Quran:

...يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

O you who believe! (Know that) Indeed, the polytheists are impure, so let them not approach Masjid al-Haram after this year... (9:28)

Moreover, most Shi’a jurists believe that all non-Muslims are absolutely prohibited from entering **any** *masjid*.

In Islamic Jurisprudence, especially in discussions about *jihad* and the rules concerning *dhimmis* (non-Muslims living under Islamic protection), this issue is addressed, and the books of Islamic Laws state that it is an obligation for every *dhimmi* to refrain from entering any *masjid*.

If *dhimmis* – who live under Islamic governance – cannot enter the *masajid*, then it is even more evident that polytheists, atheists, and disbelievers living in non-Islamic territories are strictly prohibited from doing so.

If they are barred from entering any ordinary *masjid*, then their prohibition from entering a grand *masjid* like Masjid al-Haram becomes even more apparent.

The late Shaykh al-Tusi states: “Our evidence for the prohibition of disbelievers entering any *masjid* is this statement from Allah: ‘O believers, the polytheists are impure; therefore, let them not approach Masjid al-Haram after this year.’³ Allah has declared them impure. Once it is established that they are impure, then it is not permissible for them to enter any *masjid*, because there is no disagreement that *masajid* must remain free from impurities.”⁴

The most important evidence cited by both Shi’a and Sunni jurists for the prohibition of disbelievers entering Masjid al-Haram is this Quranic verse:

...يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

O you who believe! (Know that) Indeed, the polytheists are impure, so let them not approach Masjid al-Haram after this year... (9:28)

These scholars argue that the term “polytheist” does not exclusively refer to idol worshippers, or those who associate partners with Allah in divinity, but also includes the People of the Book (Jews and

Christians).

An esteemed jurist, and author of *Jawahir al-Kalam*,⁵ mentions the following: “*Shirk* (Polytheism) includes Jews and Christians as well, based on the statement of Allah:

...وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ

The Jews say: ‘Ezra is the son of Allah,’ and the Christians say: ‘The Messiah (Jesus) is the son of Allah’... (9:30)

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

They take their rabbis and their monks as lords besides Allah, as well as the Messiah, son of Mary; whereas they were commanded to worship none except the One God – there is no deity except He. All-Glorified is He in that He is absolutely above their association of partners with Him! (9:31)

Similarly, the address of Allah to Prophet ‘Isa:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And (beware the Day) when Allah will say: ‘O ‘Isa, son of Maryam, is it you who said to the people: ‘Take me and my mother for deities besides Allah?’ He (‘Isa) will answer: ‘All-Glorified You are (in that You are absolutely above having a partner or having any need or deficiency whatever)! It was not for me to say what I had no right to. If I had indeed said it, You would surely have known it. You know all that is within myself, whereas I do not know what is within Yourself. Surely, You and You alone are the Knower of the unseen.’ (5: 116)

As well as the claim of the Christians that:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣

Assuredly, they have disbelieved who say: ‘Allah is the third of the three,’ whereas there is no deity except the One God. And if they do not desist from saying this, there shall touch those of them who disbelieve a painful punishment. (5:73)

This interpretation of Shirk extends the Quranic prohibition to both polytheists and the People of the Book, barring them from entering Masjid al-Haram.

In any case, despite differing opinions on the definition of “polytheist” and whether it applies to the People of the Book or not, there is consensus among Shi’a jurists – and indeed among all Muslim scholars – on this matter.

Therefore, it can be said that this consensus (agreement between the Shi’as and other Muslims) is a key argument for prohibiting not only polytheists, but also other disbelievers from entering Masjid al-Haram.[6](#)

Mecca is a sacred land, the center of Divine revelation, and the location of the House of Allah. This land is considered a holy place because it is a *masjid*, and every *masjid* is sacred. The sanctity of a *masjid* lies in its being a place for thought, reflection, and worship.

Consequently, polytheism, uncleanness, and satanic thoughts have no place there. For this reason, commentators of the Quran have addressed the philosophy behind this Divine ruling and stated that this prohibition serves as a preventative measure to keep the sacred space free from all forms of impurity and defilement.

The late Shaykh Muhammad Jawad al-Mughniyah, author of *Tafsir al-Kashif*, writes: “It is obligatory to prevent the entry of anything impure – whether it be a person, an animal, or any form of impurity (whether material, physical, or spiritual) – into any *masjid*. If such impurity is found in a *masjid*, then it must be purified and removed from there.”[7](#)

The late Sayyid Muhammad Husayn Fadlullah,[8](#) author of *Tafsir min Wahy al-Quran*, elaborates on the philosophy behind this ruling more clearly: “This [verse[9](#)] is a call to believers to define the boundary between Muslims and polytheists. It outlines all the firm teachings regarding disassociation from polytheists and striving against them.

The practical outcome of polytheism is spiritual and moral impurity, as well as an invitation to such defilement. A polytheist lives in a state of intellectual, spiritual, and moral impurity.

When their life and intellectual/spiritual environment revolve around such defilement – when their soul and thoughts are immersed in the polluted atmosphere of idolatry – and when their intellectual focus revolves around lifeless objects like stone, wood, flesh, etc., then there is no sign of intellectual vitality or movement towards progress and perfection within them.

What is certain is that the human soul and intellect possess purity that can transform them and guide them towards an abundant source of spirituality which constantly renews life within human beings.

In interactions with a true believer, a person can feel pure morality and faith embodied within them. When these qualities are reflected in a believer’s character, one establishes friendship and intimacy with them while sensing that everything around them is clean because they operate within an internal sphere

of cleanliness devoid of any impurity or vile traits.

What purity could be greater than the river of faith flowing through the heart and mind of a person who lives with Allah – the One who is the Source of Purity for all things, and the secret behind cleanliness throughout life?

Through this connection with Allah via the innate nature and pure conscience, a person can link oneself to everything in existence – objects, humanity, and the world – with purity at its core.

Just as faith represents purity in nature and character, polytheism represents defilement, darkness, ignorance, and stagnation – the polluted residues that accompany the life of a polytheist.

When their life and intellectual/spiritual environment revolve around these elements, then it is natural that they should **not** approach any *masjid* – a place that Allah has designated as an area of purity. The *masajid* are places where people cleanse themselves from sins, vile traits, and bad habits that would otherwise render life meaningless.

How then can polytheists – who worship idols embodying all forms of intellectual, spiritual, and moral defilement – be allowed to enter such sacred places?”[10](#)

The author of *Tafsir min Huda al-Quran* mentions three reasons as the philosophy behind the prohibition of disbelievers entering sacred places:

1. Polytheism (*Shirk*) is a false belief, and the culture built upon polytheism is inherently corrupt. Muslims are obligated to distance themselves from polytheists to prevent their negative influence from spreading among the Muslim community.

2. Polytheists do not adhere to Islamic laws and customs, particularly those related to bodily cleanliness and hygiene. Therefore, they should not enter Muslim cities, which operate under specific laws and regulations.

It is evident that in matters of cleanliness and hygiene, substances such as alcohol, urine, blood, and other impure things are sources of dangerous diseases. A person who carries such impurities (a disbeliever or polytheist who does not believe in the impurity of substances like alcohol or blood) is excluded from the Islamic community – as long as they do not adhere to its laws.

3. Islamic countries are economically independent; thus, they must strive for self-sufficiency to achieve complete independence, especially concerning essential needs such as food and drink.[11](#) This ensures that they do not have to rely on outsiders for these necessities.[12](#)

In conclusion, we note that it is evident that individuals like polytheists and disbelievers are not worthy of entering sacred places. This reasoning is rational.

When we observe how governments and countries prevent foreign nationals from entering their territories until they undergo medical tests to ensure their physical health [and other screening processes], it becomes clear how much importance is placed on physical well-being.

How then can spiritual, intellectual, and moral health not be equally important? Does Islam not have the right to protect the intellectual and spiritual well-being of its followers by setting certain guidelines on who can and cannot enter premises which are sacred?

O Allah! Send Your prayers upon Muhammad and the family of Muhammad!

[1.](#) The author of this book, late Shaykh Muhammad Jawad al-Mughniyah, son of the late Shaykh Mahmud, was a prominent Shi'a scholar and commentator of the Quran in the 14th century AH. He was born in Lebanon, where he began his education before traveling to Najaf for further studies. Upon returning to Lebanon, he assumed the positions of judge and head of the judiciary. Shaykh Jawad authored numerous works in various fields, and is renowned for his two commentaries, Tafsir al-Kashif and Tafsir al-Mubin. He passed away in 1980 and is buried near the Shrine of Imam 'Ali in Najaf al-Ashraf. (Tr.)

[2.](#) The author of this commentary is Sayyid Muhammad Taqi al-Modarresi (b. 1945), and he is a well-known Shi'a marja taqlid residing in Iraq. He is the author of numerous works in various fields, including Islamic jurisprudence, principles of Islamic law, and the history of the Ahlul Bayt. One of his most significant books is Tafsir Min Huda al-Quran. Some of his notable views include addressing the backwardness of the Muslim World and efforts to resolve it, advocating for non-secular governance in Islam, and critiquing the syncretism within mainstream Islamic Philosophy.

In 1970 CE, due to a death sentence issued against him, he secretly fled to Kuwait. After the Islamic Revolution in Iran, he migrated to Tehran. Following the fall of Iraq's Ba'ath Party, he returned to Karbala.

His activities include publishing various journals, establishing television networks, founding publishing houses and Islamic centers, participating in international conferences and assemblies, organizing gatherings, delivering speeches at religious events, and establishing Seminaries in different countries. Mirza Shirazi – known for issuing the famous verdict (fatwa) against tobacco consumption – was one of his maternal ancestors, and Sayyid Muhammad Husayni Shirazi was his uncle. (Tr.)

[3.](#) Quran, Surah al-Tawbah, 9:28.

[4.](#) Shaykh al-Tusi, Al-Khilaf, Vol. 1, Pg. 518.

[5.](#) Jawahir al-Kalam fi Sharh Shara'i al-Islam (Jewels of Speech in the Commentary on the Laws of Islam), commonly referred to as Jawahir al-Kalam, is a comprehensive commentary on Shara'i al-Islam, which is a seminal Islamic Jurisprudence text authored by Muhaqqiq al-Hilli. This commentary was written by Muhammad Hasan Najafi (1788–1850), a prominent Shi'a jurist and scholar. The work is renowned for its exhaustive treatment of Jurisprudential topics, analytical depths, logical reasonings, inclusion of diverse legal opinions on each issue, and its clear and accessible language. The book has inspired several abridgments, commentaries, and marginal notes.

Jawahir al-Kalam fi Sharh Shara'i al-Islam is considered one of the most detailed works of Shi'a Jurisprudence. Aqa Bozorg Tehrani described it as a comprehensive book that covers all aspects of Islamic Law. Muhsin Amin, in his Ayan al-Shi'a, quotes Shaykh Murtada Ansari as saying that Jawahir and Wasa'il al-Shi'a (another key Jurisprudential text – a multi-volume compilation of ahadith on Islamic Jurisprudence), alongside earlier scholars' writings, suffice for attaining ijtihad (Ijtihad is defined as the intellectual effort of a qualified jurist to deduce Islamic legal rulings (ahkam) from the fundamental sources of the Shari'ah, specifically the Quran, the traditions of the Prophet and the Imams (ahadith), consensus (ijma, but only as an indicator of tradition), and reason ('aql). Amin further regarded Jawahir al-Kalam as a cornerstone for jurists and students in the Seminaries.

Note the definition of ijtihad: Ijtihad is a mental endeavor to deduce the rules of the sharia from the sources of Jurisprudence with the use of proper methods. It is a deduction of practical obligations in Islam from sources with the methods elaborated in principles of jurisprudence. For Shi'a scholars, the sources of jurisprudence are restricted to the Quran (al-Kitab, the Book), the ahadith of the fourteen immaculate ones, ijma (consensus), and 'aql (intellect). The consensus is not, by itself, a separate source for jurisprudence; it is a source of evidence for tradition. It reveals the traditions of the Prophet and Imams.

The late Murtada Mutahhari referred to this book as an "Encyclopedia of Shi'a Jurisprudence," emphasizing that no jurist can do without it even today. The late Ayatullah Khomeini, a leading religious authority and political leader of the 14th century AH, coined the term Fiqh-e Jawahir (Jurisprudence based on Jawahir al-Kalam), and urged Religious Seminaries to base their studies on this methodology. He emphasized its importance and discouraged deviation from it. (Tr.)

[6.](#) Refer to Miqat al-Hajj, Issue No. 45; Najafi, Muhammad Hasan, "The Entry of Non-Muslim Tourists into Sacred Places (Part 1)."

[7.](#) See Mughniyah, Muhammad Jawad: Tafsir al-Kashif, Vol. 4, Pg. 28.

[8.](#) Sayyid Muhammad Husayn Fadlullah (b. 1935 – d. 2010) was a Lebanese Shi'a scholar and author. He regularly performed religious and cultural activities in Lebanon. He passed away on July 4th, 2010, in Lebanon, and was buried in Haret Hreik inside his masjid. (Tr.)

[9.](#) Quran, Surah al-Tawbah, 9:28.

[10.](#) Fadlallah, Sayyid Muhammad Husayn; Tafsir min Wahy al-Quran, Vol. 11, Pp. 68–69.

[11.](#) Refer to Tafsir min Huda al-Quran, Vol. 4, Pg. 153.

[12.](#) Economic exchanges with non-Muslims are subject to specific conditions outlined by Muslim jurists and scholars in relevant discussions on this topic.

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