

In the Name of Allah

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SHI'AA ANSWERS

A Research on 10 Serious Arguable Matters

Between Followers of Ahl -e- Bait (a.s.) and Ahl -e- Sunnat

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Table of Contents

Preface	6
This Way Dose Not End in Unity!	6
10 Serious Arguable Matters	7
1: Qur'an is Pure of Any Falsification	8
Qur'an is not Falsified	8
Two Books from Two Groups.....	8
Do Not Deracinate Islam Because of Sectarian Enmity	9
Logical and Quoted Proofs for Not Falsification of Qur'an.....	10
The Last Expression	11
2: Taqiyya in Qur'an and Tradition.....	13
1- What is Taqiyya?	13
2- Difference between Taqiyya and Concision (Nifaq).....	13
3- Taqiyya in Scale of Sanity.....	13
4- Taqiyya in Qur'an	14
5- Taqiyya in Islamic cabbalas	14
6- Dose Taqiyya perform just in confronting with infidels?.....	15
7- Haraam Taqiyya	17
8- Adaptive Taqiyya	17
3: Justice of Sahaba	18
1- Two opposite beliefs.....	18
2- Extremists in Infallibly (Tanzih)	18
3- Unanswered Questions	19
4- Who are Sahaba?.....	20
5- The mainspring of Tanzih Belief.....	20
6- Were all Sahaba impartial without an exception?.....	23
7- Castes of Companions of Prophet (s.a.)	26
8- Testify of History	27
9- Punishment of some of Sahaba in age of Prophet (s.a.) or after that time!.....	28
10- Unjustified justifications!	29
11- Oppressedness of Ali (a.s.).....	30
12- An Interesting Story	30
4: Respecting to Tombs of Superiors	32
Overall View.....	32
Historical Record	32
Hallucination of Polytheism (Shirk) in Pilgrimage of Tombs	33
Does requesting intercession agree the fundamentals of monotheism? .	34
Intercession (Shefa'at) of maintainers of Islam (Awliya Allah) is not just for their living time!	35
Women and Pilgrimage of Tombs.....	36
Preparing to Travel for Pilgrimage Only for Three Mosques!.....	36
Is Building of Monuments Prohibited?.....	37
Destroying of Cultural Heritages by Wahhabies.....	38
Pretexts.....	38
1- Tombs should not be Mosques!	38
2- Another Pretext	39
Positive Results of Pilgrimage of Tombs of Superiors	40

3- Requesting Blessings (Tabarrok) is Prohibited	41
The Great Duty of Scholars of Islam	41
5: Temporary Marriage	43
1- Necessities and Needs	43
Misyar Marriage!	43
What is Temporary Marriage?.....	45
Abuses	46
Temporary Marriage in Qur'an, Tradition and Common Consensus	47
Who Prohibited Mut'a?.....	48
A) Acceptability (being Halaal) of Mut'a during the time of first leader	49
B) Ijtihad against Nass (explicit words of Prophet and Qur'an)	49
C) The Reason for Disagreement of Omar	49
D) Scuffle for "time of prohibition".....	50
The Best Solution.....	52
6: Prostration on the Ground	54
1- Importance of Prostration between Worships.....	54
2- Prostration for other than Allah is not Allowed.....	54
3- On Which Should Be Prostrated?	55
4- Evidences for the Matter:	56
A) The Famous Hadith of Prophet (s.a.) About Prostration on the Ground	56
B) The Way that Prophet (s.a.) Prostrated	57
C) The Way Sahaba and Followers Prostrated.....	58
7: Conjunction of two prayers	60
Introducing the Issue.....	60
Results of Insisting on Five Times in Islamic Societies	60
Cabbalas about Conjunction of Two Prayers	61
1- Precise of Quoted Ahadith.....	63
2- Qur'an and triple times of prayers	63
8: Anointment (to rub over with water) of Feet during Ablution for	
Prayer	66
Qur'an and Anointment (to rub over with water) on Feet.....	66
Strange Justifications	67
Ijtihad against Nass (explicit words of Prophet and Qur'an) and Individual	68
Interpretation.....	68
Anointment on Shoes!	69
Islamic Cabbalas and Anointment on Feet.....	70
Opposite Cabbalas	72
Facile Shari'a (religious law).....	72
Anointment on Shoes in the Scale of Sanity and Shari'a!!	74
Cabbalas are in Some Groups	75
The Final Conclusion of the Matter	78
9: "In the Name of Allah" Includes in Hamd Sura.....	80
A Wonderful Point.....	80
Ahadith of Prophet (s.a.) about Vociferating "In the Name of Allah" ..	81
First Group.....	81
Second Group.....	82
Between the Suras is Included in Qur'an.....	84

Precise of the Discussion	85
10: Recourse (Tawassul) to Maintainers of Islam (Awliya Allah)	87
Recourse (Tawassul) among Verses and Proof of Sanity	87
Tawassul in Islamic Cabbalas	90
Some Necessary Remarks	93
1- Pretexts of Wahhabies	93
2- Exaggerators and Extremists	94
3- Recourse is not enough Alone	95
4- Recourse in Creational Matters	95

Preface

This Way Dose Not End in Unity!

Today, with an overall look to the world we can see that blustering storms has begun, the curtains has opened, attractive expressions like democracy and human right organizations are totally vanished and powerful tyrants are planning dangerously for dominating on other countries, and also shamelessly express their desires.

And what a good job to say all the things, and in other words ease the minds of their credulous followers.

In this situation there is no shelter left but the power of nations after the mercy of god.

Yes, we should gain power, because in this world infirm creatures are destined to be trampled!

In these conditions if Muslims of the world united and use the abundant cultural and material powers against those tyrants can live in safety and peace.

It is becoming several years that in all over the places people talk about unity of Muslims and news about forming the week of unity, seminars about unity and serial mottos are heard.

Although these paces had good effects in political and social matters and horrified the enemies, but couldn't acquire enough unity which is needed against those blustering storms, yet.

The reasons can be briefly said in some matters:

1- The works which had been performed were not basilar and unity couldn't influence in minds and move Muslims in unite direction.

2- Enemies prepared lots of plans for developing skepticism, misdeem, disagreement and concision, and from the news it has been recognized that they have done huge money investments in these projects and agitated the extremists of both sides for reaching their evil purposes, that includes:

Reliable news are saying that extremist Salafies of Saudi Arabia recently published 10 million issues of schismatical books and distributed among Hajjis and transform Hajj from the factor of unity to the factor of concision, and unfortunately these things are happening every year.

Fanatic Wahhabi orators perform tirades for developing concision during Hajj and Umra, and regardless of contiguity between Iran and Saudi Arabia they have intensify their attacks to Shi'aa.

Attacks of Sahaba army and massacre innocent and defenseless people, and worse than that imagining honor out of these massacres which perform periodically are not hidden to anyone.

Agitating extremists like Taliban that according to reliable evidences has done by tyrants of Unites States was another one of their dangerous works in purpose of showing Islam far from science and civilization and in other hand widen the incision between Muslims. Although these cades of western politics ran out of their control and made tragedies to them and these tyrants tasted the bitterness of their products and afterward began to destroy them.

3- Short sight of some Islamic politicians, who prefer their short time and limited benefits to the long time benefits of Islam world is another one factors of not achieving to the constant unity.

For instance, we know some of these Islamic countries which for these little and limited benefits have collaboration revealed to everyone with Israel and even perform common maneuvers!

With warning to the crucial results of these mistakes and noticing to the point that no Islamic country or group is safe against the repressive and relentless politics of those anti-Islam tyrants, all the remaining is that scholars in Islam should brighten and clear the matters for preventing from schismatic works of enemies and forming misdeem by extremists of both sides.

On this basis I decided to present an interesting and innovative method for reaching unity in this booklet which is in your hands now. In this method it is cleared that important matters of disagreement between followers of Ahl -e- Bait (a.s.) and Ahl -e- Sunnat are rooted in their famous books, and what Shi'aa says in these matters has clear evidences in books of Ahl -e- Sunnat. According to one of freethinker scholars of Ahl -e- Sunnat: "Shi'aa can prove all of their essentials and incidentals of their sect by our books!"

If this matter proves, which by the help of Allah happens, there remains no space for blaming, worrying or misdeem about the beliefs of Shi'aa. Surly this matter provides optimism, adjacency of sects and removing misdeems from logical and fair people, and in result Iran which is a powerful Islamic country and other Shi'aa of the world remain as strong defenders of the Islam.

Now here you are and our evidences!

10 Serious Arguable Matters

A part of most important arguable matters between us and them is as follows:

- 1- Qur'an is Pure of Any Falsification
- 2- Taqiyya in Qur'an and Tradition
- 3- Justice of Sahaba
- 4- Respecting to Tombs of Superiors
- 5- Temporary Marriage
- 6- Prostration on the Ground
- 7- Conjunction of two Prayers
- 8- Anointment on Feet during Ablution for Prayer
- 9- "In the name of Allah" Includes in Hamd Sura
- 10- Recourse to maintainers of Islam (Awliya Allah)

1: Qur'an is Pure of Any Falsification

Qur'an is not Falsified

Regardless of propagandas against Shi'aa, we believe that this Qur'an which is in our hands and other Muslims of the world is exact the same Qur'an which descended to our holy Prophet (s.a.) and not even a word of that has been changed, added or reduced.

We have written this matter clearly in lots of our books in essentials, interpretation and other subjects and proved it by logical and cited proofs.

We believe that, in consensus of Muslim scholars (Sonni and Shi'aa), nothing has been added to Qur'an and most of researchers of both sides say that nothing has been reduced from it.

Some persons of both groups believe that something reduced from Qur'an, which their expressions are not reliable to famous scholars of Islam.

Two Books from Two Groups

One of those persons is "Ibn Khatib" from Egypt who is one of Ahl -e- Sunnat and has a book named "Alforghan fi Tahrif -e- Qur'an" (Difference in falsification of Qur'an) which published in 1948. Al Azhar University noticed at the time and collected and destroyed the issues, but some of them find the way to the hands of people illegally.

Also there is another book named "Fasl Alkhetab fi Tahrif -e- Ketab -e- Rab Alarbab" (An expression in falsification of the book of almighty god) which is written by one of Hadith tellers of Shi'aa, Hajji Noori, and published in 1874. This book denied by Najaf Islamic School as soon as it published and collected, also afterwards several books has been written in denial of that. Some of great scholars who wrote a book in this issue are:

The great Faqih the late Sheikh Mahmood Ibn Abi Ghasem, known as Moarrab -e- Tehrani (died 1895) with the book "Kashf Alertiab fi Adame -e- Tahrif -e- Ketab" (Eliminating any doubts about not falsification of Qur'an).

The late Allame Sayyed Mohammad Hussein Shahrestani (died 1897) with the "Hefz Alketab Alsharif an Shobhat Alghol Beltahrif" (Maintaining the holy book from the word of falsification) in denial of Hajji Noori's book.

The late Allame Balaghi (died 1933), one of researchers from Najaf Islamic school, in his famous book "Tafsir -e- Aala -e- Rahman" (Interpretation of gifts of the Merciful) has an interesting chapter in denying of Fasl Alkhetab.¹

I also in the book "Anvar Alosool" (Lights of essentials) wrote an expanded argue about Qur'an which is not falsified and made an irrecusable answer to doubts of Fasl Alkhetab.

Although the late Hajji Noori was a scientist of Islam but as Allame Balaghi said he used unreliable cabbalas, and Hajji Noori himself after the book had been published got penitent and all of the masters of Najaf Islamic school enumerate that book as one of his clear mistakes.²

It is interesting that after publishing of Fasl Alkhetab, Hajji Noori due to lots of blames which had been shown to him wrote a lecture in defending

himself and said that I meant Qur'an is not falsified and my explanations have been misunderstood.³

The late Allame Sayyed Hobateddin Shahrestani says: When I was in Samarra the late Great Mirza Shirazi had been convert there to the center of Shi'aa science, and when we enter in any meeting all the attendants was talking against Hajji Noori and his book, and even some of them beshrew him.⁴

- 1- Tafsir -e- Ala -e- Rahman" (Interpretation of gifts of the Merciful), vol. 1, page 25.
- 2- Tafsir -e- Ala -e- Rahman" (Interpretation of gifts of the Merciful), vol. 2, page 311.
- 3- Alzari'e, vol. 16, page 231.
- 4- Borhan Roshan (Clear Proof), page 143.

Regarding these issues, should anyone know the words of Hajji Noori as the belief of Shi'aa?

But some of Wahhabi fanatics use this book (Fasl Alkhetab) as a pretext and insist on relating the matter of falsifying Qur'an to Shi'aa, but:

If writing a book is a proof of Shi'aa belief, then believing of falsification of Qur'an can be ascribed to scholars of Ahl -e- Sunnat, because Ibn Khatib also wrote "Alforghan fi Tahrif -e- Qur'an", and if reluctance of Al Azhar scholars about this book is the proof of denying what it contains, then disagreement of Najaf Islamic school scholars about the words of "Fasl Alkhetab" can be comprehended the same.

In interpretation of "Ghartabi" and "Dorr Almanthoor" which both are famous interpretations of Shi'aa, have quoted from Ayesha (wife of Prophet (a.s.)) that: "Ahzab Sura had 200 verses but it remained only 73 from them!"¹

Moreover, above all in Sahih -e- Bokhari and Sahih -e- Muslim some cabbalas can be found which talk about falsification.²

- 1- Interpretation of Ghartabi (Tafsir -e- Ghartabi), vol. 14, page 113 and Interpretation of Dorr Almanthoor, vol. 5, page 180.
- 2- Sahih -e- Bokhari, vol. 8, pages 208 - 211 and Sahih -e- Muslim, vol. 4, page 167 & vol. 5, page 116.

But we never let ourselves to accuse our Sonni brother for falsification because of one author or some weak cabbalas; also they should not do this to Shi'aa for only a book or some weak Ahadith which all of Shi'aa grand scholars had denied.

1- Words included in the book Fasl Alkhetab by Hajji Noori generally are quoted from three persons who were false religious, liar or had unknown status (false religious Ahmad ibn Mohammad Sayyari, Liar Ali ibn Ahmad Kufi and unknown or denied Abi Jarood).¹

Do Not Deracinate Islam Because of Sectarian Enmity

People who insist on accusing Shi'aa for believing the falsification of Qur'an may not noticed that are deracinating Islam due to sectarian enmity, because enemies say: purity and not falsification of Qur'an is not decided between Muslims because a large group of them believe on falsification. We admonish these brothers that do not target the heart of Islam which is Qur'an due to sectarianism and fanatic enmities.

Let's think about Islam and not to be cruel to it and don't say this much about falsification and do not give them pretext for attacking Islam.

1- For knowing the status of these persons refer to the book “Rijal -e- Najashi”, “Index of Sheikh” and other Rijal books (the books showing the status of men who quote from Prophet (a.s.) and Imams (a.s.))

This accusation has been so developed that in one of my pilgrimages of Ka’ba (Umra) I met minister of religious affairs of Saudi Arabia and he welcomed me, but he said: “I heard that you have a Qur'an different from ours!!”

I told him that checking for the correctness of this issue is so simple. You yourself or one of your agents can return with us (I pay the way) to Tehran. Qur'an is available in all mosques and homes in there and there are hundreds of mosques and hundreds of thousands of homes in Tehran. Choosing the mosque and the home on your choice, we knock the door, read and inspect the Qur'an and you will find that there is not even a word different from any other Qur'an in Islamic countries in our Qur'an. The great scholar like you should not be trapped in these factitious rumors!

Our lectors won the first prize in many of international tournaments, and our Qur'an keepers (memorizers) especially children amazed a lot of Islamic countries.

Every year thousands of persons added to our Qur'an lectors and keepers and classes for memorizing, reading and interpretation of Qur'an and also colleges of Qur'an sciences distributed all over our broad country, and proving all this can be done simply by watching this programs for everyone.

In all these programs there is no Qur'an except that famous and general Qur'an which all the Muslims have and nobody knows another Qur'an and in no meeting you can hear words about falsification of this holy book.

Logical and Quoted Proofs for Not Falsification of Qur'an

We believe that there are lots of logical and quoted proofs for not falsification of Qur'an, because Qur'an says: “We descended Qur'an and we are in charge of protecting it.”¹

And it also says: “This book is certainly invincible, nothing false can reach it in front or from the back, because it is from the sage and admired Allah.”²

Is it possible that any person even think of falsification of the book which almighty Allah has undertaken to protect it?!

Also Qur'an was not a discarded or forgotten book which someone could add or reduce something from it.

Scribers of Qur'an which they have counted from 14 to 400 scribe and keep any verse as soon as it descended.

There were hundreds of Qur'an keepers (memorizers) in the age of Prophet (s.a.), who were keeping verses in their mind as soon as they descended.

1- Hijr Sura, verse 9.

2- Fosselat Sura, verses 41 & 42.

In those days reading Qur'an was known as they most worship and Qur'an was being read days and nights.

Moreover Qur'an was the constitution of Islam and the law of living of Muslims and was present in all aspects of theirs lives.

Referring to wisdom and sanity we can find that this book cannot be falsified or adding or reducing.

Islamic cabbalas from our Imams (a.s.) insist on the purity, completeness and not falsification of Qur'an.

The Imam of Muslims Ali (a.s.) says explicitly in Nahjul Balagha: "Allah has descended a Qur'an which says all the things, and Allah gave Prophet (s.a.) life enough to complete the religion for you with Qur'an.

In lots of sermons of Nahjul Balagha has talked about Qur'an, and in none of them you can see a word about falsification, but it clears the completeness of Qur'an.

1- Nahjul Balagha, sermon 86.

In a Hadith from Imam Mohammad ibn Ali Taghi (a.s.) which had been said to one of his friends about aberrance of people from the right way, we can read: "A group of people left Qur'an in the way that they use its expressions but falsify their meanings."¹

This Hadith and other ones show that the words of Qur'an has remained unchanged and falsification has happened in theirs meanings, in the way groups translate and interpret Qur'an as they wish and for their personal purposes and interests.

From this we can reach a point that anytime something is said about falsification, it referred to falsification of meaning and interpretation by everyone's own idea and it was not about the exact words and expressions of holy Qur'an.

In other hand we can read in a lot of cabbalas from our Imams (a.s.) that: "For assessing the correctness of falsehood of cabbalas compare them with Qur'an. Cabbalas which are according to Qur'an are correct and you can act upon them, but those which are against Qur'an are false and should be left unnoticed."² This is a clear proof of not falsification of Qur'an, because if it was not, Qur'an cannot be the indicator for knowing right from wrong.

1- Kafi, vol. 8, page 53.

2- Wasael Alshi'aa, vol. 18, page 80.

Moreover famous Hadith of Thaqalayn which can be found extensively in books of Shi'aa and Sonni¹, Says that: The great Prophet (s.a.) Said: "I leave among you two valuable things, the book of Allah and my dynasty, which if you refer to them you will never be aberrant."

This meaningful Hadith shows that holy Qur'an and the dynasty of Prophet (s.a.) are trusted shelters for guiding people through the day of judgment.

If Qur'an had been falsified, then how it could be a trusted shelter and save people from aberrance?²

The Last Expression

The last expression is that the greatest sin in front of God is to accuse someone of doing or saying something that they had never done or said.

We have said in all places that none of great Shi'aa scholars and researchers had believe or now believes in falsification of Qur'an as their books testify, but a fanatic and pertinacious group repeat these accusations. What answer did they prepare for the Day of Judgment, when they accuse Shi'aa in this way and discredit holy Qur'an?

If your pretext points to some weak cabbalas which can be found in some of our books, these kinds of weak cabbalas also can be found in your references of Hadith and interpretations which formerly said.

No sect can be built upon weak cabbalas, and we never accuse you because of “Alforghan fi Tahrif -e- Qur'an” from Ibn Khatib and those weak cabbalas which it contains, and we never immolate holy Qur'an due to destructive fanaticism.

Don't talk this much about falsification, don't oppress Islam, Muslims and Qur'an and do not discredit holy Qur'an by repeating the word “falsification” which is the main asset of Muslims of the world due to sectarian fanaticism, and don't give enemies pretext for attacking Islam. If you want revenge Shi'aa and followers of Ahl -e- Bait (a.s.) in this way you should know that you are making the basis of Islam instable unaware, because you say a large group of Muslims believe in falsification of Qur'an, and this is a great oppression to holy Qur'an.

Finally I repeat one more time explicitly that none of Shi'aa or Sonni researchers and scholars believe in falsification of Qur'an and they recognize that Qur'an which descended to holy Prophet (s.a.) and this Qur'an which is in hands of Muslims the same and completely equal, and due to affirmation of Qur'an itself they believe that God has guaranteed Qur'an from any change, falsification or decadence. But some of fanatic uninformed and unknown persons of both sides accuse each other for falsification and unfortunately “sitting on the branch and cutting the stem.” (A Persian proverb)

May Allah guide them all!

2: Taqiyya in Qur'an and Tradition

The second matter that “cavillers” and “our fanatic oppositions” animadvert on followers of Ahl -e- Bait (a.s.) is Taqiyya. They say that why you do Taqiyya? Isn't it a kind of concision?!

They change this matter to a big problem that as if Taqiyya is Haraam or a great sin or even worse than that.

They are unknown of this matter that Qur'an has allowed Taqiyya explicitly in several verses with special conditions, and cabbalas in their own references confirms the matter, and also above all Taqiyya (under its conditions) is the exact command of the sanity and they experienced and did this in their own lives too.

For explaining this matter, noticing to some points is necessary:

1- What is Taqiyya?

Taqiyya is the act of hiding one's religious belief in front of fanatic and obstinate opposites when there may be possibility of a danger to that person.

For example when an Unitarian Muslim trapped among obstinate infidels, and if he express his belief maybe those infidels kill him, hurt him hard, wring his money or even aggress his family, then he hides his belief to save himself and his belongings.

Or if a Shi'aa caught in the middle of desert by an extremist Wahhabi who thinks killing a Shi'aa is allowed, then he hides his belief for saving his life, his assets and his family.

Any wise person confirms that this is a wise and completely logical act, because nobody should give over his/her life due to fanaticism of fanatics.

2- Difference between Taqiyya and Concision (Nifaq)

Concision is definitely against Taqiyya. A hypocritical is a person who does not believe in Islam or has doubts about it, but express believing of Islam among Muslims.

This Taqiyya which we are talking about is believing Islam deeply, but don't following some extremist Wahhabi who know every Muslim as infidel except themselves and threaten them. Whenever believers hide their belief to save their life, their assets or their family and honor from this fanatic group, this is Taqiyya and vise versa is concision.

3- Taqiyya in Scale of Sanity

Actually Taqiyya is a defensive shield and due to this in our cabbalas has been introduced as “shield of a believer”.

Sanity never let the human to express his/her belief in front of dangerous and illogical people and endanger his/her life, assets or honor, because wasting energies, powers and facilities is not a wise act.

Taqiyya is similar to the method that all soldiers use in the battlefield. They hide among foliage, in tunnels and behind bulwarks, choose their clothing in color of trees for saving their live and not wasting their blood.

All wise people in the world use method of Taqiyya against their obstinate enemies for saving their lives and never admonish a person to use this method. You cannot find any human in the world who does not accept Taqiyya under its conditions.

4- Taqiyya in Qur'an

Holy Qur'an allowed Taqiyya in several verses against infidels and opposites. For example:

In the story of believer of Pharaoh's clan we read:

“A believer man who was hiding his belief (of Moses religion) said: Do you want to kill a man who says my god is Allah, whereas he has miracle and clear proofs?”¹

And he continued: Leave him alone, if he lies the affects of his lie will capture him, and if he tells the through maybe some of those divine punishments which he warns about will capture you.”

In this way believer of Pharaoh's clan whilst doing Taqiyya and “hiding his belief”, gives necessary advices to those fanatic group which decided to kill the prophet of god, Moses.

1- Ghafir Sura, verse 28.

We read in another explicit command of Qur'an: “Believers should not take infidels as friends; anyone who does this is alien to Allah, unless you want to use Taqiyya among them.”¹

This verse has completely prohibited friendship with enemies of Allah, unless in occasions that leaving friendship causes hurting a Muslim and using Taqiyya as a defensive shield in continuing in friendship with them.

All interpreters of Qur'an have cited the story of Ammar son of Yasser and his parents. All of them captured by Arab pagans and forced to deny the prophet of Islam (a.s.). Ammar parents refused and died as martyrs, but Ammar used Taqiyya and agreed them and after that go to holy Prophet (a.s.) crying.

At this time this verse descended: “People who deny after they believe ... will punish hard, unless those who were under pressure ...”²

Holy Prophet (a.s.) said that Ammar parents are of martyrs and clean his tears and told him: You are not in charge of that; if they force you again you repeat those words!

1- Aal -e- Imran Sura, verse 28.

2- Nahl Sura, verse 106.

Agreement of all Muslim interpreters on descending this verse about Ammar and his parents and the words of Prophet (a.s.) after that, shows that the matter of Taqiyya is acceptable for everyone. This is wonderful that with these inarguable evidences from Qur'an and words of Sonni interpreters, they continue on animadverting on Shi'aa for accepting Taqiyya.

Yes, neither Ammar nor believer of Pharaoh's clan were hypocritical, they just used the divine command of Taqiyya.

5- Taqiyya in Islamic cabbalas

Also in Islamic cabbalas Taqiyya has been shown extensively and for example: Musnad (documentary) of Abi Shiba is one of Sonnies famous Musnads. He tells in story of “Liar Musailama” that Musailama captured two companions of Prophet of Allah (s.a.) in his territory. He asked both of them that are they confessing his prophecy from god?! One of them confessed and released but the other Muslim did not confess and they killed him.

When Prophet (s.a.) got informed about them said: The one who killed chose the way of truth and the other one accept the divine chance and there is no sin written for him.¹

In Ahadith of Ahl -e- Bait Imams (a.s.) specially Imams who were living in the time of Bani Umayya and Bani Abbas power when companions and followers of Ali (a.s.) were killed anywhere they found, we can see the order of Taqiyya lots of times, because they had to use Taqiyya shield for saving their lives from those cruel killers.

1- Musnad of Abi Shiba, vol. 12, page 358

6- Dose Taqiyya perform just in confronting with infidels?

When some of our oppositions find themselves in front of these explicit versus and cabbalas had no chance unless accepting the fact that Taqiyya is according to Islamic laws, but they say that Taqiyya performs just in confronting with infidels and it can not be done against or in front of Muslims.

But referring to proofs above difference between these two is clear:

1- If the meaning of Taqiyya is saving life, asset, family and honor from fanatic and dangerous people, which it is, what is the difference between unknown and fanatic Muslim and an infidel? If sanity orders to save these matters and do not waste them, then what is the difference between these kinds of people?

We know people who because of extremity of ignorance and false propagandas, they say: killing Shi'aa makes a man closer to Allah. If a pure Shi'aa and follower of Amiralmo'menin Ali (a.s.) and Ahl -e- Bait (a.s.) tangled among these people and they ask him/her about his/her belief, shall this Shi'aa say explicitly that I am Shi'aa and give his/her throat to the knife of ignorance and crime?!

Is there any wise man who orders to do this?!

In other words if Bani Umayya and Bani Abbas rulers and other people like them follow the acts of Arab infidels to Ammar and followers of liar Musailama to two companions of Prophet (s.a.) then how can we say that Taqiyya is Haraam although it will cause dying hundreds or thousands of pure followers of Ahl -e- Bait (a.s.), just because that these rulers are apparently Muslim?!

If Ahl -e- Bait Imams (a.s.) did not emphasis Taqiyya so much that they said: "Nine tenth of Islam is Taqiyya"¹, maybe number of immolates during the time of Bani Umayya and Bani Abbas reached the hundred thousands or even millions, meaning that they might kill ten times more that their cruel and brutal carnages.

Can we have any doubt in lawfulness of Taqiyya in these conditions?

We never forget that also Ahl -e- Sonnat had hard religious disagreements for many years, like the matter that Qur'an has happened some day or it exists from the day of beginning, and many peopled killed for these issue! (The issue that today is pointless and meaningless according to scholars).

If the people who believed that they are correct tangled among oppositions, shall they explicitly express their belief and cause themselves to die without any advantage?!

1- Bahar Al Anvar, vol. 109, page 254

2- Fakhr Raazi in interpretation of verse “Unless you perform Taqiyya against them (and hide your belief for more important purposes)”¹ says: “appearance of verse implies that Taqiyya is allowed in confronting with dominant infidels, in Shafeie sect whenever the relations between Muslims become similar to relations between Muslims and infidels, then Taqiyya is Halaal for saving the life.”

Then he continue the issue on the reason of permit of Taqiyya for saving asset and reasoning the Hadith of Prophet (s.a.) which is “The reverence of Muslim’s asset is like reverence of his blood” and another Hadith “Anyone who died for saving his assets is martyr.”²

1- Aal -e- Imran Sura, verse 28.

2- Great interpretation of Fakhr Raazi, vol. 8, page 13.

We can also read in interpretation of Neishaboori which is in annotation of Tabari interpretation that Imam Shafeie said: “Taqiyya is allowed for saving lives between Muslim as though it is allowed between Muslims and infidels.”¹

3- It is interesting that in the time of Bani Abbas some of Sonni Hadith tellers who believed that Qur'an exists from the day of beginning suppressed by rulers of Bani Abbas and they use Taqiyya and confessed that Qur'an has happened some day, so they released.

Famous historian, Ibn Sa'd, in the book “Tabaghat” (stages) and another famous historian, Tabari, in his book point to two letters which had sent from Ma'moon to chief of Police of Baghdad, Ishaq (Isaac) ibn Ibrahim (Abraham).

Ibn Sa'd writes about the first letter that Ma'moon wrote to chief of police to send seven persons of famous Hadith tellers (Mohammad ibn Sa'd Katib Vaghadi, Abu Muslim, Yahya ibn Moein, Zohair ibn Harb, Ismael ibn Dawood, Ismael ibn Abi Mas'ood and Ahmad ibn Doraghi) guarded to him. When they came to Ma'moon, he asked them as a test that what is your belief about Qur'an? All of them answered that Qur'an is created (although the common belief between them was that Qur'an exist from the day of beginning and they believed in that).²

1- Neishaboori interpretation (in annotation of Tabari interpretation), vol. 3, page 118.

2- Tabaghat by Ibn Sa'd, vol. 7, page 167, printed in Beirut.

Yes, they used Taqiyya in fear of Ma'moon hard penalties and confessed that Qur'an is created and released.

We can read in continue of second letter to Chief of Police of Baghdad which is quoted by Tabari that: When letter of Ma'moon reached him, he called some of Hadith tellers whom their number can be counted to 26 and read the letter of Ma'moon, then called them one by one to express their belief. All of them but four confess that Qur'an is created (and released by using Taqiyya).

Those four persons who did not confess were Ahmad ibn Hanbal, Sajjada, Alghavariri and Mohammad ibn Noah. Chief of police commanded to capture them and send them to prison. The next day he called them and repeated his question, Sajjada confessed and released, but the others returned to prison.

In the third day chief of police called them again and Alghavariri denied his previous belief and released, but Ahmad ibn Hanbal and Mohammad ibn Noah insisted in theirs, and chief banished them to city of “Tartous”¹.

1- A city in Shaam by the sea (Mo'jam Al Boldan, vol. 4, page 30).

When some people protest those who used Taqiyya, they point to the act Ammar in confronting with infidels.¹

All these show that whenever a person suppressed by some group of people and the only way of release is Taqiyya, he can use it even it was in confronting with infidels or Muslims (Attention!).

7- Haraam Taqiyya

In some cases Taqiyya is Haraam, and those are when by hiding the religious belief Islam will be in danger or honor of Muslims harms seriously. In these situations Muslims should express their real belief even they face danger or others hurt them.

And those who think that this is some kind of “killing by own hands” which Qur'an explicitly deny that and said “Do not kill yourselves by your own hands”² are definitely mistaking, because necessity of this is that attending Jihad will be Haraam which no wise man accept this expression. This issue clears from the arise of Imam Hussein (a.s.) against Yazid, which was definitely a religious duty, and Imam do not accepted, even by Taqiyya, to agree with imposter Yazid and Bani Umayya, because he knew that this act can harm the essentials of Islam and honor of Muslims and also his arise will benefit Muslims by waking them up and releasing them from raffs of ignorance claws.

1- Tabari history book, vol. 7, page 197.

2- Baqara Sura, verse 195.

8- Adaptive Taqiyya

This is another kind of Taqiyya which is used to save the unity of Muslim in matters that do not harm Islam or sect in communicating with other sects.

For example followers of Ahl -e- Bait (a.s.) believe that can not prostrate on carpet and coverings and prostration should be only on earth or it's components like stone, they know Hadith of Prophet (s.a.) as proof which is “Earth chosen for me for prostration and ablution”¹.

Now if they want to pray with other sects in theirs mosques or Masjid Alharaam or Masjid Alnabi, and for keeping unity of Muslims they prostrate on those carpets like others.

This act is allowed and this prayer is correct in our opinion. This kind of Taqiyya is adaptive Taqiyya, because there is no fear of loosing life or assets but there is just the matter of adapting with other sects of Islam.

1- Sahih of Bokhari, vol. 1, page 91 and Sunan (traditions) of Beihaghi, vol. 2, page 433. (This Hadith quoted in lots of other books).

Now I will finish the issue of Taqiyya by an expression from one of grand scholars:

One of Shi'aa grand scholars attend a meeting with one of masters of Al-Azhar school in Egypt and that master told this Shiite scholar as an admonition that: I heard you perform Taqiyya?!

Shiite scholar answered: May Allah damns the one who forced us to perform Taqiyya!

3: Justice of Sahaba

There is no doubt that close friends of Prophet (s.a.) had special privileges. They were hearing verses from the Prophet himself, they were seeing his miracles, they were cultured by his valuable words and they were gaining practical pattern from his holiness.

According to these reasons great people had been cultured among them whom world of Islam is proud of them, but here the point is, were all of Sahaba (close friends of Prophet (s.a.)) believer, righteous, truthful and impartial without an exception or maybe there were unrighteous people among them?

1- Two opposite beliefs

There are two different beliefs: First is that all of them were in a halo of sanctity and they were righteous, truthful, virtuous and impartial without an exception. Because of that if any of them quote from Prophet (s.a.) it is correct and can be accepted, and we cannot animadvert them and if they did anything wrong we should start to justification and vindicate. This is the belief of a large group of Ahl -e- Sunnat.

Another belief is that although there were devoted, pure and virtuous people among them but also some of them were hypocritical and unrighteous whom Qur'an and Prophet (s.a.) were showing reluctance to them.

In other hand we should use all the scales and criteria to discern good people from bad people for them, but because they were Sahaba of Prophet (s.a.), we must assume for good at the first look but do not connive of truths and their faults and acts which deny justice and truthfulness. Because this kind of conniving view harms Islam and Muslims and cause hypocritical people to impenetrate the territory of Islam.

Shiites and an open minded group of Ahl -e- Sunnat have accepted the second belief.

2- Extremists in Infallibly (Tanzih)

A group of adherents of infallibly had gone so far that if anyone animadvert or oppose Sahaba, they know that people as a sinner or even an infidel, or they say killing this person is permitted!!

For example we can read in the book "Al Assaba" from Abu Zar'e Raazi that: "Whenever you see someone animadverting at one of Sahaba of Prophet (s.a.), you know that this person is infidel, and this is because of Prophet (s.a.) is all the right, Qur'an is all the right and all he has bring to us is all the right and Sahaba had bring all these to us and these people (anyone who oppose) want our testifiers to be discredited for loosing Qur'an and tradition!"¹

Abdullah Mouseli writes in the book "Hatta la Nankhade": "Those (Sahaba) are people whom Allah has chosen them to accompany his Prophet and advance his religion and his law and has chosen them as ministers of his Prophet and knows friendship of them as believe and faith and hatred of them as heresy and concision! And has ordered Muslims to like them all and say continuously about their goodness and their excellency and keep silence

for their fights and contentions!”² While we will see that this expression is against Qur'an and tradition.

1- Al Assaba, vol. 1, page 17.

2- Hatta la Nankhade, page 2.

3- Unanswered Questions

Here, any wise person who do not accept reasonless expressions without thinking, ask these questions from himself:

Allah said in Qur'an about wives of Prophet (s.a.): “Wives of Prophet! Any of you who do a sin have twice the penalty, and this is easy for Allah.”¹

If we interpret Sahaba in any way (which its variant interpretations will be said) wives of Prophet are their most evident examples without any doubt, and Qur'an says not only theirs sins will not be absolved but their penalty is twice the others.

Should we believe this verse or expressions of adherents of unconditioned infallibly?

And also Qur'an says about the son of Noah, Sheikh of Prophets, for his faults: “He is an unrighteous act”¹ and warn Noah not to intercede about him!

Is son of Prophet more important or his friends?

1- Ahzab Sura, verse 30.

2- Hood Sura, verse 46.

And Qur'an says about wives of Noah and Loot (two great Prophets): “Those two betrayed their husbands (Noah and Loot) (and accompany the enemies) and those two Prophets couldn't intercede for them and it had said to them to enter the fire with infernals.”¹

Do these verses say explicitly that: Scale of goodness and badness of people are their belief and acts, and even being progeny or wife of Prophet does not prevent them to be infernal if they had sins?

According to these proofs, is it correct that we close our eyes and say because that person is a friend of Prophet, friendship of him is belief and faith and disagreement with him is concision and heresy, although that person have joined hypocrites, hurt the heart of Prophet (s.a.) and betrayed Muslims afterwards?

Does sanity accept this expression?

If someone says Talha and Zubayr were good people at the beginning, but when they thought about reign and made wife of Prophet (Ayesha) their ally and broke their allegiance with Ali (a.s.) whom most of Muslims had made him their allegiant, and start the fire of Jamal war which killed about 17 thousands of Muslims, they deviate from the right way and bloods of these numerous people are on them and they should answer about all these in the judgment day, does this expression is far from truth?

1- Tahrir Sura, verse 10.

Or if someone says Muaviya who lit the fire of Saffain war and caused more than one hundred thousand of Muslims to die by refusing the allegiance of Imam (a.s.) and refusing to confess the right which was accepted to all Muslims was a Tyrant, does this person say anything wrong?!

Is it possible to deny these bitter truths in history or pass these terrible incidents by wrong justifications which no wise person accept them? Does friendship of these persons, as Abdullah Mouseli said, is belief and faith and hatred of them is concision and heresy?! Do we have a duty to keep silence about all wrong acts which have been done and caused thousands of people to die? Which sanity adjudicates like this? Qur'an says there were a group of hypocrites around Prophet (s.a.), shall we ignore these verses of Qur'an?

Holy Qur'an says: "There are some of Arabs around you hypocrites, and also some people from Medina. You don't know them but we do."¹

Do we think that wise people of the world accept this logic?

1- Tawba Sura, verse 101.

4- Who are Sahaba?

Another important point here is the meaning of "Sahaba".

Scholars of Ahl -e- Sunnat gave different explanations and definitions for "Sahaba" whom they drew this halo of sanctity around them.

1- Some of them expand this meaning so far that they say any person who saw the Prophet (s.a.) is one of his Sahaba! This explanation introduced by "Bokhari" who said: "Anyone who was friend of Prophet of Allah (a.s.) or any of Muslims who saw his holiness, then he is his Sahaba!"

Ahmad ibn Hanbal, famous scholar of Ahl -e- Sunnat knows this meaning so expanded and says: "Sahaba of Prophet (s.a.) is anyone who had been with him for a month, a day or even an hour or saw him!"

2- Some others have more limited definitions like Qazi Abu Bakr Mohammad ibn Tayyeb who says: "Although the lexical meaning of Sahaba is general, but in folkway it is given to person who had been notable time spending with his holiness, not the one who just be at his service for an hour or walked some steps with him, or heard a Hadith from his holiness".

3- Some other persons like Saeed ibn Mossayyeb has straitened the circle more and said: "Sahaba of Prophet (s.a.) are people who had spent at least one or two years with his holiness or attend one or two wars with him."¹

These explanations and others which we refuse to say for preventing prorogation of expression, show that there is no specific explanation for persons whom included in this sanctity, but most people have chosen that expanded definition, although this doesn't made any difference in our discussing issues, because lots of contraventions was by those who had spend long time with his holiness.

5- The mainspring of Tanzih Belief

Although believing extraordinary holiness of Sahaba which is similar to infallibility in some cases, can be found neither in Qur'an nor tradition, and also Qur'an, tradition and history have different proofs, and even it is said that there was no such a thing in the first century, we should find that why this issue introduced in later centuries.

It seems that accepting this belief has some reasons:

1- The most optimistic assumption is the same as those which talk about in past issues, which is a group of Muslims thought that if they miss perfect and complete holiness of Sahaba then connection between them and Prophet

(s.a.) will be cut, because Qur'an and tradition of Prophet (a.s.) has been reached us by them.

1- Ghartabi Interpretation, vol. 8, page. 237

But the answer is clear because nobody says that all Sahaba are, absit omen, liar and wrong, because there were a lot of good and trusted people among them who can be our connection to Prophet (s.a.), as we say similar things about companions of Ahl -e- Bait (s.a.).

It is interesting that in later centuries the problem still exists, because today we reach ourselves with lots of connectors to the age of Prophet (s.a.), but nobody says that all these connectors are truthful and trusted and all of them have holiness and if it is not in this way, our religion will be perished.

But all Muslims say that cabbalas should be given from trusted and truthful persons, and books of Rijal (men) have been written for this purpose and to discern reliable and unreliable persons from each other. Now what is the problem to act for recognizing Sahaba as the way we act for others?!

2- The assumption that “Jarh” meaning animadverting some of Sahaba, degrades the high rank of Prophet of Islam (s.a.), and it is not allowed due to this reason.

We should ask those who say this expression as their reason: Does not Qur'an attack hardly to those hypocrites around Prophet (s.a.)? Does existence of hypocrites among truthful and pure friends of his holiness degrade the high rank of him? Not at all!

Summarizing the issue, at all times and always, even in the age of great Prophets, there were good and bad people and they never degraded the high rank of holy Prophets.

3- If the issue of animadverting acts of Sahaba introduced, then it damages the position of first leaders. Accordingly for saving their position holiness of Sahaba should be insisted on, in order that nobody can talk about the acts that have been done in the age of Osman about bursary and other acts, and nobody can ask the leader about what he has done!

Even in this way it is possible to justify and vindicate Muaviya about his opposition with Muslim leader, Ali (a.s.), and inaugurating bloody wars and killing Muslims, and keep him away from critics.

The meaning of this expression is that politicians of first centuries introduced this kind of holiness, like interpretation of the verse “Ololamr” (holders of authority) in its vast meaning which even consists tyrants of Bani Abbas and Bani Umayya, and I don't think that results of this expression will be in favor of adherents of infallibly of all Sahaba.

4- Another group believes that belief of infallibly of Sahaba is according to an order which is available in some verses of Qur'an and Ahadith of Prophet (s.a.).

Although this reason seems to be the best justification, but when we investigate on the issue it clears that there is nothing like they want and they say in those verses and Ahadith.

The most important verse which this group refers to is the verse below:

“The first pioneers from immigrants (Mohajirin) and companions (Ansar) and those who follow them in goodness, Allah is satisfied of them and they are satisfied of hypocritical group (too), and there are gardens in heaven for

them which streams are running under their trees, they live there forever, and this is a great victory.”¹

Some of commentators from Ahl -e- Sunnat cited a Hadith (from some of Sahaba from Prophet (s.a.)) which its meaning is: “All of Sahaba of Prophet of Allah will be in heaven good ones and bad ones”, and refers to the above verse.²

1- Tawba Sura, verse 100

2- Great interpretation of Fakhr Raazi and Almanar Interpretation, below the above verse.

It is interesting that the above verse says, followers are going to heaven if they follow Sahaba in their good acts (not bad ones) and does its meaning will be that heaven is guaranteed for Sahaba, is the meaning of this expression, freedom of them for sins?!

Is it possible that a Prophet who came for guidance and emendation of people, excludes his friends and makes exceptions about their sins, while Qur'an says about the wives of Prophet (s.a.) who were his closest Sahaba: If you do a sin the penalty will be twice the others.¹

The considerable point is that if this verse has any vague, verse 29 from Fath Sura removes that, because it explains characteristics of real friends of Prophet (s.a.) like this:

“They are renitent against infidels and kind among themselves, you can see them continuously genuflecting and prostrating (in front of Allah) and you can see clearly the results of prostration in their faces while they always want the satisfaction and superiority of Allah.”

Were those who inaugurate Saffain and Jamal wars and arose against Imam of that time and caused tens of thousands of Muslims to die, the real sample of these heptarch characteristics? Were they kind and gentle among themselves? Were they renitent against infidels or Muslims?!

1- Ahzab Sura, verse 30.

Allah says a sentence below this verse, which clears all the meaning: “Allah has promised those from them (friends of Prophet) who believe in Allah and perform good acts his mercy and great reward.”¹

Therefore Allah's mercy and great reward will be for those who act good and believe in Allah, and no one else. Do those who lit the fire of wars like Jamal and others and caused Muslims to die or in the age of Osman embezzled the bursary have good acts?

It is interesting that Allah keelhailed their great Prophets for one Tark -e- Owla (doing something wrong and also not sin, but not proper for the superior rank of a Prophet), Allah banished Adam from heaven because just one Tark -e- Owla.

Allah kept Jonah in the prison of abdomen of a great fish because of a Tark -e- Owla.

Allah blamed Noah for intercession about his son. Is it believable that Allah makes an exception for Sahaba of Prophet of Islam?

1- Fath Sura, verse 29.

6- Were all Sahaba impartial without an exception?

As we said before most of Sonni brothers say that all Sahaba meaning persons who were in the time of Prophet (s.a.) or had met him and be with him for a period of time, have the rank of impartiality without an exception and Qur'an proves that.

Unfortunately these brothers have accepted those verses which have benefit for them and forgot the other verses, verses which offer exceptions for this issue (we know that all generalities have exceptions).

We talk about that:

What a justice is this which Qur'an says contrary expressions lots of time. For instance we read in verse 155 of Aal -e- Imran Sura: "Those who escaped in the day of confronting of two groups (Uhud war), Satan made them slip due to some sins that they had. Allah forgave them, Allah is merciful and forbearing." This verse points to those who escaped in the day of Uhud war and leave Prophet (s.a.) alone in front of enemies.

We understand from this verse that a group of people escaped that day and the number of them mentioned a lot in histories and it is interesting that Qur'an says Satan dominates them and this domination was due to their sins, therefore former sins caused the great sin of escaping from battlefield. Although Qur'an says in continue that Allah forgave them, but forgiveness of Allah because of holy Prophet (s.a.) does not mean that they were impartial and infallible, rather Qur'an says explicitly that they had numerous sins.

What a justice is this which Qur'an introduces some of them in verse 6 of Hojorat Sura as debauchee: "Those who believe in Allah! If a debauchee gives you news, investigate about that, lest harm a group because of ignorance and afterward be regretful of what you have done."

Among commentators it is known that this verse points to "Waleed ibn Oghba" whom holy Prophet (s.a.) sent him with some others for collecting Zakat of "Bani Almustalaq" tribe. Waleed returned and said they are not prepared to pay Zakat and have arose against Islam.

A group of Muslims believed the words of Waleed and prepared to fight that disobedient tribe, but this holy verse from Hojorat Sura descended and warn Muslims that if a debauchee give you news, investigate, lest harm a group because of that news and attack them an afterwards be regretful of what you have done.

By the way it was cleared after investigation that "Bani Almustalaq" tribe are believer people and they had came to welcome Waleed not to arise against Islam or Waleed, but because Waleed had enmity with them, dissemble this and returned to holy Prophet (s.a.) and told that wrong news.

Waleed was one of Sahaba of Prophet (s.a.) which means he was one of persons who had met him and be at his service. Qur'an knows him debauchee here, is this compatible with impartiality of all Sahaba?

What a justice is this which some of Sahaba protest Prophet (s.a.) during prorating Zakat. Qur'an has cited their protest in verse 58 of Tawba Sura: "There are those among them who protest you for prorating spoils, if a share is given from one to another they will be satisfied, unless will be enraged." Are these people impartial?

What a justice is this which holy Qur'an says about Ahzab war in verses 12 and 13 of Ahzab Sura: A group of hypocritical and cynical people who were at Prophet's service and were in the battlefield, accuse holy Prophet (s.a.) for deceiving Muslims and said: "Allah and his Prophet gave us nothing but false promises!" Some of them thought that holy Prophet (s.a.) will loose the war and they will be killed and Islam will be ended, or it is derived from Shiite and Sonni cabbalas that when holy Prophet (s.a.) was digging a trench and he found and broke a stone and then he promised the conquer of Shaam, Iran and Yemen, there were a group of people who sneered at these expressions.

Were these people not from Sahaba?

And more interesting that Qur'an says in the next verse: "A group of them (refers to people of Medina who were in the war) said that here is not the place for you to stay, return to your homes.

And again another group came to Prophet and made excuses for leaving the Ahzab battlefield and Qur'an says in this verse: "A group them were asking Prophet's permission to return and were saying that their homes are defenseless, please let us return to Medina for saving our homes. They were lying, their homes were not defenseless, they just wanted to escape." Well, how can we ignore all these acts and do not accept animadversions about them.

The worst of all is accusation of holy Prophet (s.a.) for betrayal which is reflected in verse 161 of Aal -e- Imran Sura. Qur'an says: "It is impossible that a prophet betrays and anyone who betrays will bring the thing that he betrays in with him at the judgment day, then anything that anyone earned will be given to him and they will not be oppressed", it means that if they will be punished it is the fruit of what they have done.

Two cause have been cited for descending this verse: Some said that this verse points to soldiers of "Abdullah ibn Jubayr" who were hiding in the Ainein Mountain and when Muslim troops overcame enemies at the beginning of the war, archers accompanying Abdullah leave their positions in their fort and went for collecting spoil albeit Prophet had told them not to leave their positions even for a second and worse than this act was their expression that they said we are aware that Prophet do not think of us when prorating spoils (they expressed sentences that a man can be ashamed of writing that).

Another cause for descending this verse which Ibn Kathir and Tabari had brought in their interpretations is that: A valuable scarlet cloth lost after

winning the Badr war. Some fools accused holy Prophet (s.a.) for this and after a while it had discovered that one of soldiers had kept the cloth.

Are all these trump ups to holy Prophet (s.a.) compatible with justice? If our conscience be the judge, can we accept that these people were infallible and impartial, and nobody has the right to animadvert their acts?

We do not deny that most of Sahaba and friends of Prophet (s.a.) were pious and pure persons, but to issue a general statement and wash all of them with justice and virtue, and take away the right of animadversion from anyone is very amazing.

What a justice is this which one person who is apparently one of Sahaba of holy Prophet (s.a.) (we mean Muaviya), let himself to damn and maledict a high rank Sahaba like Ali (a.s.) for years and command all people in all cities without an exception to do that. Notice to these two Hadith:

In Sahih of Muslim which is one of most reliable books of Ahl -e- Sunnat we read: “Muaviya” told “Sa’d ibn Abi Waqas”: why you abstain from maledicting Abu Torab (Ali ibn Abi Talib (a.s.))? He said: I heard three superiority of him from holy Prophet (s.a.) that if I have one of them it is better for me to have all the great treasures of the world, and because of this I do not let myself to damn his holiness.¹

In the book “Al’aghd Alfareed” written by one of Sonni scholars (Ibn Abs Rabboh Andalusi) we read: when Hassan ibn Ali (a.s.) died Muaviya came for pilgrimage the house of Allah and entered the Medina. He had decided to damn Ali (a.s.) at the Pulpit of Prophet (s.a.)! People told Muaviya that “Sa’d ibn Abi Waqas” is in the mosque and we do not think that he can bear this act of yours, he may react hard. Send someone to know his opinion. Muaviya sent someone to Sa’d and asked him about the issue, and Sa’d answered: If you do this I will leave the mosque and I will never return to the mosque of prophet of Allah.

1- Sahih of Muslim, vol. 2, page 1871, the book “Fazael Alsahaba” and also the book “Fath Albari fi Sharh -e- Sahih of Bokhari”, vol. 7, page 60 (those three superiorities are Manzilat Hadith, لأعطين الراية غداً Hadith and Mubahela verse).

After hearing this message and this reaction Muaviya abstain from maledicting Ali (a.s.) until Sa’d died. After the death of Sa’d, Muaviya damned Ali (a.s.) in his pulpit and wrote to all of his governors to do the same in their pulpits; and they did this. This acts had been heard by “Umm Salama”, wife of Prophet (s.a.). She wrote a letter to Muaviya that you are maledicting Allah and Prophet at your pulpits! Unless you are saying damn to Ali and anyone who loves him? I testify that Allah loves Ali, Prophet of Allah loves Ali, therefore your are maledicting Allah and Prophet (s.a.), Muaviya read her letter but ignore that.¹

Are these bad and evil acts compatible and agree justice? Does any wise or impartial human let himself to damn this great character and great human, and even in this dreadful and expanded way?

An Arab poet says:

“Are you maledicting his holiness above pulpits, whenas these pulpits have been built because of blessings of his sword!”

1- Al'aghd Alfareed, vol. 4, page 366 and Jawahir Almatlib fi Managheb Alimam Ali ibn Abi Talib, vol. 2, page 228, written by Mohammad ibn Ahmad Damishqi Shafe'ee, died 9th century h.g.h.

7- Castes of Companions of Prophet (s.a.)

We can divide Sahaba of prophet, according to Qur'an, to 5 major groups:

1- Infallibles and righteous Sahaba: Those were believer and pure groups that belief had placed deep inside their hearts and they never abstain from any kind of self devotion for Allah and raising the word of Islam. That group who has pointed to them in verse 100 of Tawba Sura. "Allah was satisfied of them and they were satisfied of Allah graces too."

Fallible believers: That group which beside belief and good acts, sometimes had slips and were combining good and bad acts who were confessing to their sins and there is a hope of mercy for them, and in verse 102 of Tawba Sura it has pointed to them following the first group: "And another group (are believers who) confessed to their sins and combined good and bad acts, there is a hope that Allah accept their penance, surely Allah is merciful and kind."

Sinful persons: whom Qur'an named them debauchee and said if a debauchee brought you news, do not accept that without investigation and points to them in verse 6 of Hojorat Sura: "Those who believe in Allah! If a debauchee gives you news, investigate about that, lest harm a group because of ignorance and afterward be regretful of what you have done." These people can be found in interpretations of Shi'aa and Ahl -e- Sonnat.

Simulative Muslims: Those who were claiming of belief but it had not placed in their hearts and it has pointed to them in verse 14 of Hojorat Sura: "Bedouin Arabs said: we believed in Allah. Tell them: You are not believed, but you can say we accepted Islam, but belief has not placed in your hearts yet; And if you obey Allah and his prophet, he will not forget any of your rewards, Allah is gracious and merciful."

Hypocrites: Those who were living sometimes known and sometimes unknown among Muslims with the thought of concision, and they were not afraid of sabotage in Muslim affairs or in advancement of Islam. In verse 101 of Tawba Sura it has pointed to them after infallible believers: "There some of bedouin Arabs around you who are hypocrites and also some of people of Medina use the way of concision."

Undoubtedly all these people had seen Prophet (s.a.) and had accompanied and associated with him and lots of them had attended wars with Prophet and any explanation which we can use for Sahaba matches all these quintet groups. Is it possible to know all of them infallible and heavenly?

Isn't it the place to divide Sahaba to quintet groups according to Qur'an, respect to those good and infallibles of them and know other groups in their proper places, and abstain from hyperbole, extremism and fanaticism? (Let's judge fair).

8- Testify of History

Believing holiness and infallibly of all Sahaba has caused lots of problems for followers of this belief, which some of them are great historical problems. Because we can see lots of hard contentions between some of Sahaba in famous and trusted history books and of them and also Ahadith in Sahih books and we cannot accept both sides to be righteous, infallible and impartial, because this is some kind of unity of oppositions and the matter that oppositions cannot be unite is one of rational self evident matters.

Beside Jamal and Saffain wars which started by Talha, Zubayr and Muaviya against Imam of Muslims Ali (a.s.), and if we do not ignore the truths we should confess the sins and murders of war starters, there are lots of historical evidences for this issue which we briefly share just three of them here:

1- Bokhari, famous Hadith teller in his Sahih, the book “Altafsir” writes about the issue of Afak (accusation which some people gave to wife of prophet): One day Prophet (s.a.) was on pulpit, he called: Muslims, who punishes this man (Abdullah ibn Salool one of concision leaders)? It is said that he accused my wife for something bad, while I have not seen any faults from my wife ... Sa’d ibn Ma’aaz Ansari (famous Sahaba) stood and said: I punish him, if he is from “Aws” tribe I will cut his head off and if he is from “Khazraj” tribe I will do anything that you order. Sa’d ibn Ibada (Sheikh of Khazraj) who was a righteous man before that, due to tribal fanaticism told to Sa’d ibn Ma’aaz: I swear Allah that you lied, you do not have the power to do this, Aseed ibn Hazeer (cousin of Sa’d ibn Ma’aaz) said: I swear Allah that you lied, he is hypocritical and we will kill him. It was close to start a fight between to tribes that prophet of Allah (s.a.) calm them down.¹ Were all these persons righteous Sahaba?

Famous scholar Balazari says in “Alansab”: Sa’d ibn Abi Waqas was governor of Kufa, Osman depose him and placed Waleed ibn Oghba in his position and Abdullah ibn Mas’ood was treasurer at that time. When Waleed entered the Kufa asked Abdullah ibn Mas’ood the keys of bursary. Abdullah threw the keys in front of him and said: Caliph has changed the tradition (of prophet), does he depose someone like Sa’d ibn Abi Waqas and place someone like Waleed in his position?

1- Sahih of Bokhari, vol. 5, page 57.

Waleed wrote to Osman that Abdullah ibn Mas’ood animadverting you, and Osman ordered to send Abdullah to him with guards. When he entered the Medina, Caliph was on pulpit, when he saw Abdullah ibn Mas’ood said: A bad moving thing entered! (and other expression which my pen is ashamed of writing them).

Abdullah ibn Mas’ood said: I am not this thing that you say, I am one of companions of Prophet (s.a.) in Badr war and in the day of Rizwan allegiance, Ayesha stood up defending Abdullah, but servant of Osman named “Yahmoom” moved him out of mosque and threw him in the ground and also broke one of his ribs.¹

Balazari quotes in that book “Alansab Alashraf” that there were jewels and ornaments in Medina bursary, Osman gave some of them to his family,

and when people saw that animadverting him in public and had told bad expressions about him. Osman got angry and above his pulpit said: We acquire anything that we need from spoils, although someone will be nuzzled!!

Ali (a.s.) told him: “Muslims will stop you”!

Ammar Yasser said: The first one whom will be nuzzled is me! (He meant that I won't give up blaming you).

Osman got angry and said: You disrespect me, arrest him. Guards arrested him and bring him to Osman's house. Osman beat him until he passed out, and then moved him to the house of Umm Salama (wife of prophet). He was not awake that he missed noon, sunset and night prayers. When he woke up, he performed ablution for prayer and said: This is not the first time that we get hurt for Allah.¹ (He meant problems that he had with infidels at the beginning of Islam).

I do not want to quote these bitter adventures of Islam history, (I worry to hurt you, unless there are lots of stories! (A Poem)) and if some of our brothers didn't insist on infallibly of all Sahaba and all their acts, maybe this much also was not proper to say.

Now the question is that is it justifiable to insult, hurt, beat and curse three of most pure and righteous Sahaba (Sa'd ibn Ma'aaz and Abdullah ibn Mas'ood and Ammar Yasser), beating one great Sahaba until his rib broke and beat another one until he passed out and missed his prayer?

Do these historical evidences which are not few let us to ignore the truths and say all of Sahaba were good and all of their acts were correct, and form a “Sahaba Army” and defend all their acts without any condition?

1- Ansab Alashraf, vol. 6, page 161.

Does any wise man accept these kinds of thoughts?

Here we repeat this expression for more and more times that there were lots of believer, righteous and pious persons among Sahaba of prophet of Allah (s.a.), but there were some people whom theirs acts should be reconsidered and scaled with sanity and then we can talk about them.

9- Punishment of some of Sahaba in age of Prophet (s.a.) or after that time!

We can see cases in Sahih books or other famous books of Sonni brothers that some of Sahaba performed sins in age of prophet of Allah (s.a.) that caused them to be punished.

Do you repeat that they were all impartial? And they did not make a mistake? What a justice is this which if they perform a great sin that has lawful punishment and they will be punished due to that sin, justice will remains constant in its place?

I point to some cases for example:

A) Na'eemaan Sahabi drank wine and holy Prophet (s.a.) ordered to beat him with sandals.¹

1- Sahih of Bokhari, vol. 8, page 13, Hadith No. 6775, Kitab Alhad (Book of Punishment)

B) A man from Bani Aslam tribe performed incest and Prophet (s.a.) orders to punish him by throwing stones.¹

C) In the story of Afak holy Prophet (s.a.) ordered to punish some persons.²

D) After holy Prophet (s.a.) Abdurrahman ibn Omar and Oghba ibn Hareth Badri drank wine and Amr ibn Aas governor of Egypt punished them. After that Omar evoked his son and punished him again.³

E) The story of Waleed ibn Oghba is famous that he drank wine and performed dawn prayer four Rak'ats (part of prayer) instead of two, then he evoked to Medina and punished.⁴

And there are other cases that are not expedient to say. Do we ignore the truths again and say they were all impartial?!

1- Sahih of Bokhari, vol. 8, page 22, Hadith no. 6820.

2- Mo'jam Alkabir, vol. 23, page 128 and other books.

3- Alsunan Alkobra, vol. 8, page 312 and lots of other books.

4- Sahih of Muslim, vol. 5, page 126, Hadith no. 1707.

10- Unjustified justifications!

1- Followers of complete infallibility and holiness of Sahaba when confront this mass of oppositions, convince themselves with this justification that All of Sahaba were Mujtahid and any of them acted due to his Ijtihad.

Undoubtedly this is a kind of self deception that these brothers use against such clear oppositions.

Is beating a believer Sahaba for just a gentle animadversion and ordering to do good and inhibiting from doing bad according to acts about embezzling bursary until he passed out and missed his prayers, Ijtihad?

Is breaking a rib of a famous Sahaba due to protesting for placing a drunk (Waleed) as a governor of Kufa, a kind of Ijtihad?

And more important from them inaugurating wars which killed tens of thousands of Muslims, just for cupidity and ambition and for acquiring Islamic government, and do all these against Imam of Muslims who beside divine ranks had chosen by majority of people, are all these acts a kind of Ijtihad?

If these and all acts like them are branches of Ijtihad, it is possible to justify all crimes in history with that.

Moreover, were Ijtihad exclusive to Sahaba or at least there were lots of Mujtahids among Islamic society some centuries later and as some thinkers of Ahl -e- Sunnat and all scholars of Shi'aa say today also Ijtihad is available for all wise scholars?

If one of these persons in these days performs acts like those before, are you ready to justify them with Ijtihad?! Surely, no.

2- Sometimes they say that we have duty to keep silence about them. "There are people who passed away, their acts are for themselves and your acts are for yourselves, and you are not in charge of their acts".¹

But the question is that if they did not affect our destiny, this expression might be good, but we want to receive cabbalas of Prophet by them and make them as our patterns, shouldn't we recognize pure from impure and impartial from debauchee to act to the meaning of holy verse: "When a debauchee brought you news do not accept that without investigation."²

1- Baqara Sura, verse 134.

2- Hojrat Sura, verse 6.

11- Oppressedness of Ali (a.s.)

Anyone who read the history of Islam discovers that Ali (a.s.) the mountain of knowledge and virtue and closest person to holy Prophet (s.a.) the greatest defender of Islam unfortunately had been cursed and hurt so much and his friends had suppressed and had been under pressure and harmed hard that it is unheard in history, and it was from people who were naming themselves as Sahaba of Prophet (s.a.).

For example:

People saw Ali ibn Jahm Khorasani who is damning his own father, they asked him: why? He said: Because he has named me Ali!¹

Muaviya wrote in a circular to all his functionaries: Anyone who say cite something about superiority of Abu Torab (Ali (a.s.)) and his family is out of my grith (his life and assets are free to take by others) and following this circular orators damn and curse Ali (a.s.) explicitly on pulpits and announced abstaining from him and trumping him up and his family.²

Bani Umayya anytime heard that someone named his infant Ali, immediately that infant had been killed by them. Salamat ibn Shobaib quoted this expression from Abu Abdurrahman Aghari.³

1- Lessaan Almizaan, vol. 4, page 210.

2- Alnasayeh Alkaafiah, page 72.

3- Tahzib Alkamal, vol. 20, page 429 and Seir A'lam Alnobala, vol. 5, page 102.

Zamakhshari and Sayooti cited that in the age of Bani Umayya Ali (a.s.) had been cursed on over seventy thousands pulpits and this was the tradition which Muaviya had been began.¹

When Omar ibn Abdulaziz ordered to leave this ugly heresy and not to maledict and curse Imam of believers Ali (a.s.), crowd in the mosque cried that: "You leaved the tradition, you leave the tradition!"²

All these acts performed while according to correct cabbalas in reliable books holy Prophet has said: "Any who curses Ali had cursed me, and anyone who curses me had cursed Allah!"³

1- Rabi' Alabrar, vol. 2, page 186 and Alnasayeh Alkaafiah, page 79 written by Sayooti.

2- Alnasayeh Alkaafiah, page 116 and Tahne'at Alsadigh Almahboob, page 59 written by Saghaaf.

3- Mustadrak Alsahihin, vol. 3, page 121.

12- An Interesting Story

It is good to tell the story which had happened in Masjid Alharaam for myself as an ending to this issue for dear readers and finish the chapter:

In one of Umra travels, a night in Masjid Alharaam between prayers of sunset and night which we had a chance to argue, we had a discussion about holiness of all Sahaba with some of scholars of Hejaz. They believed as always that we should not animadvert them even a little and as an idiom in Persian we should not say anything to them litter than flower!

I told one of them: assume that Saffain war has begun here, which of these two Safs (armies) do you attend, Ali's (a.s.) or Muaviya's?

He said: Of course Ali's (a.s.) Army.

I said: If Ali (a.s.) says to you: Take this sword and kill Muaviya, what do you do?

He thought a while and said I will kill Muaviya but I will never animadvert him even a little!!

Yes, this is the result of insisting on illogical beliefs which defending them will be illogical too and made human entangled in bumpy roads.

The truth is that we say according to testify of Qur'an and history of Islam Sahaba and companions of Prophet (s.a.) were in some castes in one view: There were a group of Sahaba and companions of Prophet (s.a.) who were pure, truthful and righteous from beginning until the end, they live happy and died happy.

Another group was pure and righteous in the age of his holiness, but afterward changed their ways for ambition and cupidity and their destiny was not felicity and welfare (like fire starters of Jamal and Saffain wars).

And the third group was from hypocrites and secularists and had placed themselves among Muslims for especial purposes like Abu Suffian and others like him.

And here we point to the first group and say:

“Allah! Forgive us and our religious brothers who passed us in belief and keep our hearts empty of envy and hatred of believers. Allah! You are clement and merciful.”¹

1- Hashr Sura, verse 10.

4: Respecting to Tombs of Superiors

Overall View

Here we just talk to extremist Wahhabies, because all Muslim sects allow pilgrimage of tombs of superiors of Islam unless this sect. Anyhow a group of Wahhabi people blame us for pilgrimage of tombs of our religious leaders and call us “Tombies”!

While in all places in the world, people greaten the tombs and monuments of their departed ones and go for pilgrimage of them.

All Muslims of the world always respected to the tombs of their superiors and pilgrimage them, just this little Wahhabi group oppose this act and made themselves defendant of all Muslims of the world.

Although some of famous Wahhabi scholars affirmed that pilgrimage of tomb of Prophet (s.a.) is Mustahab, but they say that Muslims should not prepare for pilgrimage, it means that they should go for pray in Masjid Alnabi or perform Umra in Medina and beside that can pilgrimage the tomb of Prophet (s.a.) and Muslims should not prepare themselves to travel just for pilgrimage!

“Bin Baz” famous Wahhabi Faqih who died some time ago, according to Aljazeera newspaper was saying: “Anyone who pilgrimage the mosque of Prophet (s.a.), then it is Mustahab for him to pray in prophet’s house, and after that say Salaam to holy Prophet (s.a.) and it is Mustahab to go to Baqi cemetery and say Salaam to buried martyrs in there too.”¹

Quadric Faqihs of Ahl -e- Sunnat, according to “Alfiqh ala Almazahib Alarba’a”, has known pilgrimage of tomb of Prophet (s.a.) Mustahab without these conditions. We read in this book: “Pilgrimage of tomb of Prophet is one of greatest Mustahab acts and there are lots of Ahadith about that.” Then continue to quote six Hadiths.²

Generally, this Wahhabi group oppose in three issues with other Muslims of the world:

Building monuments over the tombs

Preparing to travel for pilgrimage

Women pilgrimage of tombs

1- Aljazeera newspaper, no. 6826 (22 Zulqa’da 1411)

2- Alfiqh ala Almazahib Alarba’a, vol. 1, page 590.

They use some cabbalas in all three issues which do not have reliable evidence or imply on them is not acceptable (and we will explain soon god willing).

It seems that they have another reason for this false act. They are involved in the scrupulosity in the issue of monotheism (Tawhid) and polytheism (Shirk) and they think that pilgrimage of tombs is worshiping them and to their point of view maybe all Muslims except them are polytheist and infidel!!

Historical Record

Respecting to tombs of departed persons, especially superiors, has a very long history. From thousands of years ago, people of the world were greaten departed persons and respect to their tombs, especially their superiors, which philosophy and good results of this acts are many.

The First benefit of greatening departed persons is keeping their reverence and appreciating these dear ones, and it is one of symbols of honor and gentility of mankind, and encourages young persons to follow their way.

The Second result is learning advised lessons from quiet but talking tombs of them, and purging the rust of ignorance from human heart and awakening and warning against doping glamour of the world, and reducing the dominance of whim whams, and according to Amir Almu'mineen (Imam of believers) Ali (a.s.) departed persons are the best preachers.

The Third result is solacing the remainents, because people feel more calmness beside tombs of their dear ones. It seems that they are beside themselves and these pilgrimages reduce their chagrins, according to this people make tomblike for those whose bodies are not found and remember them at their tomblike monuments.

The Forth is that greatening tombs of departed superiors is one of the methods to protect cultural heritage of nations, and nations are alive by their ancient cultures. Muslims of the world have a great and rich culture which an important part of it is hidden inside the tombs and monuments of martyrs, great scholars and pioneers of knowledge and culture and especially in the place of martyrdom of great religious leaders.

Saving and remembering and greatening them are reasons for saving Islam and tradition of holy Prophet (s.a.).

How tactless are those who ruined glorious impressions of superiors of Islam in Mecca and Medina and some other places and damaged Islam society hardly. Unfortunately, ignorant and retarded Salafies hit heavy strikes in this way to the body of cultural heritage of Islam because of vagarious excuses which can not be recovered.

Are these historical and great impressions belongs to just this few group that they ruin them relentlessly or saving and defending them should be done by a group of wise scholars of Islam from all countries?

The Fifth effects is that pilgrimage of tombs of great religious leaders, and asking for their intercession in the presence of Allah which is combined with penance has extra effective result in training people and nurturing ethics and belief and lots of sinful persons repent at their divine court of them and do it now, and correct themselves forever, and also righteous and pure people gain ranks above their purity.

Hallucination of Polytheism (Shirk) in Pilgrimage of Tombs

Sometimes unknown people call pilgrims of tombs of Imams "polytheist". Surely if they knew the meaning of pilgrimage and the contents of pray of pilgrimage, then they will be ashamed of this expression.

No wise person worships Prophet (s.a.) or Imams (a.s.), and never ever anyone even think of it, and all known believers go to pilgrimage for respecting and asking intercession.

Most of the times we say one hundred times “Allah is the greatest” and by doing this emphasis on monotheism (Tawhid) one hundred times and ward of any doubt of polytheism from ourselves.

In famous pray of pilgrimage “Amin Allah” we say in front of tombs of Imams:

“We testify that you performed Jihad for Allah and performed it completely, you acted according to Qur'an and you followed the tradition of prophet, until Allah called you from this world to his adjacency of mercy”.

Can monotheism be more than this?

In famous pray of pilgrimage “Jame'eye Khottab” (Orator's in common) we say: (In these six sentences all pronouns refer to almighty Allah) “All of you Imams invite to him and imply on him and believe him and obey him and do what he order and guide people in his way”.

Contents of all of these prays of pilgrimage are Allah and inviting to monotheism, is it polytheism or belief?

In other part of this pray of pilgrimage we say:

“I ask you intercession in the presence of almighty Allah”, and if there is any mist in some phrases of these prays of pilgrimage, it will clarify completely with these strong proofs.

Does requesting intercession agree the fundamentals of monotheism?

Another mistake that happened here by Wahhabies is that they compare asking intercession from maintainers and guardian of Islam (Awliya Allah) in the presence of Allah with asking intercession from idols, those lifeless, without wisdom and unthinking existences!

While holy Qur'an shows lots of times that divine prophets made intercessions in presence of Allah for sinners. For instance:

Brothers of Joseph after knowing about his greatness and their mistakes, asked their father Jacob for intercession and he promised them to do: “They said our father! Ask forgiveness for us and our sins, because we were sinners * He said I will ask my god for your forgiveness, Indeed he is clement and merciful”.¹

Was Prophet Jacob a polytheist?

1- Yousof (Joseph) Sura, verses 97 and 98

Qur'an has encouraged sinners to repent and asking intercession from holy Prophet (s.a.) and says: “Anytime that they oppress themselves (by their sins), and came to you and repented and Prophet asks forgiveness for them, then they found Allah acceptant of penances and merciful”.¹

Is this expression encourages to polytheism?

Qur'an says in disapproval of hypocrites: “And when they told to come to Prophet to asking forgiveness for you, they shake their heads (as a symbol of sneering) and you can see them protesting to your words and being arrogant”.² Does Qur'an invite infidels and hypocrites to polytheism?

1- Nisa' (women) Sura, verse 64.

2- Munafiqun (hypocrites) Sura, verse 5.

We know that Loot were the most dirty and impure nation. Abraham (a.s.) Sheikh of prophets made intercession for them (asked god to give them more time, may they repent), but because they loosed the capability of intercession due to their mass of obscenity, it had told to Abraham that give up intercession for them! “When fear of Abraham gone (because of seeing unknown angles) and heard enunciation (of birth of his son), talked about Loot nation with us (and asked forgiveness for them), because Abraham was forbearing, compassionate and repentor. (We told him) Abraham! Forgo this (request) because the order of your god has issued and surely a no-return torment will take them.”¹

It is interesting that Allah applause Abraham for this incredible intercession and say: “Indeed Abraham was very forbearing and clement and he prayed a lot to god and asked him forgiveness”, but mention him that in this case the time has gone and no chance remained for intercession.

Intercession (Shefa’at) of maintainers of Islam (Awliya Allah) is not just for their living time!

By seeing above verses that show explicitly acceptance of prophets’ intercession and there is no chance to deny this issue, cavilers made another pretext and say: These verses are for their living time and there is no proof for after their demise. Thereupon they leave branch of “polytheism” and jump on another branch.

But here this question asked that does Prophet (s.a.) transforms to soil and vanished completely after his demise or, as some of Wahhabi scholars confessed in front of us, he has purgatory life?

1- Hood Sura, verses 74 to 76

If he doesn’t have, **First:** Is rank of Prophet (s.a.) lower than the rank of martyrs whom the verse “But they are alive fed by their god”¹ descended for them?

Second: Do in testification (Tashahhud) of prayer which everyone says Salaam to his holiness and all Muslims of the world say “Salaam to you, prophet...”, they all say Salaam to a hallucinatory existence?

Third: Don’t you believe that people should talk whispery in Mosque of Prophet (s.a.) and near his sanctuary tomb because Qur’an says: “People who believe! Do not raise your voices above the voice of Prophet...”² and you made this verse a sign and you have hanged it near the tomb of holy Prophet (s.a.)?

How can we accept these antithetical expressions?!

Fourth: Death is not the end of life but secondary birth and expanse of life, “People are asleep and they wake up when they died”.³

Fifth: In a famous Hadith which quoted in reliable resources of Ahl -e- Sunnat we read: “Anyone who pilgrimage my tomb, my intercession for him/her is vested”.⁴

1- Aal -e- Imran Sura, verse 169.

2- Hojorat Sura, verse 2.

3- Avaali Alle’aali, vol. 4, page 73.

4- Darqotni the famous Hadith teller has quoted this Hadith in his book “Sunan” (traditions). (vol. 2, page 278) It is interesting that the late Allame Amini has quoted this Hadith from 41 famous books of Ahl -e- Sunnat! (Alghadeer, vol. 5, page 93).

In another Hadith by that teller from holy Prophet we read: “Anyone who pilgrimages me after my demise, it is like that he/she had pilgrimaged me in my living time.”¹

Therefore the difference between the living time and after death time is nothing more than a hallucination.

Moreover we recognize from these Ahadith that preparing to travel for pilgrimage of tomb of Prophet (s.a.) in Medina has no problem at all.

Women and Pilgrimage of Tombs

Because of their more sensuality, women seems to have more need of pilgrimage of tombs of their dear ones for solacement, and experiences show that they also have more passion for pilgrimage of tombs of maintainers of Islam (Awliya Allah).

But unfortunately extremist Wahhabi group, because of a doubtful Hadith, abstain women hardly from pilgrimage of these tombs and even in commons language of them in south part of Iran, it is said that if a woman goes beside a tomb, then that dead person sees her totally naked!

1- The same evidence, Allame Amini has quoted that from 13 books.

A scholar was saying that I told them: Tomb of Prophet (s.a.) and the first and the second leader were in house of Ayesha and she lived there for a period of time or had resort there, we assume that her nudity had no problem for Prophet (s.a.), but what about the first and the second leader?

By the way their proof is a famous Hadith that they refer to holy Prophet (s.a.) which is: “May Allah damn women who pilgrimage the tombs”.

And in some books it has been quoted with phrase “extra pilgrim women” in change and this points to women who pilgrimage a lot.

Some Sonni scholars like Tirmizi¹ say that: This Hadith is for the time that Prophet (s.a.) banned from doing this, but later he transformed the order and said: ...

Some other scholars of them said that: This is for women who waste lots of time for pilgrimage of tombs and didn't pay attention to their husbands, and the second version with “extra pilgrim women” is its proof.

If these brothers can deny anything, they cannot deny the act of Ayesha who tombs of the two first leaders were in her house.

1- Sunan of Tirmizi, vol. 3, page 371 (This author has placed the word “Baab” !)

Preparing to Travel for Pilgrimage Only for Three Mosques!

In Islam history it was for centuries that Muslims prepared to travel for pilgrimage of Prophet (s.a.) and tombs of superiors in Baqi cemetery and no body had problem.

Then Ibn Taimiyya appeared in seventh century. He banned his followers to do this and said: “Preparing to travel” for pilgrimage is allowed just for three mosques and others are prohibited, and referred to a Hadith from “Abu Harira”.

Abu Harira says that holy Prophet said: “Do not prepare for travel unless it is just for three mosques, my mosque and Masjid Alharaam and Masjid Alaghjaa”.¹

While first of all: The subject of this Hadith is related to mosques not for any place, therefore the meaning of Hadith is that Muslims should not prepare to travel for mosques other than those three.

Second: This Hadith has been quoted in other way that has no relevance to their purpose which is: “Prepare to travel for three mosques”.²

1- Sahih of Muslim, vol. 4, page 126.

2- The same evidence

And actually this is an encouragement for the act, without any prohibition for other cases, and as a term in philosophy we know that proving a thing does not disprove the things that are not described.

And because it is not known that the main text of Hadith was as the first or the second way that quoted, therefore Hadith is inconclusive (Mujmal) and not arguable.

Maybe someone says that in another text from the same book is written: “Travel is allowed just for three mosques”.¹

Therefore preparing to travel is just allowed for three mosques!

The answer to this expression is also clear, **First:** Religious and non religious travels are permitted according to common consensus and travel is not just limited to traveling to these three mosques, therefore this condition is so called “extra condition”, meaning that these are the mosques which can be Muslims prepare to travel to them among mosques.

Second: The main text of Hadith is doubtful and it is not clear that it was as the first, the second or the third way that quoted and it is unlikely that Prophet (s.a.) has expressed a subject in three ways. It seems that tellers had quoted as meaning, therefore this Hadith is full of mists and a Hadith with ambiguous text is not reliable and is not arguable.

1- Sahih of Muslim, vol. 4, page 126.

Is Building of Monuments Prohibited?

Centuries passed for Muslims and they built lots of historical and ordinary monuments over the tombs of superiors of Islam and they came for pilgrimage asking blessings and nobody animadvert these acts, and actually there was a consensus and practical method in doing this act and there seemed to be no opposition.

Historians like Mas’oodi in his book “Moravej Alzahab” who lived in forth Hejri century and globetrotters like Ibn Jubayr and Ibn Battuta who lived in seventh and eighth centuries, all have wrote in their itineraries about existence of these magnificent and great monuments.

Then Ibn Taimiyya in seventh century and his student Mohammad ibn Abdulwahhab in twelfth century appeared and assumed that building over tombs is heresy, Haraam and polytheism.

Because of their lack of scientific power and knowledge in analyzing Islamic issues especially the issue of monotheism and polytheism, Wahhabies are tangled hardly in this scrupulosity and anywhere they found a excuse arose opposing, in the issue of pilgrimage, the issue of intercession, about building monuments and issues like these, they knew all of them against religion someway and combined that with the issue of polytheism and heresy and oppose them which the most important issue among them was building monuments over the tombs of superiors of Islam. Also today in

the world of Islam, except Hejaz, we can see magnificent monuments over the tombs of former prophets and superiors of Islam in various Islamic countries that reminds lots of matters; From Egypt to India and from Algeria to Indonesia all Muslims respect to their remained Islamic monuments and show especial importance to tombs of superiors of religion.

But there is no sign of these respects in Hejaz, why? Because of incorrect analyze of Islamic concepts and issues.

Destroying of Cultural Heritages by Wahhabies

A bitter incident happened in the past century in the land of Islam that deprived Muslims from Islamic monuments and effects forever and that incident was gaining power of Wahhabism.

About 80 years ago (year 1344 h.g.h.) when Wahhabies gained power in Hejaz, they destroyed all historical Islamic monuments in excuse of polytheism or heresy in a coordinated and inexperienced action.

But they did not dare to go for sanctuary tomb of holy Prophet (s.a.), in order that may all Muslims arise against them and these “anti Taqiyya” people performed Taqiyya from other Muslims!

In some of my pilgrimage travels to Ka’ba I asked their leaders in friendly discussions, what is the reason that all tombs had destroyed except the holy tomb of prophet of Islam (s.a.)? They had no answer to that.

However, the life of nations has tied with lots of matters that one of them is protecting cultural, scientific and religious heritages. Unfortunately land of Islam especially Mecca and Medina moved under the power of a retarded, tactless and extremist group because of misplanning of Muslims, and most cultural heritages of Islam destroyed due to vain and extra baseless excuses, heritages that any of them were the reminder of an important part of glorious history of Islam.

Only tombs of Imams and superiors slept in Baqi were not destroyed, but this “nation” destroyed anywhere they found a valuable monument from history of Islam and in this way unrecoverable damages occurred to Muslims.

These Islamic monuments had an incredible attraction and brought human to the depths of history of Islam. Baqi cemetery which had someday a magnificent view and each corner of that was a reminder of an important historical event, nowadays has transformed to an ugly and bad viewed desert, among very luxurious hotels and glamorous buildings, which its jumbo iron doors open only one hour or two in a day for pilgrims and only for men!

Pretexts

1- Tombs should not be Mosques!

Sometimes they say that building monuments over tombs caused worshiping of tombs and they know this Hadith from Prophet as their proof: “Allah damned Yahud, because they transformed tombs of their prophets to mosques.”¹

But it is clear to all Muslims that nobody worships tombs of Awliya Allah and there is a clear and explicit difference between “worship” and “pilgrimage”. We pilgrimage departed persons and respect to superiors of Islam and martyrs of the way of Islam and ask them to pray for us, as we do the same for living people and respect to elders and superiors and ask them to pray for us.

Does any wise person say that pilgrimage of superiors in their living time like said before is worship, infidelity and polytheism? Pilgrimage after the death is the same.

Prophet of Islam (s.a.) had been going for pilgrimage of tombs in Baqi and there are lots of cabbalas about pilgrimage of tomb of Prophet (s.a.) quoted in Sonni resources.

1- Sahih of Bokhari, vol. 1, page 110, this meaning plus “valnesari” is cited in Sahih of Muslim (vol.2, page 67).

If Allah damned Yahud it was because that they made tombs of prophets as place of prostration, while no Muslim makes none of tombs as his/her prostration place.

It is interesting that the dome and monument of Prophet of Islam (s.a.) has raised to sky nowadays alongside the Masjid Alnabi and all Muslims, even Wahhabies, perform obligatory prayers in five times and Mustahab prayers in other times in the holy shrine (that place of Masjid Alnabi which is next to tomb of his holiness and connected to that), and at the end, pilgrimage the tomb of holy Prophet (s.a.).

Does this act consider as worshiping the tombs and is it Haraam? Or the sacred tomb of Prophet (s.a.) is an exception? Are proofs for polytheism and being Haraam of worshiping other than Allah excludable?!

Surely, pilgrimage of tombs has no relation to worshiping, and performing prayers beside the tomb of holy Prophet (s.a.) or other Awliya Allah has no problem and above Hadith is for those who really worship tombs.

People who are familiar with pilgrimage of tombs of Imams (a.s.) by Shiites of the world know that at the time of obligatory prayers when Muazzin starts Azaan, all Muslims stand faced to Qibla and perform prayers in groups (Jama’at) and at the beginning of pilgrimage first they say “Allah Akbar” (Allah is the greatest) hundred times and after the pilgrimage perform two Rak’at of Mustahab prayer faced to Qibla, in order that at the beginning and at the end cleared that worship is only for Allah.

But unfortunately accusation and trumping up, due to especial purposes, has begun and Wahhabi minority accuse their oppositions with difference accusations.

The best way of thinking of good purpose for their acts is to say that they are not able to analyze issues well and they did not understand the reality of monotheism and polytheism and they do not know the difference between pilgrimage and worship specifically, due to their lack of knowledge.

2- Another Pretext

They cited a Hadith that Abulhayyaj quoted from Prophet (s.a.): “Do I give a mission that Prophet of Allah (in ...) gave me: Vanish any symbol (with soul) that you see and destroy any high tomb that you see”.¹

According to false comprehension that some people had from this Hadith, they picked mattock and destroyed all tombs of superiors of Islam, except that they leave holy tomb of Prophet (s.a.) and tombs of two first leaders which was beside tomb of Prophet (s.a.), exceptions that no reasons for them can be found.

1- Sahih of Muslim, vol. 3, page 61, it is quoted in some other resources of Ahl -e- Sunnat.

But **First:** In the document of this Hadith there are persons who are reliable due to Rijal of Ahl -e- Sunnat too and some of them were from dissemblers, especially “Suffian Noori” and “Ibn Abi Sabet”.

Second: Assuming that this Hadith is correct, it means that surface of tomb should be flat (not like the back of fish as it was the tradition of infidels), and lots of Faqihs of Ahl -e- Sunnat issued Fatwa that surface of tomb should be flat, which this matter does not relate to our issue.

Third: We assume that the meaning of Hadith is that tomb should be at ground level and has no bulge, this matter does not relate to building over the tombs; We assume that there is a stone over the tomb of Prophet (s.a.) at ground level and while this dome and shrine which we see today had no contradiction to that order.

As we read in holy Qur'an when the secret of Kahf companions discovered, people said that we should build a monument over their tombs, and then Qur'an says: “People who know about their status said we build a mosque over their tombs”.¹

Holy Qur'an quoted this story with an agree tone and does not animadvert that, it means building mosques beside the tombs of superior is allowed.

1- Kahf Sura, verse 21.

Positive Results of Pilgrimage of Tombs of Superiors

Whenever people learn to abstain from any extremism and pray to Allah beside these sacred tombs and repent from their sins, and get inspiration from plans and thoughts of maintainers of Islam (Awliya Allah), surely their holy shrines will be the place for learning and educating and repent to Allah and purifying the souls.

We understood by experience that millions of people who pilgrimage pure tombs of Imams or tombs of martyrs of Islam, return from their tombs with better esprit and more purity of heart and results of this remains in them for times.

And when they ask superiors for intercession and request them to pray for solving their religious and secular problems, they have to abstain more from their sins as they can and go through good and purity for connecting with those sacred ones.

Moreover, this attention and recourse (Tawassul) to them and asking intercession from them in presence of Allah, made these people strong in confronting with problems, prevent disappointment and reduce their chagrins and ailments and lots of other benefits and blessings.

Why we deprive people from all these spiritual and physical benefits and blessings due to our false comprehension in pilgrimage, intercession and recourse issue?

Which wisdom permits this act?

Preventing these spiritual travels brings lots of damages, such a regret that senseless scrupulosity in the issue of monotheism and polytheism had deprived a huge group from these benefits.

3- Requesting Blessings (Tabarrok) is Prohibited

Another pretext: People who go for pilgrimage of tombs of superiors request blessings from them and sometimes kiss the tomb of shrine and this seems like polytheism, and according to this, pilgrims of Ka'ba had seen that hard and severe agents standing aware around the holy tomb of Prophet (s.a.) and prevent people to reach graters and windows overlooking the tomb and sometimes ascribe this act to "Ibn Taimiyya" and "Mohammad ibn Abdulwahhab".

If these persons who are founders of Wahhabism were living at the time of Prophet of Islam (s.a.) and saw with their own eyes that during Hudaibiyya peace or conquer of Mecca when his holiness was performing ablution for prayer, and friends and companion were passing each other to gain the water of his ablution dropping from his hands in order that does not fall on the ground¹, surely even they did not say anything but animadvert him in their minds that: This is not proper for the rank of Prophet (s.a.) and his friends and it seems like polytheism!

And if after the departure of Prophet of Allah (s.a.) they were in Medina and they saw with their own eyes that Abu Ayyub Ansari, the first host of his holiness, had put his face on tomb of his holiness requesting blessing from him¹ or Bilal, Muazzin of Prophet (s.a.), had sit beside his tomb crying and rubbing his face on the tomb², Wahhabies took Bilal and Abu Ayyub and threw them aside that this is polytheism, the same act that followers of this sect are doing to pilgrims of tombs of Prophet of Allah.

While requesting blessings has no relation to worshiping, but it means a kinds of respect accompany with politesse, in hope that Allah who has send this Prophet descend his blessings to this pilgrim for his/her respect.

The Great Duty of Scholars of Islam

Since sometimes acts of some commons give pretexts to oppositions, it is admirable that all Faqihs and scholars of Islam prevent unconsidered acts of some commons beside tomb of Prophet (s.a.) or Imams in Baqi or other Imams and tombs of martyrs and superiors of Islam, and learn them the real meaning of pilgrimage, recourse (Tawassul) and requesting Blessings (Tabarrok) and intercession (Shefa'at).

They should tell everyone that all things are happening by Allah's will and he is the cause of causes, acceptant of needs, resolver of plights and adequate of tasks, and if we recourse to Prophet (s.a.) and Imams they can do a job by asking Allah's permission and by requesting assistance from his pure essence or intercede in the presence of Allah and ask him to answer a need.

Prostration of some commons in front of these sacred tombs, saying expressions that seem ascribing divinity and godhood to them, to tie something to their shrine and like these, all are abominable and troublemaking acts and alter the feature of a positive and educative act

(pilgrimage), and give pretext to others to deprive people from benefits and blessings of pilgrimage.

5: Temporary Marriage

All scholars of Islam believe that there was temporary marriage in the age of prophet of Islam (s.a.) for a period of time. A group say that in time of second leader and by him, and another group say that in time Prophet (s.a.) himself temporary marriage forbade, and all of us, followers of Ahl -e- Bait (a.s.), say that it has never been forbade and has remained (but under some conditions).

Minority of Ahl -e- Sunnat agree with us in this belief but most of them disagree with that and always bring this issue in discussion and animadvert us, while there is no place for animadversion, and it is a bright point for solving lots of social problems.

You will read the explanation of this issue in the next discussions.

1- Necessities and Needs

Permanent marriage is not available for lots of people, especially young persons, because generally permanent marriage needs preliminaries, costs and responsibilities which many people are not prepare to accept them. For instance:

Lots of youths in their study period, especially in this age which period of study lengthened, cannot perform permanent marriage, because they have no job, no proper home and other costs and even they want to marry very simple, still condition are not available.

There are people who are married, but they have to be in long travels far from their homes, and sometimes when these travels got to long they come under the pressure of lack of sexual interests, neither they can brought their wives with themselves nor they have possibilities of permanent marriage in there.

There are people whose their wives have illness and cannot fulfill their sexual needs.

There are soldiers who are in long missions for defending their country far from their families and they are involved in sexual problems, and as we will see in the age of holy Prophet (s.a.) the same problem occurred for soldiers of Islam and this matter caused canonization of temporary marriage.

Sometimes during pregnancy and its special conditions, husband cannot have sexual relation with his wife and maybe he might be young and involved in sexual deprivation.

These social necessities and problems have always been and are not only for the age of holy Prophet (s.a.), but nowadays with these much of excitants and stimulants it has got more severe by the time.

Proposing to piety and abnegation of both is a good proposal, but it is not practical for some people and at least it seems like fantasy for a group.

Misyar Marriage!

It is interesting that even deniers of temporary marriage (most of Sonni brothers) when came under the pressure of youths and other deprived groups

of people, gradually agree to a kind of marriage, similar to temporary marriage, and named that “Misyar marriage”. Although they do not call this temporary marriage but practically it has no difference with temporary marriage; in the way that they allow the needed person to marry a women permanently while he has decided to go for divorce after a short time and he makes preconditions with her that she doesn't have the right to ask for alimony, night bed share or heritage! It means that it is exactly similar to temporary marriage with just a little difference that in this marriage they separated by divorce but in temporary marriage it has been done when the time has ended or by betaking the rest of period, and they both specify a limited time for marriage.

And it is more interesting that, recently some youths of Ahl -e- Sunnat who were involved in marriage problem and were under pressure, asked us through internet that we want to follow Shi'aa in issue of temporary marriage, is it possible?

We say: There is no problem to do that!

Those who deny temporary marriage, but go for “Misyar Nikah”, in fact do not use the name of that but use that itself!

Yes, finally “necessities” force people to accept “realities” even if they do not call its name.

Therefore we conclude that those who insist on opposing temporary marriage, known or unknown, are smoothing the road for prostitution, unless propose its similar kind, meaning “Misyar marriage”, and because of that in cabbalas of Ahl -e- Bait (a.s.) we see: “If they did not oppose to Islamic temporary marriage, nobody would get unpurified by fornication”.¹

Also those who have disfeatured temporary marriage by misuse of it and used that for their sensualities, which has been canonized for real necessities and needs of deprived people, had smoothen the road for impurity of Islamic society by fornication, and are participated in sins of unpurified persons, because practically they prevent correct use of temporary marriage.

By the way, it is not possible that Islam which is a divine way of living according to human mettle and has foreseen all real needs of mankind, did not include temporary marriage in its canon plan, and as you will see later temporary marriage has been mentioned in holy Qur'an and expressions of Prophet (s.a.), as it was also in acts of a group of Sahaba, but some groups claim that it had been annulled and we will see again that they have no reliable proof for what they say.

1- Imam Sadiq (a.s.) says: “لولا ما نهي عنها عمر ما زني ألا شقي” (If Omar did not forbid that nobody would perform fornication except impious persons) (Wasael Alshi'aa, vol. 14, page 440, Hadith 24). This Hadith also has been quoted extensively in books of Ahl -e- Sunnat. Ali (a.s.) Says: “لولا ان عمر نهي عن المتعه ما زني ألا شقي” (If Omar did not forbid Mut'a nobody would perform fornication except impious persons) (Interpretation of Tabari, vol. 5, page 119; Interpretation Dorr Almanthoor, vol. 2, page 140 and Interpretation of Ghartabi, vol. 5, page 130).

What is Temporary Marriage?

Some ignorant persons have introduced and are introducing such an ugly explanation for temporary marriage that made it something like “authenticating prostitution, insouciance and sexual freedom!!”

If this group were all from commons there was no problem, but unfortunately some persons who are amongst religious scholars of Sonni brothers, also ascribe these kinds of accusations. Surely severe sectarian fanaticism has not allowed them to read books of adherents of temporary marriage and maybe some of them have not read even a line from Shiite books in this issue and this is very regrettable.

Inevitably, we describe conditions of temporary marriage and its differences with permanent marriage clearly, as the divine last word in this issue for all:

Temporary marriage is similar to permanent marriage in most of conditions and orders:

Wife and husband should choose each other with complete satisfaction and authorization without any force.

The expression of marriage should contain the word “Nikah”, “Marriage” or “Mut’a” and other words are not acceptable.

If wife is virgin then permission of his father is mandatory, unless it is not necessary.

Length of marriage and amount of Mahr (marital mandatory gift given by groom to bride) should be specified exactly and if they forget to specify the length of marriage, then according to Fatwa of most of Faqihs the marriage transforms to permanent marriage (and this is the proof that quality of both marriages is the same and difference is only for the length which may be expressed or not), (Attention!).

End of period is taken as divorce and wife should wait specific time immediately after that for assuring of not being pregnant (if intercourse has been done).

The time for assuring of not being pregnant is 3 times menstruation for permanent marriage and 2 times menstruation for temporary marriage.

Progeny of temporary marriage are legitimate and have all rights of progeny of permanent marriage, without an exception, and inherit from father, mother and other relatives and there are no differences between these two groups of children about other rights.

Children of temporary marriage should be under sponsorship of their parents and alimony and all costs of them, like children of permanent marriage, should be paid.

Maybe some people amazed by these expressions, they can be like this, because they have completely vulgar and incorrect mentality about temporary marriage and maybe they assume that as smuggle and semiformal and out of limits of law marriage and in one word something like fornication, while it is not like this at all.

Yes, there are differences between these two kinds of marriage about two associates (husband and wife). Primarily their responsibilities and

commitments are less than permanent marriage, because purpose of temporary marriage has been ease of matter and nonexistence of impedimental restrictions, like:

In temporary marriage wife does not have the right for alimony and heritage, but some of Faqihs said that if she conditions for them, then husband should act according to that.

In temporary marriage wife is free to chose a job outside of the house and permission of husband is not mandatory for her until this does not disturb the rights of husband, but in permanent marriage it cannot be done without permission of husband.

It is not mandatory for husband to stay nights with his temporary wife.

By noticing above explanations lots of questions, unfair judgments, misgivings and accusations will be answered, and incorrect mentalities about this sacred and wise Islamic ruling will be corrected; also this truth will be enlightened that temporary marriage has no relation with fornication and dishonored acts and those who compare these two, surely are ignorant persons who does not have any information about nature of temporary Nikah and its conditions.

Abuses

Always abusing positive matters opens the mouths of detractors and gives pretext to cavilers for attacking positive acts and plans by referring to those abuses and hit their strikes to them.

Temporary marriage is one of clear samples of these issues.

Unfortunately some voluptuous persons have made temporary marriage, which has been canonized for solving social problems, as their plaything and have disfeatured it in front of ignorant people and have given pretext to oppositions to start criticizing this wise ruling.

But the question is that which ruling can be found that has never been abused and which valuable asset has remained without misuse of dishonest persons?!

If some day Qur'ans had put above spears to justify dominion of tyrants, does it mean that we should leave Qur'an aside?!

Or if some day a group of hypocrites built Zarar mosque and prophet of Islam (s.a.) ordered to destroy or burn that, does it mean we should abstain from mosque forever?

By the way we confess that some persons has abused this planned ruling, but it is not possible to close mosque for a non praying group and burn Kaiseriya for a handkerchief.

We should prevent voluptuous persons and plan correctly for temporary marriage.

Especially in our time, it is not possible to do this without exact and correct planning. It is necessary that a group of elites and experts compile a practical and applicable bylaw for this matter to prevent evils from that and

express the fair feature of this wise ruling for preventing two groups: voluptuous group and spiteful cavalier group.

Temporary Marriage in Qur'an, Tradition and Common Consensus

In Qur'an temporary marriage has been mentioned with the title "Mut'a" in verse 24 of Nisa' Sura: "You should pay the Mahr (marital mandatory gift given by groom to bride) of those women whom you marry temporarily (perform Mut'a)".

The interesting point here is that in cabbalas quoted from Prophet (s.a.), the term Mut'a is in meaning of temporary marriage (and in the next discussions lots of these cabbalas will be cited).

Moreover in books of Shiite and Sonni Faqihs anywhere that it has been talked about temporary marriage the term "Mut'a" has been used and denying this is like denying self evident matters (also some expressions of Faqihs will be shown in next discussions).

Still, some people insist to interpret "استمتاع" (infinitive of the verb for performing Mut'a) in the verse in meaning of pleasuring and intercourse and they said that meaning of verse is when you enjoyed sexually from women then you should pay their Mahr.

This expression has two clear objections:

First: Necessity of paying Mahr is because of marriage; it means that whenever marriage has performed wife can ask for all of her Mahr, even no intercourse or love play has happened (Yes, if a divorce happened before any intercourse then Mahr should paid in half). (Attention!)

Second: As we said, the term "Mut'a" in common law of canon and words of Shiite and Sonni Faqihs and in cabbalas has been used in the meaning of temporary marriage which its evidences will be showed expanded.

Famous commentator the late Tabarsi in interpretation of this verse in "Majma' Albayan" affirms that there are two opinions available in the verse, opinion of those who interpret "استمتاع" in meaning of pleasure and names a group of Sahaba or followers and suchlike, and opinion of those who say meaning of this verse refers to Mut'a Nikah and temporary marriage and knows that the opinion of Ibn Abbas Wassadi and Ibn Mas'ood and a group of followers. He says in continue: The second opinion is clear, because the term "Mut'a" and "استمتاع" is refers to temporary marriage in common law of canon; moreover necessity of paying Mahr to women is not upon pleasuring.¹

Ghartabi says in his interpretation: Purpose of this verse in demos opinion is that temporary Nikah which was available at the beginning of Islam.

Sayooti in interpretation of Dorr Almanthoor and Abuhayyan, Ibn Kathir and Tha'alabi have also pointed to this meaning in their interpretations.

It is certain among all scholars of Islam, from Shi'aa and Ahl -e- Sunnat, that temporary marriage was existed in the age of Prophet (s.a.), but lots of Sonni Faqihs believe that this ruling has been prohibited after that time, and there are contradictions for the time of prohibition that is noticeable; For instance as famous scholar Nawawi says in explanation of Sahih of Muslim:

1- Majma' Albayan, vol. 3, page 60.

2- Ghartabi Interpretation, vol. 5, page 120 and Fath Alghadeer, Vol. 1, page 449.

Some persons say that in battle of Khaybar, first it had announced Halaal and then prohibited.

Only in Umra Alghaza it was Halaal.

In the day of conquering Mecca, first it had announced Halaal and then prohibited.

It prohibited in battle of Tabook (in ninth year after migration (Hijrat)).

Only in battle of Awtas (in eight year after Hijrat) it announced permitted.

It prohibited in Hajj Alvida' (in tenth year after Hijrat).¹

And it is interesting that contradictory cabbalas have been cited in this matter, especially cabbalas for prohibition of Mut'a in battle of Khaybar and in Hajj Alvida' are famous, and a group of Sonni Faqihs had bothered to conjunct and relate these cabbalas, but did not announce any proper solution.²

And more interesting is the expression quoted from Shafeie, he says: "I know nothing which Allah made Halaal some day, and then Haraam, again Halaal and then Haraam except Mut'a!"³

1- Explanation of Sahih of Muslim, vol. 9, page 191.

2- Explanation of Sahih of Muslim, vol. 9, page 191.

3- Ibn Qudama Almughani, vol. 7, page 572.

While Ibn Hajr quotes from Soheili that prohibition of Mut'a in the day of Khaybar is the matter that none of historians and news tellers have quoted.¹

Another expression is that Mut'a was Halaal in the age of prophet of Allah (s.a.) and afterward Omar forbade that, as we read in Sahih of Muslim which is one of most reliable Hadith books of Sonni brothers: "Ibn Abi Nazra (Nadhra)" says: I was with Jaber ibn Abdullah Ansari, he said: Ibn Abbas and Ibn Zubayr arguing about Mut'a of women and Mut'a of Hajj (Tamattu' Hajj for separation between Umra and Hajj), (what do you say?) he said: We performed both in the time of prophet of Allah (s.a.) until Omar forbade them and we abstained from them!"²

According to this explicit expression which is in Sahih of Muslim, is it possible to say that Mut'a had prohibited in the age of prophet of Allah (s.a.)?

Who Prohibited Mut'a?

Expression which we quoted above from Jaber ibn Abdullah refers to a famous Hadith that lots of Hadith tellers, commentators and Faqihs of Ahl -e- Sunnat have quoted from second leader in their books. Text of Hadith is: "There were two kinds of Mut'a lawful and allowed in the age of prophet of Allah (s.a.) but I forbid them: Tamattu Hajj and temporary marriage".

1- Fath Albari, vol. 9, page 138.

2- Sahih of Muslim, vol. 4, page 59, Hadith 3307, Beirut, Dar Alfikr.

And in some other versions it has been added with: “and I will punish for doing them”.

Meaning of Mut’a for Hajj is that, first Hajji performs Umra and then leave the prohibitions (Ihram) and after a while or a long time return to prohibitions for Hajj.

This Hadith is one of famous Ahadith, which has been quoted with a little difference from Omar that he said above the pulpit among people. We mention seven resources from resources of Hadith, Fiqh and interpretation of Ahl -e- Sunnat:

Musnad of Ahmad, vol. 3, page 325.

Sunan of Beihaghi, vol. 7, page 206.

Almabsoot by Sarakhsi, vol. 4, page 27.

Almughani by Ibn Qudama, vol. 7, page 571.

Almuhalla by Ibn Hazm, vol. 7, page 107.

Kanz Alummal, vol. 16, page 521.

Great interpretation of Fakhr Raazi, vol. 10, page 52.

This Hadith clears several issues:

A) Acceptability (being Halaal) of Mut’a during the time of first leader

Mut’a (temporary marriage) was permitted during entire life of Prophet (s.a.) and even the age of first leader and second leader forbade that!

B) Ijtihad against Nass (explicit words of Prophet and Qur'an)

Caliph let himself to legislate against explicit words of Prophet (s.a.), while Qur'an says: “Take all that prophet brought to you and abstain from all that he prohibited.”¹

Does anyone except Prophet (s.a.) have the right to make changes in divine orders?

Can anyone say that prophet of Allah did this and I do not act like that?

Is Ijtihad allowed against Nass which are taken from Allah?

The truth is leaving and prohibiting the order of prophet of Allah (s.a.) with this effrontery is amazing.

Moreover if the way for using Ijtihad against Nass opens, then why others do not act the same? Is Ijtihad for only one person exclusively and others are not Mujtahid? This is a serious matter, because by opening the way for Ijtihad against Nass none of divine orders have immunity, and a huge chaos will happen in eternal orders of Islam and actually all orders of Islam will be in danger.

1- Hashr Sura, verse 7.

C) The Reason for Disagreement of Omar

Why Omar opposed these two orders? He assumed about Tamattu Hajj that Muslims who performing Hajj should finish Hajj and Umra and then leave prohibitions, and then they can make love with their spouses for

instance, and this is not good and is not compatible with the soul of Hajj to perform Tamattu Umra and leave prohibitions for some days and be free!

While this is not a correct assumption, because Hajj and Umra are two different programs which it is possible to be separation between them even for a month. Muslims go to Mecca and perform Umra in Shawwal or Zulqa'da and then they are free until eighth of Zulhijja and after that enter prohibitions again and go to Arafat. What problem does it have that he showed this lots of sensitiveness to the matter.

But about Mut'a and temporary marriage according to some persons they had assumed that if temporary marriage allowed then recognizing marriage from fornication will be difficult, because if we see any man and woman accompanying each other, they might claim that they are married temporarily! And fornication expands!

This assumption is more baseless than the first one, because conversely, forbidding Mut'a marriage caused fornication to expand, as we said before there are lots of youths that cannot perform permanent marriage or those who are away from their wives and are hesitating to perform temporary marriage or fornication. It is certain that preventing from temporary marriage which is done by correct planning, put them inside the sinful and impure land of fornication and adultery.

And because of this, it is quoted in a famous Hadith from Ali (a.s.) that: "If Omar did not forbid Mut'a nobody would perform fornication except impious persons".¹

D) Scuffle for "time of prohibition"

It is well recognized from above cabbala which a large group of Hadith tellers, commentators and Faqihs of Ahl -e- Sunnat have quoted that forbidding Mut'a has done in the time of Omar not the time of Prophet (s.a.) and there are lots of other cabbalas in those resources that confirms this matter, for instance:

1- Great interpretation of Fakhr Raazi, vol. 10, page 50.

Tirmizi, the famous Hadith teller, says that a man from Shaam asked Abdullah ibn Omar about Mut'a of women, he said: It is Halaal. Questioner said: Your father Omar forbade that, Abdullah said: If my father forbids that and it was tradition of prophet of Allah (s.a.), then shall we leave the tradition of his holiness and follow the words of my father?!"¹

We read in another Hadith (in Sahih of Muslim) from Jaber ibn Abdullah that says we performed Mut'a with a few amount of Mahr (marital mandatory gift given by groom to bride) from flour and date for some days and it continued in the age of Abu Bakr until Omar forbade that because the story of "Amr ibn Horaith".²

It is available in another Hadith in the same book that Ibn Abbas and Ibn Zubayr had an argument about Mut'a of women and Mut'a of Hajj (and asked Jaber ibn Abdullah for judgment), Jaber said: We performed both of them in the time of prophet (s.a.), then Omar forbade them and we abstained!³

1- This Hadith has not been quoted in Sahih of Tirmizi, which is available today, in this way, and it is mentioned there Mut'a of Hajj instead of Mut'a of women, but Zainuddin who is also known as "second martyr", one of scholars of tenth century in the book "Sharh

Allema'at Damishqia" and Sayyed ibn Tawoos one of scholars of "seventh century" in the book "Altaraf" have quoted this Hadith by mentioning "Mut'a of women" and it seems that in older copies of Sahih of Tirmizi it had been the same way and some persons changed it in later copies for known reasons! (And many others are like this!)

2- Sahih of Muslim, vol. 2, page 131.

3- Sahih of Muslim, vol. 2, page 131.

Ibn Abbas who had been named as "scientist and scholar of nation of Islam" was also one of adherents of not forbidding Mut'a order in the time of prophet of Allah (s.a.), and proof of that is the argument which happened between him and Abdullah ibn Zubayr that is quoted in Sahih of Muslim:

Abdullah ibn Zubayr had resided in Mecca. One day (among a group of people which ibn Abbas was between them) said: Some persons whom Allah has blinded their heart, like their eyes, issuing Fatwa for permission of Mut'a (he meant ibn Abbas who was blinded at that time). Ibn Abbas heard this expression and said: You are a foppish ignorant person; I swear my life that we did this in the age of prophet of Allah (s.a.).

Ibn Zubayr (without attention to the name of prophet of Allah) said: You experiment that and I swear the God to punish you with stones!¹ It means that he answered logic with the force and threatening!

Maybe this was when Abdullah ibn Zubayr had been empowered in Mecca and permit himself to talk arrogant like this with a scientist like Ibn Abbas, while ibn Abbas had the age of his father and was not comparable in science with him, and assuming that he had the knowledge of ibn Abbas he did not have the right to talk like this, because if someone acts according to his fatwa in these orders even it is incorrect, then it is "uncertain intercourse" and we know that this act does not have punishment and threatening to punishment by stones is a meaningless and ignorantly expression.

1- Sahih of Muslim, vol. 4, page 59, Hadith 3307, printed in Dar Alfikr.

Although this ugly positioning is not unlikely for an arrogant and ignorant young person like Abdullah ibn Zubayr!

It is interesting that Ragheb quotes in the book Mohazerat ... that son of Abdullah ibn Zubayr asked ibn Abbas with admonishing tone: Why do you know Mut'a Halaal. Ibn Abbas said: Ask you mother! He went to his mother and his mother told him: "You were born when I was in Mut'a with your father!"¹

We read in Musnad of Ahmad that "Ibn Hassin" says: The verse of Mut'a descended and we did act to that and no verse descended forbidding that until Prophet (s.a.) departed.²

These are samples of cabbalas that explicitly express the nonexistence of prohibiting Mut'a.

1- Mohazerat, vol. 2, page 214 and Explanation of Nahjul Balagha by Ibn Abi Hadid, vol. 20, page 130.

2- Musnad of Ahmad, vol. 4, page 436.

They have quoted other cabbalas in exchange of these cabbalas which show that this order had been annulled at the age of prophet of Allah (s.a.), but if these cabbalas were in harmony, unfortunately any of them mentions a time other than the others:

In some of these cabbalas it has been mentioned that order of prohibition of Mut'a has issued in the day of battle of Khaybar (in seventh year after migration (Hijrat)).¹

We read in some other cabbalas: Prophet of Allah (s.a.) permitted to perform Mut'a in the year of conquer (Aam Alfath) (the year of conquering Mecca, eight year after Hijrat) but after a while in the same year prohibited that.²

It has been mentioned in some others that in battle of Awtas (after the conquer of Mecca) in Hawazan region (near Mecca), Prophet (s.a.) permitted Mut'a for three days and afterward forbade that.³

But if we have patience to study several cites in this issue, it goes far more than this, because famous Sonni Faqih "Nawawi" cite six quote in "explanation of Sahih of Muslim" in the issue which any of them relates to a cabbala:

Mut'a had been accepted (were Halaal) in battle of Khaybar and then (after some days) prohibited.

It had been accepted in Umra Alghaza, (and then prohibited).

In the day of conquer of Mecca it had been accepted and then prohibited.

1- Dorr Almanthoor, vol. 2, page 486.

2- Sahih of Muslim, vol. 4, page 133.

3- The same evidence, page 131.

Prophet of Allah (s.a.) forbade that in battle of Tabook.

It had been accepted in battle of Hawazan (in Awtas region).

In Hajj Alvida' in the last year of life of Prophet (s.a.) it had been accepted Halaal.¹

And the most amazing of all is expression of Shafeie who says: "I know nothing that Allah made Halaal some day, and then Haraam, again Halaal and then Haraam except Mut'a!"²

Any scholar believes that these antithetical cabbalas are counterfeit and knows that it is the result of a political act.

The Best Solution

Indeed, these different and opposite cites force anyone to study seriously about the matter, what happened that there are this much of antithetical cabbalas in this issue and why any Hadith teller or Faqih has chosen his own way?

How can conjunct and relate these opposite cabbalas?

Is this much oppositions and differences the reason for existence of a serious political issue in here which forced some of Hadith forgers to forge cabbalas and abuse the names of Sahaba and friends of Prophet (s.a.) and impute them that they had quoted from his holiness so and so?

1- Explanation of Sahih of Muslim by Nawawi, vol. 9, page 191.

2- Ibn Qudama Almuḡhani, vol. 7, page 572.

That political issue was nothing other than an expression which second leader said which was: "Two things were Halaal in the age of prophet of Allah (s.a.) and I forbid them, which one of them is Mut'a of women."

This expression had great negative effect that if people of nation or leaders can transform orders of Islam explicitly, then here is no reason that it will remain especially for second leader; others also have the right to use

Ijtihad against Nass. In this way a great chaos occurs in orders of Islam, obligations and prohibitions and by the time nothing will remain from Islam.

Inevitably, a group started working for removing its negative effects and said that forbidding these two had happened in the age of Prophet (s.a.). Anyone made a Hadith and imputed that to respected Sahaba of Prophet (s.a.), and because none of them was correct, they became antithetical!!

How it is possible that this much of antithetical cabbalas can be found and even some of Faqihs for conjunction of them say that Mut'a was permitted some time and after that prohibited and then accepted and then prohibited! Are divine orders playthings!

Moreover, surely acceptability of Mut'a in the age of Prophet (s.a.) has been due to a necessity and this necessity will be existed in other ages and times, especially it is more severe in our time for some youths or travelers in western countries in their long journeys, therefore why it should be Haraam?

In those days, there were not this much of excitants and stimulants, unveiled or semi veiled women, pornographic movies and programs, television and internet and satellites, and orgies and sexual magazines that conquer young persons, had no meaning at all.

Had Mut'a accepted in that age as a necessity and then prohibited forever? Is this expression acceptable?

If we accept all these and assume that most of Faqihs of Islam consider that as Haraam, but a group have accepted and allowed this issue and the matter has become in dissension, therefore it is not deserved that adherents of acceptably of Mut'a accuse their oppositions to inconstancy to religious orders or adherents of prohibition of Mut'a, absit omen, accuse adherents of acceptability of that to accepting fornication, how can they answer Allah in the Judgment day?! Therefore it is at most a dissension in Ijtihad.

Fakhr Raazi says in his interpretation with that especial passion of him in these issues: "Most of nation believe in prohibition of order, but a group say that this is still acceptable"¹, it means that this is a matter of dissension.

Here we finish the issue of temporary matter and expect that all people study and judge this issue one more time, without any prejudices or improper accusations. Surely, they will be certain that Mut'a is a divine order and with its condition, is the solution for lots of problems.

1- Great interpretation of Fakhr Raazi, vol. 10, page 49.

6: Prostration on the Ground

1- Importance of Prostration between Worships

In Islam's point of view, prostration for Allah is the best way or one of best ways of worshiping and servitude and as it has been mentioned in cabbalas, person is closer to Allah in position of prostration than other position; great leaders especially prophet of Allah (s.a.) and Ahl -e- Bait (a.s.) had long prostrations.

Long prostrations for Allah develop and grow human soul and body and are most obvious symbols of humility and servitude in presence of God. Because of that it has been ordered to prostrate twice in each Rak'at of prayer and prostration for gratitude and other obligatory and Mustahab prostrations are most obvious samples of prostration.

While prostrating, person forgets anything other than Allah and see himself/herself closer to him and places at adoration table of Allah.

Masters of gnosis and evolution and teachers of behavior affirm a lot on prostration.

All that has been said above is a clear proof for a famous Hadith that says none of acts of human is painful to Satan more than prostration to Allah and we read in another Hadith: "Holy Prophet (s.a.) told one of his companions: If you want to accompany me in the judgment day, then perform long prostrations for vanquisher Allah".¹

2- Prostration for other than Allah is not Allowed

We believe that prostration for other than pure essence of unique Allah is not allowed, because prostration is the extremity of humility and obvious symbol of worship and servitude is only for Allah.

The expression "And for Allah prostrate all who are in heavens and the earth"², according to precedence of "for Allah" in the sentence, is restrictive and the verse means that all and all existing in heavens and the earth prostrate only for Allah!

Also the sentence "For him they prostrate" in verse 206 of A'raaf Sura is another evidence for restriction of prostration for Allah.

1- Safinat Albahar, article of prostration.

2- Ra'd Sura, verse 15.

Primarily, prostration is the extremity of humility and is only for Allah and if we prostrate for any other person or thing, then we have placed that equal to Allah for ourselves and this is a false act.

We know "unity in worship" as one of meanings of unity (Tawhid), it means that worship is only for Allah and Tawhid does not complete without that and in other words: Worshiping other than Allah is a branch of polytheism and prostration is a kind of worship, therefore prostrating to other than Allah is not allowed.

But prostration of angles for Adam which has been mentioned in some verses, as commentators have said, had been a prostration in meaning of respect and reverence and glorification, not for worshiping, but the purpose of angles was the thing that I say as a poem:

Adoration is proper to that creator

Who can create such a beautiful figure from water and mud

Or because prostration was ordered by Allah it was actually servitude of Allah, or it was prostration of gratitude for him.

And prostration of Jacob and his wife and children for Joseph which has been mentioned in Qur'an: "All of them prostrated to him"¹, is the same prostration for gratitude or it was in meaning of respect, reverence and glorification.

1- Yousof (Joseph) Sura, verse 100.

It is interesting that in the book "Wasael Alshi'aa" which is one of our famous Hadith resources, in chapters for prostration in prayer, there is a chapter with the title "unacceptably of prostration for other than Allah" and it has been quoted seven Ahadith from holy Prophet (s.a.) and infallible Imams (a.s.) in there, that prostration is not allowed for other than Allah.¹

Remember this expression well, until we conclude from that in later discussions.

3- On Which Should Be Prostrated?

Followers of Ahl -e- Bait (a.s.) altogether believe that it cannot be prostrated on anything except earth, and they also believe that it is possible to prostrate on anything that grows from the earth, if it is not eatable or wearable, like leaf, wood of trees, fescue, sennit, etc.

While generally, Sonni Faqihs believe acceptability of prostration on anything. Although some of them take prostration on sleeve or tail of turban as exceptions and did not permit to prostrate on them.

Followers of Ahl -e- Bait (a.s.) insist on their belief referring to cabbalas from prophet of Allah (s.a.) and Imams of Ahl -e- Bait (a.s.) and acts of Sahaba, therefore they prefer not to prostrate on carpets in Masjid Alharaam and mosque of Prophet (s.a.) but to prostrate on stones and sometimes they bring a sennit mat and prostrate on that.

1- Wasael Alshi'aa, vol. 4, page 984.

In mosques of Iran and Iraq and other Shiite countries that all over the mosques is covered by carpets, Shiites has built a piece of clay that is called "Mohr -e- Namaz" (prayer seal) and put it on the carpet and prostrate on that, in order to rub the forehead which is the dearest part of a human on clay in front of Allah and extreme humility in presence of Allah had been performed. Sometimes this clay is chosen from soil of place which martyrs are buried in remembrance of their zeal for Allah and for having more concentration during prayer, and they prefer martyrs of Karbala to others; but they are not always limited to that soil or clay and as it has been said, Shiites would easily prostrate on stones of floors of mosques, like Masjid Alharaam and Masjid Alnabi. (Attention!)

By the way, followers of Ahl -e- Bait (a.s.) have several proofs for proving necessity of prostration on the ground, like Ahadith from prophet of Islam (s.a.) and the way of living of Sahaba that will be mentioned in later discussions and cabbalas from Imams of Ahl -e- Bait (a.s.) which we will talk about them soon.

But it is wonderful that why some of Sonni brothers react this hard for this Fatwa; sometimes called it as heresy and sometimes even infidelity or idolatry.

If we prove with the books that are trusted and reliable for these brothers that Prophet (s.a.) and his companions did prostrate on the ground, then is it still heresy?!

If we prove that some of friends of his holiness, like Jaber ibn Abdullah Ansari, when the weather was hot and stones and gravels got hot and heated, he take some gravels in his hand and pass them through the hands to cool them down and prostration will be possible on them¹, then do they call Jaber ibn Abdullah idolater or heretic?!

Does a person who prostrate on sennit mat or prefer to prostrate on stones of floor of Masjid Alharaam, worship sennit or stones?!

Isn't it necessary that these brothers read one of thousands of Fiqh books of ours in the issue of thing which it can be prostrated on them and see that these false accusations do not have even a little compatibility with truth?

Is accusing to heresy, infidelity or idolatry the matter that Allah denies it easily in the judgment day?

For clearing that why Shiites prostrate on the ground noticing to this Hadith from Imam Sadiq (a.s.) is enough: Hisham ibn Hakam who is one of scientist friends of his holiness asked that on which we can prostrate and on which we cannot? Imam Said: "Prostration is not allowed unless on the ground or the things which grow from earth, except eatable and wearable things".

1- Musnad of Ahmad, vol. 3, page 327 and Sunan of Beihaghi, vol. 1, page 239.

Hisham says: I said what its philosophy is my master?

He said: Because prostration is humility for the almighty Allah and it is not proper to prostrate on eatable and wearable things, because secularists are slaves of eatable and wearable things and person who prostrates is worshipping Allah during prostration. Therefore it is not proper for him to put his forehead on the things which are idols of secularists who are tempted by glamour of the world.

Then he added: "Prostrate on the ground is the best, because it shows humility for Allah better."¹

4- Evidences for the Matter:

Now we introduce evidences for this issue and first of all we begin with the words of prophet of Allah (s.a.):

1- Elal Alsharaie', vol. 2, page 341.

A) The Famous Hadith of Prophet (s.a.) About Prostration on the Ground

Shi'aa and Sonni have quoted this famous Hadith from Prophet (s.a.) that he said: "The earth has been chosen for me as place of prostration and purity (Taharat) (Tayammum (dry ablution))"¹.

Some people assumed that the meaning of Hadith is that all around the earth is the place for worshipping God and it is not limited to a specific place, as Jews and Christians believed that worship has to be performed only in church or other specific temples; but with little attention it is discovered that this interpretation is not compatible with the real meaning of Hadith, because Prophet (s.a.) said: The earth is pure and also the mosque" and we know that things which are pure and it is possible to perform Tayammum

(dry ablution) with them are dust and stone of the earth, therefore the place for prostration should also be dust and stone.

If holy Prophet (s.a.) wanted to say the meaning which some of Sonni Faqihs recognized from Hadith, he would say: "All around the earth is mosque for me and its dust is for my purity and dry ablution", but he did not say that.

Therefore, there is no doubt that here the meaning of mosque (مسجد) is place of prostration (محل سجده) and that place should be the thing which it is possible to perform Tayammum with that.

Thereupon, if Shiites are insisting on prostrate on the ground and they do not accept prostration of carpet are not doing anything wrong, because they are following the order of prophet of Allah (s.a.)

1- Sahih of Bokhari, vol. 1, page 91 and Sunan of Beihaghi, vol. 2, page 433 (this Hadith has been quoted in several other books).

B) The Way that Prophet (s.a.) Prostrated

It is recognized from several cabbalas that holy Prophet (s.a.) had prostrated on the ground, not on carpet, cloth and like them.

We read in a Hadith from Abu Harira that: "I saw prophet of Allah (s.a.) in a rainy day prostrating on the ground and its effects were showing on his forehead and nose".¹

If prostration of carpet and cloth was allowed, then it was not necessary that his holiness prostrate on the ground.

Also Ayesha says: "I had never seen that prophet of Allah (s.a.) cover his forehead (during prostration) with anything".²

Ibn Hajr says in explanation of this Hadith: This Hadith refers to the principle that during prostration forehead should reach the ground, but it is not obligatory when person is ill or incapable of that".³

1- Majma' Alzawa'ed, vol. 2, page 126.

2- Musnaf of Ibn Abi Shiba, vol. 1, page 397.

3- Fath Albari, vol.1, page 404.

It has been mentioned in another cabbala from Maymuna (another wife of prophet of Allah) that: Prophet (s.a.) had performed prayer and prostrated on a piece of sennit mat".¹

It is obvious that the meaning of this Hadith is that Prophet had prostrated on his sennit Sajjada (a mat for performing prayer on it, mostly it had been made from palm leaves).

There are several cabbalas in resources of Ahl -e- Sunnat that Prophet had performed prayer on "Khumrah". (Khumrah is a small mat or Sajjada that is made from palm leaves).

It is wonderful that if Shiites act like this and put a sennit Sajjada under their feet during prayer, they will be accused by some fanatics to heresy and will be looked enraged, while these Ahadith tell that it was tradition of prophet of Allah (s.a.).

And how painful is when traditions considered as heresy!

I will never forget that in one of pilgrimages of Ka'ba when I wanted to perform prayer on a small sennit Sajjada in Prophet's mosque, one of

Wahhabi scholars came to me, take that mat and furiously threw that away, maybe he considered “tradition” as “heresy”!

1- Musnad of Ahmad, vol. 6, page 331.

C) The Way Sahaba and Followers Prostrated

It is interesting that acts of Sahaba and a group of people who were after them (and are called “Tabi’een” (followers)) show that they also prostrated on the ground, for instance:

1- Jaber ibn Abdullah Ansari says: “I was praying with prophet of Allah (s.a.); I took some gravel in my hand and pass them through the hands in order to cool them down, it was because of extremity of heat”.¹

This Hadith shows clearly that Sahaba of Prophet (s.a.) did insist on prostrating on the ground, even they had found a solution for heat problem. If prostration on the ground was not obligatory, then what was the necessity of this laborious act?

2- Anas ibn Malik says: “We were with prophet of Allah (s.a.) in hot weather; some of us were keeping gravels in our hands until they cooled down, then we were putting them on the ground and prostrating on them”.²

This expression also shows that this act had been customary among Sahaba.

1- Musnad of Ahmad, vol. 3, page 327; Sunan of Beihaghi, vol. 1, page 439.

2- Sunan Alkobra by Beihaghi, vol. 2, page 106.

3- Abu Obayda quotes: “Abdullah ibn Mas’ood never prostrated (or he said performed prayer) unless on the ground”.¹

If the purpose of ground was carpet, then there was no need to tell, therefore it means dust, clay, stone, gravel, etc.

It is mentioned in the book “Haalaat” by Masrooq ibn Ajda’ one of friends of Ibn Mas’ood: “He had never permitted anyone to prostrate on other than earth, even when he was getting on a ship he was carrying something there to prostrate on it”.²

Ali ibn Abdullah ibn Abbas wrote to “Razin”: ”Send a flat piece of stone from Marwa for me to prostrate on”.³

It is mentioned in another quote in the book Fath Albari (explanation of Sahih of Bokhari): “Omar ibn Abdulaziz had not suffice to prostrate on Khumrah (sennit mat/Sajjada), but he had put some clay on that and had prostrate on them”.⁴

1- Musnaf of Ibn Abi Shiba, vol. 1, page 397.

2- Tabaghat Alkobra by Ibn Sa’d, vol. 6, page 53.

3- Akhbar -e- Mecca by Arzaqi, vol. 2, page 151.

4- Fath Albari, vol. 1, page 410.

What do we understand from all these news? Is it anything else than the way of Sahaba and after them, in first centuries, was to prostrate on the ground that contains clay, stone, gravel, etc.?

Now if some of Muslims want to keep this tradition alive, should it be called heresy?!

Shouldn't Sonni Faqihs move to keep this tradition of Prophet (s.a.) alive, the act that shows the extremity of humility for Allah and is compatible with nature of prostration? In hope of that day.

7: Conjunction of two prayers

Introducing the Issue

Prayer is the most important relation between created and creator, the best program of education, means of purifying ourselves and self constitution, dissuasive from prostitution and forbidden acts and is the reason to get closer to Allah, and performing prayer in congregation causes Muslims to be powerful and keeps the unity of their formation and increases vivacity and exaltation of Islamic society.

Primarily, prayer is performed five times a day, and heart and soul of person continuously is being washed in the pure stream of grace of Allah. Holy prophet (s.a.) knew prayer as the reason of clarity of his eyes and said: “Clarity of my eyes is in prayer”.¹ He knew that as ascension of a believer and said: “Prayer is the ascension of a believer”.²

1- Makarem Alakhlagh, page 461.

2- Although we did not find this sentence in quoting books but it is very famous that Allame Majlesi refers to that among his expressions. (Bahar Alanvaar, vol. 79, page 248 and 303)

And introduced prayer as the means of approaching pious persons to Allah, “Prayer is the means of approaching of pious person”.¹

Here we discuss about the issue that is it a obligatory ruling to separate prayers in five times which acting in other way invalidates that (like performing prayer before time) or it is possible to perform prayer in three times (noon and after noon together, and sunset and night together)?

Shiite scholars, as following Ahl -e- Bait (a.s.), generally believe that it is allowed to perform prayers in three time although it is a lot better to do it in five times.

But most of Sonni Faqihs, except a little group, believe that performing prayer in five times is obligatory (only has permitted conjunction of noon and afternoon prayers of day of Arafat in Arafat and sunset and night of Eid -e- Qurban (festivity of sacrifice and getting close to Allah) in Mash’ar Alharaam, and lots of them also permitted to conjunct two prayers during travel or in rainy weather which going to mosque for performing Jama’at prayer is hard).

According to Shiite Faqihs, as it is said before, while emphasizing the preference of performing prayer in five times, permission of doing this in three times is known as a divine gift for facilitating in performing prayers and expanding it to all people, and they know this issue in harmony with the soul of Islam which is “Religion is tolerant and easy”.

1- Kafi, vol. 3, page 256, Hadith 26.

And experience showed that insisting on performing prayer in five times, sometimes mainly causes forgetting prayer at all and a group of people leave prayer.

Results of Insisting on Five Times in Islamic Societies

Why Islam permitted the conjunction of noon and afternoon prayers of Arafat and sunset and night of Mash’ar?

Why lots of Sonni Faqihs permitted the conjunction of two prayers in travel and rainy weather according to cabbalas of Prophet (s.a.)? Surely, for facilitating for the nation.

This facilitation necessitates that conjunction of prayers permitted in other problems, in past and in future.

In our days, life of people is changed and condition of lots of workers in factory, clerks in office and students in classroom does not allow them to perform prayers in five times, it means that this act will be very difficult for them.

According to cabbalas that have been quoted from holy prophet (s.a.) and Shiite Imams (a.s.) insist on it, whenever it is permitted for people to conjunct prayers a renovation will happen in the issue of prayer and the number of persons who perform prayer will increase.

In the other way leaving of prayer and existence of people who do not perform prayer will be increased and maybe it is according to this argue that it is said lots of young person of Ahl -e- Sunnat left prayer, while persons who do not perform prayer are less existed among follower of Shi'aa.

It is correct that according to "I have been chosen for a tolerant and facile religion" and according to several cabbalas which are quoted from prophet of Allah (s.a.), while emphasizing the preference of performing prayer in five times, and with congregation, we permit that people perform their prayers in three times, even individually, in order that life problems do not cause leaving prayer.

Now we return to holy Qur'an and cabbalas of prophet of Allah (s.a.) and Imams (a.s.) and discuss about the issue fairly and without fanaticism.

Cabbalas about Conjunction of Two Prayers

It has been quoted about thirty cabbalas about conjunction of noon and afternoon prayer or sunset and night without pointing to travel, rain or risk of damage in famous resources like Sahih of Muslim, Bokhari, Sunan of Tirmizi, Muwatta' of Malik, Musnad of Ahmad, Sunan of Nisa'ee, Musnaf of Abdul Razzaq and other books, which all of them are from famous and known resources of Ahl -e- Sunnat. These cabbalas mainly are quoted from five famous tellers:

Ibn Abbas

Jaber ibn Abdullah Ansari

Abu Ayyub Ansari

Abdullah ibn Omar

Abu Harira

Which a part of them will be shown as follows:

1- Abu Zubayr quotes from Saeed ibn Jubayr from Ibn Abbas: "Prophet of Allah (s.a.) performed prayers of noon and afternoon conjunct where there was no fear or travel".

Abu Zubayr says that I asked Saeed ibn Jubayr: Why Prophet (s.a.) performed such an act?

Saeed said: I also asked the same question from ibn Abbas and he answered: "The purpose of his holiness was that none of his nation will be in trouble".¹

2- We read in another Hadith from Ibn Abbas: “Prophet (s.a.) performed prayers of noon and afternoon, and sunset and night conjunct without fear or rain and there written beneath the Hadith: They asked from Ibn Abbas that what the purpose of Prophet (s.a.) was from that?

1- Sahih of Muslim, vol.2, page 151.

He answered: “The purpose of his holiness was that none of Muslims will be in trouble”.¹

3- Abdullah ibn Shaqiq says: “One day Ibn Abbas delivered a sermon for us after sunset prayer until sun went down and starts showed up. Crowd said prayer prayer, then a man from Bani Tamim tribe came and was continuously saying: Prayer! Prayer! Ibn Abbas said: You want to teach the tradition of Prophet (s.a.) to me, you rootless! Prophet of Allah (s.a.) performed prayers of noon and afternoon (and also) sunset and night conjunct. Abdullah ibn Shaqiq says: I doubted and I went to Abu Harira and asked him, and he confirmed the words of Ibn Abbas!”²

1- Sahih of Muslim, vol. 2, page 152.

2- The Same evidence.

4- Jaber ibn Zayd says: Ibn Abbas said: “Holy prophet (s.a.) performed seven Rak’ats together and eight Rak’ats together (points to conjunction of sunset and night prayers, and noon and afternoon prayers)”.¹

5- Saeed ibn Jubayr quotes from Ibn Abbas: “Holy prophet (s.a.) performed prayers of noon and afternoon, and sunset and night conjunct in Medina, without any fear (of enemy) or rain, they asked Ibn Abbas that what the purpose of his holiness was from this act? He said: “He wanted that his nation were not in trouble”.²

6- Ahmad Hanbal has quoted this story similar, from Ibn Abbas in his Musnad book.³

7- Malik, famous Imam of Ahl -e- Sunnat, quotes from Ibn Abbas in the book “Muwatta’” without expressing anything about “Medina”: “Prophet of Allah performed prayers of noon and afternoon conjunct, and prayers of sunset and night conjunct without existence of fear (of enemy) or rain”.⁴

1- Sahih of Bokhari, vol. 1, page 140 (chapter of time of sunset).

2- Sunan of Tirmizi, vol. 1, page 121, Hadith 187.

3- Musnad of Ahmad, vol. 1, page 223.

4- Muwatta’ of Malik, vol. 1, page 144.

8- It has been quoted in the book “Musnaf of Abdul Razzaq” that Abdullah ibn Omar said: “Holy prophet performed noon and afternoon prayers conjunct, while he was not in travel, somebody asked Ibn Omar why Prophet (s.a.) did that act you think? He said: “Because if anyone performed these prayers conjunct, then nobody will be in trouble (and nobody animadvert that person)”.¹

9- Jaber ibn Abdullah says: “Prophet of Allah (s.a.) performed prayers of noon and after noon, and also sunset and night conjunct in purpose of permitting the nation to do the same, even if there is no fear or any other trouble”.²

10- Also Abu Harira says: “Prophet of Allah (s.a.) performed two prayers conjunct in Medina where there was no fear (of enemy)”.³

1- Musnaf of Abdul Razzaq, vol. 2, page 556.

2- Ma’aani Alathaar, vol. 1, page 161.

3- Musnad of Albazzaz, vol. 1, page 283.

11- Abdullah ibn Mas'ood also quotes: "Prophet of Allah performed prayers of noon and afternoon, and also sunset and night conjunct, somebody asked for the reason. His holiness said: "I did this in order that my nation won't be in trouble".¹

And other Ahadith;

There are two questions asked here:

1- Precise of Quoted Ahadith

Almost in all of above Ahadith which are quoted in famous books and first grade resources of Ahl -e- Sunnat and their documents are from a group of superior Sahaba, it has been emphasized on two points:

First that prophet of Allah (s.a.) performed conjunction of two prayers when there were no specific problems like rain or travel, or fear of enemy.

The other is that purpose of his holiness was "facilitating for nation" and preventing "Trouble and labor".

Now is it correct that some persons make troubles and say that these conjunctions were for emergency cases? Why shall we close our eyes to the truths and prefer our prejudices over the explicit words of prophet of Allah (s.a.)?!

1- Almo'jam Alkabir Tabarani, vol. 10, page 219, Hadith 10525.

Allah and his prophet forgave, but unfortunately fanatics of nation do not forgive! (Points to a Persian proverb) Why?!

Why they do not want that young Muslims performs the most important Islamic duty (daily prayers) in any situation and anywhere, in Islamic countries and out of them, in universities and in offices and factories?

We believe that Islam is for any time and any place until the end of days.

Surely, holy prophet (s.a.) saw all Muslims with his extended view in all centuries and he knew that, if he wanted to force anyone to five times of prayers then a group will leave praying (as we see that today). In this purpose he facilitated the duty for his nation, in order that anyone in anywhere and anytime can easily perform their daily prayers.

Qur'an says: "and he has not imposed any difficulties on you in religion".¹

2- Qur'an and triple times of prayers

One of amazements of this issue is that in two verses of holy Qur'an, when it is talked about times of prayers, only three time has been mentioned for daily prayers, and despite this fact, it is wonderful that why a group of these brothers insist on necessity of five times for performing prayers.

1- Hajj Sura, verse 78.

Preference of performing prayer in five times is not deniable. We also perform prayers in five times, whenever it is possible, but there is a discussion about necessity of that.

First verse is in Hood Sura: "Perform prayers at the two ends of the day and some parts of the night...".¹

Phrase "طري النهار" (the two ends of the day) refers to dawn prayer which performs at the beginning of the day and noon and afternoon prayers which

their time continues until sunset. In another words continuity of time of noon and afternoon prayers can be understood clearly from this verse.

But “زلفاً من الليل” (some parts of the night) by noticing that, according to Mokhtar Alsahah” and Ragheb in the book “Mufradat”, “زلف” is the plural form of “زلفة” which means parts of beginning of the night, so it refers to the time of sunset and night prayers.

Therefore if Prophet (s.a.) usually performed prayers in five times, surely it was for its preference of the times which all of us believe in that. Why shall we ignore the feature of verse of Qur'an and go for another interpretation?!

1- Hood Sura, verse 114.

Second verse is in Isra' Sura: “Perform prayer at the noon’s decline until the darkness of the night, and also the Qur'an (reading) of the dawn (dawn prayer) ...”.¹

“دلوك” means inclining and here it points to decline of sun from meridian that means decline of noon.

“غسق الليل” means darkness of the night which some persons interpret that to beginning of the night and others to midnight, because as Ragheb has mentioned in Mufradat, “غسق” means the extreme darkness of the night which is midnight.

Therefore “دلوك شمس” refers to the beginning of the time of noon and afternoon prayers and “غسق الليل” refers to the end of time of sunset and night prayers and also “قرآن فجر” refers to dawn prayer.

By the way, in this holy verse it has been mentioned only three times for daily prayers not five times, and this is the permission for performing prayers in three times.

Fakhr Raazi has interesting expression in interpretation of this verse which says: “Whenever we interpret “غسق” to the appearance of the first darkness at beginning of the night, which Ibn Abbas and Ata and Nazr ibn Shamil are also agrees, then “غسق” will be in meaning of beginning of sunset and therefore what is mentions in the verse referring the three times: Time of decline and time of beginning of sunset and time of the dawn.”

Then he adds: This matter behooves decline to be the time of noon and afternoon prayers, then this time is common between this two prayers, and the beginning of sunset is the time for “sunset and night payers”. Therefore, foresaid prayers has also common time and the result of all this is that conjunction of noon and afternoon prayers and sunset and night prayers is absolutely permitted”.¹

Fakhr Raazi wends the way well to here and understands the meaning of holy verse as well and mentions that, but he says in continue that because

we have a proof that conjunction of prayers is not permitted without excuse or in travel, therefore we should limit the conditions of the verse to the situation of excuse.²

1- Great interpretation of Fakhr Raazi, vol. 21, page 27.

2- The same evidence.

We should remind him that we have no proof for limiting the verse to the situation of excuse, but we have several cabbalas (which had been mentioned before) that prophet of Allah (s.a.) performed prayer of noon and afternoon, also sunset and night conjunct without any excuse or being in travel for facilitating for his nation that the can use this opportunity; moreover how is it possible to assign the verse to limited cases as in Usul science (science of fundamentals) it is said that limiting the major is not permitted.

And by the way, we cannot ever ignore the clear meaning of the holy verse in expressing three times for prayers.

We conclude from all the things that have been said in this chapter that:

Qur'an has been mentioned clearly the permission of three times for quintet prayers.

Cabbalas which have been quoted in books of two sects show that holy prophet (s.a.) had performed prayers conjunct several times, without being in travel and existence of another excuse, and he has known this matter as an opportunity for Muslims in order that they do not be in trouble.

Although performing prayers in five times is preferred, but insisting on this preference and preventing from using the opportunity, will cause lots of people, especially young persons, to ignore and leave prayers and this will put a heavy responsibility on persons who oppose this opportunity.

At least Faqihs of Ahl -e- Sunnat accept that their young persons act to Fatwa of us follower of Ahl -e- Bait (a.s.) in this issue, as great scholar Sheikh Al Azhar "Sheikh Mahmood Shaloot" accepted to act to Ja'fari Shiite Fatwas.

Again we emphasis that we should accept that in today's world it is very difficult to perform prayers in five times for lots of workers, clerks, students and other groups of people. Should not we use the opportunity that prophet of Allah (s.a.) has given to us which is foreseen for these days, in order that young persons and other groups of people will not be encouraged to leave prayer?!

Is it correct to insist on "tradition" if it costs leaving the "duty"?

8: Anointment (to rub over with water) of Feet during Ablution for Prayer

Qur'an and Anointment (to rub over with water) on Feet

Anointment on feet is one another of issues that a group of Sunni scholars animadvert Shiite and followers of Ahl -e- Bait (a.s.) for that. Most of them know washing the feet necessary and they do not accept that anointment is enough.

While holy Qur'an has been clearly issued the order of anointment on feet and act of followers of Ahl -e- Bait (a.s.) is according to Qur'an and lots of Ahadith from Prophet (s.a.) that number of them exceeds more than thirty.

Also the act of most of Sahaba and Tabi'een (followers; persons who were after Sahaba) was to perform anointment and not to wash the feet.

But unfortunately a group of oppositions have ignored these proofs and without enough attention started to attack us and with vilifying and out of truth and out of justice expressions animadverting followers of this sect.

Ibn Kathir, one of famous scholars of Ahl -e- Sunnat, says in his book "Tafsir Alqur'an Alazim":

Rawafiz (pl. of Rafizi; abjured persons) (he meant followers of Ahl -e- Bait (a.s.)) has opposed in the issue of washing feet in ablution and they considered anointment enough without any proof due to their ignorance, while holy verse of Qur'an mentions the necessity of washing and act of prophet of Allah (s.a) was also according to the verse and in fact they have no proof for their expression!!¹

Another group has followed their words deaf and blind, and without any investigation on the issue has accused Shiite as much as they wanted.

Perhaps they considered all persons whom they had talked to as commons, and they did not think that some day scholars and scientists will criticize their words and they will be ashamed in front of history of Islam.

Now, before anything else we look at the book of Allah, holy Qur'an. Qur'an says in the verse 6 of Ma'eda Sura (the last Sura which descended to prophet of Islam (s.a.)): "Those who believe in Allah! When you prepare for prayer, wash your faces and hand to the elbows and perform anointment on a part of your heads and feet".

1- Tafsir Alqur'an Alazim, vol. 2, page 518

It is clear that the word "أرجلكم" (your feet) refers to "رؤوسكم" (your heads) and this is the reason that anointment is necessary for both of them (not washing), even if we read "أرجلكم" with upper sound or lower sound (Attention!).¹

1- The explanation is that the word "أرجلكم" (your feet) has two famous pronunciations. Pronouncing with the lower sound that a group of famous lectors like Hamza, Abu Omar, Ibn Kathir and even Asim (according to Abu Bakr) had performed and some other group of famous lectors had pronounced the word with upper sound and today all Qur'ans has been written with this pronunciation.

But surely there is no difference in the meaning between these two pronunciations.

Because if it is read with lower sound, it means that the word refers to "heads" and it means that perform anointment on your feet (as you perform anointment on your heads).

Is it any problem here if Shiite has acted to this pronunciation which has lots of adherents?

Moreover, if we read the word with upper pronunciation it refers to the subject which is “وامسحوا”, therefore in both forms the meaning of the verse is perform anointment on your feet.

But a group has thought that if we read “أرجلكم” (your feet) with upper sound, then it refers to “faces” and it means that wash faces and hands and also feet!

While this expression is against Arabic grammar and it is also against eloquence of Qur'an.

But its opposition to Arabic grammar is because of the fact that never a strange sentence will be placed between referred and the phrase that is referred to, and according to words of famous scholar of Ahl -e- Sunnat, it is impossible that “أرجلكم” (your feet) had been referred to “وجوهكم” (your faces), because it has been never heard that in eloquent Arabic speech someone says: “I beat Zayd and passed Bakr and Amr, in the meaning that I beat Amr”! (Explanation of Munyat Almusalla, page 16).

Even commons do not talk like this; what about Qur'an that is the perfect example of eloquence.

Therefore as some of scholars of Ahl -e- Sunnat have said, there is no doubt that in any form of pronunciation, the meaning of the verse is that perform anointment (rub over with water) on your heads and feet during ablution for prayer.

Anyhow, holy Qur'an has ordered to perform anointment on feet.

Strange Justifications

But a group which found the order of Qur'an incompatible with their prejudice went for justifications that put human in deep amazement, for instance:

This verse has been invalidated by the tradition of Prophet (s.a.) and Ahadith which are quoted from his holiness! Ibn Hazm says in the book “Alahkaam fi Usul Alahkaam”: “Because washing feet is existed in tradition we should accept that anointment has been invalidated”.

While, first of all: All commentators agree that Maeda Sura is the last Sura which descended to holy Prophet (s.a.) and none of its verse are invalidated.

Second: As it will be mentioned later, we have lots of cabbalas which show Prophet (s.a.) did perform anointment on his feet during ablution in front of cabbalas that refer to wash of feet during ablution by his holiness.

How is it possible to invalidate a principle from Qur'an by cabbalas with this condition?

Moreover, it has been said about the opposition of cabbalas that, whenever cabbalas oppose each other compare them to Qur'an, cabbalas which agrees Qur'an are acceptable and the others should be denied.

2- Another person “Jisas” says in the book “Ahkaam Alqur'an” that verse of ablution is inconclusive (Mujmal) and we act as caution and wash the feet in order to perform both Ghasl (to wash) and anointment!¹

While we all know that Ghasl and anointment have two separated meanings and Ghasl will never consist of anointment.

But what should have done that prejudices do not allow acting to the feature of Qur'an.

1- Ahkaam Alqur'an, vol. 2, page 434.

3- FakhR Raazi says that if we read the verse with upper sound, that means “أرجلكم” (your feet) refers to “رؤوسكم” (your heads) which clearly implies on anointment of feet, still the purpose is not the anointment of feet, but purpose of anointment of feet is that do not waste water for washing your feet!¹

While if this kinds of Ijtihad and individual interpretations introduce to discussion about verses of Qur'an, then nothing from features of Qur'an will remain to act as them; if we are permitted to define “anointment” as “do not wasting in washing” then all features of Qur'an can be interpret in another way.

Ijtihad against Nass (explicit words of Prophet and Qur'an) and Individual Interpretation

Evidences show that Ijtihad against Nass was not so ugly and unacceptable matter that it is today in the first centuries of Islam, and in other hand that respect and deference which we have nowadays in front of words of prophet of Islam (s.a.) and verses of holy Qur'an were not as strong as it is in these days.

1- Interpretation of Kashaaf, vol. 1, page 610.

For example when Omar said this famous expression of himself: “There were two Mut'a permitted (Halaal) in the age of Prophet (s.a.) and I forbid them and anyone who oppose I will punish him/her, Mut'a of women and Mut'a of Hajj¹ (Tamattu Hajj by its specific form)”. We have heard a little or even never heard that any of Sahaba animadvert him in order that Ijtihad is not permitted in front of Nass, and in this strong form?

While if in our time greatest scholars and Faqihs of Islam say something like this, that “This act was permitted (Halaal) in the age of Prophet (s.a.) and I forbid that”, all people will be amazed and consider his expression invalid and unacceptable and they say nobody has the permission to forbid the permission of Allah and permit the thing that is forbidden by Allah, because invalidation of rulings or Ijtihad against Nass has no meaning at all.

But in the first age it was like this, and because of that we see cases that some of Faqihs let themselves to oppose divine rulings and perhaps the issue of denial of anointment of feet and changing it to Ghasl (washing) is one of examples of this act.

Maybe some persons thought that it is better to wash the feet which are often exposed to pollutions, and what benefit can anointment have, especially because in that age some of people where barefoot and did not wear shoes, and according to this one of respects to the guest was that someone brought water and washed his feet!

1- Evidences of this Hadith mentioned in the issue of temporary Nikah.

Proof of this expression is the text that author of Almanar has written beneath the verse of ablution for justifying the words of acceptors of Ghasl theory. He says: “Anointment of feet which are often dirty with wet hand does not make it clean, but also make it dirtier and hand will be polluted and dirty, too.

And famous Faqih of Ahl -e- Sunnat, Ibn Qudama (died 620 h.g.h.), quotes from some persons that, feet are exposed to dirt and pollution but head is not like this, therefore it is preferred to wash the feet and perform anointment for the head.¹ And in this way they prefer their Ijtihad and their Istihsan (preference) over the feature of verse of Qur'an and leave anointment and justify the verse unjustified.

But perhaps this group has forgot that ablution is a combination of cleaning and worship; Anointment of feet and with only one finger has no place in purifying and cleaning as some have issued Fatwa, also anointment of feet.

In fact anointment of head and feet refers to the point that person who performs ablution for prayer is obedient of Allah from top of the head to the pace, otherwise neither anointment of head is the cause of cleanliness nor anointment of feet.

1- Ibn Qudama Almughani, vol. 1, page 117.

Anyhow we obey the rules and orders of Allah and we do not have the right to change divine orders by our limited wisdom; when Qur'an orders in the last Sura that descended to Prophet (s.a.) that we should wash our hand and face and perform anointment of head and feet, we should not oppose that by philosophy makings of limited wisdoms of human and for justifying oppositions go for unjustified interpretations of words of Allah.

Yes, individual interpretation and Ijtihad against Nass are two major disasters that unfortunately have scratch the appearance of Islamic Fiqh in some cases.

Anointment on Shoes!

And one of wonders of the time which amaze any impartial scholar is that these brothers who insist on non existence of permission of anointment of feet during ablution and insist on necessity of washing them, often say that it is possible to perform anointment on shoes, not in emergency situation but in regular situations, and not in travel but in home and in any condition.

Indeed, a man confused by this ruling, washing the feet or anointment on shoes!

But another group which unfortunately are in minority by view of Fiqh of Ahl -e- Sunnat, did not accept anointment on shoes like Ali ibn Abi Talib (a.s.) and Ibn Abbas and Malik one of Imam of Ahl -e- Sunnat (according to one of his Fatwas).

It is interesting that "Ayesha" whom Sonni brothers have lots of respect to her Fatwas and cabbalas, says in a famous Hadith: "It is better for me that my both feet will be cut off, than perform anointment on feet!"¹

This is while she was with Prophet (s.a.) day and night and has seen the ablution of his holiness.

Anyhow if these brothers did follow Ahadith of Ahl -e- Bait which are according to Qur'an, did not accept anything other than anointment on feet.

Holy prophet (s.a.) said in correct and reliable Hadith: I leave among you two valuable things, the book of Allah and my dynasty, which if you refer to them you will never be aberrant.

Imam Baqir says in reliable cabbalas: There are three things that I do not perform Taqiyya from anyone on them: “Drinking inebriants (some persons had accepted to drink of wine), anointment on shoes and Tamattu Hajj.”²

- 1- Almasboot by Sarakhsi, vol. 1, page 98.
- 2- Kafi, vol. 3, page 32.

Islamic Cabbalas and Anointment on Feet

Imamiyya (Muslims who believe in, study and prepare for the advent of the Imam Mahdi (a.s.)) Faqihs have agreement in this belief that nothing other than anointment on feet is acceptable in ablution, and cabbalas quoted from Ahl -e- Bait confirms this fact and also Hadith of Imam Baqir (a.s.) mentioned before, and there are lots of Hadith available in this issue.

But Ahadith which have been quoted in resources of Ahl -e- Sunnat are completely different with each other. Tenth of Ahadith point to the matter of anointment on feet or say Prophet (s.a.) did perform anointment on feet after anointment of head, while they impute washing of feet to Prophet (s.a.) in other Ahadith and some them anointment on shoes!

Ahadith of first group which say only anointment are from famous book, like:

Sahih Bokhari
Musnad of Ahmad
Sunan of Ibn Maja
Mustadrak Alhakem
Interpretation of Tabari
Dorr Almanthoor

Kanz Alummal and others that their reliability is confirmed for brothers of Ahl -e- Sunnat.

And tellers of these cabbalas are persons like:

Amir Almu'mineen Ali (a.s.)
Ibn Abbas
Anas ibn Malik (exclusive servant of Prophet (s.a.))
Osman ibn Affan
Basr ibn Saeed
Rifa'a

Abu Dhubyan (Zubyan) and others that are from famous tellers.

And we suffice to mention five cabbalas from them, and how wonderful is that a person like Aloosi, famous commentator, says: Anointment on feet has only one cabbala which has been made the excuse of Shi'aa!!¹

1- Amir Almu'mineen Ali (a.s.) says: “I thought that sole of feet are preferred for anointment until I saw that prophet of Allah (s.a.) is performing anointment on top of the feet”.²

This Hadith quotes anointment on feet explicitly from Prophet (a.s.) and by a person like Ali (a.s.).

- 1- Rooh Alma'ani, vol. 6, page 87.
- 2- Musnad of Ahmad, vol. 1, page 124.

2- Ibn Matar says: “When we were sitting with Ali (a.s.) in mosque a man came and asked his holiness: Show me the method of ablution of prophet of Allah (a.s.). His holiness called Qanbar and ordered him to bring

a jug of water, then he washed his hands and face three times and put his finger in his mouth (to wash the teeth) and inhaled three times and washed (face and) hands three times and perform anointment once on head and feet to the heels”.¹

Although both Ahadith has been quoted by Amir Almu'mineen Ali (a.s.) from holy Prophet (s.a.), but talk about two different story that their common matter is anointment on feet during ablution by prophet of Allah (s.a.).

1- Kanz Alummal, vol. 9, page 448.

3- Basr ibn Saeed says: “Osman came to the sitting place and asked for the water for ablution and tasted and inhaled (flew in mouth and into nostrils), then he washed his face thrice and each of his hands thrice and performed anointment on feet thrice and then he said: I saw prophet (s.a.) that performed ablution in this way (then asked for confirmation from people there who were a group of Sahaba of prophet of Allah (s.a.) and said:) Is it correct, you who are present here? All of them said: Yes!”¹

This Hadith show that not even Osman, but another congregation of Sahaba also was confirming explicitly that anointment of feet has been the method of prophet of Allah (s.a.) during ablution. (Although it has three times of anointment, which can be Mustahab in view of some of them or mistake of teller).

4- Rifa'a says that I heard from prophet of Allah (a.s.) who said: Prayer of none of you is correct until perform the ablution as Allah has been ordered: Wash face and hands to the elbows and perform anointment on head and feet to the ankles”.²

1- Musnad of Ahmad, vol. 1, page 67.

2- Sunan of Ibn Maja, vol. 1, page 156.

5- It has been quoted from Abi Malik Ash'ari that said to his people: “Get together in order that I perform a prayer like prayer of prophet of Allah (s.a.) for you, when they congregated, he said: Is there anyone among you other than your tribe? They said: No, but one of our nieces (whom her husband is from another tribe). He said: niece is also considered as our tribe (this expression shows that the governing regime was preventing to explain the prayer or ablution of prophet of Allah (s.a.), for political reasons, as it was). At this moment he asked for a bowl of water and performed ablution, tasted and inhaled and washed his face thrice, also his hands three times and performed anointment on head and feet, then performed prayer with them”.¹

Those that mentioned above are only a small part of cabbalas which have been quoted in famous book of Ahl -e- Sunnat by famous tellers.

1- Musnad of Ahmad, vol. 5, page 342.

Therefore those who say that there is not any Hadith quoted for this issue or there is only one Hadith that refers to anointment on feet are unknowledgeable and fanatic persons who assume that conniving and ignoring truths can abrogate truths.

These are like persons who have ignored implication of verse of Ma'eda Sura on necessity of anointment, and even have said that this verse confirms

the Ghasl with the meaning of washing which its explanation mention before.

Opposite Cabbalas

We do not deny that there are two other groups of cabbalas in famous resources of Sonni brothers opposite to the cabbalas than mentioned before.

First are cabbalas that say Prophet (s.a.) washed his feet during ablution and other cabbalas which say neither he washed his feet nor performed anointment on his feet, but he performed anointment on shoes!!

But we should not forget this certain rule of Usul science which is whenever two groups of cabbalas contradict each other; first we should go for conducting them reasonably which means to interpret them in the way that they come to a common meaning (but by rules of common comprehension).

And if it was not possible then we should present them to the book of Allah which means to compare them with Qur'an, any of them which is according to Qur'an should be accepted and the other should be left, this is a rule that has been proved with reliable proofs.

Therefore it is possible two conjunct between cabbalas of anointment and Ghasl (washing the feet) in the way that prophet of Allah (s.a.) had performed the duty of anointment during ablution, and sometimes had washed his feet for cleaning after anointment, without being a duty of ablution, and some of tellers who were watching that act assumed that washing the feet is a duty in ablution.

Incidentally, there are lots of people among Shiites who wash their feet completely after performing the duty of ablution which is anointment for cleaning.

This act seems more necessary in that environment, which due to heat of weather people wore sandals except covered shoes, because sandals do not keep the feet completely out of dirt and pollution.

Anyhow, obligatory duty of anointment had been an act other than general washing of the feet.

This possibility is also available that Ijtihad against Nass, had forced a group of Faqihs to issue the Fatwa of Ghasl and washing the feet, because they thought that dirt of feet can only be cleaned by washing, then they left the feature of Ma'eda Sura which orders to perform anointment, as we saw in words of some of scholars of Ahl -e- Sunnat in past discussions who said it is better to wash the feet because of their dirtiness and anointment is not enough.

Facile Shari'a (religious law)

Surely, Islam is a global religion and it is for all parts of the world in any age and time, while Shari'a is tolerant and facile. Assume that how many problems can washing the feet, five times a day, cause for people in different parts of the world and it would avert a group of persons from ablution and prayer due to this rigor.

And this is the result of Ijtihad against Nass and leaving the cabbalas about anointment.

This possibility is available that a part of cabbalas about Ghasl (but not all of them) have been forged in the time of Bani Umayya when the market of Hadith forgery prospered and Muaviya paid large amounts of money to some of Hadith forgers, because everyone knew that Ali (a.s.) believed in anointment on feet and Muaviya wanted to oppose with his holiness in anything.

Please pay attention to these two Ahadith:

1- It is mentioned in Sahih of Muslim that Muaviya ordered Sa'd ibn Abi Waqas to curse and maledict Amir Almu'mineen Ali (a.s.!) (because Sa'd strongly abstained from this act), and Sa'd said: I heard three superiority about Ali (a.s.) from prophet of Allah (s.a.) that I will never forget and I wish that I had only one them because I prefer that over great treasures. Then he told the story of battle of Tabook and the statement of “ اما ترضي ان ”

”تكون لي بمنزلة هارون من موسى“ (Don't you want to be to me like Aaron to Moses) and the important expression which Prophet (s.a.) said about Ali (a.s.) and the story of Mubahela.¹

This Hadith shows clearly that how much Muaviya insisted on opposing Amir Almu'mineen Ali (a.s.).

2- It is understood from lots of cabbalas that two groups performed Hadith forgery in first centuries.

First group was persons who were apparently righteous and pious (but credulous) which forged Hadith in purpose of approaching Allah. It seems that they were religious people that performed this act to encourage people to read Qur'an and made strange Ahadith about superiorities of Suras and ascribed them to holy Prophet (s.a.) which unfortunately number of them was not few!

Famous scholar of Ahl -e- Sunnat, Ghartabi, says in the book “Tazkaar” (page 155): There is no reliability about Ahadith which Hadith forgers made up about superiorities of Suras of Qur'an. A huge congregation of people performed this act about superiorities of Suras of Qur'an (and maybe) about superiorities of other acts. They forged Hadith for approaching to Allah and assumed that they invite people to good acts in this way (and they thought that there is no difference between lying which is one of the worst sins and Fiqh and piety!!).

1- Sahih of Muslim, vol. 7, page 120.

This scholar (Ghartabi) quotes from “Haakem” and some other Sheikhs of Hadith tellers in the page of his book that one of pious persons forged Ahadith in superiority of Qur'an and its Suras voluntary (and intending to approach of Allah). When they asked him why did you do this? He answered: I saw that tendency and propensity of people to Qur'an has decreased and I wanted to increase they tendency to Qur'an, and when they told him that holy Prophet (s.a.) said: “Anyone who impute false statement to me, has been prepared his place in the fire”, he answered that Prophet (s.a.) said: “Anyone who impute to me ...” which means anyone who say a lie against me, but I say these lies for his benefit!!

Ghartabi is not alone in quoting these kinds of Ahadith, and other groups of scholars of Ahl -e- Sunnat has also quoted this (For more information

refer to the valuable book of “Alghadeer”, volume five, chapter of “Liars and forgers”).

Second group were persons who performed fabricating Ahadith in benefit of Muaviya and Bani Umayya and against Ali (s.a.) for giving huge amounts of money. One of them was “Samra ibn Jundab” who gave four hundred thousands dirhams from Muaviya and made this Hadith against Ali (a.s.) and in laud of his murderer and said that the holy verse: “And there is a person amongst people who trades his life for the satisfaction of Allah, and Allah is kind and merciful to all of his servants”¹ has been descended about Abdul Rahman ibn Muljam, murderer of Ali (a.s.) and the

1- Baqara Sura, verse 207.

holy verse: “And there is a person amongst people who will amaze you by their speech about the life of this world and will call Allah as the witness of what it is inside his heart, while he is the most contentious of enemies”¹ about Ali (a.s.)²

We seek refuge with Allah from these lies.

Therefore it is not wonderful that they forged cabbalas about washing the feet for opposing Ali (a.s.).

Anointment on Shoes in the Scale of Sanity and Shari’a!!

As we said before, those who insist on denying the issue of anointment on feet during ablution and believe that washing is obligatory, also permit to perform the anointment on shoes and refer to some cabbalas quoted from Prophet (s.a.).

While generally, Ahadith of Ahl -e- Bait deny that and also several Ahadith from Ahl -e- Sunnat say explicitly averse that.

The explanation is that: Consensus of Imamiyya Faqihs by following Ahadith of Ahl -e- Bait is that performing anointment on shoes is utterly forbidden, but some of Sonni Faqihs permit this in emergency situations and during travel, although some persons said it is permissible only in emergency cases.

1- Baqara Sura, verse 204.

2- Ibn Abi Alhadid Mu’tazili, according to quote of Muntahi Almaqal, memoir of “Samara”.

Here questions appear, for instance:

1- How isn’t it permissible to perform anointment on feet, but it is permitted to perform anointment on shoes, whenas the discussion of washing the feet announces they say foot is dirty and it is better to wash it instead of anointment.

Can performing anointment on dirty shoes supersede washing? Lots of people have accepted the right to choose between anointment and washing.

2- Why did you leave the feature of Qur’an which says perform anointment on head and feet, and went for anointment on shoes?

3- Why don’t you consider cabbalas of Ahl -e- Bait which altogether deny anointment on shoes and holy prophet (s.a.) said that they are the means of salvation beside Qur’an?

4- It is correct that there are cabbalas which say his holiness performed anointment on shoes, but there are also other reliable cabbalas which say holy prophet (s.a.) performed anointment on the feet. Why don’t we go for

verse of Qur'an in contradiction of cabbalas and do not make it the judge and as the source?

And as we investigate more in this issue we face more wonders:

We read in the book “Alfiqh ala Almazahib Alarba’a”: In case of necessity and emergency anointment on shoes is obligatory and without necessity is permitted, although washing the feet is preferred.

Then quotes from “Hanabala” that performing anointment on shoes is preferred over taking them off and washing the feet, because it is using the opportunity and thanking for the gift and also some followers of Abu Hanifa agreed with that.¹

Then he claim that anointment on shoes has been proved by several cabbalas which is close to Tawatur (coming sequential).²

And more interesting is that there is an expanded discussion about conditions of these shoes and amount of anointment and its duration (how many days it is permitted to continue) and Mustahab (recommended) and Makrooh (disliked) acts and invalidators of anointment on shoes and rulings for the shoes which is worn over the other shoe and the material of shoe and the matter that it should be made from leather or other materials are enough and ruling of partly covered shoes, sandals, covered shoes and ... which takes a large chapter of this book.³

5- Why don't you construe the cabbalas of anointment of shoes in cases of emergency, travels and battles and situations that it was not possible to take of the shoes, or it was very hard? These are questions which have no answer except that prejudices have caused this scuffle about a simple matter.

1- Alfiqh ala Almazahib Alarba’a, vol. 1, page 135.

2- The same evidence, page 136.

3- The same evidence, pages 135 to 147.

I myself was watching in Jeddah airport that one of these brothers came for ablution and washed the feet carefully instead of ablution, another one came and washed his face and hands and rubbed a hand on his shoes and went for prayer.

I amazed and said if it is possible that a sage man like Prophet (s.a.) had ordered such an act which cannot find any justification for that.

After these questions it is necessary to go for main evidences of the issue and find the main point of this Fatwa among cabbalas and also its rational solution.

Cabbalas are in Some Groups

A) Cabbalas which have been quoted in resources of Ahl -e- Bait (a.s.) and they altogether and generally deny anointment on shoes, for instance:

1- Sheikh Toosi quotes from Abi Alward: “I said to Imam Abi Alja’far (Albaqir (a.s.)) that Abu Zubyan says that he saw Ali (a.s.) that affused water and performed anointment on his shoes. He said: Abu Zubyan lies; “Didn't you hear that Ali (a.s.) said Qur'an (verse of Ma'eda Sura about anointment on the feet) has surpassed on anointment on shoes, I said is there any opportunity for performing anointment on shoes? He said: No! Except

that you are in front of an enemy and want to perform Taqiyya or ground has been covered by snow and you fear about you feet”¹.

Some points understand from this Hadith:

First: While it is known in cabbalas of Ahl -e- Sonnat that Ali (a.s.) did not accept anointment on shoes, then why Abu Zubyan and others like him let themselves to impute false statement to his holiness, was there any conspiracy in that? We will know the answer of this question later.

Second: Ali (a.s.) show the way and says: Holy Qur'an surpasses anything and nothing surpasses Qur'an. If any cabbala is seen against Qur'an, it should be justified and interpreted. And for Ma'eda Sura (the Sura that verse of ablution is there) which its verses have been never invalidated.

Third: Imam Baqir also shows the way that if any cabbala about anointment of feet is accepted, should be construed to the cases of necessity like severe cold when there is the fear about the feet.

1- Tahzib, vol. 1, Hadith 1092.

2- The late Sheikh Sadoogh (also Saduq) quotes in a Hadith from Amir Almu'mineen Ali (a.s.) in the book “Man la Yahzaroh Alfaqih”: “We are a dynasty that do not perform anointment on shoes, anyone who is from our followers, follows us and accepts our tradition”¹.

3- There is a strange definition in another Hadith from Imam Sadiq (a.s.) that he said: “Anyone who performs anointment on shoes has opposed Allah and prophet (s.a.) and holy Qur'an and his Ablution is incomplete and his prayer is not rewarded”².

By noticing the cabbalas which has been quoted from Ali (a.s.) about the nonexistence of permission of performing anointment on shoes, we remember an expression from Fakhr Raazi who says in the issue of vociferating or whispering “in the name of Allah”, while a group believed on whispering “in the name of Allah” and Amir Almu'mineen Ali (a.s.) believed that vociferating is necessary: “Whenever a person choose Ali (a.s.) as his Imam, then he has grasped an inseparable lug in his religion and himself”³.

But we go for other cabbalas.

1- Man la Yahzaroh Alfaqih, vol. 4, page 415.

2- Wasael Alshi'aa, vol. 1, page 279.

3- Great interpretation of Fakhr Raazi, vol. 1, page 207.

B) Cabbalas which permit the anointment on shoes are in two kinds:

First group: Cabbalas that permit absolutely to do this, like:

Marfu'a (quoted by one of Sahaba from holy prophet (s.a.)) Hadith of Sa'd ibn Abu Waqas from prophet of Allah About ablution (anointment) on feet: “أنه لا بأس بالوضوء علي الخفين” (There is no problem to perform ablution of feet).¹

It has been quoted in another Hadith which according to Beihaghi has been quoted in Sahih of Bokhari and Sahih of Muslim from Hazifa: “مشي رسول الله (ص) ألي سباطة قوم فبال قائماً ثم دعا بماء فجتته فتوضأ و مسح علي خفية”.

We translate Hadith with extreme shame and apology perforce: “Prophet of Allah went to garbage area of a tribe and urinated standing up. Then he

asked for water and I (Hazifa) brought him water and he performed ablution and performed anointment on his shoes!!”²

We are sure that this Hadith is forged and has been made up by some hypocrites for striking the holiness of prophet of Allah (s.a.) and then has found its way to the books like Sahih of Bokhari and Sahih of Muslim (because of naivety of their authors).

Does any person who has the least personality perform such an act which has lots of unfavorable instrumentalities that my pen is ashamed of explaining them? How regretful is that, these kinds of cabbalas has been mentioned in Sahih books and still is being referred to them.

1- Alsunan Alkobra, vol. 1, Page 269.

2- The same evidence, page 270.

Anyhow these cabbalas and like them have no conditions for anointment on shoes.

Second group: It is understood from these cabbalas that anointment on shoes (if it was permitted) was limited to the cases of necessity, like:

A cabbala that Maqdaam ibn Sharih quotes from Ayesha, he said that I asked her about anointment on shoes, she said: Go to Ali (a.s.) who had traveled with prophet of Allah (s.a.), I went to his holiness and asked about this matter, he said: “When we were traveling with prophet of Allah (s.a.) he ordered us to perform anointment on our shoes”.¹

This expression show well that matter of anointment on shoes was for cases of necessity, therefore he says: He ordered us like this in journeys.

And other cabbalas like these.

Noticing in total cabbalas which have been mentioned in famous resources of Ahl -e- Sunnat, show that without past prejudices:

1- Alsunan Alkobra, vol. 1, page 272.

First: According to the known rule in Usul science (science of fundamentals) (rule of conjunction between absolute and confined to confine the absolutes), we should construe cabbalas which permit absolutely to perform anointment on shoes to the cases of necessity, like travel or battlefield or other similar cases, and it is interesting that there is an expanded chapter in Sunan of Beihaghi about the time which is permitted to perform anointment on shoes and cites its limitation to three days in travel and one day in emergency situation with several cabbalas.¹

Aren't this much of cabbalas clear proof for this fact that all that has been said in cabbalas about anointment on shoes is for cases of necessity and it has no meaning that we do not take off our shoes in normal situation and do not perform anointment on our feet?

And the expression that some people say this is for facilitating for nation is not acceptable, because taking normal shoes off has no labor at all.

Second: By noticing to several cabbalas from Ali (a.s.) in famous resources of Ahl -e- Bait and Ahl -e- Sunnat that Ali said: This anointment was related to the time before descending of verse 6 of Ma'eda Sura, it shows that if there was any permission, it was for the time before descending of this verse. After descending of this verse, even in battles and travel anointment on shoes had not been permitted, because in case of trouble in taking the shoes off they had performed dry ablution, because the rule of dry ablution has been said completely following that verse.

Third: If some persons had been seen prophet (s.a.) at presence who had performed anointment on shoes, it was due to the fact that his shoes had ventilators which it was possible to perform anointment on the feet from between those ventilators.

The late Sadoogh one of famous Hadith tellers of Imamiyya says in his famous book “Man la Yahzaroh Alfaqih”: Najashi had presented a gift to prophet of Islam (s.a.) which has ventilators on the vamp. Holy prophet (s.a.) while was wearing the shoes performed anointment on his feet. A group of persons there assumed that his holiness had performed anointment on his shoes.¹

Famous Hadith teller Beihaghi in “Sunan Alkobra” has a Chapter named “Chapter of shoes which prophet of Allah (a.s.) performed anointment on them”, and from some Ahadith of this chapter it is understood that shoes of most of Mohajirin (immigrants) and Ansar (companions) had ventilators on their vamps “And shoes of Mohajirin and Ansar had cracks and fissures”.²

1- Man la Yahzaroh Alfaqih, vol. 1, page 48.

2- Alsunan Alkobra, vol. 1, page 283.

Therefore it is possible that they also performed anointment on the foot itself.

One of wonders of this discussion is that tellers of Ahadith about anointment on shoes are persons who had sometimes the chance of being beside his holiness, but Ali (a.s.) which was always close to Prophet (s.a.) had never accepted this expression according to famous Ahadith of Ahl -e- Sunnat.

And more wonderful is that it has been quoted from Ayesha who was often with his holiness that she said: “I prefer that my feet will be cut off, but do not perform anointment on my shoes!”¹

The Final Conclusion of the Matter

Qur'an has known clearly anointment on the feet as the main duty during ablution, (verse 6 of Ma'eda Sura) and all cabbalas of Ahl -e- Bait (s.a.) and Fatwas of Faqihs of followers of them have been established on this matter.

Sonni Faqihs often know the main duty to wash the feet but they permit to perform anointment on shoes normal situations! And some of them limited that to the cases of necessity.

Cabbalas about anointment on shoes which have been quoted in resources of Sonni brothers are so antithetical that put any scholar and researcher in doubt. Some of them absolutely permit the anointment on shoes and some of them utterly deny and some others restrict it to the cases of necessity and define its length to three days in travel and one day in emergency situations.

The best way of conjunction between cabbalas is that the main duty is anointment on the feet (and in their opinion washing the feet) and in cases of necessity like battle and hard travels which they wore shoes instead of sandals, And as they say the term “خف”, and taking it off had problems, they performed anointment on shoes (like Jabira (splint)).

9: “In the Name of Allah” Includes in Hamd Sura

A Wonderful Point

When followers of Ahl -e- Bait (a.s.) go to pilgrimage of Ka’ba and according to the order of Imams of Ahl -e- Bait (a.s.) attend the Jama’at (congregation) prayer of brothers of Ahl -e- Sunnat and reach the superiority of performing prayer in Masjid Alharaam and Masjid Alnabi, the first thing that they notice is that their respected Imams of Jama’at do not say “In the name of Allah” at the beginning of Hamd Sura absolutely or they say it whispery, even in Jahriyya (reciting) prayers like sunset and night.

And this happened while in all available Qur’ans which most of them are printed in Mecca, Hamd Sura has seven verses which one of the is “In the name of Allah” and this matter causes amazement that why “In the name of Allah” has come to this destiny.

But when they ask us and we tell them the story of opposition of cabbalas and sects of Ahl -e- Sunnat in “In the name of Allah” their amazement increases. It is necessary here the first we refer to available Fatwas and then to different cabbalas that have been introduced in this issue.

Generally, Faqihs has been divided to three groups:

A group says that “In the name of Allah” should be cited at the beginning of Hamd Sura, vociferating in Jahriyya (reciting) prayers and whispery in Ikhfa’iyya (silent) prayers. These are Imam Shafe’ee and his followers.

Persons who say that it should be cited but absolutely whispery and these are followers of Ahmad Hanbal.

Another group believes that it is absolutely forbidden to cite “In the name of Allah” and these are followers of Imam Malik. Belief of followers of Abu Hanifa is similar to Malik.

Ibn Qudama, famous Faqih of Ahl -e- Sunnat, says in the book “Almughani”:

“Citing of “In the name of Allah” at the beginning of Hamd Sura and any other Sura is lawful according to most of scholars, but Malik and Uza’ee (from Sonni Faqihs) said that should not be cited at the beginning of Hamd Sura, and (about vociferating “In the name of Allah”) cabbalas that have been cited from Ahmad Hanbal altogether say that vociferating “In the name of Allah” is not Mustahab (recommended) ... and it has been quoted from Ata and Tawoos and Mujahid and Saeed ibn Jubayr that “In the name of Allah” should be vociferated and Shafe’ee sect is the same”.¹

In this expression all three quotes has been mentioned from them.

1- Ibn Qudama Almughani, vol. 1, page 521.

And we read in interpretation of “Almuneer” by Wahba Zuhaili:

“Followers of Malik and Abu Hanifa say that “In the name of Allah” is not included in Hamd Sura or other Suras of Qur’an, it is only a verse (inside) the Naml Sura ... but followers of Abu Hanifa say: A person who performs prayer individually cites “In the name of Allah” in each Rak’at with Hamd Sura whispery ... but followers of Shafe’ee and Ahmad Hanbal say: “In the name of Allah” is a verse of Fatiha (Hamd) Sura which is obligatory to be cited in prayer, but with the difference that Hanbalies (followers of Hanbal) says like Hanafies (follower of Hanifa) that it should

be cites whispery and vociferating is not permitted, but followers of Shafe'ee says that they cite whispery in Ikhfa'iyya prayers (prayers of noon and afternoon) and vociferating in Jahriyya prayers (sunset and night prayers)".¹

Therefore the expression of Shafe'ee is closer to Shiite Faqihs, except that we believe vociferating of "In the name of Allah" in all prayers is Mustahab (recommended) and altogether believe that citing "In the name of Allah" in Hamd Sura in Wajib (obligatory) and in other Suras is known as included.

Indeed an impartial researcher amazed, because this researcher sees that holy Prophet (s.a.) has performed most of his prayers in congregation (Jama'at) for 23 years in presence of everyone and all people had heard the prayer of his holiness with their ears, but after a short time this tremendous difference has been appeared, some people say citing "In the name of Allah" is forbidden, some says it is obligatory, a group says that it should be cited whispery, another group says that it should be vociferated in Jahriyya prayers!!

Does this strange and unbelievable difference show that the matter is not normal and a political group was planning behind this program which has forged antithetical Ahadith and has ascribed them to his holiness (keep this expression in mind until we will explain that)?

Bokhari has quoted a Hadith in his Sahih which can unveil some secrets, he says: Mutarrif quotes from "Imran ibn Hassin" that when he performed prayer with Ali (a.s.) in Basra, he said: "This man remembered us the prayer which we were performing with prophet of Allah (s.a.)!"¹

Yes, it reveals that some people changed everything even prayer!

"Shafe'ee" quotes from "Wahb ibn Kaysan" in the famous book "Alumm": All traditions of prophet of Allah (s.a.) has been changed even prayer!"²

Ahadith of Prophet (s.a.) about Vociferating "In the Name of Allah"

Two completely different groups of Ahadith has been quoted about this issue in famous books of Ahl -e- Sunnat and this caused the difference of their Fatwas, and it is strange that sometimes one single teller has several antithetical Ahadith which you can see its example among later Ahadith.

1- Sahih of Bokhari, vol. 1, page 190.

2- Alumm, vol. 1, page 269

First Group

These are cabbalas that not even know "In the name of Allah" as a verse of Hamd Sura, also say that vociferating of it is Mustahab (or necessary).

We suffice to five Ahadith from five famous teller of this group:

A Hadith from Amir Almu'mineen Ali (a.s.) whom his eminence is known to everyone that he was beside holy Prophet (s.a.) in travel and stay

and solitude and congregation. Darqotni quotes from his holiness in his Sunan book that said: “Prophet (s.a.) vociferated “In the name of Allah” in both Suras (Hamd and Sura)”¹.

According to Haakem in Mustadrak, Anas ibn Malik who was the exclusive servant of Prophet (s.a.) and was in his service from youth says: “I performed prayer behind Prophet (s.a.) and behind Abi Bakr and behind Omar and behind Osman and behind Ali (a.s.) while all of them were vociferating “In the name of Allah””².

1- Sunan of Darqotni, vol. 1, page 302, also Sayooti has been quoted the same Hadith in the book “Dorr Almanthoor”, vol. 1, page 22.

2- Mustadrak Alsaheehin, vol. 1, page 232.

1- According to Darqotni, Ayesha who were with Prophet (s.a.) days and nights says: “Prophet of Allah (s.a.) vociferated “In the name of Allah””¹.

Abu Harira, famous Hadith teller of Ahl -e- Sunnat whom several persons quoted their cabbalas in Sahih book and others from him, Says: “Prophet of Allah (s.a.) vociferated “In the name of Allah” in prayer”.

This Hadith has been quoted in three famous books of Alsunan Alkobra², Mustadrak Haakem³ and Sunan of Darqotni⁴.

We read in another Hadith that also Gabriel during teaching prayer to Prophet (s.a.) vociferated “In the name of Allah”. According to Darqotni, Nu'man ibn Basheer says: Prophet of Allah (s.a.) said: “Gabriel was my Imam beside Ka'ba and vociferated “In the name of Allah””⁵.

And lots of other cabbalas.

1- Dorr Almanthoor, vol. 1, page 23.

2- Alsunan Alkobra, vol. 2, page 47.

3- Mustadrak Alsaheehin, vol. 1, page 208.

4- Darqotni, vol. 1, page 306.

5- Sunan Darqotni, vol. 1, page 309.

It is interesting that some of scholars who have quoted Ahadith of vociferating “In the name of Allah” in their books, have added beneath some of them that tellers of Hadith were generally from reliable tellers, like Haakem in Mustadrak.

We should add here that in resources of Fiqh and Hadith of Ahl -e- Bait (a.s.) “In the name of Allah” has been mention as a verse of Hamd Sura and cabbalas in this matter are almost sequential and in lots of cabbalas vociferating “In the name of Allah” has been explicitly mentioned.

For more information about these cabbalas, you can refer to the book “Wasael Alshi'aa”, chapters of performing prayer (chapters 11, 12, 21, 22). Tenth of cabbalas in this issue from Imam of Ahl -e- Bait (a.s.) has been quoted in books like Kafi, Uyun Alakhbar Alreza (a.s.) and Mustadrak Alwasael (chapter of reciting Qur'an in prayer).

Shouldn't we refer to Ahl -e- Bait (a.s.) and follow them in such a schismatic issue, by noticing to Hadith of Thaqalayn which both sects has quoted that says refer to Qur'an and my dynasty in order not to be aberrant?!

Second Group

Cabbalas which do not know “In the name of Allah” as a verse of Hamd Sura or do not accept to vociferate that, like:

1- We read in a Hadith in Sahih of Muslim which is quoted from Qatada that Anas says: “I performed prayer with prophet of Allah (s.a.) and Abu

Bakr and Omar and Osman, but I didn't heard that any of them recite "In the name of Allah"¹. Notice that in this Hadith nothing has been said about recite of Ali (a.s.)!

Indeed it is wonderful that one single person like Anas says once explicitly that I performed prayer behind Prophet (s.a.) and three first leaders and Ali (a.s.), all of them vociferating "In the name of Allah", and says in other place that I performed prayer behind Prophet (s.a.) and three first leaders, none of them reciting "In the name of Allah" and vociferating is not even thinkable.

Don't any thinker think that Hadith forgers were involved here for counteracting the first Hadith, due to reason that will be mentioned soon, and made the second Hadith and had ascribed it to Anas, and because vociferating "In the name of Allah" by Ali (a.s.) and his followers is known in everywhere, they did not mention his name in order not to be the cause of infamy?

1- Sahih of Muslim, vol. 2, Chapter of "حجة من قال لا يجهر بالبسملة" (Proof of people who said do not vociferate "In the name of Allah"), page 12.

2- It is quoted from Abdullah ibn Mughaffal in Sunan of Beihaghi that he says: "My father heard that I was reciting "In the name of Allah" (in prayer). He said: Do you innovate in religion (Bid'at; heresy)? I performed prayer behind prophet of Allah (s.a.) and Abu Bakr and Osman, I saw none of them vociferating "In the name of Allah"¹.

Again here nothing has been said about prayer of Ali (a.s.).

3- We read in Mo'jam Alwaseet Tabarani that Ibn Abbas said: "When prophet of Allah (s.a.) recited "In the Name of Allah, the compassionate, the merciful" Infidels derided, because "Rahman" (compassionate) was the name of Musailama, claimant of divinity in Yamama region, and they said that purpose of Mohammad is that "Rahman", because of this holy Prophet (s.a.) ordered that nobody recite this verse aloud"¹.

Signs of forgery are obvious in this Hadith, because:

First: The word "Rahman" is not only in "In the Name of Allah, the compassionate (Rahman), the merciful" and it has been mentioned in another 56 places and it is repeated 16 times just in Maryam Sura, therefore other Suras of Qur'an also should not be recited, maybe infidels deride Muslims.

1- Alsunan Alkobra, vol. 2, page 52.

Second: Infidels derided all verses of Qur'an as we read in several verses of Qur'an, like verse 140 of Nisa' Sura: "When you hear, some people deride and deny verse of Allah, so do not sit with them" and infidels derided Azan of prayer as we read in verse 58 of Ma'eda Sura: "When you call (people) for prayer they take it as mockery and joke". Did holy prophet (s.a.) order to leave Azan (call for prayer) or say it whispery, in order that maybe infidels deride?

Principally, infidels derided Prophet (s.a.) himself: "When infidels see you, they have nothing to do except deriding you"¹, therefore holy Prophet should hide from people!

Moreover, Allah says to his Prophet explicitly that he will remove deriders and scoffers: "Surely, we put scoffers away from you"².

Third: Musailama was nothing that due to his name which was “Rahman” Prophet (s.a.) hides verses of Qur'an or recites them whispery, and moreover claims of Musailama expressed in tenth year after Hijrat, when Islam was in full power.

These clear facts show that forgers of this Hadith were amateur and unknown in their job.

1- Anbiya Sura, verse 36.

2- Hijr Sura, verse 95.

4- We read in a Hadith which Ibn Abi Shiba has quoted in his Musnaf that Ibn Abbas said: “Vociferating “In the name of Allah” was habit of bedouin Arabs”.¹

This is while we read in another Hadith that Ali ibn Zayd ibn Ja'dan says: “Abdullahs (Abdullah ibn Abbas, Abdullah ibn Omar and Abdullah ibn Zubayr) all three of them vociferated “In the name of Allah””.²

Above all, vociferating “In the name of Allah” was the way of Ali (a.s.) and it is famous in all books of Shi'aa and Ahl -e- Sunnat. Was Ali from bedouin Arabs?! Isn't existence of these antithetical Ahadith the proof that this matter is political?

Yes! Truth is that Ali (a.s.) vociferated “In the name of Allah” and when Muaviya reached the power after martyrdom of Amir Almu'mineen (a.s.) and short period of leadership of Imam Hassan Mojtaba (a.s.) insisted on erasing all signs of Ali (a.s.) and his followers from the world of Islam, because he knew that expanding the thought and spirituality of his holiness is a great threat for his regality.

1- Musnaf of Ibn Abi Shiba, vol. 2, page 89.

2- Dorr Almanthoor, vol. 1, page 21.

The proof of this expression is that we read in a Hadith which Malik has considered reliable in Mustadrak from Anas ibn Malik (exclusive servant of Prophet (s.a.)): Muaviya same to Medina and in one of Jahriyya (reciting) prayers (dawn, sunset and night) recited “In the name of Allah” in Hamd Sura but did not recite in the next Sura, when he finished the prayer a group of Mohajirin And Ansar (whom maybe performed that prayer for saving their lives) cried out from anywhere that: “Did you steal something from prayer or forget?!” Muaviya recited “In the name of Allah” both in Hamd Sura and the next one.¹

Perhaps Muaviya wanted to examine Mohajirin and Ansar that how sensitive they are about vociferation of “In the name of Allah”, but he continued his act in Shaam and other regions.

1- Mustadrak Alsahihin, vol. 1, page 233.

Between the Suras is Included in Qur'an

Surely, the thing that is between volumes of Qur'an is included in Qur'an and this matter that some persons say “In the name of Allah” in not a part of Qur'an and it is only for separating Suras, **First:** is not true about the Hamd Sura and as it has been numbered in all available Qur'ans “In the name of

Allah” is a verse of Hamd Sura. **Second:** Why this separation did not happen for Bara’at Sura (Tawba Sura) and if it is said that, this was due to the relation of this Sura and the Sura before which is Anfal is not acceptable at all, because there is no conjunction between meaning of last verses of Anfal Sura and first verses of Bara’at Sura, while many of Suras of Qur'an has relation in meaning but “In the name of Allah” has separated them from each other.

The truth is that it should be said “In the name of Allah” is a part of each Sura, as it is in the feature of Qur'an, and if “In the name of Allah” has not been said in Tawba Sura is because this Sura begins with announcement of battle against enemies who had broke their oath and announcement of battle has no compatibility with the names “Rahman” (compassionate) and “Rahim” (merciful) which are expressing expanded and specific mercy of Allah.

Precise of the Discussion

Holy prophet (s.a.) has recited “In the name of Allah” at the beginning of Hamd Sura and other Suras (according to several cabbalas which have been quoted from closest persons to his holiness for us) and according to some of cabbalas his holiness had vociferated “In the name of Allah”.

Cabbalas which say in opposition of above cabals that “In the name of Allah” is not included at all, or his holiness recited that whispery all the times, are doubtful and with proofs which are available in those cabbalas themselves seems forged and cryptic politics of Bani Umayya were behind them, because it was known and famous that Ali (a.s.) vociferated “In the name of Allah” and we know that they began to fight with anything that might be considered as signs of Ali (a.s.) (although he took them from Prophet (s.a.)).

This matter clears according to hard objection of Sahaba against Muaviya and other proofs which have been mentioned before.

1- Generally, Imams of Ahl -e- Bait (a.s.) following Amir Almu'mineen Ali (a.s.) has learned the lesson of vociferating “In the name of Allah” from Prophet (s.a.) and they are in consensus in this issue as Imam Sadiq (a.s.) says: “Dynasty of Mohammad (s.a.) are in consensus to vociferate “In the name of Allah, the compassionate, the merciful””.¹

And if we want to act to Thaqalayn Cabbala, at least, in these kinds of matters and cabbalas of Ahl -e- Bait (a.s.) would be noticed, then all Faqihs of Ahl -e- Sunnat like Imam Shafe'ee should consider vociferating of “In the name of Allah” Wajib (obligatory) at least in Jahriyya (reciting) prayers.

As a good end, we finish this discussion with two expressions from Fakhrr Raazi in “Tafsir -e- Kabir” (great interpretation).

1- Mustadrak Alwasael, col. 4, page 189.

He says: “Ali (a.s.) insisted on vociferating (reciting loud) “In the name of Allah”, when Bani Umayya reached the power they insisted on forbidding vociferating of “In the name of Allah” to vanish the signs of Ali (a.s.)”.¹

It clears from the testify of great scholars of Ahl -e- Sunnat about above issue that ordering to reciting “In the name of Allah” whispery or removing that was a political act.

And in another section of this book, after he quotes from famous Hadith teller Beihaghi that Omar ibn Khattab and Ibn Abbas and Abdullah ibn Omar and Abdullah ibn Zubayr, all of them vociferated “In the name of Allah”, then he adds: “But Ali ibn Abi Talib vociferated “In the name of Allah” and this matter has been proved sequentially and anyone who refer to Ali ibn Abi Talib in his religion, surely has been guided, the proof of this matter is the expression of prophet of Allah (s.a.) who said: Allah! Place the truth with Ali and rotate it centered to his existence”.²

1- Great interpretation of Fakhri Raazi, vol. 1, page 206.

2- The same evidence, pages 204 and 205.

10: Recourse (Tawassul) to Maintainers of Islam (Awliya Allah)

Recourse (Tawassul) among Verses and Proof of Sanity

This Matter (recourse to Awliya Allah) in presence of Allah for solving material and spiritual problems is one of most important and brawly matters between Wahhabies and other Muslims of the world. Wahhabies affirms that Tawassul to Allah with good acts has no problem, but Tawassul to Awliya Allah is not permitted. They know it as a kind of polytheism (Shirk), while other Muslims of the world permit Tawassul to Awliya Allah in the way that we will explain.

Wahhabies assume that some verses of Qur'an forbade this kind of Tawassul and they consider that polytheism, like holy verse "We only worship them in order that they bring us closer to Allah"¹ which is for idol like angels and polytheists of ignorance age said: "If we worship then, it is in order that they bring us closer to Allah" and Qur'an considered this expression of them as polytheism. Qur'an says in another verse: "Do not call anyone along with Allah".²

1- Zumar Sura, verse 3.

2- Jinn Sura, verse 18.

Qur'an says in another verse: "Those whom they call other than Allah, will answer nothing to them".¹

Wahhabies assume and hallucinate that these verses forbid to recourse to Awliya Allah. Moreover, they have another discussion. They say that we assume Tawassul to holy Prophet (s.a.) is permitted during his life according to some cabbalas, so we have no permission of Tawassul after his dead. These were their claims in brief.

But unfortunately, due to this without evidence expressions Wahhabies accuse lots of Muslims to heresy and polytheism and consider their blood and their assets Mubah (religious neutral) (free to kill and take the assets). Lots of blood shed by this pretext and lots of assets depredated.

Now that we understood their belief it is better to return to main expression and solve the problem of Tawassul from the root.

First we go for "Tawassul" in meaning and verses and cabbalas:

"Tawassul" is in the meaning of choosing the means, and means is the thing that makes human closer to another.

1- Ra'd Sura, verse 14.

Lessaan Alarab which is one of famous dictionaries says: "Tawassul to Allah and choosing the means is that human performs an act which makes him/her closer to Allah and Waseela (means) is the thing that human approaches another thing with its help."

In Misbah Allughat is also mentioned: "Waseela (means) is the thing that human get closer to other thing or person with that and its plural form is "Wasael". We read in Mugha'yees Allughat: "Waseela is in the meaning of propensity and demand".

Therefore Waseela is in the meaning of both asking for approach and the thing that causes the approach and this is an expanded concept. We return to verses of holy Qur'an.

The word Waseela has been used in two places in holy Qur'an. First is the verse 35 of Ma'eda Sura that says: "People who believe! Abstain from (opposing the order) of Allah and seek a Waseela for approaching him; and perform Jihad in his way in order to reach salvation". This verse talks to all believer people. Three orders has been issued here: first ordering to virtue, second order of choosing Waseela, a Waseela (means) that makes us closer to Allah and third order to perform Jihad (strive) in the way of Allah. The result of these attributes (virtue, Tawassul and Jihad) is the same thing that has came at the end of the verse: "This is the cause of your salvation".

Second case that Waseela has been used in Qur'an is verse 57 of Isra' Sura. For understanding the verse 57 we should return to the verse 56 that says: "Prophet! Say: Call those whom you worship other than Allah! They cannot neither solve any problem of yours nor make any change in it".

According to the sentence "Call those whom you worship" it is understood that purpose of Qur'an is not idols and like them, because "whom" is used for those who have wisdom, but they are angels that they worshiped or Jesus that a group worshiped his holiness.

This verse says that neither angels nor Jesus cannot solve your problems and repair you loss.

The next verse says: "Those whom they call, seek a Waseela to approach their god, which means these (Jesus and angels) are who go to Allah and seek a Waseela for approaching him a Waseela which is closer, and they hope for his mercy, and fear from his torment, because the torment of your god is the thing that anyone fears from that".

The big mistake of Wahhabies is that they assume the definition of Tawassul to Awliya Allah is knowing them as resolvers of problems and repairers of losses. They assume that people know them the source of acceptance of needs and rectifying misfortunes, while the meaning of Tawassul is not this. Verses which Wahhabies has referred to them are related to worship, while nobody worships Awliya Allah.

Do we worship holy prophet (s.a.) in Tawassul to him? Do we know Prophet (s.a.) independent in efficacy and rectifier of misfortunes? The Tawassul which holy Qur'an has invited to that is that we get closer to Allah by its means. It means that they do intercession (Shefa'at) in front of Allah the same thing that we said in our request.

In fact the nature of Tawassul (recourse) and Shefa'at (intercession) is the same. Many verses are the proofs of Shefa'at and two others are for Tawassul, and it is interesting that in verse 57 of Ma'eda Sura Qur'an says the statement "any of them who is closer", angels and Jesus also choose a Waseela (means) for themselves, a Waseela which is closer. "of them who" refers to plural form of thinking existence that means they recourse to righteous persons and Awliya Allah, Any of these righteous persons who is closer to Allah.

Anyhow, it should be cleared at the beginning of discussion that what is Tawassul to Awliya Allah? Is it worshiping them? Anywise. Is it knowing them as independent efficient? Anywise. Are they acceptants of needs and resolvers of plights? Anywise. They intercede in front of Allah for the

person who has turned to them for assistance, it is just like that I want to go to the house of a superior person and he does not know me. I ask someone who knows me that I want to accompany you to the house of that superior person; you introduce me to him and intercede for me in front of him. This act neither is worship nor independence in efficacy.

It is proper here that we go for interesting expression that “Ibn Alavi” has said in his famous book “Mafaheem Yajeb an Tasahhuh” (Concepts must be corrected), he says: “Lots of people mistook in understanding the truth of Tawassul and because of that we express the correct definition of that as we think and we should remind some points before starting the matter:

Tawassul is a kind of pray and in fact it is one of the ways of noticing to glorious Allah. Therefore the main destination and purpose is Allah and the person whom you asked for intercession is the means and medium of approaching Allah and if anyone believes other than this is polytheist.

Persons whom people asked them to intercede for them in front of Allah, are those who people like them and believe that glorious Allah likes them too, and if assumably the opposite of this matter appears, then people abstain completely from those persons and will oppose them. Yes, the criterion is that if Allah likes them or not.

If a person who recourse believes that person whom he has asked for intercession is independently and by himself like Allah, then he is polytheist.

Tawassul is not a necessary and obligatory act and is not the exclusive and only way of praying. The important thing is to pray and approaching Allah, As he said in Qur'an: “And when my servants ask you about me, say: I am close (to them)”¹.

Ibn Alavi Maliki goes for opinions of scholars and Faqihs of Ahl -e-Sonnat in this issue after this preview and says: There is no contradiction between Muslims in lawfulness of Tawassul to Allah with good acts; it means that human can seek closeness to Allah by performing good acts. This is not in disagreement that if a person performs fasting, performs prayer, recites Qur'an and gives alms in the way of Allah, then he has sought Tawassul to Allah and has approached him. This is obvious and is from self evident matters which there is no discussion about them.

1- Baqara Sura, verse 186.

Even Salafies has accepted this kind of Tawassul, for instance Ibn Taimiyya has accepted that in his different books especially in disquisition “القاعدة الجليله في التوسل و الوسيله” (Venerable Rule in Tawassul and Waseela).

Ibn Taimiyya has affirmed the permission of this kind of Tawassul, meaning Tawassul with good acts, then what a place for contradiction or opposition? The place of contradiction is in Tawassul by other than good acts? Like Tawassul to Awliya Allah in this way that a person says: Allah! I recourse you and seek closeness to you by means of your prophet Mohammad (s.a.); then he adds and says: In fact, contradiction in this concept and denial of Wahhabies about Tawassul to Awliya Allah is a difference in appearance and expression and it is not in nature, and in other hand is a literal contest. Because in fact, Tawassul to Awliya Allah returns to Tawassul of a person to their acts which is permitted, therefore if

oppositions sees the matter fair and with knowledge, then the matter will be cleared for them and problem will be solved and contest will be ended and there will remain no chance for accusing Muslims to polytheism and aberrance. Then he says in explanation of this expression: A person who recourse to one of Awliya Allah is because of that he/she likes that righteous person. Why does he/she like the person? Because he/she believes, that person is righteous or likes Allah or Allah like him/her, or the person who asks likes this medium. When we investigate in all these, we see that we reach the act; it means that it is Tawassul to good acts in front of Allah, the thing that is in agreement of all Muslims.¹

Albeit we will say that although Tawassul to persons is for their superiority and not for their acts, because they are honorable, dear and proud or any other reason, but we do not know them independent in efficacy and we know them interceder in front of Allah. This Tawassul is neither heresy nor incorrect.

It has been pointed to this kind of Tawassul in several verses of holy Qur'an. Polytheism is that we know a thing independent in efficacy in against Allah. The mistake of Wahhabies is that they have combined "worship" and "intercession" together in the holy verse "we do not worship them in a reason other than they makes us closer to Allah"² and have assumed Shefa'at (intercession) is also polytheism, while worship of mediums is polytheism, not their intercession and not Tawassul to them. (Attention!)

Tawassul in Islamic Cabbalas

Moreover the verses of Tawassul which considered any kind of Tawassul that is not against the correct Islamic creedal principles permitted, and acceptable, we have also lots of cabbalas in this field which are proved sequentially or close to sequence.

1- Mafaheem Yajeb an Tasahhuh, pages 116 and 117.

2- Zumar Sura, verse 3.

Lots of these cabbalas are related to Tawassul to holy prophet (s.a.) himself which some of them are from before his birth, some after his birth or during his life and some others after the departure of his holiness.

And another part is related to Tawassul to other than holy Prophet (s.a.) from Rijal (men) of religion.

I add that some of them are in form of demand and pray, some of them in form of asking intercession in presence of Allah and some others calling Allah for the sake of dignity of holy Prophet (s.a.). Anyhow all kinds of Tawassul can be seen in these cabbalas in the way that no chance remains for Wahhabi cavillers.

Now pay attention to some examples of these cabbalas:

1- Tawassul of Adam to holy prophet (s.a.) before his birth. "Haakem" in "Mustadrak" and a group of other Hadith tellers has quoted this Hadith that holy Prophet (s.a.) says: "When Adam did that mistake, said: "God! I ask you to forgive me for the sake of Mohammad (s.a.)". Glorious God said: How did you know Mohammad while I have not created him yet?!

Adam said: God! It is because that when you created me by your power and blew to me from your soul, I raised my head and I saw that this sentence

is written on pillars on empyrean: “لا اله الا الله مُحَمَّد رسول الله” (There is no god other than Allah and Mohammad is his prophet). I understood from this expression that you do not add the name of Mohammad after your name, unless he is your most beloved creature.

God said: You are right Adam. “He is the most beloved creature for me”. “Call me for the sake of Mohammad, I will forgive you”.¹

2- Another Hadith is about Tawassul of Abu Talib to holy Prophet (s.a.) during his childhood; the brief of Hadith is that Ibn Asakir quotes in the book “Fath Albari”: When famine happened in Mecca, Quraish tribe went to Abu Talib and said: All land has been dried, famine has spread all over, come to ask for rain from God.

1- Haakem in Mustadrak, vol.2, page 615 and Hafiz Sayooti has quoted that in Alkhasa’is Alnabawiyya and has knew that correct and Beihaghi has placed it in Dala’el Alnobowa which he doesn’t pace weak cabals in this book and Qastalani and Zarqani have quoted this Hadith in Mawahib Alladoniyya and considered that correct an other persons, for more information refer to the book Mafaheem Yajeb an Tasahhuh, page 121 and afterward.

Abu Talib moved while a child was with him (that child was holy prophet (s.a.) in his childhood). Face of this child was shining like the sun. While Abu Talib had this child in his arms, leaned to Ka’ba and did recourse to this child; when there was no cloud in the sky, suddenly clouds came along from each side and joined each other and it started raining so much that all dry lands became green and virescent. Abi Talib composed a poem in laud of holy prophet (s.a.):

و أبيض يستسقي الغمام بوجهه
ثمال اليتامي عصمة للأرامل

It means: “Holy prophet is a white skin whom clouds rain for the sake of him. He will be the shelterer of orphans and safe keeper of widows”.¹

3- Tawassul of blind man to Prophet (s.a.), who came to holy prophet (s.a.) during his prophecy and healed and regained his eye. This cabbala has been quoted in Sahih of Tirmizi and also Sunan of Ibn Maja, Musnad of Ahmad and other books.²

In this way Hadith has important evidences. Brief of Hadith is this:

A blind man came to holy prophet (s.a.) and said: prophet of Allah! Ask Allah to heal me and return my eye to me.

1- Fath Albari, vol. 2, page 494 and also Halabi Sirah, vol. 1, page 116.

2- Sahih of Tirmizi, page 119, Hadith 3578 and in Sunan of Ibn Maja, vol. 1, page 441, Hadith 1385, Musnad of Ahmad, vol. 4, page 138.

Prophet said: I will pray if you want, but you can also wait. This waiting is better for you (and maybe it is expedient for you to be in this condition). But old man insisted on his demand.

Holy prophet ordered him to perform complete and well ablution and perform two Rak’ats prayer and after the prayer say this pray: “Allah! I call you and notice to you by Waseela (means) of Mohammad, prophet of

Dynasty of holy prophet (s.a.) are my Waseela, they are the cause of my approach in his presence, I hope that in tomorrow of judgment day my letter of acts will be given to my right hand because of them!

Rifa'ee has quoted this Hadith in his book "Altawassul ela Haqiqat Altawassul".²

1- Sahih of Bokhari, vol. 2, page 16, Chapter of صلاة الاستسقا.

2- Altawassul ela Haqiqat Altawassul, page 329.

The same author who is very rigorous about Tawassul, has quoted 26 Hadith in there from books and different resources of Ahl -e- Sunnat, although he tries to show that some of these Ahadith are changed, but Ahadith are proves sequential or near to sequence and have been quoted in reliable and famous books of Ahl -e- Sunnat and there is no place for animadverting. We cited only a part of Ahadith, because they are many in this field.

Some Necessary Remarks

1- Pretexts of Wahhabies

Fanatic Wahhabies for reaching his goal, that is accusing Muslim who seek Tawassul to righteous persons to infidelity and heresy, start to pretext against above verses and cabbalas that permit Tawassul in all of its different kinds, and indeed these pretexts are just like pretexts of little children!

Sometimes they say Tawassul to the essence of superiors is forbidden not Tawassul to their dignity, pray or intercession. These are permitted and Tawassul to them is forbidden.

Sometimes they say that Tawassul during the life is permitted not after the death, because when they move to another world they will be disconnected from us. Holy Qur'an says: "Prophet! You can not reach your voice to dead persons"¹, you have been disconnected from them.

But these kinds of pretexts are really shameful, because:

First: Holy Qur'an has a general order that we know all kinds of Tawassul which have no contradiction with "unity in worship" and "unity of action" permitted according to generality or its predication. Qur'an says:

"وابتغوا إليه الوسيلة" we said that Waseela means the thing that is the medium of approaching Allah. Yes, choose any matter that might be your Waseela for approaching Allah: Pray of Prophet, intercession of Prophet, dignity of Prophet, The essence of Prophet that is close to Allah because of his obedience, worship, servitude and attributes and feature, seek closeness to Allah by these matters. Therefore, there is no reason for limiting Tawassul to good acts of people themselves as it is in words of Wahhabies.

And these that we said neither has changed unity of worship, because we only worship Allah not Prophet, nor has changed unity of action, because this is only Allah that can be the source of any benefit or loss. Anyone has all that he/she has from Allah and by him.

1- Naml Sura, verse 80.

What do we expect more with this generality that is in verses? This is exactly like that holy Qur'an says: "Recite how much you can from

Qur'an".¹ Now what happens if we start pretexting and say is it permitted to recite Qur'an while standing or not, what about in laying position?

The generality of verse says that all kinds of recite of Qur'an are permitted, in presence or travel, with ablution, without ablution, unless a reason against it arose.

Generalities and predication of holy Qur'an are acceptable, while there is no obstacle. Verses of Tawassul are also general and general verses of Qur'an are acceptable and we act to them until there is no obstacle and pretexting is not correct.

Second: Cabbalas of Tawassul that we mentioned a part of them above are so different that permit any kind of Tawassul, Tawassul to prophet himself like Tawassul which had been mentioned in the story of that blind man, Tawassul to pray of Prophet, intercession of Prophet, like those which had been mentioned in other cabbalas. There remain no place for pretext with these different cabbalas and different kinds of Tawassul.

1- Muzzammel Sura, verse 20.

Third: What does Tawassul to essence of prophet mean? Why prophet is respectful to us and we ask intercession from his essence in front of Allah, why? Because Prophet had very deep and expanded obedience and worships, therefore our Tawassul to Prophet is Tawassul to his obedience, worships and acts. This is the same thing that Wahhabies say Tawassul to worship is permitted, and then it is literal contest.

It is wonderful that some of them has denied the life of holy prophet (s.a.) after his departure and enumerated his departure compared to death of infidels. Qur'an has cited eternal life for martyrs: "Nay, they live, finding their sustenance in the presence of their God"¹, is the dignity of Prophet of Islam (s.a.) is lower than the rank of martyrs, besides, all of you say salaam to him in your prayers, if you do not understand Tawassul of those who seek Tawassul, then you salaam is meaningless (we seek refuge with Allah from deaf and blind fanaticism which brings human to what a places). Fortunately, some of them believe the life of his holiness after his departure that should recant their pretext according to this.

2- Exaggerators and Extremists

We are between two exaggerator and extremist groups. From one side people who are faulty in the issue of Tawassul, make trouble and forbid Tawassul that Qur'an and cabbalas have permitted and assume that, this is the extreme of their Tawhid (monotheism), while they are mistaking. Tawassul to Awliya Allah because of their obedience, worships, acts and closeness to Allah, confirms Tawhid and asking anything from Allah.

1- Aal Imran Sura, verse 169.

The second group is also extremist, those who choose the way of exaggeration in Tawassul. Danger of these exaggerators is not less than the first group. They have expressions which are not compatible with unity of action, or other expressions that do not agree the unity of worship, while the main efficient in the world is Allah and anything that anyone has is from him. Therefore as we should oppose correctly to the deniers of Tawassul or guide them and avoid them from mistake, also we should guide extremists and exaggerators and return them to the right path.

In fact, it is possible to say that one of reasons of appearing deniers of Tawassul is some of adherents of Tawassul. When these people chose the way of extremism, it is natural that another extremist group in opposite way appears against them, this is a rule in all religious, social and political matters that these two deviational groups were correlative and will be this way and both of them goes the wrong way.

3- Recourse is not enough Alone

We should teach people that do not suffice to Tawassul to righteous people. Mainly, Tawassul is a lesson for us, why do we recourse to them? Because they are honorable in presence of Allah, why are they honorable? For their good acts, so we should go for good acts. Tawassul teaches us that closeness to Allah is due to good acts and Tawassul to Awliya Allah is because of their good acts. They became close to Allah and we ask them to intercede for us in front of Allah, then we should also try to follow the way that they had gone. Tawassul (recourse) should become a human making and educating academy, lest we stop in Tawassul and forget those excellent purposes of Tawassul. This was also an important matter that everyone should notice.

4- Recourse in Creational Matters

Another point is that Tawassul to the world of Asbaab (pl. of sabab which means cause) is available both in religious lawful matters and creational matters and none of them is obstacle in the way of unity (Tawhid). In our normal daily life, when we want achieve good results we go for means, we plow the land, seed, irrigate and remove diseases, harvest in proper time and use the result for our life.

Does Tawassul to these means make us forget our God? Is believing that earth grows the seeds of plants or sunlight and life giving drops of the rain nurture the seeds of plant, flowers and fruits and totally belief of this world of Asbaab against unity of action?

Surely, it is not against that, because we go for means but we know that cause of causes is Allah. Therefore as Tawassul to natural means has no opposition with principal of unity and “All these songs was from the king” (a poem), also in the world of religion Tawassul to prophets, Awliya and innocents and asking intercession in presence of Allah has no opposition with principal of unity.

Albeit we know that an extremist group has been appeared here that has denied the world of Asbaab; assuming that believing the world of Asbaab is against unity of action of Allah, they say fire dose not burn, God burns the thing which fire gets close to. Water does not extinct fire, God extinct fire when water drops on it, and they totally deny causality which is one of obvious relations in the world of creation.

While holy Qur'an authenticated the world of causes (asbaab) clearly and says: We send clouds, these clouds irrigate dry lands, the land survives by them: “يحيي به”¹. “فيحيي به الأرض بعد موتها” means that with these drops of

rain survives the land. There are many verses that refer to authentication of world of causes. But these causes (asbaab) have nothing on their own and anything that is available is from him.

Allah had given them these effects, and as deniers of natural causes are unknown faulters, deniers of causes in the world of religion are also faulters.

We hope that according to what that said, they leave extremism and chose the right way and end accusations to infidelity and heresy in this way and Muslims of the world unite and stand against enemies that attach Qur'an, Islam and Allah and introduce lessons of Islam pure of any polytheism, extremism and exaggeration and any kind of failure and decrease to the people of the world.

The End

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Nasser Makarem Shirazi

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