

GLOSSARY OF ISLAMIC TERMS

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A، أ، آ، ع

Abrashiyya أبرشية

parish, diocese

A.D.

stands for "Anno Domini" ("year of the Lord"). It is used to refer to pre-Hijra dates. Hijra is the migration of the Prophet from Mecca to Medina. According to some reports, the Prophet entered Medina on the 12th of Rabi` I which then coincided with the 24th of September according to the Julian calendar or the 27th of September according to the Gregorian calendar of the year 622 A.D.

Adab or Aadaab آداب

ethics, rules of conduct, morals, arts

`Adil عادل

fair, just, equitable, impartial, unbiased

`Adl عدل

Usually, it refers to the concept of the justice of Allah (God). This is one of the principles of the Islamic creed: The Almighty is fair and just to everyone and does not discriminate among His servants.

Ahadith or Ahadeeth أحاديث

Pl.; singular: *hadith*, a statement (usually stated/attributed either to the Prophet (ص) or to one of the members of his Progeny or companions); these are one of the two sources of the Sunna, the other being the Holy Qur'an. But this Sunna has been distorted so much since the beginning of the Islamic history by politicians and interest seekers, so much so that it is very difficult now to sift through them and identify what is authentic, genuine, and what is fabricated. Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views.

Ahilla أهله

plural of *hila*, crescent

أهل الرأي Ahl ar-Ra'i

people of opinion. It refers to qualified people who are consulted on Islamic matters.

أحزاب Ahzab

parties. "Ahzab" occurs in the Holy Qur'an to describe the different tribes that fought the Muslims in the Battle of *Khandaq* (ditch, moat) which took place in 5 A.H./627 A.D.

علا Ala

rose, ascended; **علا على**: prevailed, overrode, predominated, triumphed over. It also means soared or indulged in pride, acted arrogantly, thought too much of himself. Other meanings: mounted, towered over.

عالم `Alim

scholar, theologian, a highly knowledgeable person

الله أكبر Allahu Akbar or Allaho Akbar , Allahu Akber, Allahoo Akber, Or Allah Akbar

This statement is said by Muslims quite often and on various occasions. During the call for prayers, during prayers, when they are happy, when they wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker..., Muslims utter this expression. Its means: "Allah is the Greatest."

علماني Almani

secular, multi-confessional

أعمال A`mal

highly recommended acts of adoration

أمين Amin or Ameen

custodian or guardian, someone who is loyal, faithful, trustworthy

Amir or Ameer أمير

leader or commander

Amir al-Mumineen or Ameerul-Mu'mineen أمير المؤمنين

Commander of the Faithful: title of the caliphs, Islamic rulers. Followers of Ahl al-Bayt (ع), the Prophet's Prgeny, apply it particularly to Imam Ali ibn Abu Talib (ع) on account of the "Ghadir Khumm Declaration", an incident which took place on the 18th of Thul-Hijja of the year 11 A.H. which then coincided, according to the Gregorian Christian calendar, with the 9th of March (or the 6th of March according to the Julian Christian calendar) of the year 633 A.D. The Ghadir, swamp or small lake of shallow water formed mostly by rainfall, is located in the Juhfa desert between Mecca and Medina on the pilgrims' route to Mecca. It is there and then that the Prophet (ص) articulated his famous statement: "To whom I have been a *mawla*, master, this Ali is his master! Lord befriend whoever befriends him and be the enemy of whoever antagonizes him!" It is there and then that Ali was called "Amir al-Mu'mineen", commander of the faithful. Numerous classic books (mostly in Arabic) detail this incident. One of them is al-Bukhari's book titled *Al-Tarikh Al-Kabir* where the author details the incident in Vol. 1, Part 1, p. 375 (Hayderabad, India, edition). *Alhamdu-Lillah*, I have written an entire book about this incident which I titled *Ghadir Khumm: Where Islam was Perfected*.

Ansar or Ansar أنصار

helpers, supporters. These were the people of Medina who responded to the Prophet's call to Islam and helped establish Islam's first city-state power. One of the most famous of the Ansar is the great *sahabi* "Abu Ayyub" Khalid ibn Zaid (some say ibn Kulayb) al-Ansari who hosted the Prophet (ص) upon his arrival at Medina following his Hijra, migration, from Mecca.

Aqaba or Aqabah عقبه

Literally, this word means: obstacle, obstruction, stumbling block, hindrance. It also refers to a place in Mina just outside Mecca where the first Muslims of Yathrib (Medina) pledged allegiance to the Prophet in the year 621 A.D. shortly before the migration (*hijra*). A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet (ص).

Aqiqa عقيقة

a dinner reception held after a child is born; relatives, friends, and neighbors are invited for such an occasion; **sacrifice of a sheep or goat at the time of the ritual shaving of the baby's first grown hair**

عرفه Arafat or Arafah or Arafa

a hill and plain north of Mecca. Muslims believe that it is on this hill and its surrounding plain that mankind will start their resurrection on the Judgment Day for questioning, judgment and settling accounts. During the *hajj* on the ninth day of the month of Thul-Hijja, Muslim pilgrims gather in this area for one day.

عرش Arsh

Literally, it means throne, symbol of the Almighty's Authority.

عصبيه Asabiyya

fanaticism, extremism, excessive tribal loyalty

أصالة Asala or Asalah

Purism, purity, genuineness, authenticity, excellence

أسحار Ashar

plural of *sahar*, the time immediately preceding daybreak

السلام عليكم Assalamu Alaikum or Assalamo Alaikum, Al-Salamo Alaikom

This is an expression which Muslims utter whenever they meet one another. It is a statement of greeting with peace. Its meaning is: "Peace be upon/with you" or "May the peace and the Mercy of Allah be upon/with you," The complete statement is "Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh," **السلام عليكم ورحمة الله وبركاته** which means: "May the peace, mercy, and blessings of Allah be upon/with you."

عصر Asr

late afternoon, time for one of the five obligatory salat, prayer, rites

Astaghfirullah or Astaghfir-Allah أستغفر الله

This is an expression used by a Muslim when he pleads for Allah's forgiveness. The meaning is: "I ask Allah for His forgiveness." A Muslim utters this statement many times, even when he is talking to another person. When a Muslim abstains from doing wrong, or even when he wants to prove that he is innocent of an incident of which he is charged, he uses this expression, too. After every *salat* (payer), a Muslim utters this statement at least three times. One *hadith* (Prophet's tradition) says that *Istighfar*, the uttering of this statement, is the essence of adoration.

Athan or Adhan أذان

the call for prayers; *mu'aththin* is one who performs the '*athan*

Ateeq عتيق

Literally, it means old, obsolete, antiquated, ancient. But the Venerable Ka'ba has always been referred to as **البيت العتيق** which has more than one meaning: the House which was spared the destruction of the flood of Prophet Noah (ع), that is, it was "freed" or spared the destruction caused by the flood. According to the famous lexicon *Lisan al-Arab*, what is **عتيق** is the best, the choicest, the most precious of everything. This fits the Ka'ba more than any other place or spot or monument on earth. *Lisan al-Arab* also says that the Ka'ba is described as **البيت العتيق** because the Almighty freed it from the hegemony of any tyrant in all human history: None could demolish it or obliterate its precincts or put an end to the pilgrimage to it which was first started by our father Adam, and it will continue till the Last Day. Adam was taught by arch-angel Gabriel how to perform the pilgrimage so he would be forgiven for having eaten of the forbidden fruit in Paradise. The time when Adam was kicked out of Paradise was in the late afternoon, so Gabriel taught him to pray 3 *rek'ats* (prostrations): one on behalf of himself, another on behalf of his wife, our mother Eve, and one on behalf of his offspring, our human species. This is why sunset prayers are performed in 3 *rek'ats*.

al-rajeem أعوذ بالله من الشيطان الرجيم

A'uzu billahi minashaitanir-rajim or A'oodhu billahi minal-Shaitan

This is a statement which Muslims have to recite before reciting the Holy Qur'an, before speaking, before doing almost anything, even before making a supplication, performing the ablution or entering the wash room. Its meaning is: "I seek refuge with Allah from the outcast Satan." "Allah" is the Arabic name of God which the Muslims prefer over "God" simply because it is unique: You cannot derive a dual, plural, or feminine derivation from it. One of its meanings is: "The One about Whom the minds wonder" because nobody can grasp the essence or greatness of the Almighty. Satan is the source of evil and he always tries to misguide and mislead people, so one needs to seek refuge against the mischief of Satan with the omni-Potent and all-Powerful Lord of lords, Allah.

أوقيه Awqiyya

weight, undefined measure for weighing items

عورة Awra

Private parts, body parts that are not supposed to be exposed to others, nudity, nakedness, intimate bodily parts, shame. For men, they are from the navel to the knee. For women, all the body except the hands, feet, and face.

آيه Aya or Ayat

Verse (from a sacred scripture); plural: *ayat*. The literal meaning of "aya" is miracle or sign. The Qur'an is considered to be a miracle by itself. Each verse is called an *ayat*, a miracle.

عزاء Aza'

consolation, comfort, solace, condolence; a ceremony held at one's death or martyrdom; (ع) عزاء الحسين: Commemorations of the somber occasion of the martyrdom of Imam al-Hussain (ع) which include the recounting of the heroic epic of his martyrdom, lamentations, religious lectures, admonishments and other rites. They also include the distribution of traditional foods served on the occasion and other gifts to the attendants of the majalis where such commemorations are held.

ب B

باديه Badiya

desert or semi-arid environment

بدر Badr

Geographically, Badr is a highway station located 200 miles from Mecca and 80 miles from Medina, and it is the site of the early Muslims' first battle in defense of the creed. The Muslims numbered only 313 men who had to fight mostly on foot because they had only 2 horses and 70 camels. Their enemies, the polytheists of Quraish, numbered between 900 and one thousand men. But the Muslims were fired with holy zeal and enthusiasm, so much so that they defeated their enemies, killing seventy of them and wounding many others. Their losses were: 14 from among the Muhajir fighters and 8 from the Ansar. The battle started on the 17th of the month of Ramadan in 2 A.H., which coincided with March 16, 624 A.D.

بغى Bagha

transgressed, behaved in an aggressive or unfairly hostile way, oppressed

بغيض Baghid

hated, contemptible, abhorred

بائس Ba'is

destitute, needy, indigent, distressed, wretch, miserable

بكاؤون Bakka'in or Bakka'un or Bakka'oon

weepers. These were the people who could not accompany the Prophet on his Tabuk campaign because they lacked the resources. They started to weep when they realized that they could not go.

بلاغة Balagha or Balaaghah

wise rhetoric, elocution, mastery of oratory and language

بقيع Baqi` or Baqee

the cemetery where many *sahaba* are buried. It is located in the south-east side of Medina. The tomb of the Mother of the Faithful Khadija daughter of Khuwaylid, the Prophet's first wife and main supporter in spreading Islam, was also located there before it was demolished by

Saudi authorities, and so was the grave of Hamzah, uncle and strong supporter of the Prophet. A number of graves of other *sahaba* were gradually demolished as well.

Bara'a or Baraa'ah برآءه

dissociation, rejecting responsibility for; it also is one of the Chapters of the Holy Qur'an and it has another name: Surat al-Tahreem, Chapter of Prohibition. It was revealed to ban non-Muslims from entering the Haram of the Ka`ba in Mecca up to a certain perimeter.

Barak-Allah or Barakalla, Barakalah بآرك الله

This is an expression which means "May the blessings of Allah (be upon/with you)." When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation and gratitude. One of them is to say "Baraka Allah."

Barakah or Baraka بركه

blessing, Divine Grace

Barzakh برزخ

A barrier, separator, the place and time wherein the souls undergo a life of their own in the spiritual world till the Day of Judgment when each soul is re-outfitted with an eternal, indestructible, body, physical form or shape; see the Holy Qur'an, 23:100, 55:20 and 25:53.

Basira or Baseerah بصيره

(intellectual) vision, insight, circumspection, discernment

Basmala بسملة

the uttering of "*Bismillahir-Rahmanir-Raham*" (In the Name of Allah, the most Gracious, the most Merciful); see also ***Bismillah...*** below. **Basmala** (or Bismillah, Arabic بسملة) is an Arabic language noun which is used as the collective name of the whole of the recurring Islamic phrase *bismi-llahi ar-rahmani ar-rahim*. This phrase constitutes the first verse of every "sura" (or chapter) of the Qur'an (except for the ninth sura), and is used in a number of contexts by Muslims. It is recited several times as part of Muslim daily prayers, and it is usually the first phrase in the preamble of the constitutions of Islamic countries.

بسم الله الرحمن الرحيم

bismi-llahi ar-rahmani ar-rahimi

"In the name of Allah, the Most Gracious, the Most Merciful"

The word "basmala" itself was derived by a slightly unusual procedure in which the first four pronounced consonants of the phrase *bismi-llahi...* were taken as a quadri-literal consonantal root b-s-m-l (ب س م ل). This abstract consonantal root was used to derive the noun *basmala*, as well as related verb forms which mean "to recite the *basmala*". The practice of giving often-repeated phrases special names is paralleled by the phrase *Allahu Akbar*, which is referred to as the "Takbir تكبير" (also *Ta'awwudh* تعوذ etc.); and the method of coining a quadri-literal name from the consonants of such a phrase is paralleled by the name "Hamdala" for Alhamdulillah.

In the Qur'an, the phrase is usually numbered as the first verse of the first sura, but according to the view adopted by al-Tabari, it precedes the first verse. It occurs at the beginning of each subsequent sura of the Qur'an, except for the ninth sura (see, however, the discussion of the 8th and 9th chapters of the Qur'an at eighth sura), but is not numbered as a verse except, in the currently most common system, in the first sura (chapter).

The *Basmala* occurs twice in the twenty-seventh sura, at the beginning and in verse 30 (where it prefaces a letter from Sulayman (Prophet Solomon) to the Queen of Sheba, Balqis).

The *Basmala* has a special significance for Muslims, who are to begin each task after reciting the verse. It is often preceded by *Ta'awwudh*. In Arabic calligraphy, it is the most prevalent motif, more so even than the *Shahadah*. The three definite nouns of the *Basmala*, *Allah*, *ar-Rahman* and *ar-Rahim* correspond to the first three of the traditional 99 names of God in Islam. Both *ar-Rahman* and *ar-Rahim* are from the same trilateral root, *rahm*, "to feel sympathy or pity". According to Lane, *ar-rahman* is more intensive, including in its objects the believer and the unbeliever, and may be rendered as "The Compassionate", while *ar-rahim* has for its peculiar object the believer, considered as expressive of a constant attribute, and may be rendered as "The Merciful".

In a commentary on the *Basmala* in his *Tafsir*, al-Tabari writes:

"The Messenger of Allah (ص) said that Jesus was handed by his mother Mary over to a school in order that he might be taught. [The teacher] said to him: 'Write "Bism (In the name of)"'. And Jesus said to him: 'What is "Bism"?' The teacher said: 'I do not know.' Jesus said: 'The "Ba" is Baha'u'llah (the glory of Allah), the "Sin" is His Sana' (radiance), and the "Mim" is His Mamlakah (sovereignty)."

The total value of the letters of "Bismillah al-Rahman al-Rahim" according to one Arabic system of numerology is 786. There are two methods of arranging the letters of the Arabic alphabet. One method is the most common alphabetical order (used for most ordinary purposes), beginning with the letters Alif ا, ba ب, ta ت, tha ث etc. The other method is known as the "Abjad nimerals" method" or ordinal method. In this method the letters are arranged in the following order: Abjad, Hawwaz, Hutti, Kalaman, Sa'fas, Qarshat, Sakhaz, Zazagh; and each letter has an arithmetic value assigned to it from one to one thousand. (This arrangement was done, most probably in the 3rd century of Hijrah during the 'Abbasid period, following the practices of speakers of other Semitic languages such as Aramaic, Hebrew, Syriac, Chaldean etc.)

Taking into account the numeric values of all the letters of the *Basmala*, according to the Abjad order, the total is 786. In the Indian subcontinent the Abjad numerals have become quite popular. Some people, mostly in India and Pakistan, use 786 as a substitute for *Bismillah* ("In the name of Allah" or "In the name of God"). They write this number to avoid writing the name of God, or Qur'anic verses on ordinary papers, which can be subject to dirt or come in contact with unclean materials. This practice does not date from the time of Muhammed and is not universally accepted by Muslims.

The *basmala*, or the phrase *bismillah al-rahman al-rahim*, is one of the most oft-recited phrases in the life of every single observant Muslim. It occupies a key place in the Qur'an itself, for it is the only non-Qur'anic phrase that all copies of the Qur'an included, apparently as a 'marker' between the Suras. Numerous works have been written specifically about the *basmala*. In this response, a brief linguistic and grammatical explanation will be offered, followed by a discussion of the name *al-Rahman*.

The Basmala as Portrayed in Early and Medieval Islamic Sources

The first verse of the Qur'an has almost unanimously been portrayed as being Qur'an, 96:1, 'Recite in the name of your Lord who created.' From this, some derived that the status of a rudimentary *basmala* was established, as the 'name of your Lord' is invoked. In another early Meccan Sura, Noah is told to ride the Arc '...in the name of God' (Qur'an, 11:41), and in yet another Meccan Sura, reputed to have been revealed after this one, Solomon writes a letter to Queen Sheba, in which her advisors tell her, "This (letter) is from Solomon, and it (says): In the name of God, the *Rahman*, the *Rahim*" (Qur'an, 27:30).

The fact that the *basmala* in its present form was introduced to the Meccan Arabs by the Prophet is quite explicitly mentioned in many sources. One incident, recorded in some canonical works of hadith and the Sirah of Ibn Ishaq (d. 150/767), mentions that during the writing of the Treaty of Hudaibiyyah in 6 A.H., one of the emissaries of Mecca, Suhayl ibn Amr, refused to allow the Prophet to begin the treaty with the *basmala*. His reputed reason was, "As for this '*al-Rahman*', I do not know who He is, but rather, write as we are accustomed to write, 'In your name, O God (*bismik Allahumm*).'"

There are quite a few prophetic traditions that expound upon the blessings of this phrase and when it should be said.⁴ It might also have served a more mundane role: Ibn Abbas is alleged to have said that the Prophet was not able to recognize the end of one Sura from the beginning of the next until the *basmala* was recited by Gabriel.⁵

The *basmala* is the only phrase of the Qur'an that Sunni scholars have disagreed about: is it a verse of the Qur'an or not? There is agreement that it is a part of Qur'an, 27:30, where it is mentioned in Solomon's letter to Sheba, and there is also agreement that it does not form a part of Sura 9. But there was a disagreement about its status at the beginning of all other Suras, especially the first, *al-Fatiha*. This disagreement is found amongst the four canonical schools of law as well as the ten recitations (*qira'at*) of the Qur'an. Some of them opined that the *basmala* was a separate verse at the beginning of every Sura, others said it was part of the first verse. A third group claimed it was only a verse at the beginning of the *al-Fatiha*, while a fourth denied that it was a verse in any of these instances. And a fifth group posited that it was a verse by itself, not connected to any Sura, which had been placed there as a 'divider' to separate two consecutive Suras. This difference of opinion had a direct impact on certain rituals, such as whether one was obliged to recite the *basmala* out loud in every prayer or not.⁶

A Grammatical Breakdown and Exegetical Explanation of the *Basmala*

The *basmala* consists of four words, the first of which has a prepositional letter attached to it. All of these words are nouns; no verbs or verbal nouns are present. The first letter of the *basmala*, the '*b*' is a prepositional letter (*harf jar*), thus causing the first word ('*bism*') to be in a genitive state. The preposition *b*- has many uses, but over here appears to be for seeking help (*istianah*).⁷ The word *ism* is the Arabic for 'noun'. Linguists differed whether it originated from *sumuw* (*s-m-w*), meaning 'to elevate', or from *wasam* (*w-s-m*), meaning 'to brandish'; the Basran school opted for the former, whilst the Kufan preferred the latter.

Due to the fact that the phrase *bism* is in a genitive state, it needs some actor (*amil*) to which it can be attached (*taalluq*). The Kufan school of grammar typically assumes that all missing actors must be verbs, as that is the basis of words for them. In contrast, the Basran school considers all missing actors to be nouns due to their position that nouns are the basis of words. The Kufans then split up amongst themselves in three specific issues regarding the *basmala*.

Firstly: what was this missing verb? Was it, 'I recite,' or 'I begin,' or perhaps a verb that varied depending upon the action being done at that time? Secondly, what was the tense of the verb: was it a command or was it in present tense? In other words, is the recitor saying, 'I recite with the name of God', or is God saying 'I command you to recite with the name of God?' Thirdly, what was the position of this missing verb: before the '*bism*' or after?

Most of the Kufans, and also al-Zamakhshari in his *al-Kashshaf*, came to the conclusion that the verb is specific to the context of invoking the *basimala* (hence it can be used for any permissible act), that it was in the present tense (since the purpose of the *basimala* is to obtain God's blessings upon the recitor), and that the missing verb's place was after the '*bismi*' (since it is more blessed to begin with the name of God, and since it reminded one that the purpose of doing any act was for God, and because it is a clear refutation of the pagans who would begin by saying 'In the name of *al-Lat*').

The Basrans, on the other hand, generally held that the missing noun was 'My recitation' (*qira'ati*), or 'My beginning' (*ibtida'i*), and that it was placed before the genitive. The question also arose: what does it mean seeking help from the 'name' (*ism*) of God? Specifically, the issue concerned the theological controversy over the implication of the Divine Names: are these Names God Himself, or do they belong to God, or originate from Him, or is the noun '*ism*' superfluous (*za'id*) and only needed for emphasis? The Asharites, Mutazilites and Ahl al-Hadith (to name the more prominent groups) each had their own positions.

The next noun in the *basimala* is the divine name '*Allah*'. This name raises a whole slew of questions, of which only a few will be dealt with here. There is no doubt that the name '*Allah*' was the primary name of the Islamic divinity. The name appears more than 2,700 times in the Qur'anic text, and there is an overwhelming amount of evidence to show that this name was used for many centuries by the pagan Arabs to refer to a Supreme God – a god that even they, with their permissive idolatry, refused to draw or carve images of.

The linguistic meaning and origin of this name has always been a topic of much discussed in Muslim scholarship. Although a minority of Sunni theologians and linguists considered this name to be a proper name, devoid of any meaning, the majority of them considered it to be derived from some three letter root. Some suggested that it was a rare transmutation from *walaha*, which means 'to confound and confuse', as if the nature of God ('*Allah*') confuses and befuddles the minds of all those who try to grasp or understand Him. Others suggested that it is from *laha*, which means 'to conceal and cover', since the true nature of God is concealed from all. However, the most prevalent opinion, amongst linguistics, theologians, and exegetes, is that the name is derived from *alaha*, which means 'to show servitude and worship'; hence God ('*Allah*') is the only Being that is worthy of servitude and worship.

Some Western Islamists have posited Aramaic, Syriac or Hebrew origins for this name; strong evidence to substantiate this claim, however, remains lacking.

To summarize before moving on, the first two words of the *basimala* translate as, 'My recitation is with the name of *Allah*' for the Basris, and as, 'With the name of *Allah* I recite...' for the Kufans.

This name (viz., '*Allah*'), is then followed by two other nouns, *al-Rahman*, and *al-Rahim*. Both can be derived from the root *r-h-m*, which means 'to have mercy, to be compassionate.' Both utilize known and common morphological forms: *falan* for the first and *fail* for the second. Before translating the *basimala*, it is crucial to understand the grammatical role of these two nouns, as that will decidedly determine the understanding of the *basimala*. We shall discuss the alleged origins of '*al-rahman*' in the next section.

Almost all classical works that I was able to reference (including works of theology, exegesis, and *shuruh al-hadith*) appear to understand these two nouns as adjectives of the first noun, viz., '*Allah*'. Many books of grammatical analysis do not even mention any other opinion. If these two nouns are understood as being adjectives (i.e., *nat*), this will imply that both *al-rahman* and *al-rahim* describe and characterize God ('*Allah*'). So it is as if the *basimala*

translates as (according to the Kufan understanding), “With the name of *Allah*, who is ever Merciful (*al-rahman*) and extremely Compassionate (*al-rahim*), I begin this recitation.”

Numerous opinions are found in classical sources regarding the difference between these two names. Most scholars (but not all) are in agreement that the two names are not synonymous or even as efficacious as each other, but rather that *al-Rahman* is more indicative of God’s mercy than *al-Rahim*. Some opine that *al-Rahman* is indicative of God’s mercy to believers and unbelievers in this world, and *al-Rahim* is indicative of His special mercy to believers in both worlds. Yet another opinion is that *al-Rahman* indicates that God’s Mercy is an essential part of His character, whereas *al-Rahim* indicates that God’s actions are always merciful.

Many scholars have sought to understand the wisdom of this particular order of names. Al-Tabari posited that the reason these three names are in this order is that the Arabs typically start off with the primary name and then with its descriptions. God’s primary name is ‘*Allah*’, hence it was used here. And since *al-rahman* was more specific to God than *al-rahim*, it was given precedence to it.

So far we have considered both nouns to be adjectives, and this is by far the ‘standard’ opinion. There seems to be another opinion, rarely expressed, that considers these two nouns to be substitutes (*badal*). As a substitute, the *basmala* would translate as (according to the Basran opinion this time, for ease of understanding), ‘My recitation begins with the name of *Allah*; my recitation begins with the name of *al-Rahman*; my recitation begins with the name of *al-Rahim*.’ The purpose of these reiterations would obviously not be to express three distinct deities but rather to express three of God’s 99 names. A modern theologian, Muhammed Abduh, who appeared to lean towards such an explanation, claimed that this reiteration was meant as a refutation of the Trinity of the Christians, who began their rites with ‘In the Name of the Father, the Son and the Holy Ghost.’ By mentioning three of His Names, God intended to demonstrate to the Christians that even if He has many attributes, He is still One in His essence.

Some modern Islamists pose a third position, and that is that only the first of these two nouns is a substitute (*badal*), and the second is an adjective (*nat*) of it. If this understanding is taken, the *basmala* would translate as, ‘My recitation begins with the name of *Allah*, the merciful *al-Rahman*.’ I was not able to find any scholar within the Muslim tradition who understood it in this manner. Additionally, since both *al-Rahman* and *al-Rahim* are placed after the first noun, in the same grammatical context, one would have to show why one of these nouns should be given a different grammatical role than the other, as this would be an awkward rendering of the Arabic expression.

If this third position is taken, then obviously the question arises as to why two names are emphasized (‘*Allah*’ and ‘*al-Rahman*’), and what the relationship is between them. In order to do this, we need to first discuss the opinions regarding the origins of the name ‘*al-Rahman*’.

Origin of the Name *al-Rahman*

The discussion regarding the origins of the name *al-Rahman* is an ancient one. The Qur’an itself quite explicitly states that this name was unknown to the Quraysh (as in Qur’an, 25:60). Most scholars are of the opinion that *al-Rahman* is a unique name of God, and so cannot be used to describe the creation, unlike most other Divine Names, including *al-rahim*. This is due to 17:110, where the two names ‘*Allah*’ and ‘*al-Rahman*’ appear to be equivalent in sanctity. There is also a tradition in the canonical works, a hadith Qudsi, in which God is reported as saying ‘I am *al-Rahman*; I created the ties of kinship (*al-rahm*), and from it derived one of My Names.’ This was one of the primary evidences used by those who claimed that this name is derived from *r-h-m*. On the other hand, a number of early Islamic authorities, such as al-Mubarrad, considered *al-Rahman* to have a Jewish origin. Quite a few authorities are on record as stating that this name was a name given to ‘ancients’ as well.

It is clear that the Qur’an itself considers the name *al-Rahman* to be an ancient name. Apart from the reference in Solomon’s letter (already given), this name is used as the God of all previous nations in Qur’an, 43:45; Abraham beseeches God with it (Qur’an, 19:44); Aaron uses

it to remind the Israelites of their God (Qur'an, 20:19); it appears on the tongue of an Israelite community (Qur'an, 36:15); and it appears on the tongue of Mary, mother of Jesus twice (in 19:18 and 19:26).

It is claimed by some that this name was a Meccan name that was later not emphasized as much, and perhaps even sidelined by later Muslims as a primary name of God. However, the name is mentioned in quite a few Medinan verses as well (for example, Qur'an, 2:163, and 59:22). In addition, every single Sunni theologian who discussed the Divine Names considered the name '*al-Rahman*' as being one of those 99 names.

To conclude, as with many issues dealing with the academic study of religion, how one chooses to interpret the *basmala* has a lot to do with one's basic theological and historical premises. If one believes that Muhammed conjured up a new monotheistic system in order to unite the Arabs, then it is plausible to suggest that he might have wished to unite various factions of Arabia under the deities that they would be familiar with, hence '*Allah*' for the Arabs of Hijaz and '*al-Rahman*' for the Arabs of Southern Arabia. And this is indeed the position of many modern Islamists. But such a position does lead to other questions, such as: why did he only choose the name of the god of one faction of Arabia (Southern Arabia), and not other areas and provinces? And why was he so stubbornly opposed to all the Meccan (and Hijazite) pagan deities, allowing no compromise with those deities whatsoever? Also the question arises as to how the name of this obscure divinity reached him. The claim that Muhammed was reaching out to convert Arabs in Southern Yemen while he was still in the early stages of his career at Mecca presupposes that he was envisioning this new religion to be a dominant force in the farthest corners of Arabia, even while being persecuted and rejected in his own city.

“That *al-Rahman* should have been the name of a single God in central and southern Arabia is in no way incompatible with the fact that, when adopted by Islam, it assumes a grammatical form of a word derived from the root *rahm*.”

باطل or Baatil

false or falsehood, nullified, voided

باطش Batsh

Despotic behavior, tyranny

بتول Batul or Batool

ascetic. It is ascribed to Fatima (the Prophet's daughter) and Virgin Mary.

بوادي Bawadi

plural of Badiya

بيعه Bay'a or Bay'ah

oath of allegiance, pledge to a man of authority or prominence

بيان Bayan

Statement, account, declaration, explanation, clarification, announcement

بيت المال Bayt al-Mal

State Treasury in the Islamic State

بيض Beed

plural of *abyad*, white

بدعه Bid`a or Bid`ah

innovation, novelty, (in religion) heresy

بغاء Bigha'

prostitution

بسم الله الرحمن الرحيم Bismillahir-rahmanir-rahim

This is a verse/statement from the Qur'an which is articulated before the recitation of the Qur'an. It is also recited before doing any daily activity, even when a husband starts making love to his wife, for love-making between legal spouses is as sacred as anything else can be, and it is rewardable by the Almighty, too, Who will surely punish those who permit themselves to have intercourse outside of the sacred limits of marriage unless they regret, repent and do good deeds to wipe out the bad ones. Islam is not just a religion, it is a way of life, the most clean and the most fulfilling, one which brings happiness in both this life and in the Hereafter. The Basmala means: "In the name of Allah, the Most Beneficent, the Most Merciful." In the Fatiha, the first chapter of the Holy Qur'an, the Basmala is a verse all by itself, whereas in all other chapters, with the exception of Bara'ah or Tawbah where it is not recited, it serves as an introduction to other verses. On pp. 39-40, Vol. 1, of his *Tafsir*, al-Qummi chronologically arranges the isnad of one particular statement made by Imam Ja'fer al-Sadiq (ع) and recounts the longest list of narrators we have ever come across. The list of narrators ends with Abu Busayr, a well-known companion of this great Imam (ع), saying that he once asked Imam al-Sadiq (ع) about the exegesis of the Basmala. The Imam said the following: "The ب is derived from **بهاء الله** "baha-Allah," the Splendor of Allah; the س is derived from **سناء الله** "sanaa-Allah," the Majesty of Allah; the م is derived from **ملك الله** "mulk-Allah," the Kingdom of Allah; "Allah" is the God of everything; **الرحمن** is the One Who is Merciful to all His creation; **الرحيم** is the One Who singles out those who believe in Him to receive the greatest share of His mercy." On p. 506 of *Misbah al-Kaf'ami* **مصباح الكفعمي**, the Messenger of Allah (ص) is quoted as saying that when a teacher, who teaches a child to recite the Holy Qur'an, tells the child to recite this Basmala, and when the child recites it, the Almighty will decree a clearance for the child, for his parents and for the teacher from hell, and that it is comprised of nineteen letters, the same

number that corresponds to the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit these letters to close the gates of hell against him.

Bi'tha بعثه

the beginning of the Prophet's mission, his call to Prophethood, which started during the month of Ramadan, 13 years before the *hijra*, which coincided in the year 610 A.D.

Busr بصر

partially ripe dates

Buhtan بهتان

falsehood, untruth

ذ ، D

دفن Dafn

burial. In Islam, there are numerous rules relevant to burying the dead. One is that their dead must not be buried together with followers of other creeds. Muslims have to have their own cemeteries when they live in non-Muslim countries. The corpses have to be given their burial bath then clothed in clean white cotton sheets, shrouds. It is highly recommended to write verses of the Holy Qur'an on these shrouds. It is also recommended a small copy of the Holy Qur'an be buried with the deceased person, and two will be even better, one on each of his/her sides. Visiting graves has always been an Islamic tradition especially on certain religious occasions when the Qur'an is recited at the grave of a loved one whose soul, rest assured, will hear the recitation and appreciate it tremendously. The body dies, but the soul is immortal. Performing prayers on behalf of the dead, especially the parents, has numerous rewards of which only the Almighty is familiar. Doing acts of charity on behalf of the dead has its rewards to both the doer and the person for whom they are done.

دھر Dahr

time, age, eternity, forever

داعي Da'i

Muslim missionary involved in *da'wa* دعوه, propagation of Islam. It can also have a general meaning referring to someone who calls others to a certain belief or ideology or to a gathering, meeting, banquet, wedding, etc.

دائم Daim

Permanent, continuous; if preceded by the definite article, i.e. **الدائم**, it will then refer to the Almighty Who is always there and neither time, nor place, nor anything material applies to Him, the One and only God of everyone and everything.

دعي Da'iy

One whose father is unknown and someone joins him to his own lineage, a foundling, illegitimately born

دجال Dajjal

Impostor, charlatan, deceiver, pretender

دليل Daleel

evidence, proof, argument, indication, clue, guide, directory

دارج Darij

current, common, familiar, parlance, colloquial, vernacular

دعوه Da'wa

inviting others to Islam, any missionary activity

دين Dayn

debt. It may be debt to other people or to the Almighty. Some people die leaving debts behind which they owe to others who had loaned them to the Almighty to Whom they owe everything and Who required them to do what is surely within their human ability. These debts, to people or to the Almighty, must be paid by the relatives of these unfortunate dead, and there is hardly one who leaves this temporary abode without leaving behind him/her many debts. This is why Islam emphasizes the need for writing wills. Remember that whatever you owe people, or you owe your Maker, in this life will be so hard for you to pay in the life to come.

دين Deen

religion, creed, faith. Islam is all of this and much more; it is a complete and perfect way of life. Islam is referred to as a "deen" while it is much, much more than that, it is a complete, perfect and flawless way of life which leads to one's happiness in the life of this world and in the Hereafter. It regulates one's relations with other people on one hand and with his/her Creator on the other. It provides a complete social, political and economic system.

ذليل Dhaleel

undignified, lowly, contemptible

ذم Dhamm

slander, maligning, vilifying, speaking ill of someone. This is the habit of many people which will in the end lodge them in hell unless they regret, repent and amend. Beware of speaking ill of people unless they are publicly exposing their own sinning and perhaps even bragging about it. In such case, you should condemn them as should everyone else.

Dharee`ah ذريعة

pretext, excuse, ostensible motive, excuse

Dhikr or Thikr or Zikr ذكر

remembrance or the praising of Allah.

Dhimmi or Thimmi or Zimmi ذمي

a non-Muslim individual who lives under the protection of a Muslim state. He is exempt from Islamic duties and obligations, including military service, but he must pay a protection tax called *jizya*.

Dhurriyya ذرية

offspring, issue, progeny, descendants, children

Dinar دينار

an Islamic (now Arab) gold currency varying in weight

Dirham درهم

(historically an) Islamic silver currency weighing approx. 3.12 grams

Diyya دية

blood money, monetary compensation for manslaughter or intentional murder

Du`a' دعاء

supplication, invocation, prayer

Du'at دعاة

plural of da'iyah or da`iyah, a caller to Islam or any ideology

Dukhan دخان

smoke. Verse 44 of the Holy Qur'an is called "Al-Dukhan", the smoke. If you read the first 16 verses (of a total of 59), you will notice that the Almighty warns those who disbelieve in the message brought from Him to Prophet Muhammed (ص): "Keep waiting, therefore, for the day when the sky brings an evident smoke that shall overtake men" (Qur'an, 44:10-11). The Prophet, in a tradition dealing with the signs that denote the approach of the Day of Judgment, is quoted as having said, "The first of such signs is the smoke [to which reference is made in these verses]." He was asked what smoke it would be. He said, "It will cover the east of the earth and the west; it will remain for forty days and nights. It will affect the believer just like a cold [catarrh]. As to the unbeliever, he will feel as though he is intoxicated. It [smoke] will come out of his nostrils, ears and rear end." Imam Ja'fer al-Sadiq (ع) is quoted as having said, "There will be a smoke that will overwhelm both ends of the earth (east and west or north and south), causing the death of two thirds of the world's population." This "smoke" can now be said as caused by the explosion of nuclear and hydrogen bombs and by the poison gases they release.

دنیا Dunya

this world or life as opposed to the Hereafter, mortality

ع E

Eid or Īd or `Eid or Eed عيد

an Islamic feast, a joyous celebration, a merry or festive occasion. The word 'Eid is an Arabic noun which means: a festivity, celebration, recurring happiness. In Islam, there are two major 'Eids: the feast marking the end of the fast of the month of Ramadan, which is called 'Eid al-Fitr, and the Feast of Sacrifice, 'Eid al-Adhha. Friday is also regarded as the greatest of all feasts.

ف F

Fa'izeen or Fa'izùn فائزين أو فائزون

winners, those who earn the Pleasure of the Almighty and His rewards

Fajr فجر

Daybreak, obligatory pre-sunrise salat, prayer rite

Faqih فقيه

jurist, one who is knowledgeable in Islamic jurisprudence (law), the *Shari`a*

Farasikh فراسخ

plural of *farsakh* فرسخ, parasang (a loan Persian word), a measure of distance. According to *Lisan al-`Arab* lexicon, it may be three to six miles. "It is called so," the author of the famous lexicon goes on, "because one who walks one *farsakh* will have to sit to rest," suggesting that the original meaning of the word is to halt, to come to a standstill, to rest.

Fard فرض

something which is obligatory on a Muslim. It is sometimes used in reference to the obligatory part of *salat*.

Fasiq فاسق

one of corrupt moral character who engages in various sins without feeling any sense of shame or regret

Fatawa فتاوى

plural of *fatwa*, a religious edict or decision

Fatiha (al-) الفاتحة

The Prophet (ص) has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "*Alhamdulillah Rabbil-'Alameen*," the Almighty says, "My servant has praised Me." And when

he says, "Arrahmanir Raheem," the Almighty says, "My servant has praised Me." And when he says, "Maaliki YawmidDeen," Allah says, "My servant has exalted Me." And when he says, "Iyyaaka Na'budu wa iyyaaka nasta'een," Allah will say, "This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas." Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, "This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes. The Messenger of Allah (ص) is quoted by *Abu Ali al-Fadl ibn al-Hassan ibn al-Fadl al-Tibrisi* الطبرسي, may Allah have mercy on his soul, saying that one who recites al-Fatiha will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet (ص) continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and *al-Sab' al-Mathani* (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death." He (ص) is also quoted by *al-Kaf'ami* الكفعمي as saying, "He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'an, saying, 'And We have granted you *al-Sab' al-Mathani* and the Great Qur'an (*Surat al-Hijr*, verse 87).' It is the most precious among the treasures of the 'Arsh.'" Indeed, Allah, the most Sublime, has chosen Muhammed (ص) alone to be honored by it without doing so to any other Prophet or Messenger of His with the exception of Sulayman (Solomon) نبي سليمان, peace be upon him, who was granted the Basmala البسملة (see Qur'an, 27:30, i.e. verse 30 of Surat al-Naml, Chapter of the Ant). One who recites it, being fully convinced of his following in the footsteps of Muhammed (ص) and his Progeny (ع), adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to the one who recites it.

من بعض أسرار سورة الحمد (الفاتحة)

كتب قيصر الروم كتابا إلى خلفاء بني العباس وجاء فيه ((جاء في كتاب الإنجيل أنه من قرأ سورة خالية من سبعة أحرف ، حرم الله جسده من نار جهنم ، وهذه الأحرف عبارة عن : (ع) ث ، ج ، خ ، ز ، ش ، ظ ، ف ، (ع) . وفحصنا كثيرا فلم نعثر على هكذا سورة في كتب التوراة والزبور والإنجيل ، فهل يوجد في كتابكم السماوي تلك السورة؟

فجمع الخليفة العباسي جميع العلماء وعرض عليهم السؤال فعجزوا عن الجواب وأخيرا طرحوا هذا السؤال على الإمام علي الهادي (ع) فأجاب عليه السلام قائلا : هذه السورة هي سورة الحمد التي تكون خالية من الأحرف السبعة .

فسألوا الإمام ما فلسفة خلو هذه السورة من الأحرف السبعة ؟ فأجاب الإمام عليه السلام :

إن حرف (ث) إشارة إلى الثبور ، وحرف (ج) إشارة إلى الجحيم ، وحرف (خ) إشارة إلى الخبث ، وحرف (ز) إشارة إلى الزقوم ، وحرف (ش) إشارة إلى الشقاوة، وحرف (ظ) إشارة إلى الظلمة ، وحرف (ف) إشارة إلى الآفة .

فأرسل الخليفة هذا الجواب لقيصر الروم ، وشعر القيصر بالفرح بعد حصوله على الجواب واعتنق الإسلام وخرج من الدنيا مسلماً. فأكثرُوا من قراءة سورة الحمد. لا تقرأ سورة الحمد (الفاتحة) بسرعة انظر لماذا؟ كثير من الناس يقرأون سورة الفاتحة في الصلاة بسرعة وكأن الذئاب تلاحقهم ولا يعلمون ما فيها. روي عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: قَالَ اللَّهُ تَعَالَى: فَسَمْتُ الصَّلَاةَ بِنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ: { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: { الرَّحْمَنُ الرَّحِيمُ } قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ: { مَالِكِ يَوْمَ الدِّينِ } قَالَ: بَحَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } قَالَ: هَذَا بَنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ،،،،

Some mysteries about Surat al-Fatiha:

One of Rome's Caesars wrote a letter to an Abbasid "caliph" - to use the word loosely since none of the Umayyads or Abbasid rulers deserved to be called a caliph but a despotic ruler with the exception of only Caliph Omer ibn Abdul-Aziz, but we will use it here since it is quite commonly referred to those corrupt folks - saying, "It is written in the Bible that if anyone recites a chapter which does not contain seven letters, God will prohibit the Fire of Hell from consuming his body. These letters are: We have carefully examined in the Torah, Psalms and Bible but could not find such a chapter; so, is there in your divinely revealed Book such a Chapter?"

The Abbasid caliph gathered all scholars and presented the question to them, but they could not provide an answer. Finally, they submitted this question to Imam Ali al-Hadi (ع) who answered saying that such a chapter is Surat al-Hamd, the Fatiha, which does not contain these alphabetical letters. The Imam (ع) explained the philosophy behind the exclusion of these alphabetical letters in the Fatiha Chapter as stated below, so the "caliph" sent this answer to Rome's Caesar who was very happy for having obtained it and immediately embraced Islam, departing from this world as a Muslim.

You, therefore, should recite Surat al-Hamd (Fatiha) quite often, but do not do so. Why? Many people recite the Fatiha in their prayers quickly as if the wolves are chasing them, not knowing what it really contains:

It has been narrated about the Messenger of Allah, peace and blessings of Allah be with him and his Progeny, has said, "Allah Almighty has said: 'I have divided the prayer (supplication) between Myself and My servant into two halves: Whenever the servant says الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ Praise be to Allah, the Cherisher and Sustainer of the worlds, I say that My servant has praised Me. When he says الرَّحْمَنُ الرَّحِيمُ The Most Gracious, the Most Merciful, I say that My servant has

lauded me. When he says *مَالِكِ يَوْمِ الدِّينِ* *Master of the Day of Judgment*, I say that My servant has exulted me. In another narration of this tradition, the Almighty says, 'My servant has entrusted his (Hereafter) affairs to me'. When he says *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* *You do we worship, and Your aid do we seek*, I say: 'This is between Myself and My servant, and My servant shall have what he pleads for'. And when he says *اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* *Guide us the Straight way, the way of those on whom You have bestowed Your Grace, those whose (portion) is not wrath, and who do not stray*, I say: 'This (too) is for My servant, and My servant shall be granted what he pleads for.'

Imam Ali al-Hadi (ع) was asked about the philosophy behind the Fatiha containing none of these seven alphabetical letters, so the Imam (ع) said: "The letter (ث) refers to *ثبور* destruction." The Almighty refers to it in the Holy Qur'an in places such as these: 25:13 and 14, 84:11 and to one who is really ruined, Pharaoh, in 17:102. "The letter (ج)," the Imam (ع) went on, "refers to *جحيم*, hell." Numerous Qur'anic verses refer to hell, warning those who heed the call about its torment. Some such verses are: 2:119, 5:10, 5:86, 9:113, 22:51, 26:91, 37:23, 37:55, 37:64, 37:68, 37:97, 37:163, 40:7, 44:47, 44:56, 52:18, 57:19, 69:31, 79:36, 81:12, 82:14, 83:16, 102:6, 73:12, to name few. The Imam (ع) added saying, "The letter (خ) refers to *خبث* " which is any bad thing, deed, person, thought, etc. to which references in the Holy Qur'an exist in verses such as these: 7:58, 2:267, 3:179, 4:2, 5:100, 8:37, 24:26, 14:26, 7:157 and 21:74. The Imam (ع) went on to say, "The letter (ز) refers to *زقوم* *Zaqqoom*" which is a tree in hell of which the sinners eat and to which references in the Holy Qur'an exist in verses such as these: 37:62, 44:43 and 56:52. "The letter (ش) ," went on the Imam (ع), "refers to *شقاوة* ", pain or suffering, a reference to the suffering of people, good or bad: The good people suffer in this life because of others unfairly and unjustifiably harming, hurting, oppressing belying them. They also suffer as they see things taking place and people behaving in an ungodly way and feel sorry for them. Some ordinary persons may suffer also during the period of the *barzakh* *برزخ* so the Almighty may punish them in the grave and forgive them later, while bad persons may suffer in this life and in the hereafter as well for their bad deeds. Its derivations exist in many verses such as these: 20:2, 20:117, 20:123, 11:105, 19:4, 19:32, 19:48, 87:11, 92:15, 91:12 and 23:106. The Imam (ع) went on in stating why these letters do not exist in the Fatiha and said, "The letter (ظ) (refers to *ظلمة* ", darkness, either physical, material, tangible, as is the darkness in the grave or in hell, or non-physical, immaterial, such as darkness of one's outlooks, attitudes, etc. Notice that the word *ظلم* which means oppression or injustice is associated with this same word *ظلمة* because people do not oppress others unless their mentality is dark. Hundreds of references in the Book of Islam, the Holy Qur'an, refer to both types of such darkness and to people who oppress others or wrong them: These references are only few for you to check if you wish: 4:153, 13:6, 16:61, 4:75, 18:35, 25:27, 35:32, 37:113. This is just a drop in the bucket. Explaining the last letter, the Imam (ع) said, "The letter (ف) refers to *آفة* lesion, something which consumes, devours, spreads quickly like cancer cells, fire or a rash of bad deed in which

many people are involved: This word fits many descriptions and applications, and it needs no further explanation.

The inquisitive reader may wonder who this Imam Ali al-Hadi (ع) is; after all, not many are familiar with the immediate family of the Prophet of Islam (ص); therefore, we have included his biography in this Glossary under "Hadi, al-" to which you may refer.

Festivities

Other than the two major Islamic feasts or `İds, there are few festivities which Muslims enjoy. These are related to different activities or special occasions. Some of these special occasions are:

Aqiqqa: It is a dinner reception held after a child is born. Relatives, friends, and neighbors are invited for such an occasion.

Walima: It is a dinner reception during or after marriage is consummated. It is offered by the parents and/or the married couple. Friends, relatives, and neighbors are also invited.

Fiqh فقه

knowledge of the science of Islamic jurisprudence, the *Shari`a* شريعة. The literal meaning of the word *fiqh* is: understanding, comprehension, knowledge and familiarity with Islam's jurisprudence. A jurist is called *faqih*, one who is an expert in Islamic legal matters. A *faqih* فقيه issues verdicts within the rules of the Islamic Law, the *Shari`a* الشريعة. Any action or step in Islam falls within the following five categories of *fiqh*:

Fardh فرض (must, obligatory, mandatory): This category is a must for the Muslim to undertake such as the performance of the five daily prayers. Performing the *fardh* counts as a good deed, and not doing it is considered as a bad deed, a sin. It is also called *wajib*.

Mandub مندوب (recommended, commendable): This category is recommended for the Muslim to do such as additional prayers after the performance of the daily prayers. Doing what is *mandub* counts as a good deed, while not doing it does not count as a bad deed or a sin.

Mubah مباح (allowed, permissible): This category is optional and is left for the individual to decide such as partaking of food, etc. Doing or not doing the *mubah* does not count as a good or bad deed. One's intention can change *mubah* into a *fardh*, *mandub*, *makruh* or *haram*. Other things can also change the status of the *mubah*. For example, any *mubah* becomes *haram* if it is proven to be harmful, whether physically or spiritually, and any necessary thing to fulfill a *fardh* is a *fardh*, too.

Makruh مكروه (hated, not commendable): This category includes acts that are detested, hated, things which one must stay away from such as letting his fingernails grow or sleeping on the stomach, etc. Not doing what is *makruh* counts as a good deed while doing it does not count as a bad deed.

Haram حرام (prohibited, banned): This category includes things a Muslim is prohibited from doing such as stealing and lying. Doing what is *haram* counts as a sin, a bad deed, while not doing it counts as a good deed. Views of Islamic scholars about all the above vary.

فردوس Firdaws

Paradise, heaven, abode of the blessed, place of eternal peace and happiness, the garden of bliss. Some linguists think this word is Persian, whether others think it is Babylonian in origin, that is, a loan word.

فتنه Fitna or Fitnah

sedition, something which creates division, discord, disagreement, dispute, etc. among people. Numerous references exist in the Holy Qur'an about *fitna*, warning the believers about falling into its traps. One such verse is this: *الفتنة أشد من القتل* *Sedition is harder than killing* (Qur'an, 2:191), a warning which apparently was not heeded even when Islam was still in its infancy: Some "Muslims" went as far as plotting to assassinate the Prophet of Islam (ص) as he was returning from his last pilgrimage known as Hijjat al-Wadaa', Farewell Pilgrimage, as he himself points out in his Ghadir sermon narrated for you in this Glossary. During the lifetime of the Prophet (ص), Muslims divided themselves into two communities: one following Ali (ع) whom they saw as the embodiment of everything Islam stands for, and one followed a handful of very affluent and influential companions of the Prophet (ص) in order to benefit from their money and prestige. As soon as the Prophet (ص) passed away, this division became much more evident: The first camp preferred to keep their pledge, which was made to the Prophet on Thul-Hijja 18, 10 A.H./March 19, 632 A.D., to obey Ali (ع) as the Commander of the Faithful أمير المؤمنين as granted this title by the Prophet of Islam (ص) who appointed him on that day at Ghadir Khumm as his successor as ordered by the Almighty. Details of this subject are recorded in this Glossary under the "Ghadir" item below. That was one of the earliest *fitnas* that divided the Muslims of the world and its effects can still be seen in our time and will continue to be so till the end of time.

The *fitna* of the succession to the Prophet (ص) almost led to Muslims killing each other, but Ali (ع) preferred to submit his will to the Almighty rather than go out to demand the implementation of the Ghadir wasiyya (will) of the Prophet (ص). Abu Bakr, Omer ibn al-Khattab then Othman succeeded each other in ruling the Muslims, and during their governments many innovations found their way to Islam. The deliberate reluctance to follow the Prophet's will delivered in his Ghadir sermon below, in which he appointed Imam Ali (ع) as his successor in response to a command which he had received from the Almighty, was later regretted as we know from the following text:

On pp. 428-9, Vol. 1/8 of the latest edition of *Bihar al-Anwar*, we read the following:

قال أبو الصلاح قدس الله روحه في تقريب المعارف: لما طعن عمر جمع بني عبد المطلب و قال: يا بني عبد المطلب، أراضون أنتم عني؟ فقال رجل من أصحابه: و من ذا الذي يسخط عليك؟ فأعاد أكلام ثلاث مرات، فأجابه رجل بمثل جوابه، فانتهره عمر و قال: نحن أعلم بما أشعرتنا قلوبنا، انا و الله أشعرتنا قلوبنا ما ... نسأل الله أن يكفيننا شره، و ان بيعة أبي بكر كانت فلتة نسأل الله أن يكفيننا شرها.

و قال لابنه عبد الله و هو مسنده الى صدره: ويحك ضع رأسي بالأرض. فأخذته الغشبية، قال: فوجدت من ذلك. فقال: ويحك ضع رأسي بالأرض. فأخذته الغشبية، قال: فوجدت من ذلك. فقال: ويحك ضع رأسي بالأرض. فوضعت رأسه بالأرض فعفر التراب، ثم قال: ويل لعمر و ويل لأمه ان لم يغفر الله له.

و قال أيضا حين حضره الموت: أتوب الى الله من ثلاث: من اغتصابي هذا الأمر أنا و أبو بكر من دون الناس، و من استخلافي عليهم و من تفضيلي المسلمين بعضهم على بعض. و قال أيضا: أتوب الى الله من ثلاث: من ردي رقيق اليمن، و من رجوعي عن جيش أسامة بعد أن أمره رسول الله (ص) علينا، و من تعاقدنا على أهل البيت ان قبض رسول الله أن لا نولي منهم أحدا.

Abul-Salah (man of righteousness), may Allah sanctify his soul, has said in *Taqreeb al-Ma'arif* the following: "When Omer [ibn al-Khattab] was stabbed, he gathered the descendants of Abdul-Muttalib and said, 'O sons of Abdul-Muttalib! Are you pleased with me?' A man from among his fellows said, 'Who would be angry with you?' He (Omer) repeated his statement three times, getting the same response from the same man whom Omer rebuked and to whom he said, 'We know best how we made our hearts feel. We, by Allah, made our hearts feel... what we plead to Allah to spare us its evil. Allegiance to Abu Bakr was a slip [from the Right Path] the evil of which we plead to Allah to spare us.'

"He (Omer) said to his son Abdullah, who was helping his father recline on his chest, 'Woe on you! Put my head on the ground.' He was overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt quite worried about it.' He (Omer) said, 'Woe on you! Put my head on the ground.' He was again overtaken by a swoon. He (Abdullah ibn Omer) said, 'I felt quite worried about it.' He (Omer) said [for the third time], 'Woe on you! Put my head on the ground.' He (Abdullah ibn Omer) said, 'I put his head on the ground. Then he (Omer) said, 'Woe unto Omer, and woe unto his mother if Allah does not forgive him.'

"He (Omer) also said at the time of his death: 'I repent to Allah three things: my sending the slaves of Yemen back, my abandonment of Usamah's army after the Messenger of Allah (ص) had placed him in charge over us, and our agreement against Ahl al-Bayt (ع) that if the Messenger of Allah died, we would not let any of them take charge.'"

Yet the most serious innovations, actually deviations from the right path of Islam, were practices by the government during Othman's time, so much so that Othman gradually lost all respect he had among the local Muslims and throughout the Islamic world. Among those who

resented him was Mother of the Believers Aisha daughter of Abu Bakr and wife of the Prophet (ص).

On p. 794, Vol. 1/8 of the latest edition of Bihar al-Anwar, we read the following:

علي بن محمد الكاتب، عن الزعفراني، عن الثقفي، عن الحسن بن الحسين الأنصاري، عن سفيان، عن فضيل بن الزبير، عن فروة بن مجاشع، عن أبي جعفر (ع) قال: جاءت عائشة الى عثمان فقالت له: اعطني ما كان يعطيني أبي و عمر بن الخطاب. فقال: لم أجد لك موضعا في الكتاب و لا في السنة، و انما كان أبوك و عمر بن الخطاب يعطيانك بطيبة من أنفسهما، و أنا لا أفعل. قالت: فاعطني ميراثي من رسول الله (ص). فقال لها: أو لم تحسي أنت و مالك بن أوس النضري فشهدتما أن رسول الله (ص) لا يورث حتى منعتما فاطمه (بنت النبي) ميراثها؟ أبطلتما حقها، فكيف تطلبين اليوم ميراثا من النبي (ص)؟ فتركته و انصرفت، و كان عثمان اذا خرج الى الصلاة أخذت قميص رسول الله (ص) على قصبه فرفعته عليها، ثم قالت ان عثمان قد خالف صاحب هذا القميص و ترك سنته.

Ali ibn Muhammed the scribe quotes al-Zaafarani quoting al-Thaqafi quoting al-Hassan ibn al-Hussain al-Ansari quoting Sufyan quoting Fudayl ibn al-Zubair quoting Farwah ibn Mujashi` from Imam [al-Baqir] Abu Ja'fer (ع) saying: "Aisha went to Othman and said to him: 'Give me what my father [Abu Bakr] and Omer ibn al-Khattab used to give me.' Othman said: 'I found no place for you in the Book of Allah (Qur'an) or in the Sunna [that you should get paid from *baytul-mal*]. Rather, your father and Omer ibn al-Khattab used to give you out of the goodness of their hearts, and I do not do that.' She said: 'Then give me my inheritance from the Messenger of Allah (ص).' Othman said to her: 'Did you not think about it when you and Malik ibn Aws al-Nadari testified saying that the Messenger of Allah (ص) does not leave any inheritance, so much so that you prevented [through your testimony] Fatima (daughter of the Prophet (ص)) from getting her inheritance? You voided what was her legitimate right; so, how can you now demand any inheritance from the Prophet (ص)?' So she left him. Whenever Othman went out to pray, Aisha used to hand the shirt of the Messenger of Allah (ص) on a reed and raise it high, then she would say: 'Othman has violated the owner of this shirt and has abandoned his Sunna'."

And on the same page we also read the following:

روى في كشف الغمة أن عائشة قالت لعثمان: يا نعتل يا عدو الله، انما سماك رسول الله (ص) باسم نعتل اليهودي الذي باليمن، فلاعنته و لاعنها، و حلفت أن لا تساكته بمصر أبدا، خرجت الى مكة.

ثم قال: قد نقل ابن أعثم صاحب الفتوح أنها (عائشة) قالت: اقتلوا نعتلا، قتل الله نعتلا، فلقد أبلى سنة رسول الله (ص): هذه ثيابه لم تبل، و خرجت الى مكة.

It has been narrated in *Kashf al-Ghumma* that Aisha said to Othman, "O Na'thal! O enemy of Allah! The Messenger of Allah called you 'Na'thal' after the Jew in Yemen.' She cursed him and he cursed her, and she swore never to stay in the same city where he was staying at all; she went out [of Medina] to Mecca."

The narrator went on to say: "Ibn A'tham, author of *Al-Fitooh* [conquests], has transmitted saying that she (Aisha) said, 'Kill Na'thal, may Allah kill Na'thal, for he has worn out the Sunna of the Messenger of Allah (ص): Here are his clothes yet to wear out.' She went out for Mecca."

In the 1426 A.H./2005 A.D. edition of *تأريخ الأمم والملوك* (History of nations and kings) by imam Abu Ja'far Muhammed ibn Jarir al-Tabari, which is more famous as Tabari's *Tarikh*, Vol. 3, p. 135:

قال محمد بن عمر: و حدثني محمد بن صالح، عن عبيد الله بن رافع بن نقاحة، عن عثمان بن الشريد، قال: مر عثمان على جبلة بن عمرو الساعدي و هو بفناء داره و معه جامعة فقال: يا نعثل، و الله لأقتلنك، و لأحملنك على قلوب جرباء، و لأخرجنك الى حرة النار، ثم جاءه مرة أخرى و عثمان على المنبر فأنزله عنه.

حدثني محمد قال: حدثني أبو بكر بن اسماعيل عن أبيه عن عامر بن سعد قال: كان أول من اجترأ على عثمان بالمنطق السيء جبلة بن عمرو الساعدي، مر به عثمان و هو جالس في ندي قومه و في يد جبلة بن عمرو جامعة، فلما مر عثمان سلم، فرد القوم، فقال جبلة: لم تردون على رجل فعل كذا و كذا؟! قال: ثم أقبل على عثمان فقال: و الله لأطرحن هذه الجامعة في عنقك أو لتتركن بطانتك هذه. قال عثمان: أي بطانة؟! فو الله اني لأتخير الناس. فقال جبلة: مروان تخيرته! و معاوية تخيرته! و عبد الله بن سعد تخيرته! منهم من نزل القرآن بدمه، و أباح رسول الله دمه.

قال: فانصرف عثمان، فما زال الناس مجترئين عليه (يعني على عثمان) الى هذا اليوم.

Muhammed ibn Omer has said: "Muhammed ibn Salih has narrated to me citing Ubaydullah ibn Raafi` ibn Naqakhah from Othman ibn al-Sharid who said: "Othman passed by Jiblah ibn Amr al-Saa'idi as he was in the courtyard of his home, and he had chains, so he said, 'O Na'thal! By Allah I shall kill you, and I shall carry you on a scabby she-camel (not yet trained to carry anyone or anything), and I shall get you out to the heat of the Fire.' Jiblah ibn Amr al-Saa'idi also went once and saw Othman on the pulpit (preaching), so he pulled him down it.

I [the author, al-Tabari, goes on to add] have been told by Muhammed who said: I have been told by Abu Bakr ibn Isma'eel who quotes his father citing Aamir ibn Sa'd saying: "The first person to verbally abuse Othman was Jiblah ibn Amr al-Saa'idi: Othman passed by him once as he was sitting in his folk's meeting place. Jiblah ibn Amr al-Saa'idi had a chain in his hand. When Othman passed by, he greeted [those present at the meeting place]. The folks responded [to the greeting], whereupon Jiblah said: 'Why do you respond to a man who has done such and

such?! Then he went to Othman and said: 'By Allah, I shall place this chain round your neck unless you abandon your train.' Othman said, 'What train?! By Allah, I choose from among people [for my close companions].' Jiblah said: 'You chose Marwan [ibn al-Hakam, Othman's young cousin and bearer of his seal]! And you chose Mu'awiyah! And you chose Abdullah ibn Sa'd! Some of these have been condemned to death by the Qur'an, and some of them were condemned to die by the Messenger of Allah (ص)! He went on to say: 'Othman left, and people kept verbally abusing Othman till this day.'

Why did the third caliph cause matters to deteriorate so badly? There is no room here to provide you with the detailed answer to this question, but we can refer you to a book written by one of Egypt's best intellectuals and scholars of the century, namely Dr. Taha Hussein, who wrote *الفتنة الكبرى* The Greater Sedition. In it, you will find out that one of Othman's serious mistakes was giving his seal to his young and wreckless cousin Marwan ibn al-Hakam, as you will read under the item "Hadi, al-" below, who greatly abused the power that seal gave him. Taha Hussein details how the public funds deposited at the State Treasury known then as *baytul-mal بيت المال* were plundered and distributed among Othman's family, relatives and supporters, so much so that Othman had three mansions built for him each of each cost more than three million dinars. Arabs do not have the word "million" in their language; instead, they use the term "a thousand thousands" to describe the gold dinars and the silver dirhams spent on building mansions for Othman and for his wife, Naila daughter of al-Qarafisa, who had so much jewelry, her jingle could be heard from a distance.

Another *fitna* was the falsification of *ahadith* أحاديث, traditions, which make up one of the main sources of the Sunna which every Muslim must follow, the other being the Holy Qur'an. Abu Bakr prohibited the writing of *hadith* and most traditions were collected and burnt, so very few survived. Later, the Umayyad dynasty that ruled the Islamic world from 655 to 1031 A.D. was characterized by the flourishing of manufactures for making custom-designed traditions tailored to please various Umayyad rulers the first of whom was Mu'awiyah ibn Abu Sufyan ibn Harb. On pp. 332-3 of the 1426 A.H./2005 A.D. edition of *تأريخ الأمم والملوك* (History of nations and kings) by imam Abu Ja'far Muhammed ibn Jarir al-Tabari, which is more famous as Tabari's *Tarikh*, we read the following:

و كانوا يعدون دهاة الناس حين ثارت الفتنة خمسة رهط، فقالوا: ذوو رأي العرب و مكيدتهم: معاوية بن أبي سفيان، و عمرو بن العاص، و المغيرة بن شعبة، و قيس بن سعد، و من المهاجرين عبد الله بن بديل الخزاعي .

Five men used to be regarded as the most cunning of all people when sedition erupted. People said that they were people of opinions and of scheming, and these are: Mu'awiyah ibn Abu Sufyan, Amr ibn al-Aas, al-Mughirah ibn Shu'bah and Qais ibn Sa'd, all from the Ansar, in addition to Abdullah ibn Budayl al-Khuza'i from the Muhajirun.

Who is this man, Mu'awiyah ibn Abu Sufyan ibn Harb?

On the 10th of Hijra/630 A.D., the date of the Conquest of Mecca, Abu Sufyan, father of this Mu'awiyah, had to choose either to accept Islam or be beheaded, so he pretended to accept Islam while all his actions and those of his family members proved that they never really did. Abu Sufyan was a wealthy and influential man who belonged to the Banu Umayyah clan of the

once pagan tribe of Quraish of Mecca, Hijaz, that fought the spread of Islam relentlessly during the time of the Prophet of Islam (ﷺ). He was contemporary to the Prophet of Islam (ﷺ) whom he fought vigorously. His date of birth is unknown, but he died in 31 A.H./652 A.D. "Abu Sufyan" is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of Mu`awiyah and grandfather of Yazid.

Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammed (ﷺ) and his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle after another till the fall of Mecca to the Muslims in 630 A.D. It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," though only in name, rather than accept death. He was the most cunning man in all of Arabia and one of its aristocrats and men of might and means. He saw Islam as the harbinger of the waning of his own personal power and prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre-Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always been so, and it shall unfortunately remain so...

Mu`awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the *jahiliyya*, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu`awiyah's slaves and conceived Yazid by him. Mu`awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son. A testimony to this fact is the well-documented tradition of the Prophet (ﷺ) wherein he said, "The murderer of my [grand]son al-Husain is a bastard." This tradition is quoted on p. 156, Vol. 1, of *Kanz al-'Ummal* of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader can read a great deal in my book titled *Kerbala and Beyond*.

One glaring proof about the fact that Mu'awiyah never really accepted Islam is the following famous verse of poetry which Mu'awiyah composed:

لعبت هاشم بالملك فلا
خبر جاء ولا وحي نزل

*Hashim (clan) played with power:
Neither news came nor revelation descended.*

Mu`awiyah played a major role in distorting the Islamic creed by paying writers to tailor design "traditions" to serve his interests and support his deviated views. He installed himself as ruler of Syria in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor. He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded

majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al-Husain (ع), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

Mu`awiyah declared himself "caliph" in Syria when he was 59 years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he bragged about it once when he addressed the Kafians saying, "O people of Kufa! Do you think that I fought you in order that you may establish prayers or give *zakat* or perform the pilgrimage?! I know that you do pray, pay *zakat* and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet."

Mu`awiyah's rule was terror in the whole Muslim land. Such terrorism was spread by many convoys sent to various regions. Historians have narrated that Mu`awiyah summoned Sufyan ibn Awf al-Ghamidi, one of the commanders of his army, and said to him, "This army is under your command. Proceed along the Euphrates River till you reach Heet. Any resistance you meet on your way should be crushed, and then you should proceed to invade Anbar. After that, penetrate deeply into Mada'in. O Sufyan! These invasions will frighten the Iraqis and please those who like us. Such campaigns will attract frightened people to our side. Kill whoever holds different views from ours; loot their villages and demolish their homes. Indeed, fighting them against their livelihood and taking their wealth away is similar to killing them but is more painful to their hearts."

Another of his commanders, namely Bishr ibn Arta'ah, was summoned and ordered to proceed to Hijaz and Yemen with these instructions issued by Mu`awiyah: "Proceed to Medina and expel its people. Meanwhile, people in your way, who are not from our camp, should be terrorized. When you enter Medina, let it appear as if you are going to kill them. Make it appear that your aim is to exterminate them. Then pardon them. Terrorize the people around Mecca and Medina and scatter them around."

During Mu`awiyah's reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people and to silence their dissent. There are some documents which reveal Mu`awiyah's instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali's followers (Shiites) or of his descendants in (your) courts." Another letter stated: "If you have evidence that someone likes `Ali and his family, omit his name from the recipients of rations stipulated from the *zakat* funds." Another letter said, "Punish whoever is suspected of following `Ali and demolish his house." Such was the situation during the government of Mu`awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being called atheists, thieves, etc., but not followers of Imam `Ali ibn Abu Talib (ع), Prophet Muhammed (ص)'s right hand, confidant and son-in-law.

Another aspect of the government of Mu`awiyah was the racist discrimination between Arabs and non-Arabs. Although they were supposed to have embraced Islam which tolerates no racism in its teachings, non-Arabs were forced to pay *khiraj* and *jizya* taxes that are levied from non-Muslims living under the protection of Muslims and enjoying certain privileges, including

the exemption from the military service. A non-Arab soldier fighting in the state's army used to receive bare subsistence from the rations. Once, a dispute flared up between an Arab and a non-Arab and both were brought to court. The judge, namely Abdullah ibn `amir, heard the non-Arab saying to his Arab opponent, "May Allah not permit people of your kind (i.e. Arabs) to multiply." The Arab answered him by saying, "O Allah! I invoke You to multiply their (non-Arabs') population among us!" People present there and then were bewildered to hear such a plea, so they asked him, "How do you pray for this man's people to multiply while he prays for yours to be diminished?!" The Arab opponent said, "Yes, indeed, I do so! They clean our streets and make shoes for our animals, and they weave our clothes!"

Imam al-Husain's older brother, Imam al-Hasan (ع), was elected in Medina on the 21st of the month of Ramadan, 40 A.H./January 28, 661 A.D. as the caliph, but his caliphate did not last long due to the terrorism promoted by Mu`awiyah who either intimidated, killed, or bribed the most distinguished men upon whom Imam al-Hasan (ع) depended to run the affairs of the government. Finally, Mu`awiyah pushed Imam al-Hasan (ع) out of power after signing a treaty with him the terms of which were, indeed, honourable and fair, had they only been implemented. Finding his men too weak or too reluctant to fight Mu`awiyah, Imam al-Hasan (ع) had no alternative except to sign the said treaty with a man whom he knew very well to be the most hypocritical of all and the most untrustworthy.

This is the father. The mother is Maysun, Hind Having seen how his father, Abu Sufyan, became a "Muslim" - but never a Mu'min - , Mu'awiyah fled away to Bahrain where he sent his father a very nasty letter reprimanding him for accepting Islam.

Mu'awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the *jahiliyya*, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu'awiyah's slaves and conceived Yazid by him. Mu'awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son. A testimony to this fact is the well-documented tradition of the Prophet (a) wherein he said, "The murderer of my [grand]son al-Husain is a bastard." This tradition is quoted on p. 156, Vol. 1, of *Kanz al-'Ummal* of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader will read later; all of these men were born out of wedlock.

Mu`awiyah played a major role in distorting the Islamic creed. He installed himself as ruler of Syria in 40 A.H./661 A.D. and ruled for twenty long years till his death at the age of seventy-eight. Shortly before his death, which took place in the month of Rajab of 60 A.H./May of 680 A.D., he managed to secure the oath of allegiance to his corrupt and immoral son Yazid as his successor. He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al-Husain (a), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

The greatest damage Mu'awiyah caused to the Islamic creed is through falsification, fabrication and manufacturing of hadith. He found in Abu Hurayra al-Dawsi his best tool to achieve this goal. Who is this Abu Hurayra, and why did he manufacture as many as three

thousand traditions during the three year period when he was in the Suffa, a shelter for indigent Muslims, close to the Prophet's Mosque in Medina?

In the year 7 A.H./629 A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen), met the Prophet immediately after the battle of Khaybar and embraced Islam. He is well known in history as “Abu Hurayra,” the fellow of the kitten, after a kitten to which he was very much attached. His name shone neither during the lifetime of the Prophet nor of the four “righteous caliphs” but during the un-Islamic reign of terror of the Umayyads which lasted from 655, when Mu'awiyah seized power in Damascus, 750 A.D., when Marwan II, the last Umayyad ruler in Damascus, died. It was during that period that the Islamic world witnessed an astronomical number of “traditions” which were attributed, through this same Abu Hurayra, to the Prophet of Islam (ص). Since these traditions, known collectively as *hadith*, constitute one of the two sources of the Islamic legislative system, the Shari`a, it is very important to shed a light on the life and character of this man even if some readers may consider this chapter as a digression from the main topic.

It is of utmost importance to expose the facts relevant to Abu Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 “traditions,” although he spent no more than three years in the company of the Prophet, a fact supported by the renown compiler al-Bukhari, whenever such company did not involve any danger to his life, and despite the fact that Abu Hurayra did not know how to read and write... The reader can easily conclude that this figure is unrealistic when he comes to know that Abu Bakr, friend of the Prophet and one of the earliest converts to Islam, narrated no more than 142 traditions. Omer ibn al-Khattab, the story of whose conversion to Islam is narrated earlier in this book, narrated no more than 537 traditions. Othman ibn Affan narrated no more than 146 traditions. And Ali, the man who was raised by the Prophet and who was always with him, following him like his shadow, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali and Abu Bakr, spent many years of their lives in the company of the Prophet and did not hide when their lives were in jeopardy, as is the case with Abu Hurayrah, yet they did not narrate except a tiny fraction of the number of “traditions,” many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abu Hurayra. This is why it is so important to discuss this man and expose the factories of falsification of *hadith* established by his benefactors, the Umayyads, descendants and supporters of Abu Sufyan, then his son Mu'awiyah, then his son Yazid, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

Abu Hurayra's name is said to be `Omayr ibn Aamir ibn `Abd Thish-Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnan¹. His mother's name is Umaima daughter of Safeeh ibn al-Harith ibn Shabi ibn Abu Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D.

When he came to the Prophet (ص), he was young and healthy and, hence, capable of enlisting in the Prophet's army. But he preferred to be lodged together with destitute Muslims at the Suffa referred to above. Most of the time which Abu Hurayra spent with the Prophet was during the lunches or dinners the Prophet hosted for those destitute. Abu Hurayra himself admitted more than once that he remained close to the Prophet so that he could get a meal to eat. Another person who used to shower the destitute of the Suffa with his generosity was Ja`fer ibn Abu Talib (588 - 629 A.D.), the Prophet's cousin and a brother of Ali ibn Abu Talib. He was, for this reason, called “Abul Masakeen,” father of the destitute. This is why, Abu Hurayra used

to regard Ja`fer as the most generous person next only to the Prophet. When the Prophet mandated military service for all able men in the Mu'ta expedition, Ja`fer ibn Abu Talib did not hesitate from responding to the Prophet's call, but Abu Hurayra, who considered Ja`fer as his patron, preferred not to participate, thus violating the order of the Prophet. History records the names of those who did likewise.

In 21 A.H./642 A.D., during the caliphate of Omer ibn al-Khattab, Abu Hurayra was made governor of Bahrain. After two years, he was deposed because of a scandal. The details of that scandal are recorded in the books of Ibn `Abd Rabbih, the Mu`tazilite writer, and in Ibn al-Atheer's famous classic book *Al-Iqd al-Fareed*. A summary of that incident runs as follows:

When Abu Hurayra was brought to him, Omer said to him: “I have come to know that when I made you governor of Bahrain, you did not even have shoes to wear, but I am now told that you have purchased horses for one thousand and six hundred dinars.” Abu Hurayra said, “I had horses which have multiplied, and I received some as gifts.” Omer then said, “I would give you only your salary. This (amount) is a lot more than that (more than your salary for both years). Pay the balance back (to *baytul-mal*, the Muslim state treasury!)” Abu Hurayra said, “This money is not yours.” Omer said, “By Allah! I would bruise your back!” Saying this, Omer whipped Abu Hurayra till he bled. Then he thundered: “Now bring the money back!” Abu Hurayra replied: “I am to account for it before Allah.” Omer said, “This could be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys.”

According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abu Hurayra ranks in the ninth or tenth class. He came to the Messenger of Allah near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years¹ according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Hadrami to Bahrain, then the Messenger of Allah died while he was still in Bahrain.²

Abu Hurayra was not known for his *jihad* or valor, nor was he among those who were regarded as brilliant thinkers, nor among the jurists who knew the Qur'an by heart, nor did he even know how to read and write... He came to the Messenger of Allah in order to satisfy his hunger as he himself said, and as the Prophet came to understand from him, so he lodged him among the people of the Suffa to whom the Prophet used to send some food.

Yet he became famous for the abundance of *ahadith* أحاديث which he used to narrate about the Messenger of Allah. This fact attracted the attention of verifiers of *hadith* especially since he had not remained in the company of the Prophet for any length of time and to the fact that he narrated traditions regarding battles which he had never attended.

Some verifiers of *hadith* gathered all what was narrated by the “righteous caliphs” as well as by the ten men given the glad tidings of going to Paradise in addition to what the mothers of the faithful and the purified Ahl al-Bayt, and they did not total one tenth of what Abu Hurayra had narrated all alone. This came despite the fact that among the latter was Ali ibn Abu Talib who remained in the company of the Prophet for thirty years.

Then fingers were pointed to Abu Hurayra charging him with telling lies and with fabricating and forging *hadith*. Some went as far as labeling him as the first narrator in the history of Islam thus charged. Yet he is called by some “Islam's narrator” and is surrounded with a great deal of respect. They totally rely on him, even go as far as saying “Radiya Allhu `anhu,” Allah be pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, “I said, `O Messenger of Allah! I hear a great deal of your *hadith* which I have been forgetting!” He said, `Stretch your mantle,' had created the heavens, the earth, and all creation in seven days. When Omer heard about it, he called him in and asked him to repeat that *hadith*. Having heard him repeating it, Omer struck him and said to him, “How so when Allah Himself says it was done in six days, while you yourself now say it was done in seven?!” Abu Hurayra said, “Maybe I heard it from Ka`b al-Ahbar...” Omer said, “Since you

cannot distinguish between the Prophet's *ahadith* and what Ka`b al-Ahbar says, you must not narrate anything at all.”¹

It is also narrated that Ali ibn Abu Talib has said, “Among all the living, the person who has told the most lies about the Messenger of Allah is Abu Hurayra al-Dawsi,” as we read on p. 28, Vol. 4 of Ibn Abul-Hadeed's work *Sharh Nahjul-Balagha*. Mother of the faithful Aisha, too, testified to his being a liar several times in reference to many *ahadith* which he used to attribute to the Messenger of Allah (ص). For example, she resented something which he had once said so she asked him, “When did you hear the Messenger of Allah say so?” He said to her, “The mirror, the kohl, and the dyestuff have all diverted you from the *hadith* of the Messenger of Allah,” but when she insisted that he was lying and scandalized him, Marwan ibn al-Hakam interfered and took upon himself to verify the authenticity of the *hadith* in question. It was then that Abu Hurayra admitted, “I did not hear it from the Messenger of Allah; rather, I heard it from al-Fadl ibn al-`Abbas.”¹ It is because of this particular narration that Ibn Qutaybah charged him with lying saying, “Abu Hurayra claimed that al-Fadl ibn al-`Abbas, who had by then died, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him.”² In his book *Ta'weel al-Ahadith* تأويل الأحاديث, Ibn Qutaybah says, “Abu Hurayra used to say: ‘The Messenger of Allah said such-and-such, but I heard it from someone else.’” In his book *A`lam al-Nubala*, al-Thahbi says that Yazid ibn Ibrahim once cited Shu`bah ibn al-Hajjaj saying that Abu Hurayra used to commit forgery.

In his book *Al-Bidaya wal Nihaya* البداية و النهاية, Ibn Katheer states that Yazid ibn Haroun heard Shu`bah ibn al-Hajjaj accusing him of the same, that is, that he forges *hadith*, and that he used to narrate what he used to hear from Ka`b al-Ahbar as well as from the Messenger of Allah without distinguishing one from the other.

Ja`fer al-Iskafi has said, “Abu Hurayra is doubted by our mentors; his narrations are not acceptable.”³

During his lifetime, Abu Hurayra was famous among the *sahaba* of lying and forgery and of narrating too many fabricated *ahadith* to the extent that some of the *sahaba* used to deride him and ask him to fabricate *ahadith* agreeable with their own taste.

For example, a man belonging to Quraysh put on once a new jubbah (a long outer garment) and started showing off. He passed by Abu Hurayra and [sarcastically] said to him, “O Abu Hurayra! You narrate quite a few traditions about the Messenger of Allah; so, did you hear him say anything about my jubbah?!” Abu Hurayra said, “I have heard the father of al-Qasim saying, ‘A man before your time was showing off his outfit when Allah caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.’ By Allah! I do not know whether he was one of your people or not,” as we read in Ibn Katheer's book *Al-Bidaya wal Nihaya*, Vol. 8, p. 108.

How can people help doubting Abu Hurayra's traditions since they are so self-contradictory? He narrates one “*hadith*” then he narrates its antithesis, and if he is opposed or his previously narrated traditions are used against him, he becomes angry or starts babbling in the Ethiopian language.¹

How could they help accusing him of telling lies and of forgery after he himself had admitted that he got traditions out of his own pouch then attributed them to the Prophet?

Al-Bukhari, in his *Sahih*, states the following:

Abu Hurayra said once, “The Prophet said, ‘The best charity is willingly given; the higher hand is better than the lower one, and start with your own dependents. A woman says: ‘Either feed me or divorce me.’ A slave says, ‘Feed me and use me.’ A son says, ‘Feed me for the woman who will forsake me.’” He was asked, “O Abu Hurayra! Did you really hear the Messenger of Allah say so?” He said, “No, this one is from Abu Hurayra's pouch.”²

Notice how he starts this “tradition” by saying, “The Prophet said,” then when they refuse to believe what he tells them, he admits by saying, “... This one is from Abu Hurayra's pouch”! So congratulations to Abu Hurayra for possessing this pouch which is full of lies and myths, and for which Mu`awiyah and Banu Umayyah provided a great deal of publicity, and because of which he acquired position, authority, wealth, and mansions. Mu`awiyah made him the governor of Medina and built him the Aqeeq mansion then married him off to a woman of honourable descent for whom he used to work as a servant...

Since Abu Hurayra was the close vizier of Mu`awiyah, it is not due to his own merits, honor, or knowledge; rather, it is because Abu Hurayra used to provide him with whatever traditions he needed to circulate. If some *sahaba* used to hesitate in cursing “Abu Turab,” finding doing that embarrassing, Abu Hurayra cursed Ali in his own house and as his Shiites heard:

Ibn Abul-Hadeed says,

When Abu Hurayra came to Iraq in the company of Mu`awiyah in the Year of the Jama`a, he came to Kufa's mosque. Having seen the huge number of those who welcomed him, he knelt down then beat his bald head and said, “O people of Iraq! Do you claim that I tell lies about the Messenger of Allah and thus burn myself in the fire?! By Allah! I heard the Messenger of Allah saying, ‘Each prophet has a sanctuary, and my sanctuary is in Medina from Eer to [the mountain of] Thawr; so, anyone who makes it unclean will be cursed by Allah, the angels, and all people, and I bear witness that Ali had done so.’” When Mu`awiyah came to hear this statement, he gave him a present, showered him with his generosity, and made him the governor of Medina.¹

Suffices us to point out to the fact that he was created governor of Medina by none other than Mu`awiyah. There is no doubt that verifiers and researchers who are free from prejudice will doubt anyone who befriended the enemy of Allah and His Messenger and who was antagonistic towards the friends of Allah and of His Messenger...

There is no doubt that Abu Hurayra did not reach that lofty position of authority, namely the governor of Medina, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions! Abu Hurayra had come to Medina with nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medina, residing in the Aqeeq mansion, enjoying wealth, servants and slaves, and nobody could say a word without his permission. All of this was from the blessings of his pouch!

Do not forget, nor should you be amazed, that nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...? One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like the one Abu Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

Abu Hurayra loved the Umayyads and they loved him since the days of Othman ibn Affan, their leader. His view with regard to Othman was contrary to that of all the *sahaba* who belonged to the Muhajirun and the Ansar; he regarded all the *sahaba* who participated in or encouraged the killing of Othman as apostates.

Undoubtedly, Abu Hurayra used to accuse Ali ibn Abu Talib of killing Othman. We can derive this conclusion from the statement he made at Kufa's mosque and his saying that Ali made Medina unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his *Tabaqat* that when Abu Hurayra died in 59 A.H./679 A.D., Othman's descendants carried his coffin and brought it to the Baqee` to bury it as an expression of their appreciation of his having had high regards for Othman.¹

Surely Allah has his own wisdom in faring with His creation. Othman ibn Affan, the master of Quraysh and their greatest, was killed although he was the Muslims' caliph bearing the title of "Thul-Noorayn" and of whom, according to their claim, the angels feel shy. His corpse did not receive the ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medina's then Jewish cemetery. Yet Abu Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraysh. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` where the Messenger of Allah was buried...! But let us go back to Abu Hurayra to examine his attitude towards the Prophet's Sunnah.

In his *Sahih*, al-Bukhari quotes Abu Hurayra saying, "I learned the fill of two receptacles [of *ahadith*] from the Messenger of Allah: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."²

Here is Abu Hurayra revealing what erstwhile is hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building upon this premise, Abu Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired. As for the other, which Abu Hurayra kept to himself and whose *ahadith* he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abu Hurayra been a reliable authority, he would have never hidden true *ahadith* while disseminating illusions and lies only to support the oppressor, knowing that Allah curses whoever hides the clear evidence.

Al-Bukhari quotes him saying once, "People say that Abu Hurayra narrates too many *ahadith*. Had it not been for two [particular] verses in the Book of Allah, I would not have narrated a single hadith: `Those who conceal what We have revealed of clear proofs and the

guidance, after Our having clarified [everything] for people in the Book, these it is whom Allah shall curse, and those who curse shall curse them, too' (Qur'an, 2:159). Our brethren from the Muhajirun used to be busy consigning transactions at the market-place, while our brethren from the Ansar used to be busy doing business with their own money, while Abu Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn.”¹

How can Abu Hurayra say that had it not been for a couple of verses in the Book of Allah, he would not have narrated a single *hadith*, then he says, “I learned two receptacles [of *ahadith*] from the Messenger of Allah: I have disseminated one of them; as for the other, if I disseminate it, this throat will be slit”?! Is this not his admission of having concealed the truth despite both verses in the Book of Allah?!

Had the Prophet not said to his companions, “Go back to your people and teach them”?² Had he not also said, “One who conveys is more aware than one who hears”? Al-Bukhari states that the Prophet urged the deputation of `Abd Qays to learn belief and scholarship “... then convey what you learn to those whom you have left behind,” as we read in the same reference. Can we help wondering: Why should the throat of a *sahabi* be slit if he quotes the Prophet (ص)?! There must be a secret here which the caliphs do not wish others to know. Here, we would like to briefly say that “the people of the remembrance” was [a phrase in] a Qur'anic verse revealed to refer to Ali's succession to the Prophet.

Abu Hurayra is not to blame; he knew his own worth and testified against his own soul that Allah cursed him, and so did those who curse, for having hidden the Prophet's *hadith*. But the blame is on those who call Abu Hurayra the narrator of the Sunnah while he himself testifies that he hid it then testifies that he fabricated it and told lies in its regard, then he further goes on to testify that it became confused for him, so he could not tell which one was the statement of the Prophet and which one was made by others. All of these *ahadith* and correct admissions are recorded in al-Bukhari's *Sahih* and in other authentic books of *hadith*.

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abu Talib who charged him with lying, saying that among the living, nobody told more lies about the Prophet than Abu Hurayra?! Omer ibn al-Khattab, too, charged him of the same; he beat him and threatened to expel him. Aisha doubted his integrity and many times called him a liar, and many other *sahaba* cast doubts about his accuracy and rejected his contradictory *ahadith*, so he would once admit his error and would sometimes prattle in Ethiopian.¹ A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu`awiyah's dinner tables, at his coffers of gold and silver.

Is it right, then, for Abu Hurayra to become “Islam's narrator” from whom the religion's injunctions are learned?

Judaica and Jewish doctrines have filled the books of *hadith*. Ka`b al-Ahbar, a Jew, may have succeeded in getting such doctrines and beliefs included into the books of *hadith*, hence we find traditions likening or personifying Allah, as well as the theory of incarnation, in addition to many abominable statements about the prophets and messengers of Allah: all of these are cited through Abu Hurayra.

Mu'awiyah was succeeded by his corrupt and equally sinner Yazid who is famous for staging the Kerbala massacre of the immediate family, relatives and some supporters of Imam Hussain son of Ali son of Abu Talib, peace be with them all. The Imam felt obligated to rise against Yazid due to the depths to which the Islamic faith was driven at the hands of Yazid and his father Mu'awiyah, preferring to be martyred rather than endorse Yazid's illegitimate appointment as the "commander of the faithful" imposed on the Muslims. Full details can be found in my book titled *Kerbala and Beyond* and in many other books written on the Kerbala epic of heroism to which I would like to refer the seeker of the truth. In order to demonstrate to the reader how hostile Yazid was not only to Imam Hussain but also to his father and grandfather, the Prophet of Islam (ص), I would like to quote here verses of poetry which demonstrate this hostility:

كان يزيد جالسا في منظره على "جيرون"، و لما رأى السبايا و الرؤوس على أطراف الرماح و قد أشرفوا على ثنية
جيرون نعب غراب فأنشأ يزيد يقول:

لما بدت تلك الحمول و أشرقت
تلك الرؤوس على شفا جيرون
نعب الغراب فقلت: قل أو لا تقل
فقد اقتضيت من الرسول ديوني

Yazid was sitting at a surveillance outpost overlooking Jerun Mountain when he saw the captives with the severed heads planted atop spears as their throng came close and a crow croaked, so he composed these lines of poetry:

*When those conveyances drew nigh
And the heads on the edge of Jerun,
The crow croaked so said I:
Say whatever you wish to say
Or say nothing at all,
From the Messenger have I today
What he owed me he did repay.*

Notice the last couple of verses and how Yazid considered the Prophet (ص) as owing him, and how what he did to Imam Hussain (ع) was the "repayment" of that debt! An in-depth study of what Yazid has in mind will take the reader back to the Battle of Badr in which many relatives of Mu'awiyah were killed, so the Umayyads were hostile to Islam and Muslims, including the Prophet (ص) himself, since then, and their actions prove that they really never accepted Islam wholeheartedly, and their offspring in our time never will.

فطره Fitra

the amount (in cash or kind) paid to the needy at the end of the month of Ramadan; see text on this topic in my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam* for more details.

Fuqaha' فقهاء

plural of faqih, jurist

غ G, Gh

Ghadir غدیر

pool, shallow water lake. The most famous shallow water lake in history is Gahdir Khumm, the place where the Prophet of Islam (ص) delivered a famous speech, nominating Ali ibn Abu Talib (ع) as his successor.

Ghadir Khumm غدیر خم

Non-Muslims who like to attack Islam accuse the Prophet of Islam of having neglected to name his successor, not knowing that he actually did exactly so in accordance with the Divine order which he had received on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., announcing the name of his successor the very next day, and here are the details:

In 10 A.H./632 A.D., immediately following *Hijjatul-Wada'* حجة الوداع (the Farewell Pilgrimage, the last pilgrimage performed by Prophet Mohammed), a divine order was revealed to the Prophet to convey the remaining Islamic tenets: the annual pilgrimage to Mecca and the Imamate of the Twelve Infallible Imams. The Prophet called upon the faithful to accompany him on his last pilgrimage; he knew that it would be his last and that he would soon have to leave this temporary abode for the eternal one. More than one hundred and twenty thousand Muslims responded to his call.

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid al-Shajara, a short distance from Mecca, his birthplace, which he entered on Thul-Hijja 5, 10 A.H./March 6, 632 A.D. The Prophet's call reached Yemen where Ali ibn Abu Talib (ع) was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand.

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' *ihram* احرام consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the *tawaf*, the circling of the Ka'ba seven times. The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's Throne ('Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The *tawaf* طواف is followed by the *Sa'i* سعي: the pilgrims run back and forth seven times between the -Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application. Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone

who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafat that the divine command was received by Prophet Muhammed to appoint 'Ali as "Ameerul-Mo'mineen," أمير المؤمنين the Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammed was also ordered to convey to Ali the knowledge which the Almighty had bestowed upon him so that it would not be lost once he is dead. In Mina, the Prophet delivered two sermons in preparation of the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular hadith which he had conveyed to them on various occasions and which is identified in books of hadith as "hadith al-thaqalain حديث الثقلين".

Linguistically, the meaning of "Arneerul- Mu'mineen " is: the one who bestows knowledge on the believers, the one who "meers" (pours knowledge upon) them.

lain," tradition of the two weighty things (the first being the Holy Quran and the second being the Prophet's Progeny, the "Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'an). He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested upon Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (al-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful *sahaba* صحابه , to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadir Khumm غدِير خُم."

The word "ghadir" means "swamp," an area where rain water gathers to form a shallow lake. Ghadir Khumm is located near the crossroads of trade and pilgrimage caravans coming from Medina, Egypt, Iraq, Syria, and Nejd on their way to Mecca. The presence of water and a few old trees there served as a resting place for trade caravans for centuries. A mosque, called Masjid al-Ghadir, was later built on the same spot where the great gathering took place to commemorate that momentous event, an event which has unfortunately been forgotten by the vast majority of the Muslims who, by thus forgetting, forgot the most important part of their creed, one without which their faith is not complete at all according to the Prophet's sermon to follow and according to the text of the Holy Qur'an...

The announcement conveyed by Bilal was transmitted by one person to another till it reached as far as Mecca proper, and people were wondering about what it could be. They had expected the Prophet to linger a little bit longer at Mecca where the pilgrims could meet him and ask him whatever questions they had about this new institution called "hajj" and about other religious matters.

In the morning of the next day, Thul-Hijja 18, 10 A.H./March 19, 632A.D., the Prophet and his 120,000 companions went to Ghadir Khumm غدِير خُم, and so did Ali with his 12,000 Yemenite pilgrims who had to change their route to the north instead of to the south where they would be home-bound. The Prophet also issued an order to four of his closest *sahaba*, namely Selman-al-Farisi, Abu Tharr al-Ghifari, Miqdad ibn al-Aswad al-Kindi and Ammar ibn yasir, with whom the reader is already familiar, to clear the area where the old trees stood, to uproot

the thorn bushes, collect the rocks and stones, and to clean the place and sprinkle it with water. Then these men took a piece of cloth which they tied between two of those trees, thus providing some shade. The Prophet told those *sahaba* that a ceremony that would last for three continuous days would be held in that area. Then the same men piled the rocks on top of each other and made a makeshift pulpit over them of camel litters as high as the Prophet's own length. They put another piece of cloth on the pulpit which was installed in the middle of the crowd, giving the Prophet an overview of the whole gathering. A man was selected to repeat loudly what the Prophet was saying so that those who stood the furthestmost would not miss a word.

The *athan* **أذان** for the noon prayers was recited, and the congregational (*jama'a*) **صلاة الجماعة** prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to Ali ibn Abu Talib (ع) to stand on his right. Ali did so, standing one pulpit step below the Prophet.

Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat. Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

Here is the text of the Prophet's sermon. We hope it will bring the reader guidance in the life of this world and happiness and success in the life to come through the intercession of Muhammed, the one loved most by Allah, peace and blessings of the Almighty be upon him, his progeny, and true companions who obeyed him during his lifetime and after his demise and who did not forget or pretend to forget his following *khutba* (sermon):

PROPHET'S HISTORIC GHADIR SERMON:

Below is the original Arabic text of this great sermon and below it you will find a humble translation by the author of this book. The text and translation were published through efforts of Darul-Salam Center in Annandale, Virginia, United States of America, in Thul-Hijja 1419/March 1999 when al-Jibouri was still living in the U.S. A copy of this translation is posted on the Internet, too. Here is the original Arabic text of this sermon:

نص خطبة الغدير المباركة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

الحمد والثناء : الحمد لله الذي علّا في توحّده ودنّا في تفرّده وجلّ في سلطانه وعظّم في أركانه، وأحاط بكلّ شيء علماً وهو في مكانه، وفهرّ جميع الخلق بقدرته وبرهانه، مجيداً لم يزل، محموداً لا يزال. بارئ المسموكات وداجي المدحوات وجبار الأرضين والسماوات، فدوس سبوح، ربّ الملائكة والروح، متفضّل على جميع من برّاه، متطوّل على جميع من أنشأه. يلحظ كلّ عين والعيون لا تراه. كريم حليم ذو أناة، قد وسع كلّ شيء رحمةً ومنّ عليهم بنعمته. لا يعجل بانتيقامه، ولا يبادر إليهم بما استحقّوا من عذابه. قد فهم السرائر وعلم الصمائر، ولم تخف عليه المكنونات ولا اشتبهت عليه الحفيات. له الإحاطة بكلّ شيء، والعلبة على كلّ شيء، والقوّة في كلّ شيء، والقدره على كلّ شيء، ولأس مثله شيء. وهو منشيء الـ ء حين لا شيء. دائم قائم بالقسط، لا إله إلا هو العزيز الحكيم. جلّ عن أن تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير. لا يلحق أحد وصفه من معانيه، ولا يجِدُ أحد كيف هو من سرّ وعلايته إلا بما دلّ عزّ وجلّ على نفسه. وأشهد أنه الله الذي ملأ الدهر قدسه، والذي يغشى الأبد نوره، والذي ينفذ أمره بلا مشاوره مشير، ولا

مَعَهُ شَرِيكٌ فِي تَقْدِيرِهِ وَلَا يُعَاوَنُ فِي تَدْبِيرِهِ. صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَلَا تَكْلُفٍ وَلَا احْتِيَاجٍ. أَنْشَأَهَا فَكَانَتْ، وَبَرَّأَهَا فَكَانَتْ. فَهُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُتَّقِنُ الصَّنْعَةَ، الْحَسَنُ الصَّنِيعَةُ، الْعَدْلُ الَّذِي لَا يَجُورُ، وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ. وَأَشْهَدُ أَنَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلَاقِ وَمُقَلِّدُ الْأَفْلَاقِ وَمُسَخَّرُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجْلِ مُسَمًى. يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ يَطْلُبُهُ حَشْثًا. قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ، وَمُهْلِكٌ كُلِّ شَيْطَانٍ مَرِيدٍ. لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلَا نِدٌّ، أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. إِلَهٌ وَاحِدٌ وَرَبُّ مَا جَدُّ، يَشَاءُ فَيَمُضِي، وَيُرِيدُ فَيَقْضِي، وَيَعْلَمُ فَيُحْصِي، وَيُمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُعْنِي، وَيُضْحِكُ وَيُبْكِي، وَيَمْنَعُ وَيُعْطِي، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَفَّارُ. مُجِيبُ الدَّعَاءِ وَمُجْزِلُ الْعَطَاءِ، مُحْصِي الْأَنْفَاسِ وَرَبُّ الْحَيَّةِ وَالنَّاسِ، لَا يُشْكَلُ عَلَيْهِ شَيْءٌ، وَلَا يُضْجِرُهُ صُرَاخُ الْمُسْتَدِّ حِينَ لَا يُبْرِمُهُ الْخَاحِ الْمَلِيحِينَ. الْعَاصِمُ لِلصَّالِحِينَ، وَالْمَوْفِقُ لِلْمُفْلِحِينَ، وَمَوْلَى الْعَالَمِينَ. الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيُحَمِّدَهُ. أَحْمَدُهُ عَلَى السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرَّخَاءِ وَأُومِنُ بِهِ وَبِمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. أَسْمَعُ لِأَمْرِهِ وَأَطِيعُ وَأَبْأَدِرُ إِلَى كُلِّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِقَضَائِهِ، رَعْبَةً فِي طَاعَتِهِ وَخَوْفًا مِنْ عَفْوَتِهِ، لِإِنَّهُ اللَّهُ الَّذِي لَا يُؤْمَنُ مَكْرَهُ وَلَا يُخَافُ جَوْرَهُ.

أمر الهي في موضوع هام

وَأَقْرَبُ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُؤَدِّي مَا أَوْحَى إِلَيَّ حَذَرًا مِنْ أَنْ لَا أَفْعَلَ فَتَحِلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظَمْتَ حِيلَتَهُ؛ لَا إِلَهَ إِلَّا هُوَ. لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أَتَلَبَّعْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتَ رِسَالَتَهُ، وَقَدْ ضَمِنَ لِي تَبَارَكَ وَتَعَالَى الْعِصْمَةَ وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ. فَأَوْحَى إِلَيَّ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ. فِي عَلِيٍّ يَعْنِي فِي الْخِلَافَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ. وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾. مَعَاشِرَ النَّاسِ، مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ وَأَنَا مُبَيَّنٌّ لَكُمْ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ: إِنَّ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي. وَهُوَ السَّلَامُ. أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمُ كُلَّ أَبِيضٍ وَأَسْوَدٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَوَصِيِّي وَخَلِيفَتِي وَالْإِمَامُ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ. وَقَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾، وَعَلِيٌّ بْنُ أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ. وَسَأَلْتُ جَبْرِئِيلَ أَنْ يَسْتَعْفِفِي لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ. لِعِلْمِي بِقَلْبَةِ الْمُتَّقِينَ وَكَثْرَةِ الْمُنَافِقِينَ وَإِدْعَالِ الْإِيمَانِ وَحِيلِ الْمُسْتَهْزِئِينَ بِالإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِالسِّيئَةِ مَا لَيْسَ فِي قُلُوبِهِمْ، وَيَحْسِبُونَهُ هَيْبَةً وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ، وَكَثْرَةَ أَدَاهُمْ لِي غَيْرَ مَرَّةٍ، حَتَّى سَمَوْنِي أُذُنًا وَزَعَمُوا أَنِّي كَذَلِكُ لِكثْرَةِ مُلَازِمَتِهِ إِبَائِي وَإِقْبَالِي عَلَيْهِ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ قُرْآنًا: ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنٌ. عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ. خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾. وَلَوْ شِئْتُ أَنْ أُسَمِّيَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ أُؤْمِيَ إِلَيْهِمْ بِأَعْيَانِهِمْ لِأَوْمَاتٍ، وَأَنْ أُدَلَّ عَلَيْهِمْ لَدَلْتُ،

وَلِكَيْ وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكَرَّمْتُ. وَكُلُّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أَبْلَغَ مَا أَنْزَلَ إِلَيَّ. ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ. فِي عَلَيَّ. وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾.

الاعلان الرسمي بأمامة الأئمة الاثني عشر(عليهم السلام)

وولايتهم

فَاعْلَمُوا مَعَاشِرَ النَّاسِ أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَإِمَامًا مُفْتَرَضًا طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَلَى التَّابِعِينَ لَكُمْ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ، وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مُوَحَّدٍ. مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْخُومٌ مَنْ تَبِعَهُ، مُؤْمِنٌ مَنْ صَدَّقَهُ، فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامٍ أَقَوْمُهُ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَأَنْقَادُوا لِأَمْرِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ وَإِهْكُمْ، ثُمَّ مِنْ دُونِهِ مُحَمَّدٌ 1 وَلِيُّكُمْ الْقَائِمُ الْمُبْتَاطِبُ لَكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيُّ وَلِيُّكُمْ وَإِمَامُكُمْ بِأَمْرِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ. لَا حَلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَ اللَّهُ، عَرَفْنِي الْحَلَالَ وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ. مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ، وَكُلُّ عِلْمٍ عَلَّمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ، وَمَا مِنْ عِلْمٍ إِلَّا عَلَّمْتُهُ عَلَيًّا، وَهُوَ الْإِمَامُ الْمُبِينُ. مَعَاشِرَ النَّاسِ، لَا تَضَلُّوا عَنْهُ وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَنْكِفُوا مِنْ وَلَايَتِهِ، فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيَنْهَى عَنْهُ، وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَائِمَةٌ. ثُمَّ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَهُوَ الَّذِي فَدَى رَسُولَهُ بِنَفْسِهِ، وَهُوَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرِهِ. مَعَاشِرَ النَّاسِ، فَضَّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ، وَأَقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ، وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَايَتَهُ وَلَنْ يَغْفِرَ لَهُ، حَتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ وَأَنْ يُعَذِّبَهُ عَذَابًا شَدِيدًا نُكْرًا أَبَدَ الْأَبَادِ وَدَهْرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالِفُوهُ، فَتَضَلُّوا نَارًا وَفُودَهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ. أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَرٌ الْأَوَّلُونَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَأَنَا خَاتِمُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحُجَّةُ عَلَى جَمِيعِ الْخَلْقِ مِنَ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى، وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُ، وَالشَّكُّ فِي ذَلِكَ فَلَهُ النَّارُ. مَعَاشِرَ النَّاسِ، حَبَابِي اللَّهُ يَهْدِيهِ الْفَضِيلَةَ مَتَى مِنْهُ عَلَيَّ وَإِحْسَانًا مِنْهُ إِلَيَّ وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِنِّي أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ وَعَلَى كُلِّ حَالٍ. مَعَاشِرَ النَّاسِ، فَضَّلُوا عَلَيًّا فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَأُنْتَى. بِنَا أَنْزَلَ اللَّهُ الرَّزْقَ وَبَقِيَ الْخَلْقُ. مَلْعُونٌ مَلْعُونٌ، مَعْضُوبٌ مَعْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ يُؤَافِقْهُ. أَلَا إِنَّ جَبْرَيْلَ خَبَّرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَيَقُولُ: مَنْ عَادَى عَلِيًّا وَمَنْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَعَضْبِي، ﴿وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ. أَنْ تُخَالِفُوهُ فَتَرَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا. إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْلَمُونَ﴾. مَعَاشِرَ النَّاسِ، إِنَّهُ جَنَّبَ اللَّهُ الَّذِي ذَكَرَ فِي كِتَابِهِ، فَقَالَ تَعَالَى مُخْبِرًا: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتًا عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ﴾.

مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَأَفْهَمُوا آيَاتِهِ وَأَنْظَرُوا إِلَى مُحْكَمَاتِهِ وَلَا تَتَّبِعُوا مُتَشَابِهَهُ، فَوَ اللَّهُ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَنْ يُوَضِّحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَمُضْعِدُهُ إِلَيَّ وَشَائِلٌ بَعْضُهُ وَمُعْلِمُكُمْ: أَنْ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ، وَهُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ أَحِي وَوَصِيِّي، وَمَوْلَاتُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ. مَعَاشِرَ النَّاسِ، إِنَّ عَلِيًّا وَالطَّيِّبِينَ مِنْ وُلْدِي هُمُ الثَّقَلُ الْأَصْغَرُ، وَالْقُرْآنُ الثَّقَلُ الْأَكْبَرُ، فَكُلُّ وَاحِدٍ مُنْبِيٍّ عَنِ صَاحِبِهِ وَمُؤَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ. هُمْ أَمَنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكَامُهُ فِي أَرْضِهِ. أَلَا وَقَدْ أَدَّبْتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ أَوْضَحْتُ. أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ. أَلَا إِنَّهُ لَيْسَ «أَمِيرَ الْمُؤْمِنِينَ» غَيْرُ أَحِي هَذَا. وَلَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ بَعْدِي لِأَخِي غَيْرِهِ.

رفع علي (عليه السلام) بيدي رسول الله (صلى الله عليه وآله وسلم)

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَرَفَعَهُ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُنْذُ أَوَّلِ مَا صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَشَالَ عَلِيًّا عَلَيْهِ السَّلَامُ حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَحِي وَوَصِيِّي وَوَاعِي عِلْمِي، وَخَلِيفَتِي فِي أُمَّتِي وَعَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَالِدَّاعِي إِلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُوَالِي عَلَى طَاعَتِهِ وَالنَّاهِي عَنِ مَعْصِيَتِهِ. خَلِيفَةُ رَسُولِ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي وَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ. أَقُولُ وَمَا يُبَدِّلُ الْقَوْلُ لَدَيَّ بِأَمْرِ رَبِّي، أَقُولُ: اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَعَادِ مَنْ عَادَاهُ وَالْعَنِ مَنْ أَنْكَرَهُ وَاعْضَبْ عَلَيَّ مَنْ جَحَدَ حَقَّهُ. اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الْإِمَامَةَ بَعْدِي لِعَلِيٍّ وَلِيْلِكَ عِنْدَ تَبْيَانِي ذَلِكَ وَنَصِيَّ إِيَّاهُ بِمَا أَكْمَلْتَ لِإِعْبَادِكَ مِنْ دِينِهِمْ وَأَتَمَّمْتَ عَلَيْهِمْ بِنِعْمَتِكَ وَرَضِيْتَ لَهُمُ الْإِسْلَامَ دِينًا فَقُلْتُ: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾. اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا أَنِّي قَدْ بَلَّغْتُ. مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتَمْ بِهِ وَبِمَنْ يَفُومُ مَقَامَهُ مِنْ وُلْدِي مِنْ صَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ، ﴿لَا يُخَفَّفُ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنظَرُونَ﴾. مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ، أَنْصَرُّكُمْ لِي وَأَحْفُكُمْ بِي وَأَقْرُبُكُمْ إِلَيَّ وَأَعَزُّكُمْ عَلَيَّ، وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ. وَمَا نَزَلَتْ آيَةٌ رِضًا إِلَّا فِيهِ، وَمَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ بِهِ، وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ إِلَّا لَهُ، وَلَا أَنْزَلَهَا فِي سِوَاهُ وَلَا مَدَحَ بِهَا غَيْرَهُ. مَعَاشِرَ النَّاسِ، هُوَ نَاصِرُ دِينِ اللَّهِ، وَالْمُجَادِلُ عَنِ رَسُولِ اللَّهِ، وَهُوَ التَّقِيُّ النَّقِيُّ الْهَادِي الْمُهْدِي. نَبِيُّكُمْ خَيْرُ نَبِيٍّ وَوَصِيُّكُمْ خَيْرُ وَصِيٍّ وَبَنُوهُ خَيْرُ الْأَوْصِيَاءِ. مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صَلْبِهِ، وَذُرِّيَّتِي مِنْ صَلْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ.

مَعَاشِرَ النَّاسِ، إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ، فَلَا تَحْسُدُوهُ فَتَحْبَطَ أَعْمَالُكُمْ وَتَزِلَّ أَقْدَامُكُمْ، فَإِنَّ آدَمَ أَهْبَطَ إِلَى الْأَرْضِ لِحَطِيئَةٍ وَاحِدَةٍ، وَهُوَ صَفْوَةُ اللَّهِ عَزَّ وَجَلَّ، وَكَيْفَ بِكُمْ وَأَنْتُمْ أَنْتُمْ وَمِنْكُمْ أَغْدَاءُ اللَّهِ. أَلَا وَإِنَّهُ لَا يُبْعِضُ عَلِيًّا إِلَّا شَقِيًّا، وَلَا يُوَالِي عَلِيًّا إِلَّا تَقِيًّا، وَلَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ. وَفِي عَلِيٍّ . وَاللَّهُ . نَزَلَتْ سُورَةُ الْعَصْرِ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • وَالْعَصْرِ • إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ • إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾. مَعَاشِرَ النَّاسِ، قَدْ اسْتَشْهَدْتُ اللَّهَ وَبَلَّغْتُكُمْ رَسُولِي وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. مَعَاشِرَ النَّاسِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. مَعَاشِرَ النَّاسِ، ﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلَ مَعَهُ مِنْ قَبْلُ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنُهَا كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ﴾. مَعَاشِرَ النَّاسِ، النُّورُ مِنَ اللَّهِ عَزَّ وَجَلَّ مَسْلُوكٌ فِيَّ ثُمَّ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ، ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَبِكُلِّ حَقٍّ هُوَ لَنَا، لِأَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَالْمُعَانِدِينَ وَالْمَخَالِفِينَ وَالْحَائِثِينَ وَالْإِثْمِينَ وَالظَّالِمِينَ مِنْ جَمِيعِ الْعَالَمِينَ. مَعَاشِرَ النَّاسِ، أَنْذَرْتُكُمْ أَنِّي رَسُولُ اللَّهِ قَدْ خَلَّتْ مِنْ قَبْلِي الرُّشُلُ، أَفَأَنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ؟ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ الصَّابِرِينَ. أَلَا وَإِنَّ عَلِيًّا هُوَ الْمَوْصُوفُ بِالصَّبْرِ وَالشُّكْرِ، ثُمَّ مِنْ بَعْدِهِ وَوَلَدِي مِنْ صُلْبِهِ. مَعَاشِرَ النَّاسِ، لَا تَمُنُّوا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ وَيُصِيبَكُمْ بَعْدَابٍ مِنْ عِنْدِهِ، إِنَّهُ لِبَالِمِرْصَادٍ. مَعَاشِرَ النَّاسِ، إِنَّهُ سَيَكُونُ مِنْ بَعْدِي أَيْمَةٌ يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ وَأَنَا بَرِيئَانِ مِنْهُمْ.

مَعَاشِرَ النَّاسِ، إِنَّهُمْ وَأَنْصَارُهُمْ وَأَتْبَاعُهُمْ وَأَشْيَاعُهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ. أَلَا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ، فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ!!

(قَالَ: فَذَهَبَ عَلَى النَّاسِ . إِلَّا شِرْذِمَةٌ مِنْهُمْ . أَمْرُ الصَّحِيفَةِ.)

مَعَاشِرَ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَوَرَاثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ، وَقَدْ بَلَّغْتُ مَا أَمَرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَعَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَوَلَدٌ أَوْ لَمْ يُولَدْ، فَلْيُبَلِّغِ الْحَاضِرِ الْعَائِبِ وَالْوَالِدِ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ. وَسَيَجْعَلُونَ الْإِمَامَةَ بَعْدِي مُلْكًا وَاعْتِصَابًا، أَلَا لَعَنَ اللَّهُ الْعَاصِبِينَ الْمُعْتَصِبِينَ، وَعِنْدَهَا ﴿سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ﴾، وَ ﴿يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَذَرِكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْحَبِيبَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْعَيْبِ. مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرِيْبَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يُهْلِكُ الثُّرَى وَهِيَ ظَالِمَةٌ، وَهَذَا عَلِيٌّ إِمَامُكُمْ وَوَلِيُّكُمْ وَهُوَ مَوَاعِيدُ اللَّهِ، وَاللَّهُ مُصَدِّقٌ وَعَدُهُ. مَعَاشِرَ النَّاسِ، قَدْ ظَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوَّلِينَ، وَاللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ، وَهُوَ مُهْلِكُ الْآخِرِينَ. قَالَ اللَّهُ تَعَالَى: ﴿أَلَمْ نُهْلِكِ الْأَوَّلِينَ • ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ • كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ • وَيَوْمَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ. فَعَلِمُ الْأَمْرَ وَالنَّهْيَ مِنْ رَبِّهِ عَزَّ وَجَلَّ، فَاسْمَعُوا لِأَمْرِهِ تَسَلَّمُوا، وَأَطِيعُوا تَهْتَدُوا، وَأَنْتَهُوا لِنَهْيِهِ تَرْشُدُوا، وَصِيَرُوا إِلَى مُرَادِهِ وَلَا تَتَفَرَّقَ بِكُمْ السُّبُلُ عَنْ سَبِيلِهِ. مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ

اللَّهِ الْمُسْتَقِيمَ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وُلْدِي مِنْ صُلْبِهِ أُمَّةٌ يَهْدُونَ إِلَى الْحَقِّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...﴾ إِلَى آخِرِهَا، وَقَالَ: فِي نَزَلَتْ وَفِيهِمْ نَزَلَتْ، وَهَلَمْ عَمَّتْ وَإِيَّاهُمْ خَصَّتْ، أُولَئِكَ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِيُونَ. أَلَا إِنَّ أَعْدَاءَ عَلِيٍّ هُمُ أَهْلُ الشَّقَاقِ وَالنَّفَاقِ وَالْحَادُونَ وَالْحَادُونَ وَإِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ رُحُوفَ الْقَوْلِ غُرُورًا. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وَجَلَّ: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ...﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَّاهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ لَهُمُ اللَّهُ عَزَّ وَجَلَّ ﴿يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَهْمٍ شَهيقاً وَهِيَ تَفُورُ وَلَهَا زَفِيرٌ. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ﴾ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ، إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَحْشُونَ رَبَّهُمْ بِالْغَيْبِ، هُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ السَّعِيرِ وَالْجَنَّةِ. عَدُونَا مِنْ دَمِهِ اللَّهُ وَلَعَنَهُ، وَوَلِيْنَا مِنْ مَدْحِهِ اللَّهُ وَأَحَبَّهُ. مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنذِرٌ وَعَلِيٌّ هَادٍ.

مَعَاشِرَ النَّاسِ، إِنِّي نَبِيٌّ وَعَلِيٌّ وَصِيِّي. أَلَا إِنَّ خَاتِمَ الْأَيِّمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا إِنَّهُ الْمُتَّقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ الحُصُونِ وَهَادِمُهَا. أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشَّرِكِ. أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ. أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ. أَلَا إِنَّهُ الْعَرَفُ فِي بَحْرِ عَمِيقٍ. أَلَا إِنَّهُ يَسِمُ كُلَّ ذِي فَضْلٍ بِفَضْلِهِ وَكُلَّ ذِي جَهْلٍ بِجَهْلِهِ. أَلَا إِنَّهُ حَيْرَةُ اللَّهِ وَمُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالحَاطِطُ بِكُلِّ فَهْمٍ. أَلَا إِنَّهُ المَخْبِرُ عَنِ رَبِّهِ عَزَّ وَجَلَّ وَالْمُبْتَهُ بِأَمْرِ إِيمَانِهِ، أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ. أَلَا إِنَّهُ الْمُفَوِّضُ إِلَيْهِ. أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ البَاقِي حُجَّةٌ وَلَا حُجَّةَ بَعْدَهُ، وَلَا حَقٌّ إِلَّا مَعَهُ، وَلَا نُورٌ إِلَّا عِنْدَهُ. أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكْمُهُ فِي خَلْقِهِ، وَأَمِينُهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

مَعَاشِرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلِيٌّ يُفْهَمُكُمْ بَعْدِي. أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ حُطْبِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَالْإِقْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي. أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ وَعَلِيٌّ قَدْ بَايَعَنِي، وَأَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَجَلَّ. ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ. فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرَ النَّاسِ، إِنَّ الصِّمَاءَ وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنَوْا، وَلَا تَحَلَّفُوا عَنْهُ إِلَّا افْتَقَرُوا. مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَى وَقْفِهِ ذَلِكَ،

فَإِذَا انْقَضَتْ حَجَّتُهُ اسْتَأْنَفَ عَمَلَهُ. مَعَاشِرَ النَّاسِ، الْحَاجَّاجَ مُعَانُونَ وَنَفَقَاتُهُمْ مُخْلَفَةٌ عَلَيْهِمْ، وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

مَعَاشِرَ النَّاسِ، حِجُّوا النَّبِيَّ بِكَمَالِ الدِّينِ وَالتَّفَقُّهِ، وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَإِفْلَاحٍ. مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ فَقَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلِيَّ وَلِيِّكُمْ وَمُبَيِّنَ لَكُمْ. الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بَعْدِي وَمَنْ خَلَفَهُ اللَّهُ مِنِّي وَمِنَهُ يُخْبِرُونَكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ. إِلَّا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرَفَهُمَا فَأَمْرٌ بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمَرْتُ أَنْ أَخَذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةَ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَمِنْهُ إِمَامَةٌ فِيهِمْ قَائِمَةٌ، خَاتِمُهَا الْمَهْدِيُّ إِلَى يَوْمِ يَلْقَى اللَّهُ الَّذِي يَقْضِي بِالْحَقِّ.

مَعَاشِرَ النَّاسِ، وَكُلُّ خِلَالٍ دَلَّيْتُكُمْ عَلَيْهِ، وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ؛ فَإِنِّي لَمْ أَزِجْ عَن ذَلِكِ وَلَمْ أُبَدِّلْ. إِلَّا فَادُّكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلَا تُبَدِّلُوهُ وَلَا تُعَيِّرُوهُ. إِلَّا وَإِنِّي أُجَدِّدُ الْقَوْلَ: إِلَّا فَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَانْتَهَوْا عَنِ الْمُنْكَرِ. إِلَّا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ، وَتَأْمُرُوهُ بِقَبُولِهِ عَنِّي، وَتَنْهَوُهُ عَن مُخَالَفَتِهِ فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنِّي. وَلَا أَمْرٌ بِمَعْرُوفٍ وَلَا نَهْيٌ عَن مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

مَعَاشِرَ النَّاسِ، الْقُرْآنَ يُعْرِفُكُمْ أَنَّ الْأَيْمَةَ مِنْ بَعْدِهِ وُلْدُهُ، وَعَرَفْتُمْ أَنَّهُمْ مِنِّي وَأَنَا مِنْهُ، حَيْثُ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ﴾، وَقُلْتُ: ﴿لَنْ تَضِلُّوا مَا إِن تَمَسَّكُمْ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾. اذْكُرُوا الْمَمَاتَ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالْحَاسِبَةَ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَالتَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَالَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ.

مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكُفٍّ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَخَذَ مِنَ الْأَسْتِخْطِ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ، وَلِمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي وَمِنْهُ، عَلَى مَا أَعْلَمْتُمْ أَنَّ دُرِّيَّتِي مِنْ صُلْبِهِ. فَقُولُوا بِأَجْمَعِكُمْ: «إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَن رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرٍ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ. تُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالْأَسْتِنَا وَأَيْدِينَا. عَلَى ذَلِكَ نُحْيِي وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلَا نُعَيَّرُ وَلَا نُبَدِّلُ، وَلَا نَشْكُ وَلَا نَجْحَدُ وَلَا نَرْتَابُ، وَلَا نَرْجِعُ عَنِ الْعَهْدِ وَلَا نَنْقُضُ الْمِيثَاقَ. نُطِيعُ اللَّهَ وَنُطِيعُكَ وَعَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ دُرِّيَّتِكَ مِنْ وُلْدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ. ... فَالْعَهْدُ وَالْمِيثَاقُ لَهُمْ مَاخُودٌ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَالْأَسْتِنَا وَصَمَائِرِنَا وَمُصَافَقَةِ أَيْدِينَا. مَنْ أَدْرَكَهَا بِيَدِهِ وَإِلَّا فَقَدْ أَقْرَبَ بِلِسَانِهِ

وَلَا يَغِي بِذَلِكَ بَدَلًا وَلَا يَرَى اللَّهُ مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا. نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ، الدَّانِي وَالْقَاصِي مِنْ أَوْلَادِنَا وَأَهَالِينَا، وَنُشْهِدُ اللَّهَ بِذَلِكَ وَكَفَى بِاللَّهِ شَهِيدًا وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ... .

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ كُلِّ نَفْسٍ، ﴿فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾، وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ، ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾. مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ وَبَايِعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ وَالْأَئِمَّةَ كَلِمَةً طَيِّبَةً بَاقِيَةً؛ يُهْلِكُ اللَّهُ مَنْ عَدَرَ وَيَرْحِمُ مَنْ وَفَى. ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُمْ لَكُمْ وَسَلِّمُوا عَلَى عَلِيِّ بِإِمْرَةِ الْمُؤْمِنِينَ، وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، وَقُولُوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ. وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ. أَكْثَرَ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَّفَهَا فَصَدَّقُوهُ. مَعَاشِرَ النَّاسِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالْأَئِمَّةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَزْرًا عَظِيمًا.

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَمُؤَلَاتِهِ وَالتَّسْلِيمِ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ أَوْلِيكَ هُمْ الْفَائِزُونَ فِي حَنَاتِ النَّعِيمِ. مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَلَنْ يَصْرَّ اللَّهُ شَيْعًا. اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَاعْضَبْ عَلَى الْكَافِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Reference to my translation of this sermon is detailed in the Preface to this book, and it is posted on the Internet together with its translation without a reference to its translator. Here below is my humble translation of this most important text:

"All Praise is due to Allah Who is Exalted in His Unity, Near in His Uniqueness, Sublime in His Authority, Magnanimous in His Dominance. He knows everything; He subdues all creation through His might and evidence. He is Praised always and forever, Glorified and has no end. He begins and He repeats, and to Him every matter is referred. Allah is the Creator of everything; He dominates with His power the earth and the heavens. Holy, He is, and Praised, the Lord of the angels and of the spirits. His favors overwhelm whatever He creates, and He is the Mighty over whatever He initiates. He observes all eyes while no eye can observe Him. He is Generous, Clement, Patient. His mercy encompasses everything, and so is His giving. He never rushes His revenge, nor does He hasten the retribution they deserve. He comprehends what the breast conceals and what the conscience hides. No inner I thought can be concealed from Him, nor does He confuse one with another. He encompasses everything, dominates everything, and subdues everything. Nothing is like Him. He initiates the creation from nothing; He is everlasting, living, sustaining in the truth; He is greater than can be conceived by visions, while He conceives all visions, the Eternal, the Knowing. None can describe Him by seeing Him, nor can anyone find out how He is, be it by his intellect or by a spoken word except through what leads to Him, the Sublime, the Mighty that He is.

"I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made

without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

"I further testify that He is Allah before Whom everything is humbled, to Whose Greatness everything is humiliated, and to Whose Dignity everything submits. He is the King of every domain and the One Who places planets in their orbits. He controls the movements of the sun and of the moon, each circles till a certain time. He makes the night follow the day and the day follow the night, seeking it incessantly. He splits the spine of every stubborn tyrant and annihilates every mighty devil.

"Never has there been any opponent opposing Him nor a peer assisting Him. He is Independent; He never begets nor is He begotten, and none can ever be His equal. He is One God, the Glorified Lord. His will is done; His word is the law. He knows, so He takes account. He causes death and gives life. He makes some poor and others rich. He causes some to smile and others to cry .He brings some nearer to Him while distancing others from Him. He withholds and He gives. The domain belongs to Him and so is all the Praise. In His hand is all goodness, and He can do anything at all. He lets the night cover the day and the day cover the night; there is no god but He, the Sublime, the oft-Forgiving One. He responds to the supplication; He gives generously; He computes the breath; He is the Lord of the jinns and of mankind, the One Whom nothing confuses, nor is He annoyed by those who cry for His help, nor is He fed-up by those who persist. He safeguards the righteous against sinning, and He enables the winners to win. He is the Master of the faithful, the Lord of the Worlds Who deserves the appreciation of all those whom He created and is praised no matter what. I praise Him and always thank Him for the ease He brings me and for the constriction, in hardship and in prosperity, and I believe in Him, in His angels, in His Books and messengers. I listen to His Command and I obey, and I initiate the doing of whatever pleases Him, and I submit to His decree hoping to acquire obedience to Him and fear of His penalty, for He is Allah against Whose designs nobody should feel secure, nor should anyone ever fear His "oppression."

"I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse): ***In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people; surely Allah will not guide the unbelieving people*** (Qur'an, 5:67).

"O people! I have not committed any shortcoming in conveying what Allah Almighty revealed to me, and I am now going to explain to you the reason behind the revelation of this verse: Three times did Gabriel command me on behalf of the Peace, my Lord, Who is the source of all peace, to thus make a stand in order to inform everyone, black and white, that: Ali ibn Abu Talib is my Brother, *Wasi*, and successor over my nation and the Imam after me, the one whose status to me is like that of Aaron to Moses except there will be no prophet after me, and he is your master next only to Allah and to His Messenger, and Allah has already revealed to me the same in one of the fixed verses of His Book saying, "Your Master is Allah and His Messenger and those who believe, those who keep up prayers and pay *zakat* even as they bow down" (Qur'an, 5:55), and, Ali ibn Abu Talib the one who keeps up prayers, who pays *zakat*

even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

"I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: " And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun* أذن ; i.e. he always listens to Ali). Say: *One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment*" (Qur'an, 9:61). Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:) *O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people* (Qur'an, 5:67).

"O people! Comprehend (the implications of) what I have just said, and again do comprehend it, and be (further) informed that Allah has installed him (Ali) as your Master and Imam, obligating the Muhajirun and the Ansar and those who follow them in goodness to obey him, and so must everyone who lives in the desert or in the city, who is a non-Arab or an Arab, who is a free man or a slave, who is young or old, white or black, and so should everyone who believes in His Unity. His decree shall be carried out. His (Ali's) word is binding; his command is obligating; cursed is whoever opposes him, blessed with mercy is whoever follows him and believes in him, for Allah has already forgiven him and forgiven whoever listens to him and obeys him.

"O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger. Nothing is permissible except what is deemed so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

"O people! Prefer him (Ali) over all others! There is no knowledge except that Allah has divulged it to me, and all the knowledge I have learned I have divulged to Imam al-Muttaqin *امام المتقين* (leader of the righteous), and there is no knowledge (that I know) except that I divulged it to Ali, and he is *al-Imam al-Mubin* *امام مبين* (the evident Imam) whom Allah mentions in Surat Ya-Sin: "... and everything We have computed is in (the knowledge of) an evident Imam" (Qur'an, 36:12).

"O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting

no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

"O people! Prefer him (over all others), for Allah has preferred him, and accept him, for Allah has appointed him (as your leader). O people! He is an Imam appointed by Allah, and Allah shall never accept the repentance of anyone who denies his authority, nor shall He forgive him; this is a must decree from Allah never to do so to anyone who opposes him, and that He shall torment him with a most painful torment for all time to come, for eternity; so, beware lest you should oppose him and thus enter the fire the fuel of which is the people and the stones prepared for the unbelievers.

"O people! By Allah! All past prophets and messengers conveyed the glad tiding of my advent, and I, by Allah, am the seal of the prophets and of the messengers and the argument against all beings in the heavens and on earth. Anyone who doubts this commits apostasy similar to that of the early *jahiliyya*, and anyone who doubts anything of what I have just said doubts everything which has been revealed to me, and anyone who doubts any of the Imams doubts all of them, and anyone who doubts us shall be lodged in the fire.

"O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilayat* shall incur My curse upon him and My wrath." "... and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah" (Qur'an, 59:18), "And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'an, 16:94), "Allah is fully aware of all what you do" (Qur'an, 58: 13).

"O people! He (Ali) is *janb-Allah* mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says, "*Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn*" (Qur'an, 39:56).

"O people! Study the Qur'an and comprehend its verses, look into its fixed verses and do not follow what is similar thereof, for by Allah, none shall explain to you what it forbids you from doing, nor clarify its exegesis, other than the one whose hand I am taking and whom I am lifting to me, the one whose arm I am taking and whom I am lifting, so that I may enable you to understand that: Whoever among you takes me as his master, this, Ali is his master, and he is Ali ibn Abu Talib, my Brother and *wasi*, and his appointment as your *wali* is from Allah, the Sublime, the Exalted One, a commandment which He revealed to me.

"O people! Ali and the good ones from among my offspring from his loins are the Lesser Weight, while the Qur'an is the Greater One: each one of them informs you of and agrees with the other. They shall never part till they meet me at the Pool (of Kawthar). They are the Trustees of Allah over His creation, the rulers on His earth. Indeed now I have performed my duty and conveyed the Message. Indeed you have heard what I have said and explained. Indeed Allah, the Exalted One and the Sublime, has said, and so have I on behalf of Allah, the Exalted One and the Sublime, that there is no Ameerul-Mo'mineen أمير المؤمنين (Commander of the Faithful) *save this Brother of mine*; no authority over a believer is permissible after me except to him."

Then the Prophet patted Ali's arm, lifting him up. Since the time when the Messenger of Allah ascended the pulpit, Ameerul-Mo'mineen was one pulpit step below where the Messenger of Allah had seated himself on his pulpit. As Ali was on his (Prophet's) right side, one pulpit step lower, now they both appeared to the gathering to be on the same level; the Prophet lifted him up. The Prophet then raised his hands to the heavens in supplication while Ali's leg was touching the knee of the Messenger of Allah. The Prophet continued his sermon thus:

"O people! This is Ali, my Brother, *Wasi*, the one who comprehends my knowledge, and my successor over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul- Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says, "*My Word shall not be changed, nor am I in the least unjust to the servants*" (Qur'an, 50:29), and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right.

"O Lord! You revealed a verse in honor of Ali, Your *wali*, in its explanation and to effect Your own appointment of him this very day did You say, "*This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion*" (Qur'an, 5:3); "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (Qur'an, 3:85). Lord! I implore You to testify that I have conveyed (Your Message).

"O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever, " *...their torture shall not be decreased, nor shall they be given a respite*" (Qur'an,2:162).

"O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with "*Has there not come over man a long period of time when he was nothing (not even) mentioned?*" (Qur'an, 76:1) nor was this Chapter revealed except in his praise.

"O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of Allah. He is the pious, the pure, the guide, the one rightly guided. Your Prophet is the best of all prophets, and your *wasi* is the best of all *wasis*, and his offspring are the best of *wasis*. O people! Each prophet's progeny is from his own loins whereas mine is from the loins of Arneerul-Mo'mineen Ali.

"O people! Iblis caused Adam to be dismissed from the garden through envy; so, do not envy him lest your deeds should be voided and lest your feet should slip away, for Adam was sent down to earth after having committed only one sin, and he was among the elite of Allah's creation. How, then, will be your case, and you being who you are, and among you are enemies of Allah? Indeed, none hates Ali except a wretch, and none accepts Ali's wilayat except a pious person. None believes in him except a sincere *mu'min*, and in honor of, Ali was the Chapter of Asr (Ch. 103) revealed, I swear to it by Allah: "In the Name of Allah, the Beneficent, the

Merciful. I swear by time that most surely man is in loss" (Qur'an, 103:1-2) except Ali who believed and was pleased with the truth and with perseverance.

"O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message). O people! "*Fear Allah as Re ought to be feared, and do not die except as Muslims*" (Qur'an, 3:102). O people! " *...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath*" (Qur'an, 4:47). By Allah! Redid not imply anyone in this verse except a certain band of my *sahaba* whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

"O people! The *noor* from Allah, the Exalted One and the Sublime, flows through me then through 'Ali ibn Abu Talib then in the progeny that descends from him till al-Qa'im al-Mahdi (عج) القائم المهدي, who shall effect the justice of Allah, and who will take back any right belonging to us because Allah, the Exalted and the Sublime, made us Hujjat over those who take us lightly, the stubborn ones, those who act contrarily to our word, who are treacherous, who are sinners, who are oppressors, who are usurpers, from the entire world.

"O people! I warn you that I am the Messenger of Allah; messengers before me have already passed away; so, should I die or should I be killed, are you going to turn upon your heels? And whoever turns upon his heels shall not harm Allah in the least, and Allah shall reward those who are grateful, those who persevere. 'Ali is surely the one described with perseverance and gratitude, then after him are my offspring from his loins.

"O people! Do not think that you are doing me a favor by your accepting Islam. Nay! Do not think that you are doing Allah such a favor lest He should void your deeds, lest His wrath should descend upon you, lest He should try you with a flame of fire and brass; surely your Lord is ever-watchful.

O people! There shall be Imams after me who shall invite people to the fire, and they shall not be helped on the Day of Judgment. O people! Allah and I are both clear of them. O people! They and their supporters and followers shall be in the lowest rung of the fire; miserable, indeed, is the resort of the arrogant ones. Indeed, these are the folks of the *sahifa* [a covenant written by a number of very prominent Muslims, some of whom are sanctified by some Muslims, pledging to assassinate the Prophet; it was written and signed then buried at one of the walls of the Ka'ba]; so, let each one of you look into his *sahifa*! [This reference to the *sahifa* has been overlooked by most people with the exception of a small band, and I, author of this book, will *Insha-Allah* shed light on this *sahifa* in my later writings. The Prophet continued his historic sermon thus:]

"O people! I am calling for it to be an Imamate and a succession confined to my offspring till the Day of Judgment, and I have conveyed only what I have been commanded (by my Lord) to convey to drive the argument home against everyone present or absent and on everyone who has witnessed or who has not, who is already born or he is yet to be born; therefore, let those present here convey it to those who are absent, and let the father convey it to his son, and so on till the Day of Judgment. And they shall make the Imamate after me a property, *a usurpation*; may Allah curse the usurpers who usurp, and it is then that you, O jinns and mankind, will get the full attention of the One Who shall cause a flame of fire and brass to be hurled upon you, and you shall not achieve any victory!

"O people! Allah, the Exalted and the Sublime, is not to let you be whatever you want to be except so that He may distinguish the bad ones from among you from the good, and Allah is not to make you acquainted with the unknown. O people! There shall be no town that falsifies except that Allah shall annihilate it on account of its falsehood before the Day of Judgment, and He shall give al-Imam al-Mahdi (عج) authority over it, and surely Allah's promise is true.

"O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said, *"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!"* (Qur'an, 77: 16-19).

"O people! Allah has ordered me to do and not to do, and I have ordered 'Ali to do and not to do, so he learned what should be done and what should not; therefore. you should listen to his orders so that you may be safe, and you should obey him so that you may be rightly guided. Do not do what he forbids you from doing so that you may acquire wisdom. Agree with him, and do not let your paths be different from his. O people! I am as-Sirat al-Mustaqeem (the Straight Path) of Allah whom He commanded you to follow, and it is after me Ali then my offspring from his loins, the Imams of Guidance: They guide to the truth and act accordingly."

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: "It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying, *"You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction"* (Qur'an, 58:22). Indeed, their (Imams') friends are the *mu'mins* (believers) whom Allah, the Exalted One, the Sublime, describes as: *"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided"* (Qur'an, 6:82).

"Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!" Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones thus described by Allah: *"Whenever a nation enters, it shall curse its sister..."* (Qur'an, 7:38). Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus: *"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire"* (Qur'an, 67:8-11). Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

"O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah. O people! I am the Warner (*nathir* نذير) and Ali is the one who brings glad tidings (*basheer* بشير). O people! I am the one who warns (*munthir*) while 'Ali is the guide (*hadi* هادي). O people! I am a Prophet (*nabi* نبي) and Ali is the successor (*wasi* وصي). O people! I am a Messenger (*rasool* رسول) and Ali is the Imam and the *wasi* after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins. Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He,

indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean. He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested. Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any *noor* except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

"O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my *khutba*, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him: *"Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward"* (Qur'an,48:10).

"O people! The pilgrimage (hajj) and the 'umra are among Allah's rituals; "So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both" (Qur'an, 2:158). O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafah] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

"O people! Perform your pilgrimage to the House by perfecting your religion and by delving into *fiqh*, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited). O people! Uphold prayers and pay the *zakat* as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your *wali* and he will explain for you. He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know. *Halal* and *haram* things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the *wasis* after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

"O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the *zakat* and enjoin righteousness and forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is

an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* Imam امام معصوم.

"O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book, *"And he made it a word to continue in his posterity so that they may return "* (Qur'an, 43:28) while I have said: "You shall not stray as long as you uphold both of them (simultaneously)." O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said, *"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing"* (Qur'an, 22:1).

"Remember death, resurrection, the judgment, the scales, and the account before the Lord of the Worlds, and (remember) the rewards and the penalty. So whoever does a good deed shall be rewarded for it, and whoever commits a sin shall have no place in the Gardens. O people! You are more numerous than (it is practical) to shake hands with me all at the same time, and Allah, the Exalted and the Sublime, commanded me to require you to confirm what authority I have vested upon Ali Ameerul-Mo'mineen and to whoever succeeds him of the Imams from me and from him, since I have just informed you that my offspring are from his loins. You, therefore, should say in one voice: "We hear, and we obey; we accept and we are bound by what you have conveyed to us from our Lord and yours with regard to our Imam Ali Ameerul-Mo'mineen, and to the Imams, your sons from his loins. We swear the oath of allegiance to you in this regard with our hearts, with our souls, with our tongues, with our hands. According to it shall we live, and according to it shall we die, and according to it shall we be resurrected. We shall not alter anything or substitute anything with another, nor shall we doubt nor deny nor suspect, nor shall we violate our covenant nor abrogate the pledge. You admonished us on behalf of Allah with regard to Ali Ameerul-Mo'mineen, and to the Imams whom you mentioned to be from your offspring from among his descendants after him: al-Hasan and al-Husain and to whoever is appointed (as such) by Allah after them. The covenant and the pledge are taken from us, from our hearts, from our souls, from our tongues, from our conscience, from our hands. Whoever does so by his handshake, it shall be so, or otherwise testified to it by his tongue, and we do not seek any substitute for it, nor shall Allah see our souls deviating there from. We shall convey the same on your behalf to anyone near and far of our offspring and families, and we implore Allah to testify to it, and surely Allah suffices as the Witness and you, too, shall testify for us.

O people! What are you going to say?! Allah knows every sound and the innermost of every soul; "Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray" (Qur'an, 17:15). O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul-Mo'mineen, and to al-Hasan and al-Husain and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word: "Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an, 48:10).

"O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Ameerul-Mo'mineen" and say: *"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual course"* (Qur'an, 2:285), and you should say: *"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us"* (Qur'an, 7:43).

"O people! The merits of Ali ibn Abu Talib with Allah, the Exalted and the Sublime, the merits which are revealed in the Qur'an, are more numerous than I can recount in one speech; so, whoever informs you of them and defines them for you, you should believe him. O people! Whoever obeys Allah and His Messenger and Ali (U and the Imams to whom I have already referred shall attain a great victory. O people! Those foremost from among you who swear

allegiance to him and who pledge to obey him and who greet him with the greeting of being the Commander of the Faithful are the ones who shall win the Gardens of Felicity. O people! Say what brings you the Pleasure of Allah, for if you and all the people of the earth disbelieve, it will not harm Allah in the least. O Lord! Forgive the believers through what I have conveyed, and let Your Wrath descend upon those who renege, the apostates, and all Praise is due to Allah, the Lord of the Worlds."

Thus did the Prophet of Allah (ص) speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: "What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead?" To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, *Allahomma Ameen* اللهم آمين.

The reader may wonder what happened following this Ghadir incident? The answer is very simple: The most prominent Muslims of the time pretended to have forgotten it, so they met at the shed of Bani Saa'ida, few meters from the Prophet's Mosque, where they kept for days fussing with each other about who would succeed the Prophet (ص) as the caliph as the corpse of the Prophet (ص) was lying in state waiting to be buried... And the rest is history.

The Ghadir incident is immortalized in Arabic poetry. Hassan ibn Thabit, the Prophet's poet, was there and then witnessing the appointment of Ali as أمير المؤمنين Commander of the Faithful, so he composed the following lines of poetry on the occasion which I roughly translated below:

يناديهم يوم الغدير نبيهم
بحم، و أكرم بالنبي مناديا
يقول: فمن مولاكم و وليكم؟
فقالوا و لم يبدوا هناك التعاديا:
الهك مولانا و أنت ولينا
و لن تجدن منا لك اليوم عاصيا
فقال له: قم يا علي فاني
رضيتك من بعدي اماما و هاديا
و كان علي أرمد العين يبتغي
لعينيه مما يشتكيه مداويا
فداواه خير الناس منه بريقه
فبورك مرقيا و بورك راقيا

*Their Prophet on the Ghadir Day calls upon them all
At Khumm, how great the Prophet is when he does call!*

*He said, "Who is your Master and Wali?"
They said, showing on that day no hostility,
"Our Master is our God while our Wali is you,
You shall find today none to disobey you."
He said to him, "Stand up, O Ali, for I did find
"You to be and Imam after me and a guide."
Ali was sore in the eyes and did seek a remedy
For that from which was complaining Ali,
So he was doctored with the saliva of the best of all,
So the one who received it and who gave it are blessed by all.*

Notes

For those who have the habit of casting doubt about anything in which they do not wish to believe, we would like to state below some mostly classic references where this *Khutba of the Ghadir* is quoted. In these references the reader can deliberate on the various portions of this historic sermon as quoted in bits and pieces in these references. Most of these references are considered reliable by the majority of Muslims, Sunnis and Shiites:

- 1- Jalal ad-Deen al-Sayyuti, Kitab Al-Itqan, Vol. 1, p. 31.
- 2- al-Majlisi, Bihar.al-Anwar, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228. He Quotes book Al-Ih'tijaj by al-Tibrisi (vol.2)
- 3- Al-Bidaya wal Nihaya, Vol. 5, p. 208.
- 4- Badeeal-Ma'ani, p. 75
- 5- Tareekh Baghdad, V01. 1, p. 411 and V01. 8, p. 290.
- 6- Tareekh Dimashq, Vol. 5, p. 210.
- 7- Ibn al-Jawziyya, Tadh'kirat al-Khawwas, pp. 18-20.
- 8- Ibn al-Sa'ud's Tafseer, Vol. 8, p. 292.
- 9- Al-Tibari, Tafseer al-Qur'an, Vol. 3, p. 428 and Vol. 6, p. 46.
- 10- al-Fakhr al-Razi, Al-Tafseer al-Kabeer, Vol. 3, p. 636.
- 11- Al-Tamhid fi USool al-Deen, p. 171.
- 12- Tayseer al-Wusul, Vol. 1, p. 122.
- 13- Ghiyath ad-Din ibn Hammam, Tareekh Habib al-Siyar, V01. 1, p. 144.
- 14- al-Maqrizi, Khutat, p. 223.
- 15- al-Sayyuti, Al-Durr al-Manthur, Vol. 2, pp. 259, 298.
- 16- Thakha'ir al-'Uqba, p. 68.
- 17- Ruh al-Ma'ani, Vol. 2, p. 348.
- 18- Mohibb al-Tabari, Al-Riyadh al-Nadhirah, Vol. 2, p.169. Look it up also in his Tarikh.
- 19- Al-Siraj al-Munir, Vol. 4, p. 364.
- 20- al-Hakim, Al-Seera al-Halabiyya, Vol. 3, p. 302.
- 21- Shar'h al-Mawahib, V01. 7, p. 13.
- 22- Ibn Hajar al-Asqalani, Al-Sawa'iq al-Muhriqa, p. 26.
- 23- Ibn al-Badriq, Al-'Umda, p. 52.
- 24- Badr ad-Deen, 'Umdat al-Qari fi Shar'h al-Bukhari, V01. 8, p. 584.
- 25- Hassan al-Ameen, Al-Ghadir, V01. 2, p. 57.
- 26- Sharafud-Deen Sadr ad-Deen al-Mousawi, Al-Fusul al-Muhimma, pp. 25-27.
- 27- Fadha 'il al-Sahaba, p. 272.
- 28- Faydh al-Ghadir, V01. 6, p. 218.
- 29- Kashf al-Ghumma, p. 94.

- 30- Kifayat al- Talib, pp. 17, 28.
- 31- al-Muttaqi al-Hindi, Kanz al-'Ummal, Vol. 6, p. 397.
- 32- Imam Ibn Hanbal, Musnad, V01. 4, p. 281.
- 33- Mishkat al-Masabeeh, p. 272.
- 34- Mushkil al-Athar, Vol. 3, p. 196.
- 35- Matalib al-Su'ul, p. 16.
- 36- Muftah al-Najat, p. 216.
- 37- al-Shahristani, Al-Milal wal Nihal, V 01. 1, p. 220.
- 38- al-Khawarizmi, Manaqib, pp. 80, 94.
- 39- Ibn al-Maghazli, Manaqib, p. 232.
- 40- al-Qastalani, Al-Mawahib, Vol. 2, p. 13.
- 41- al-Samhudi, Wafaal-Wafa', Vol. 2, p. 173.
- 42- al-Qanduzi, Yanabi al-Mawadda, p. 120.

Ghara غاره

raid, incursion, sudden descent (upon something), (predatory) invasion

Ghawi غاوي

aberrant (individual or group), deviate, stray, misguided

Ghazi غازي

Muslim soldier, warrior

Ghazwa غزوة

military expedition, campaign, invasion

Ghusul غسل

ceremonial bath, physical purification

ح،H

Habs حبس

confinement, imprisonment, detention, jail

Hadas حدس

conjecture, presumption, a sense of something

Hadd حد

penalty imposed by the Shari`a, border, adjoin, margin, frontier, barrier, ceiling, limit

Hadi هادي

Guide, one who shows the right path to others: It may be any ordinary person who guides others towards what is good, righteous, useful and beneficial. If the definite article "the " is added to it, it will have a special meaning, a much broader one: It will then refer to the Almighty Who guides His servants to His Right Path , or it may be one of the Infallible Imams who, in turn, are guided by the Almighty and instructed to show the right way to people. Here are two examples for you:

Al-Hadi الهادي, the Almighty God, Allah, سبحانه و تعالی Praise and Exaltation belong to Him and only Him. The Most Glorified and Exalted One has said, ... *and sufficient is your Lord as a Guide and a Helper* (Qur'an, 25:31). "Al-Hadi" is an Attribute derived, linguistically, from hidaya, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such guidance. Guidance means bringing the hearts closer to the Almighty. Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer. He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy indeed. Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite from among His servants to wisdom and knowledge. Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and

Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path." We know that the Almighty is the source of all guidance, but we also know that He works through mediums, agents, servants of His who obey His commandments and guide others to His Path, the Path of happiness in this life and in the life to come. These guides can be ordinary men and they can be scholars of theology who dedicate years of their life to studying His Holy Book, the Qur'an, and His Prophet's Sunna. Below is information about one of His servants who dedicated his life to serving his Creator and the servants of this Creator; he is Infallible Imam Ali al-Hadi, peace be with him and with all Imams from among the Prophet's Progeny:

Imam al-Hadi (ع): His first name is Ali which is usually prefixed by one of his many titles the most famous of which are: al-Nasih, al-Muftah, al-Najib, al-Murtada, al-Hadi, al-Naqi, al-Alim, al-Faqih, al-Amin, al-Mu'taman, al-Tayyib, al-Mutawakkil, a title which he avoided very much during the Abbasid ruler who also was called "al-Mutawakkil", and the "Askari *Faqih*". Because both Imams Ali ibn Abu Talib, al-Murtada, and Ali al-Rida, peace be with both of them, were called "Abul-Hassan" each, Imam Ali al-Hadi (ع) is referred to as "Abul-Hassan III". His mother's name is Sumana Khatun. He was born in Saria, a suburb of Medina, now "Saudi Arabia", on Rajab 5, 214 A.H./September 8, 829 A.D. He enjoyed the love of his father, Imam al-Taqi and also al-Jawad (ع), for only six years because his father had to leave for Baghdad where he was martyred on the 29th of Thu al-Qi`da 220 A.H./November 24, 835 A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning.

Imam Ali Al-Hadi (ع) enjoyed a peaceful childhood in Medina under his parents' care and among other Saria area farmers where the beauty of nature prompted him to ponder on the greatness of the Creator. However, those quiet days did not last long as the Abbasid ruler "al-Mu'tasim Billah". The latter is "Abu (father of) Ishaq" Abbas son of Haroun (794 – January 5, 842), was an Abbasid caliph who ruled from 833 – 842 after having succeeded his half-brother al-Ma'mun in this post. Al-Mu'tasim summoned the Imam's father, Muhammed al-Jawad (ع) to Baghdad. Leaving his wife and son, Imam al-Jawad (ع) was martyred and buried in what was called at the time مقابر قریش Quraysh's burial grounds located in al-Kadhimiyya, Baghdad, near the resting place of his grandfather Imam al-Kadhim (ع). Prior to embarking upon his journey, the purpose of which he realized fully well, Imam al-Jawad (ع) had to entrust the imamate to his son six-year old son, Ali al-Hadi. If you wonder how a six-year old boy can become an Imam obedience to whom is incumbent upon all others during his lifetime, remember that prophet Yahya, John the Baptist, was a child when he was chosen by the Almighty to be a prophet.

The Abbasid caliph al-Mu'tasim ordered one of his trusted agents to shift the thinking of young al-Hadi against Ahlul-Bayt (ع) and to lead him closer to the Abbasid line of thinking. The tutor tried to teach him to obey the Abbasid rulers and to recognize the "legitimacy" of their governments, but he was confronted by the young Imam's bright intellect and profound

knowledge which he had innately inherited from the Prophet (ص). Despite all the tutor's efforts to teach the Imam according to the Abbasid way of thinking, the tutor was stunned when one day he asked the Imam to repeat what he had learned from him. The Imam immediately said, "Do ask me about any Qur'anic verses, and I will recite it for you by heart."

Despite the strict surveillance over all his movements imposed by the government of the time, the Imam (ع) performed the duties of his imamate quietly and faithfully. When he was twenty years old, he was quite famous among the Muslims masses at home and abroad with everyone trying to contact him for religious information or to solve daily life's problems.

During his Imamate, al-Hadi (ع) witnessed the regimes of these Abbasid rulers: al-Mu'tasim, al-Wathiq, al-Mutawakkil, al-Muntasir, al-Musta'een, al-Mu'tazz and finally al-Mu'tamid who poisoned him. These men ruled the Islamic world from 833 – 892 A.D.

Al-Mu'tasim died and Haroun son of Muhammed, known as "al-Wathiq Billah", succeeded him. Al-Wathiq was a playboy and did not care about the duties of his office, so his minister, Muhammed ibn Abdullah al-Zayyat (seller of *zait*, cooking oil) had a free hand to act according to his own whims and desires. Ibn al-Zayyat was a cruel man who opened the prisons' doors wide for the caliph's opponents. He tortured and killed detainees. He invented a wide iron furnace with sharp nails on its edge directed towards its interior in which he was torturing prisoners. If the tortured person moves inside the furnace (because of its heat), the iron nails would pierce his body, which would cause extreme pain to him. It is said that those who live by the sword die by it, too: When al-Mutawakkil arrested his minister, Ibn al-Zayyat, he ordered that he be tortured in the furnace for forty days. Indeed, whoever sows evil will harvest evil.

Imam Ali al-Hadi (ع) was still young when the Abbasid ruler "al-Mu`tasim Billah" died and was succeeded by "al-Wathiq Billah" who died in 236 A.H./850 A.D. Al-Mutawakkil, the most cruel and deadly enemy of Ahlul-Bayt (ع), ascended the throne in the same year then died in 250 A.H./864 A.D. and was succeeded by "al-Muntasir Billah" who ruled for only six months. On his death, al-Musta`in was installed on the throne of the Abbasids in Baghdad. The latter had to part with his crown, as well as with his head, in 253 A.H./867 A.D. and was succeeded by al-Mu`tazz Billah during whose regime, which lasted only two years from 866 – 868, Imam Ali al-Hadi (ع) died.

Al-Mu`tasim remained preoccupied with war against the Byzantines and had to deal with the troubles created by the Abbasid tribesmen in Baghdad. He did not harass the young Imam who carried out his responsibilities peacefully. After him, al-Wathiq Billah, too, treated Imam Ali al-Hadi (ع) fairly. But when he was succeeded by his brother al-Mutawakkil son of al-Mu`tasim, the period of persecution and misfortune began on a full scale. This ruler exceeded all his predecessors in bearing animosity towards Ahlul-Bayt (ع).

As soon as Al-Mutawakkil got hold of affairs, he demonstrated hostility towards the Prophet's progeny (ع). He hated them more than his predecessors as his actions proved, ordering the demolition of Imam Hussain's shrine in Kerbala then flooded the area in order to

remove all traces of the holy shrine. He killed many of its pilgrims, the devotees of the martyred Imam. He knew that such visits incited people to revolt against injustice and oppression.

*Despite all sorts of hardship and oppression, the sacred shrine was traced and is still visited by millions of devotees from all over the world every year. The holy Qur'an says, **يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ** They desire to put out the light of Allah with their mouths, and Allah will not consent, save to perfect His light, though the infidels are averse (Qur'an, 9:32).*

Al-Mutawakkil was informed of the Imam's popularity among the masses, which caused him a great deal of concern. It enraged him to see people gather round Imam al-Hadi (ع) with such devotion and respect. Yet he could not find an excuse to put an end to him or even to accuse him of some guilt. He followed the old means of the previous rulers: He summoned the Imam to Baghdad on the pretext he loved to see him near him and to benefit from his knowledge. He wrote a letter full of flattery and hypocrisy. It said, "... The caliph longs to see you. If you visit him and settle with your family near him, at your ease and comfort, you will thereafter be free to leave whenever you wish. Seek Allah's guidance and come to see the caliph who offers you the highest regards and considers your status to be better than that of all of his sons and near ones."

Al-Mutawakkil ordered one of his ministers, namely Yahya ibn Al-Jawad to carry his letter to the Imam. He also ordered him to search the Imam's house as he was informed of the Imam collecting weapons and money in order to stage a revolt against him.

When Ibn Harthamah entered Medina, people sensed his evil intentions. They were concerned about the Imam's safety because they were aware of al-Mutawakkil's hostility towards the Prophet's offspring. However, Ibn Harthamah put them at ease by saying that he was not ordered to do him any harm, only to search his house. He searched the Imam's house, finding nothing other than copies of the holy Qur'an and some books of religious sciences.

The Imam was aware of al-Mutawakkil's evil intentions and was not deceived by the letter of hypocrisy. He knew how much al-Mutawakkil hated Ali (ع) and his offspring, and whoever was related to him. He knew that he would not be left to lead a peaceful life in his grandfather's town, but he had no choice but to make his way to Baghdad escorted by al-Mutawakkil's men.

Ibn Harthamah says, "When we reached Baghdad (which was called "Darul-Salam", the home of peace), people came out to welcome the Imam. At their head was the governor of Baghdad, Ishaq ibn Ibrahim al-Tahiri, who said to me, 'O Yahya! This man is the Prophet's grandson. You know that al-Mutawakkil hates him! If you incite al-Mutawakkil to kill him, the Messenger of Allah (ص) will later call on you to account for it.' I said, 'By Allah, I saw nothing wrong in his actions'. When we reached Samarra, I met Wasif, the Turk, a government official, who said to me, 'If one hair of this man is harmed, only I will be called to account.' I was surprised at their similar opinions. When I met al-Mutawakkil, he asked me about him. I told him of his good conduct, piety and God-fearing attitude. I told him I found no weapons in his house but found copies of the holy Qur'an and books of theology. I told him also how the people of Medina were concerned about his safety and how I swore to them that no evil was intended for him."

Al-Mutawakkil honored the Imam and accommodated him well. However, it is related prior to that, on reaching Samarra, the Imam (ع) was kept at a humble inn for the homeless for one night which was seen as being disrespectful to the great status of the Imam (ع).

During the Imam's stay in Samarra, al-Mutawakkil made a show of respect to him. He bestowed on him generously but placed him under strict surveillance. Most of the Imam's followers stayed in touch with him through letters. Al-Mutawakkil often summoned him to his presence while dispatching his hoodlums to search his house for weapons. The Imam sometimes would help them search his house. One of al-Mutawakkil's agents, al-Bathani, greatly hated the Imam and incited al-Mutawakkil against him. Instigated by al-Bathani, al-Mutawakkil called his special guard, Sa'eed, ordering him to assault the Imam's house at night and search it. Sa'eed and his men climbed up a ladder to the roof, but it was dark and they could not find their way down, so the Imam shouted at them saying" "O Sa'eed! Wait until someone brings you a candle!" They gave him a candle, so they came down and noticed that the Imam was wearing his humble garment and headwear standing for the prayers. He said to them, "You have the rooms; go and search."

They searched the house and, as usual, they found no weapons or money but some books. They apologized to him for being ordered to search his house, but he only said to them, "The unjust ones will surely be punished."

During the 16 years of his Imamate, Imam Ali al-Hadi (ع) had become famous throughout the Islamic world. Those who loved to learn the teachings of Ahlul-Bayt (ع) always flocked around him. In the 4th year of al-Mutawakkil's reign, the governor of Medina, Abdullah ibn Hakim, started harassing the Imam. After persecuting him personally, he sent hostile reports against him to Baghdad. He wrote the central government there saying that the Imam was assembling apparatuses of kingdom, and that his followers were in such numbers that he could rise against the government whenever he wished.

Imam Ali al-Hadi (ع) became aware of such antagonism in sufficient time. In order to counteract, he, too, wrote a letter to al-Mutawakkil explaining the personal enmity the lying governor had borne against him. As a political step, al-Mutawakkil was quick to dismiss the governor. At the same time, he sent a regiment under the command of Yahya ibn Harthamahh to explain to the Imam in a friendly way that the caliph wished him to stay in the capital for a few days before going back to Medina.

The Imam knew very well the motives behind this request. He knew that the polite invitation actually meant his banishment from his ancestral city. But to refuse was useless, as it would involve a forcible departure later. Leaving the sacred city was as painful to him as it had been for his respected forefathers, viz. Imam Hussain (ع), Imam Mousa al-Kazim (ع), Imam Ali al-Rida (ع) and Muhammed al-Taqi (ع). This type of harassment had almost become a legacy. Al-Mutawakkil's letter to the Imam was full of respect and terms of endearment. The military detachment sent to escort him as retinue or bodyguards was actually a deceitful ploy. So when the Imam reached Samarra' (Surra man Ra'a), and al-Mutawakkil was informed, he neither arranged for his reception nor for his stay. He ordered to accommodate him in a wilderness where the city's beggars usually dwelt. Although the Prophet's descendants gladly associated

with the poor and the destitute, and they did not covet luxurious living, al-Mutawakkil meant to thus insult the Imam who stayed there for three days; thereafter, al-Mutawakkil placed him under the custody of his secretary Razzaqi, banning his meetings with others. It has been seen that during the imprisonment of Imam Musa al-Kazim (ع), the Imam's moral charm had softened the guards' stone hearts. Likewise, Razzaqi was impressed by the greatness of Imam Ali al-Hadi (ع) and began to provide for his comfort. This leniency could not remain hidden from al-Mutawakkil who transferred the Imam (ع) to the custody of Sa`ad, a cruel and ruthless man in whose jail Imam Ali al-Hadi (ع) spent twelve long years. In spite of all the hardships he had to suffer there, he spent his time worshipping his Maker, fasting during the day and praying during the night. Although confined within the four walls of a dark dungeon cell, his fame was on the wing. He was known in every house of Samarra', rather throughout all of Iraq. Millions hated the cruel ruler who had put such a man of noble character in prison.

Al-Fadl ibn Khaqan, who loved the Prophet's Progeny, had risen to the post of minister in al-Mutawakkil's cabinet solely by virtue of his intellectual and administrative merits. On his recommendation, al-Mutawakkil ordered the Imam's imprisonment to be changed to house arrest, granting him a piece of land and allowing him to build his house on it to live therein. But Imam Ali al-Hadi (ع) was forbidden from leaving Samarra'. Sa`ad was ordered to keep a tight surveillance on the Imam's movements, contacts and correspondence.

During this period, too, Imam Ali al-Hadi (ع) set an admirable example of trust in Allah, ignoring all worldly gains. In spite of permanent residence in the capital, he neither made a protest to the caliph, nor did he ever ask him for a favor. He continued the same worshipping and hermit-like life that he had led during his imprisonment. The tyrant had changed his behavior but the saint had maintained his own. Even during such circumstances, Imam Ali al-Hadi (ع) was not allowed to live peacefully. He was not harassed physically but psychologically. His house was periodically searched for arms or dissenting correspondence undermining the position of the government. Such an act is certainly painful for a man of an innocent and noble character. To top all this, the Imam was once summoned to the royal palace where the cups of wine were in rotation. Surrounded by his courtiers, al-Mutawakkil was very much given to merry-making, so much so that in the excess of vanity and lewdness, the arrogant and shameless ruler handed the cup of wine to the Imam and asked him to drink. This order was surely more painful than a thousand strokes of the sword, but the guardian of faith said with unruffled dignity: "Spare me this order, for the flesh and blood of my forefathers and my own have never mixed with wine." Had there been a slight sense of faith in al-Mutawakkil, he would have been impressed by the dignity of this saintly reply. But he was dead to such a feeling; he, therefore, said, "Well, if you do not like it, then sing a song for us." The Imam replied: "I do not know that art, either." At last the haughty monarch said, "You shall have to recite a few verses of poetry, then, in any tone you like." This crude and ridiculous behavior would have infuriated any ordinary person, but the dignified Imam remained undisturbed and sought to do what he was compelled to. He turned the ruler's order for recitation of poetry into an opportunity for preaching, and he recited the following poetic verses:

The poetic verses were as follows:

باتوا على قلل الأجمال تحرسهم
غلب الرجال، فلم تنفعهم القلل
واستنزلوا بعد عز من معاقلهم
و اسكنوا حفرا، يا بنسما نزلوا
ناداهم صارخ من بعد دفنهم:
أين الأساور و التيجان و الحلل؟

أين الوجوه التي كانت منعمة؟
من دونها تضرب الأستار والكلل

فافصح القبر عنهم حين ساءلهم:
تلك الوجوه عليها الدود تقتتل
قد طال ما أكلوا دهرًا وقد شربوا
واصبحوا اليوم بعد الأكل قد أكلوا

*The glories of our blood and state
Are shadows, not substantial things.
There is no armor against fate,
Death lays its icy hand on kings.
Scepter and crown
Must tumble down.
And in the earth be equal made
To the laborer's scythe and spade.*

*No fortress on the mountain peak
Could save the kings from the jaws of death.
Their pomp and power proved too weak:
They lie in graves deprived of breath.*

*The cold earth asks them in contempt:
"Where is the robe, the crown, and the throne?!"
"Did cruel Death your beauty exempt?!"
"Did it respect your royal blood and bone?!"*

*The grave replies
With sorrowful sighs:*

*"Those beautiful forms
"Are now food for the worms!"*

Having heard these lines recited by the Imam so profoundly, the king and those gathered around him became spell-bound. The drunkards making merry just a moment ago now burst into tears. Even the proud and arrogant king began to weep and wail. As soon as he recovered a bit, he ordered to give the Imam (ع) four thousand dinars, allowing him to return home.

There is another very interesting incident showing the extent of al-Mutawakkil's arrogance and hatred towards the Prophet's Ahlul-Bayt (ع) which I would like to narrate to you. Its *isnad* is traced by Ibn Qawlawayh, and it is stated on pp. 254-5, Vol. 12 of the most recent edition of *Bihar al-Anwar* dated 1427 A.H./2006 A.D. as follows:

A young man who descended from Muhammed ibn al-Hanafiyyah met al-Mutawakkil once at a place called Manbij. But before we go any further, we need to tell you who this "Ibn al-Hanafiyyah", Muhammed, is. He is one of the sons of the Commander of the Faithful Ali ibn Abu Talib (ع), and his mother is Khawla daughter of Ja'far, a lady known as "al-Hanafiyya" because neither she nor any of her ancestry adored idols but followed the "Haneef" creed of Prophet Ibrahim (Abraham), so Muhammed was always referred to as "Ibn (son of) al-Hanafiyya" in order to distinguish him from his other older brothers, al-Hassan and al-Hussain, peace be with them both. His nickname is "Abul-Qasim", and he was born during the government of Omer ibn al-Khattab in the year 21 A.H./642 A.D. He was one of the warriors known for his valor on the battlefield while outside it he was known for his piety and knowledge. Moreover, he is known as a trusted authority in narrating traditions **أحاديث** some of which are recorded in the *Sahih صحيح* books of both Muslim and Bukhari. He was commander of troops in battles waged by his father, Commander of the Faithful Ali ibn Abu Talib (ع), such as thos of the Camel and Siffin where he was the standard bearer. His father used to rely greatly on him in those wars despite his young age. He was born in Medina in the month of Muharram in the year 81 A.H./700 A.D. at the age of 60 and was buried at the Baqee' cemetery; his funeral prayer was performed by Othman ibn Aban, one of the most highly respected scholars of his time and one of those who narrated the famous "Shaqshaqi sermon **الخطبة الشقشقية**" by Imam Ali (ع), one of the most brilliant pieces of classic Arabic Islamic literature. If you are Shiite and not familiar with it, shame on you, but if you are Sunni, you are excused while being strongly advised to read this precious jewel of classic Arabic and Islamic literature which you can find in *Nahjul-Balagha نهج البلاغة*. Alhamdu-Lillah, the Almighty enabled me to edit this great book just as He had enabled me before that to edit His Book, the Holy Qur'an, and these are some of His numerous favors on me, the unworthy servant of His that I am. This great book is now available in English and eight other world languages, including Chinese and Russian, everywhere. Search for it via the Internet and see how many book sellers are marketing it. Every Muslim home ought to have a copy of it. It is a very sad fact that most of our present day Muslim communities do a lot of talking but read very, very little and some hardly anything, which is a sign of backwardness!

The young descendant of Ibn al-Hanafiyya, who attracted attention there and then for the beauty of his eyes and neatness of his outfits, was brought before al-Mutawakkil who cast a glance at him then ignored him. After a while, the youth respectfully said to al-Mutawakkil, "O commander of the faithful! If you have ordered me brought here so you may discipline me, you have not done a good job [by thus ignoring me]. And if you have had me brought here so the

hoodlums in your company may get to know that you have taken my family lightly, they have already come to know it."

Al-Mutawakkil said to Ibn al-Hanafiyya, "O Hanafi! Had I not been prevented by our kinship and my clemency, I would have pulled your tongue out with my own hand and separated your head from your body even if your father, Muhammed, had been in your place." Then he turned to al-Fath ibn Khaqan, his minister, and said, "Do you not see what we suffer at the hands of the offspring of Abu Talib? We see either an offspring of [Imam] al-Hassan who attracts to himself a crown of honor which Allah transferred to us before him, or an offspring of [Imam] al-Hussain who tries to abrogate what Allah had descended down for us before him, or an offspring of Ibn al-Hanafiyya who, on account of his ignorance, leads our swords to shedding his blood."

The young man answered al-Mutawakkil with these words: "What clemency has been left for you by wines, addiction, musical instruments and their players? And since when have you shown kindness to my family while you have extorted Fadak from their inheritance from the Messenger of Allah (ص), so the father of Harmalah inherited it instead? As your reference to my father, Muhammed son of al-Hanafiyya, you have kept belittling the glory to which Allah and His Messenger lifted him, trying to reach an honor which is too lofty for you to reach, and you will never reach. You are just as a poet had said:

فغض الطرف انك من نمير
فلا كعبا بلغت و لا كلابا

So lower your gaze: You belong to Nameer; you have neither reached the heights of Ka'b, nor those of Kilab.

"Then here you are complaining to your henchman what you suffer from the descendants of al-Hassan, al-Hussain and Ibn al-Hanafiyya; so, [then he recited this verse of the Holy Qur'an:]
لَيْتَسَ الْمَوْلَىٰ وَلَيْتَسَ الْعَشِيرُ *Evil, indeed, is the patron, and evil is the companion!* (Qur'an, 22:13)."

Then the young man stretched his feet to al-Mutawakkil and said, "Here are my feet for your chains, and here is my neck for your sword. Go ahead and bear my sin and carry my burden of oppression, for this is not the first hateful action which you and your predecessor have committed against people about whom Allah Almighty says: *قُلْ: لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي* *قُرْبَى* Say (O Muhammed!): "I ask no reward of you for this (guidance to the religion of Islam) except affection for those of my near in kin" (Qur'an, 42:23). By Allah do I swear that you have not positively responded to what the Messenger of Allah seeks (as indicated in this verse), nor have you demonstrated affection towards anyone except those who are not his kinsfolk. Shortly you will arrive at the Pool (of Kawthar حوض الكوثر) and my father will keep you away from it and my grandfather (the Prophet (ص)) will prevent you from reaching it, may Allah bless both of them."

Having heard such bold statements and verses from the Qur'an which testify to their truth, al-Mutawakkil could not help bursting in tears. He stood up, entered his mansion where his concubines were. The next day, al-Mutawakkil again ordered the same youth to be brought to him again, but this time he was kind to him, gave him a present and let him go.

A third incident disturbed Imam Ali al-Hadi (ع) a great deal: Al-Mutawakkil issued an unfair and unjustified order forbidding the public from visiting the holy shrines in Kerbala and Najaf. Throughout his territories ran the order that people should not go to visit the tombs of Imam Ali (ع) and Imam Hussain (ع). Anybody who disobeyed this order would do so at the risk of losing his life. He further ordered that the shrines in Najaf and Klerbala be leveled to the ground and the land around Imam Hussain's tomb be ploughed. It was not, however, possible to stop those who loved Ahlul-Bayt (ع) from visiting those holy shrines. They disobeyed, and thousands of them were put to death indiscriminately. Undoubtedly, the Imam was as sorry for each of them as he would have been on the death of a near relative of his. Due to this oppressive environment, he could not even preach or convey to the faithful the necessary instructions relevant to their Islamic creed which was by then distorted to a great extent just as it is being distorted in our time when Wahhabi Takfiri clerics paid by petro-dollars justify the Muslims slitting each other's throats as the rest of the world community looks on and feels disgusted, not knowing that these clerics have sold their souls to the devil for pittance, that they really do not know the truly pristine and most tolerant Islamic creed.

At al-Mutawakkil's court, Imam Ali ibn Abu Talib (ع) was mimicked and mocked by the buffoons as al-Mutawakkil and his courtiers burst laughing. It was such an insulting scene that once al-Mutawakkil's son could not help protesting thus: "It was somewhat tolerable if you spoke ill of Imam Ali (ع) yourself, but since you yourself say that he is linked to you through blood kinship, how do you allow these wretched buffoons to mock him like that?" Instead of feeling sorry, al-Mutawakkil jested with his son and composed two couplets abusive of his mother [wife of al-Mutawakkil] which the latter instructed the singers to sing. They used to always sing those couplets as al-Mutawakkil laughed heartily. This pathetic situation lasted till al-Mutawakkil's death in 247 A.H./861 A.D.

The Abbasids were not better than the Umayyads who preceded them in ruling the Muslims and distorting the Sunnah of the Messenger of Allah (ص), a persistent effort which was started in Damascus by the founder of that ruling dynasty in Damascus, namely Mu'awiyah ibn Abu Sufyan who ordered the cursing of the Commander of the Faithful, Imam Ali ibn Abu Talib, the Prophet's son-in-law and cousin and always his right hand, peace be with him and his progeny, following the Friday sermons for more than eighty years, mandating on each imam of congregational prayers to curse Ali (ع) from the pulpit before getting down. This foul tradition was called "sunna". This sacrilegious and anti-Islamic behavior started in the Hijri year 35 (655 A.D.) when caliph Othman ibn Affan was killed by Muslim mobs who were very angry with him for two reasons: 1) his distribution of the State treasury (bayt al-mal بيت المال) to his family members and relatives, thus living in legendary luxury while depriving the rest of the nation; 2) his appointment of his young, erratic and extravagant cousin, Marwan ibn al-Hakam, as his secretary and bearer of his seal, thus giving him a free hand to appoint officials or fire them at will, even without the caliph's knowledge. If you are interested in knowing more about how, why, where and when this third caliph was killed, consult the word "Fitna " in this Glossary or get a copy of the book titled الفتنة الكبرى *The Greater Sedition* by Dr. Taha Hussein of Egypt, one of the greatest intellectuals of our time and one of few who really do not compromise when

it comes to telling the truth though many people - according to the Holy Qur'an most people - hate the truth. This most heinous "sunna" went on for full 62 years (655 – 717) and was stopped when Omer ibn Abdul-Aziz, the only righteous caliph among all Umayyad hoodlums, a caliph who was fair and just to everyone, including to the Prophet's Ahlul-Bayt (ع). He came to power in the year 717 A.D., but this "sunna" was resumed after his death in 720 A.D. In that year, Yazid II succeeded him as the caliph, and this dynasty continued ruling the Islamic world till the year 1031 A.D. when the last of its rulers, namely Hisham III, namely "al-Mu'tadd Billah" Hisham son of Muhammed III, ruler of Andalusia, who started his reign in 1027 and was defeated by Christian forces in 1031. He was forced to flee Cordoba in that year and later died in Lerida, Spain, in 1036. It was due to this cursing of a man who was next only to the Holy Prophet of Islam (ص) in everything that the Shiites introduced the optional testimony in their prayers of **أشهد أن عليا ولي الله**: I testify that Ali is a servant/slave of Allah, without making it mandatory. They feared their children might be contaminated and would grow up cursing Ali, too, *Astaghfirullah*. This testimony is purely optional in both the athan **أذان** and iqama **اقامة** and without it the prayer is *Insha-Allah* acceptable.

A new branch of the Umayyad dynasty had as early as the year 756 A.D. started a new caliphate in contemporary Spain. In that year, Umayyad caliph Abdul-Rahman I (called "al-Dakhil", the one who entered or conquered Spain) set up a new government for the Umayyads with Cordoba as his capital. He remained in power till his death in 788 A.D. when his son Hisham I succeeded him. Successive Umayyad rulers continued to rule from Cordoba and to expand their regions till the year 1031 A.D. when the last Umayyad caliph in Spain died. So, if you deduct 720 from 1031, you will get the number 311. During those 311 years, the cursing of the Imam (ع) may have continued for only God knows how long. But most scholars suggest the total period of the cursing must not have exceeded 80 years. If this suggestion is accurate, it would suggest that this "sunna" died down in the 18 years that followed the demise of caliph Omer ibn Abdul-Aziz. The ruling "caliph" during that year (720 + 18 = 738) was Hisham ibn Abdul-Malik who ruled from 724 – 743. It is very highly unlikely that this Hisham permitted the demise of such a "great sunna" of his rotten ancestors, so an in-depth research into his life and the circumstances of the time needs to be conducted in order to determine if, how and when this damn "sunna" was finally laid to rest.

حديث or Hadeeth

A report on a statement or tradition (action) of Prophet Muhammed (ص) or what he witnessed and approved of is called *hadith* (sing.; plural: *ahadith*). These are the explanations, interpretations and living examples of the Prophet (ص) as he taught the nation and/or explained the teachings of the Qur'an. Other meanings of this word include: modern, new, talk, speech, conversation, fresh, novel

حديث قدسي

These are *ahadith* in which the Prophet cites the Almighty. The meaning of these *ahadith* indicates revelations to the Prophet which the Prophet (ص) put in his own words, unlike the Qur'an which is the word of Allah Almighty as conveyed to the Prophet (ص) exactly, *verbatim*.

Hafiz حافظ

one who has learned the entire text of the Holy Qur'an by heart; plural *huffaz*

Hajib حاجب

doorkeeper, usher

Hajiz حاجز

barrier, curtain, separator, obstruction, check or control post

Hajj or Haj حج

Hajj is an Arabic word which means: the performance of the Islamic pilgrimage to Mecca in Hijaz, northern Saudi Arabia. It is one of the five pillars of Islam. A Muslim is to perform *hajj* at least once in his/her life, if he has the means (of health and financial ability) to do so. There are rules and regulations as well as specific outfits related to the performance of this rite. The Islamic pilgrimage takes place during the last month of the Islamic lunar calendar, namely the month of Thul-Hijja.

Hajz حجز

seizure, sequestration, garnishment, confinement, impounding

Halal حلال

something which is lawful, permissible, in Islam, the opposite of *haram*

Halif or Haleef حليف

ally, one who enjoys the protection of a tribe but does not belong to it

Hakim حاكم

ruler, governor, judge, magistrate

Halaqa حلقة

ring, circle, cycle, a group of students involved in the study of Islam

Hamid or Hameed حميد

praiseworthy, commendable, laudable

Hamim or Hameem حميم

intimate, very close (friend)

Hamiya حاميه

garrison, protection force

Hamil حامل

bearer, carrier, conveyor, , holder, expectant, pregnant

Hanan حنان

affection, tenderness, sympathy, compassion

Hanif or Haneef حنيف

Haneefs are people who, during the pre-Islamic period of *jahiliyya*, rejected the worship of idols. These people were in search for the true religion of Prophet Abraham.

Hanith حانث

perjurer, guilty of perjury

Hannata (v.) حنط

embalmed, (n.) embalming حنوط. A word of caution here: Do not confuse what the Muslims do to corpses of their dead with that of non-Muslims, mostly the Christians who embalm their dead by draining them of blood then injecting a liquid in them. This is not permissible in Islam. Instead, Muslims anoint/oil the corpse with a special mixture of herbs which preserve the freshness of the corpse for some time. The best who excelled in this art are the Pharaohs of ancient Egypt. The hardest period that follows death (which, in Islam, means: the separation of the eternal and indestructible soul from the temporal and decaying body) is the first three days of our own counting. Researching true life, eternal life, that is, life after death, is from my viewpoint a most fascinating research. For those who wish to research this subject, the best reference I have come across is Sheikh (mentor) Abbas al-Qummi's *Manazil al-Akhira* which was originally written in Farsi then translated into Arabic by Dr. Abdul-Mahdi Yargari who, by the way, did an outstanding job. The edition I read was published in 1990 by the Balagh

Foundation of Beirut, Lebanon. It falls only in 124 pages, yet it draws a road map for you and explains what you should expect, and how to be prepared for, as the stages on the very long and rough road to eternity succeed each other. To my deep dismay, not a single Publisher has till now asked me to translate this precious book, and I do not know if I will live long enough to see this great book translated into English...

حق Haqq

the truth, what is right

حرام Haram

a thing or action which is forbidden, prohibited, made unlawful by Islam

حرم Haram

sanctuary, a sacred territory. Mecca has been a *haram* since time immemorial. All things within the limits/boundaries of the *haram* are protected and considered inviolable; non-Muslims are not supposed to enter them. Medina was also declared a *haram* by the Prophet (ص).

حصانه Hasana or Hasaanah

immunity, privilege, exemption, liberty

حشد Hashd

crowd (of people, etc.), throng, multitude (of persons, etc.), riotous assembly

حشر Hashr

crowding, grouping, gathering together, assembling **يوم الحشر** (such as for the Day of Judgment). Speaking of the Day of Judgment, here is the picture I have drawn in my imagination for the Gathering on that Day: First of all, the place where I believe the Judgment will take place will be on our Planet Earth since we all are earthlings. The globe will change its form considerably: The mountains will be crushed and made to look like cotton being worked by a cotton carder (نداف) as we are told in 101:5 (Chapter 101, Verse 5) of the Holy Qur'an and the oxygen will be separated from the hydrogen in water and the oxygen is set ablaze, so much so that you will see oceans set on fire as we are told in verses such as 81:6 and 52:6, till the entire earth is flattened like a computer's storage CD. This completely circular disk will be split into at least 128,000 triangles, this number corresponding to the number of prophets whom the Almighty sent to various nations of the human species. If you place many triangles side by side, you will come up with a circle. On tip of each pyramid will be the prophet who will face the nation to whom he was sent as those closest to him will be the nearest followed those who

emulated them, and so on and so forth. For example, immediately facing the prophet will be his *wasis* الأوصياء (successors to prophets), then the *walis* الأولياء, then the martyrs الشهداء, then the scholars العلماء, that is, the people of knowledge who did not profit by their knowledge, who did not sell their religion, who did not become wealthy or politically powerful (or who gained both wealth and power while losing all their balance with God), those who did not write for fame or reputation but to benefit the public and hopefully earn the Almighty's Pleasure and rewards. Another tough condition for these scholars is that they should have acted upon what they had taught the people, a condition which not many of them can meet, and this includes the writer of this book who, therefore, needs your prayers and supplications, perhaps these prayers and supplications will benefit him on the Day of Gathering - يوم الحشر. These will be followed by others and others who disseminated knowledge or who in some way benefited the people especially in assisting them in getting closer to know and to worship their Maker rather than worship their ego, whims and desires. Within each triangle, there will be numerous groups. Each group will share one or more characteristic. People, we are told by a number of *ahadith* (traditions), will be gathered in the company of those whom they love the most, and "love" here does not mean only emotional but in actuality, in practicality, in reality, in degree of emulation and following. So, it is now up to you to give your heart to whomsoever you please: the movie stars, the singers, the dancers and their likes, or those who sacrificed their lives for the sake of humanity, setting immortal models for self-denial and self-sacrifice, rather than self-worship, such as the prophets and messengers of God who we, Muslims, respect and revere without making distinctions, as we are instructed to do in the Holy Qur'an. Now, and only now, you have an option. When the Day of Gathering comes, there will be no options left. The angels will know exactly where to place you for judgment; they are the judgment angels, for each angel has a function for which the Almighty creates him, and "him" here is used loosely since angels in Islam have no gender nor will have the souls. After the judgment is done and the accounts are settled (make sure you do not die while owing people some money or a past due apology!), the fortunate ones will be transported, in groups or individually, to the gardens of bliss جنات النعيم, which I think will occupy the vast cosmos at that time - and only God knows if that cosmos will be similar to this cosmos, and most likely it will not - whereas those doomed will remain on earth. At that time, the earth will take another shape, becoming an inferno with numerous methods and chambers of torture described vividly in the Holy Qur'an for our admonishment. This is just an imagined picture, that is all, and you can say that I have a "wild imagination"! If you have a better idea, let us hear it! Surely Allah knows best.

Hasra or Hasrah حسره

regret, sorrow, remorse

Hawza حوزة

place of acquisition (of higher learning), religious seminary; among the world's most famous *hawzas* are located in Najaf, Iraq, and Qum, Iran.

Haya' حياء'

timidity, shyness, feeling of decorum or propriety, modesty

حيوان Hayawan

animal. It also means "eternal life", everlasting life, eternity, as we read in Ch. 29 (Al-Ankabut, Spider), Verse 64. Most Arabic words have more than one meaning.

حيوي Hayawi

vital, full if vitality and energy, of utmost importance, essential

حيويه Hayawiyya

vitality, energy

حيطه Hayta

precaution, safeguard

حزن (or Huzn) Hazan

grief, agony, sorrow

حازم Hazim

strict, stringent, stern

حفظ Hifz

preservation, protection from loss, memorization (usually of the Holy Qur'an). Anyone who memorizes the entire text of the Holy Qur'an is called *hafiz*.

حيله Hila or Heelah

trick, cunning, ruse, artifice, stratagem, ingenuity, contrivance

حجاب Hijab

veil, curtain, barrier

حجامه Hijama or Hijaamah

cupping

حكمة Hikma

wisdom, sagacity, prudence

هلال Hilal

crescent, singular of *ahilla*

حلف Hilf

alliance, confederation

هجرة Hijra

migration. The *hijrah* refers to the Prophet's migration from Mecca to Madinah. This journey took place in the 13th year of his mission (which coincided at the time with the month of September of 622 A.D.). This is the beginning of the Muslim calendar. The word "*hijra*" means: leaving a place in order to seek sanctuary or freedom from persecution or to go where there is freedom of religion, or for any other purpose. *Hijra* can also mean to leave a bad way of life for a good or more righteous way, or to leave the company of bad folks and choose that of good folks.

حقد Hiqd

grudge, animosity, intense hatred, hostility, malice. (Do not let any of these diseases eat your heart up. Instead, pray for the wrongdoers to see the light of the Right Path so they may return to their senses, amend their ways and spare people their mischief. Do not harbor such negative feelings towards any human being, animal, plant or even stone, for all these are servants of the Almighty. Direct such sentiments towards bad actions caused through the insinuations of the Devil, arch-enemy Satan, Lucifer, and those of his tribe. Direct your contempt towards the deed rather than the doer for the doer may not be aware of what he does or why he does it. Empty your heart of hatred and fill it with love for everyone and everything, and this love will return back to you multiplied many times. Those who sow good seeds will reap a good harvest. Try it!)

حساب Hisab

accounting, accounting (or right and wrong, etc.), arithmetic, computation

حصار Hisar

siege, boycott, blockade, embargo

حوار Hiwar

dialogue, conversation (usually between two persons or groups)

حزب Hizb

literally, it means party (plural *akzab*); another meaning is each 60th portion of the text of the Holy Qur'an

حصن Hisn

fortress, fortified place, chateau, citadel, protection against or a protective place or measure, security against, immunity

Hudud or Hudood حدود

limits ordained by Allah. This includes the punishment for crimes.

Hujja حجة

proof, argument, evidence, authority

Huri حوري

heavenly wives with large lovely eyes married to the male residents of Paradise

حر Hurr

free, liberal, open-minded

I، ع

إعارة or إارة

lending, loaning

عبادة **Ibada**

worship, adoration, religious service, rite, cult; Muslims feel honored when described as "obedient servants of Allah". They testify that Prophet Muhammed (ص), the very best not only of mankind but of all creation, is the servant and Messenger of Allah. Anyone who serves anyone else other than Allah is a mean, humiliated and miserable loser in both this life and the life to come, whereas a sincere servant of the Almighty is a winner of both.

إباحة or Ibaha

Sufferance, tolerance or toleration, passive consent, disclosure, divulgence and sometimes it means: promiscuity إباحية

إبهام or Ibham

Ambiguity, obscurity; it also means thumb

إبطال or Ibtal

Nullification, annulment, voiding

عظه **Ida**

admonition, lesson, warning sermon

إدعاء 'Iddi`a

allegation, claim, contention, assertion, declaration

إدمان **Idman**

addiction

عقه **Iffa**

uprightness, probity, honesty, incorruptibility, continence

إفطار **Iftar**

time or meal for breaking the fast; breakfast

Ifti`al إفتعال

contriving, designing, scheming

Iftirad إفتراض

Supposition, hypothesis, assumption

Ihram إحرام

pilgrimage garb, white unwoven cotton shroud worn by pilgrims

Ihsan or Ihsaan إحسان

benevolence, charity, beneficence, kindness

Ihtijaz or Ihtijaaz إحتجاج

protesting, remonstrance, under protest, the producing of evidence, proof

Ihtikar or Ihtikaar إحتكار

monopoly, monopolization

Ihtiraz or Ihtiraaz إحتراز

taking precaution, precautionary measure

Ihtiyat or Ihtiyaat إحتياط

precaution, taking precautionary measures, advance care/measure

Ijhaf or Ijhaaf إجحاف

injustice, inequity

Ijma` or Ijmaa` إجماع

unanimity, consensus

Ijtihad or Ijtehad, Ijtihad, Ijtehad إجتهداد

the degree one reaches in order to be qualified as a *mujtahid*, one who is capable of deriving religious decisions on his own. It is exerting one's total ability to uncover Allah's rulings on issues from their sources (Qur'an, Sunnah, consensus, etc.).

Ikhtilaq or Ikhtilaaq إختلاق

fabrication, invention, innovation

Ikrah or Ikraah إكراه

Coercion, forcing, imposing on

Ikram or Ikraam إكرام

being generous to, revering, respecting, esteeming, recognizing, venerating

Ilhaf or Ilhaaf إلهاف

insistence, importunity, soliciting or requesting while being too pushy

`Illyeen or `Illyoon عليون

the highest pinnacle of Paradise; see Holy Qur'an, 83:18.

`Ilm علم

knowledge, learning, knowing, science; علم الأحياء : aerology; علم الأمراض : pathology; علم الجلد : dermatology; علم أمراض النساء : gynaecology; علم الأمراض النفسية : psychiatrics; علم الأنساب : genealogy; علم الإنسان : anthropology; علم البيئة : ecology; علم التربيـه الزراعيـه : agronomy; علم الحشرات : entomology; علم الطب : anatomy; علم الجرائم : criminology; علم الحشائش : agrostology; علم طبقات الأرض : geology; علم الطب : hygiene; علم الصخور : petrology; علم الفلك : astronomy; علم الفنون الصناعيـه : technology; علم الكونيات : cosmology; علم النفس : psychology; علم النوىات : nucleonics; علم الوراثة : genetics.

Imam or Imam, Emam, Emaam إمام

leader of an *ummah*, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme religious or political authority or both, or one of the

Twelve Infallible Imams (ع). An *imam* is a religious community leader. Any person who leads a congregational prayer is called an *imam*. A religious leader who also leads his community in the political affairs may be called an *imam*, an *amir* (or *emir*) or caliph.

Iltibas or Itibaas إلتباس

confusion, complication, predicament

Iman or Iman, Eman إيمان

faith and trust in Allah, conviction

Imtiyaz or Emtiyaaz إمتياز

distinction, excellence, eminence, privilege, concession, franchise

Infilaq or Infilaq انفلاق

cleaving, fission (of nucleus, molecules, etc.)

Infirat or Infiraat إنفراط

dispersal, breaking down (of group, coalition, etc.), disruption, separation, falling apart

Injil إنجيل

the revelations that were sent down during the time of Prophet Isa (Jesus). It is referred to as the New Testament.

Inna lillahi wa inna ilahi raji'un or Inna Lillahi Wa Inna Ilahi Rajioon إنا لله وإنا إليه راجعون

When a Muslim is struck with a calamity, such as when he loses one of his loved ones, or when he becomes bankrupt, he should be patient and utter this statement with full conviction. It means: "We are from Allah and to Him do we return." Muslims believe that Allah is the One who gives and who takes away. He tests us. A true Muslim submits himself to Allah wholeheartedly, during good times and bad times. He is grateful and thankful to Allah for whatever He decrees for him. He is patient and says this expression during times of turmoil and calamity.

Insha-Allah or Insha Allah, Insha Alla, Insha Alla, In Sha' Alla إنشاء الله

When a person wishes to plan to do something in the future, when he promises someone to do something for him or to give him something, when he makes resolutions, and when he makes a pledge..., he does so only with permission of the Almighty Who enables him to do so, Who provides him with the means, tools, resources, etc., to achieve this end. For this reason, a Muslim uses the Qur'anic instructions by saying "In-Sha' Allah", which means: "If Allah so wills." Muslims are supposed to strive hard and to trust in Allah, not in themselves, not in anyone else. They leave the results in the hands of Allah.

Inshiqaq or Inshiqaaq إنشقاق

separating from, breaking open, cleaving, breaking apart

Inshitar or Inshitaar إنشطار

Fission, cleaving, splitting, dividing, tearing apart

Intihal or Intihaal إنتحال

impersonation, simulation

Intikas or Intikaas إنتكاص

recanting, repudiation, renunciation (of a previous assertion or conviction)

Iq'ad إقعاد

paralysis in the lower half of the body

Iqama or Iqamah إقامة

the pronouncement of certain statements in preparation for the performing of the prayers. It usually follows the *athan*. *Iqama* means that the prayer ritual is ready to start, to be performed, whether individually or collectively (in a congregation). It is to be recited in Arabic before every obligatory prayer.

Iqna` إقناع

convincing, persuading, inducing

Irhab إرهاب

terrorism, terrorizing, intimidation

Irtidad إرتداد

reneging, defection, apostasy, reversion

Irtiyab إرتياب

Suspicion, doubt, apprehension

Isha or Isha' عشاء

nighttime, evening, time for obligatory evening *salat*, prayer, after sunset, later in the evening. It also means supper.

Ishtiqaq إشتقاق

derivation, deduction

Islam إسلام

Islam is an Arabic word the root of which is "silm", peace, and "salam", which also means peace. Among its other meanings are these: greeting, salutation, obedience to the Almighty, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnicity, language or one's social, political or any other position. The religion of Islam is not to be confused with so-called "Mohammedanism", a misnomer created by some ignorant folks in order to tarnish the image of this pristine faith. Muslims do not accept this name as it gives wrong information about Islam and Muslims. If you really wish to know what Islam is all about, ask Muslims, not those who are hostile to the adherents to this religion of peace, and unfortunately there are many such folks.

Isnad إسناد

the method whereby one *hadath* is traced and in the end attributed to a *muhaddith*, traditionist, one who first transmitted it

Isra' إسرائ

night journey; usually a reference to the Prophet's night journey from Mecca to Jerusalem, an incident which took place in the year 622 A.D.

Israf إسراف

extravagance

Ithbat or Ithbaat إثبات

proof or proving, evidence (or presenting an evidence)

Ith`an إذعان

surrender, submission, obedience, resignation, succumbing, acceding

Istidrak استدراك

retraction, catching up (with), overtaking (somebody ahead)

Istighfar استغفار

seeking Allah's forgiveness

Istihqaq استحقاق

entitlement, worth, value, merit, maturity (of debt, etc.)

Istihsan استحسان

preference, finding something to be valuable, worthwhile, commendable, advisable

Istihtar استهتار

rash behavior, disregard (for laws, customs, traditions, ethics, etc.), wantonness, recklessness, disregard for others' feelings, sentiments, interests, etc.

Istinsakh استنساخ

copying, duplicating, cloning

Istintaj استنتاج

Reaching conclusion, deduction (from certain events or facts) by inference

Istitan استيطان

settling (usually on someone else's land)

Istithna' إستثناء

exception, exclusion

ʾIṭikaf إعتكاف

the act of remaining most of the time at a mosque for prayers and supplications

Itmam or Itmam إتمام

Completion, conclusion, consummation

Ittikal or Ittikaal إتكال

reliance (on), dependence on, dependency

Ittizan or Ittizan إتيان

Rationality, sobriety, the keeping of sedateness (of conduct), balance, poise

Izdiwajiyya إزدواجية

Duplicity, duality (of control, allegiance, jurisdiction, etc.), measuring by two scales

ج ج

Jaddaf جدف

blaspheme (the name of God), revile, swear to a lie

Jahannam جهنم

Hell; reference to and description of it has already been made in this book.

Jahid جاحد

ingrate, unappreciative, denies favors, denies the existence of the Creator (apostate), atheist

Jahil جاهل

ignorant, illiterate, unlettered

Jahiliyya جاهلييه

period of overwhelming ignorance, a reference to the conditions of the Arabs before the advent of Islam. It implies is a combination of views, ideas, and practices that totally defy and reject commonsense and the guidance sent down by God through His Prophets.

Ja'iz جائز

permissible, allowable, admissible, possible, probable

Jalbab جلباب

long loose fitting garment worn by the Arabs

Jalda or Jaldah جلدہ

lash, whip

Jallad جلاد

executioner, headsman, hangman

Jami`a جامعہ

inclusive, universal, university; it also means handcuffs

Janaba جنابه

uncleanness caused by seminal discharge

Jannat or Jannah جنه

heaven, Paradise, garden, plural: *jannat*

Janib جانح

devious, errant, delinquent, misdemeanant

Jami` جامع

mosque, house of congregational worship, same as *masjid* مسجد; literally, it means "place where people *gather for* يتجمع prayers"

Janin جنين

fetus

Jard جرد

stock-taking, inventory

Jarrada جرد

stripped one (of property, clothes, etc.), deprived of, despoiled, denuded

Jariya جاريه

bondmaid, slave girl, servant

Jasha` جشع

greed, avarice, avidity

Jaza'i جزائي

punitive, penal, vindicatory

Jazak Allahu khayran or Jazak Allahu Khairan, Jazak Allah Khair, Jazak Allahu Khair جزاك الله خيراً

This is a statement of thanks and appreciation said to the person who does a favor. Instead of saying "thanks" (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: "May Allah reward you for the good deed which you have done." It is understood that human beings can't repay one another enough, especially and particularly his parents and educators. Hence, it is better to plead to the Almighty, Allah, to reward the person who did you a favor to grant him what is best for him.

Jawhara جوهرة

jewel, precious (stone, etc.)

Jazim جازم

positive, sure, categorical

Jidal جدال

arguing, argument, debate, discussion

Jihad or Jihad جهاد

It is an Arabic word the root of which is "jahada" which implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: juhd (effort, endeavor, exertion, exhaustion), mujahid (one who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), jihad (struggle, defense of the Islamic creed) and ijihad (ultimate effort in order to derive a solution for a problem related to jurisprudence; one who does so is called *mujtahid*, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land and religion. Jihad has commonly been mis-translated or misrepresented to the world to mean "holy war". In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfiri groups, groups that label all others as "kafirs", apostates, to tarnish Islam's image. They use Islam as a pretext for their criminal acts just as the crusaders had done during the Middle Ages when even some crusaders shed the blood of their own Christian brethren. Jihad is not a war to force the Islamic faith on others, as many ignorant people think or portray. Contrariwise, there is an explicit verse in the Qur'an that says the following: "There is no compulsion in religion" (Chapter Al-Baqarah, verse 2256). Jihad is not only a defensive war but a struggle, through peaceful means, against any unjust regime or any injustice, period. If such a regime exists - and there are many which do exist - such an effort has to be exerted against the leaders, the decision-

makers, not against the people. Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird. One statement made by the Prophet of Islam (ص) says, "A woman entered hell because of a cat which she confined, neither feeding it nor letting it eat of what is available on the ground." As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of "spreading Islam", they were further from Islam than the earth is from the sun and did what they did for political, economic or selfish reasons. They were ignorant of the true message of Islam. Unfortunately, there are many such "Muslims" in our time and in all times and climes.

Jinaya or Jinayah جنایہ

serious crime, felony

Jinn or Jin, Ginn جن

These are spiritual beings that inhabit the world and, like humans, are required to follow the commandments of their Creator. They are held accountable for their deeds. Some of them are good while most of them are not, as is the case with humans. The meaning of the word "jinn" in Arabic is "hidden", invisible, because they cannot be seen by most humans. They were created by the Almighty from smokeless fire. I discussed the jinns in more detail in my book titled *Allah: The Concept of God in Islam*.

Jirab جراب

pouch, bag, sack

Jizya or Jizyah جزیہ

tribute, protection tax paid to Muslims by non-Muslims residing in areas under Islamic control. The Muslims collect this tax in exchange for protecting the lives and possessions of these non-Muslims, exempting them from the military service and awarding them full freedom to practice their religion, whatever it may be. If the Islamic State cannot protect those who have paid the *jizya*, they are entitled to get it back. In all reality, such tax is hardly collected because even in Pakistan, where the majority are Muslims living with mostly Hindu and Buddhist minorities, the latter do not pay any *jizya*.

Jumood جمود

stagnation, freezing, inaction, inactivity, passiveness (to influence, change, etc.)

Junha or Junhah جنحہ

misdemeanor

Junoon جنون

madness, insanity

Jutham جذام

leprosy

Juzaf جزاف

at random, haphazard, casual

ك، ك، خ K, Kh

كعبه Ka'bah or Kaaba

the first house of worship built for mankind, the cubic-shaped structure which is the most sacred to the Muslims of the world. It was originally built by Adam and was rebuilt by Abraham and his son Ishmael because it was damaged by torrential rain. It has the Black Stone which is believed as having been brought by an angel for Adam from another planet. The stone has been subjected to tests and analyses which all proved that it was unlike any other on our planet, thus proving the Muslims' claim that it is not earthly but cosmic. It is located in Mecca, the city located in Hijaz to which all Muslims of the world turn as they perform their five daily prayers and all other prayers, obligatory or optional. Mecca now is a very modern city with luxury hotels, malls, commercial centers and all modern facilities, and its people are most courteous, kind, generous and hospitable. Many pilgrims did not like to leave it once they had completed their pilgrimage rituals, so they married there and lived happily ever after.

كفاره Kaffara

atonement from sin

كافر Kafir

infidel, apostate, atheist, one who does not believe in the existence of the Creator. The noun *kufr* denotes a person who refuses to submit to the will of Allah (God), who disbelieves in God. It also means one who deliberately covers up the truth while fully knowing it.

كلام Kalam or Kalam

Talk or speech as in "kalamu-Allah". It also means logic or philosophy.

كلمه Kalima or Kalimah

Synonymous to "*shahada*," it is a Muslim's declaration of faith (that is, to testify that there is no god except Allah, and that Muhammed is the Messenger of Allah), and it is always pronounced in Arabic.

قنطار Kantar

in Arabic, it is *qintar*, a varying weight of 100 *ratls* (rotls); a *ratl* in Syria is roughly 3.202 kg., whereas in England it is 449.28 grams, and in Lebanon it is 2.566 kg.

خبير Khabir or Khabeer

expert, learned, informed, connoisseur (of), specialist

Khafaqan خفقاان

palpitation (of heart, etc.)

Khala`a or Khalaa`ah خالعه

indecenty, immorality, debauchery

Khalifah or Khalifah, Khalifa, Khaleefah, Khaleefa خليفه

The word "khalifah" refers to the successor of Prophet Muhammed (ص) or simply to any ruler who claims that he rules the Muslims according to the will of the Almighty, whether he is justified in his claim or not. This person sees himself as the head not only of his country but of the entire Muslim nation, so let us leave him enjoying this thought! Another title for the khalifah (English "caliph") is "Amir Al-Mu'mineen" which is explained above.

Khalis خالص

whole, clear, pure, candid, genuine, exclusive

Khandaq خندق

ditch, moat. This word reminds the Muslims of the "Battle of the Khandaq" which took place during Islam's early years, that is, in 627 A.D. First of all, there are two theories about how contemporary Jews went to and settled in Mecca and Medina. One theory says that they fled the persecution of the Romans who had by then subjected Jerusalem, which Jews call Ur-shalom, the city of peace, and went to Arabia where they felt confident that the Romans would not chase them there. Arabia at that time did not have much to attract foreign invaders. Another theory says that these Jews, who spoke Arabic besides Hebrew and Yiddish, had actually fled away from the persecution of the Christian rulers of Nejrnan, southern Yemen. In Medina, where most Jews had settled within small fortified towns, upon settling down at Khaibar, one of their tribes, Banu Nadir, decided to seek revenge against the Muslims because of an incident which had taken place at Medina's main bazaar: A Jewish shop owner went from behind a Muslim woman and tried to pull her gown up and expose her private parts. A Muslim man noticed the incident, attacked the Jew and killed him. The Jews went into a riot and contacted the Meccans. Twenty Jewish leaders and 50 others from pagan Quraish made a covenant in the Ka`ba that as long as they lived, they would fight Muhammed and the Muslims. Then the Jews and Quraish contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja`, Banu Kinanah and Banu Fizarah readily responded. The Meccans, four thousand strong, including three hundred cavaliers and fifteen hundred camels, were joined by six thousand allies from among the Jews and the bedouin tribes. The three armies set out, ten thousand strong, under the command of Abu Sufyan in the beginning of the month of Shawwal, 5 A.H. (the end of February 627 A.D.) to attack Medina.

When news of these preparations reached Medina, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a

long distance except in the north-west where a wide open space could afford the enemy an easy entry. At this place, with the suggestion of Salman al-Farisi, who was familiar with the mode of defending cities in other countries such as his (Persia), a trench, fifteen feet in width and fifteen feet in depth, was dug. Muslims were divided into parties of 10 each, and each party was allotted 10 yards to dig. The Prophet himself participated in this task, carrying the excavated earth away. The *khandaq* (moat) was completed in nick of time: just 3 days before the host of the enemies reached Medina. The houses outside the city were evacuated, and the women and children were accommodated for safety on the tops of the double-storied houses at the entrenchment. Muslims could muster only three thousand men to face this huge army, and they immediately took cover behind the ditch. The Prophet camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. The camp had the rising ground of Sila` on its rear and the trench in the front.

Huyaiy ibn Akhtab, head of Banu Nadir Jews of Medina, met secretly with Ka`b ibn Asad, head of Banu Quraizah, another Jewish tribe which was still in Medina. Huyaiy was the most antagonistic Jew towards the Prophet (ﷺ). Banu Quraizah, on his instigation, tore down the treaty which they had concluded with the Muslims. The Jews decided that they would assist the pagan Quraishites after ten days' preparations and would attack the rear of Muhammed's army from the north-western side of the city which was located on the south-east side of their fortress and which was easily accessible to them.

Rumours reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj: These were Sa`d ibn Mu`ath and Sa`d ibn `Abadah (by the way, the reader may remember this same Sa`d ibn `Abadah whom I mentioned in a chapter of my book titled *Allah: The Concept of God in Islam* about the jinns) respectively to ascertain the truth. Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper of the Jews was even worse than it had been feared. This news alarmed the Prophet. It was then necessary to take precautions against any surprise attack or treachery from the side of those Jews. The north-western part of the city, which was located on the side of the Jewish stronghold, was the weakest of all defences. In order to protect the families of his followers throughout the city, the Prophet, as a meager measure of safeguard, had no choice except to send a considerable number of his men from his already small army of three thousand to afford them such a protection. His men's supplies were hardly adequate due to the length of the entrenchment that formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Harithah, his freed slave and adopted son, and another of two hundred men under the command of a chieftain from Medina. Their job was to patrol the streets and the alleys of the city night and day.

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for 27 (or 24) days. Their number increased day by day, and many Muslims were extremely terrified, as the Qur'an portrays for us. Surat al-Ahzab describes various aspects of this siege. For example, read the following verses:

When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allah. There, the believers were tried, and they were shaken a tremendous shaking.

(Qur'an, 33:10-11)

At that time, many hypocrites, and even some Muslims, asked permission to leave the ranks of the Muslims and to go home:

And when a party of them said: O people of Yathrib! There is no place for you to stand, and a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only described to flee away.

(Qur'an, 33:13)

The bulk of the army, however, steadfastly withstood the hardship of inclement weather and rapidly depleting provisions. The coalition's army hurled arrows and stones at the Muslims.

Finally, a few of Quraish's more valiant warriors, `Amr ibn Abdwadd, Nawfal ibn Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abu Wahab, `Ikrimah ibn Abu Jahl and Mirdas al-Fahri, succeeded in crossing the moat.

`Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.

Three times did the Prophet exhort the Muslims to battle `Amr. Three times it was only Ali who stood up. In the third time, the Prophet allowed Ali to go. When Ali was going to the battlefield, the Prophet said: "The whole faith is going to fight the whole infidelity; the embodiment of the former bounds is to crush the entirety of the latter." The Prophet put his own turban on Ali's head, his own coat of mail over Ali's body, and he armed Ali with his own sword, Thul-Fiqar, then he sent him to meet his opponent. Then the Prophet raised his hands to supplicate thus: "O Allah! `Obaydah, my cousin, was taken away from me in the Battle of Badr, Hamzah, my uncle, in Uhud. Be Merciful, O Lord, not to leave me alone and undefended. Spare Ali to defend me. You are the best of defenders."

Ali invited `Amr to accept Islam or to return to Mecca, or to come down from his horse since Ali had no horse and was on foot.

"Nephew," said `Amr to Ali, being a friend of Ali's father Abu Talib, "By God I do not like to kill you." Ali replied, "By God, I am here to kill you!" `Amr, now enraged at this reply, alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield but either to conquer or to perish, he advanced towards Ali. They were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so much so that for a good while, only the strokes of their swords could be heard while they themselves could not be seen. `Amr succeeded once in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "*Allahu Akbar! Allahu Akbar!*" That was his cry of victory. It always is Muslims' cry of victory. Seeing how the most brave among them has been killed by Ali, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As the Muslims showered him with a hail of stones, he cried out thus: "I rather die by the sword than by the stones!" Hearing this, Ali leaped into the moat and fulfilled his last wish, dispatching him to hell!

Ali, contrary to the Arab custom then, did not, however, strip either men from their armour or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behaviour of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique

champion of spotless character. She said, as recorded in *Tarikh al-Khamis*, “Had his conqueror been someone else other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion.” Ali, the “Lion of God,” thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said:

Verily, one attack of Ali in the Battle of Khandaq is better than the worship of all human beings and jinns up to the Day of Resurrection.

No further activity was attempted by the enemy that day, but great preparations were undertaken during the night. Khalid ibn al-Walid, with a party of cavaliers, attempted during the night to clear the ditch for crossing the next day. The next morning, the Muslims found the entire enemy force arrayed in fighting formations along their line of entrenchment. The enemies tried to overrun the Muslim side of the trench but were repelled at every point. The ditch served its purpose; it could not be crossed. During the entire military campaign, by the way, only five Muslims were martyred. The Muslims' vigilance paralyzed the enemies despite their numeric superiority. Numeric superiority is not always a prerequisite for victory. The Almighty grants victory to whosoever He pleases.

But the Muslims were running out of provisions. The Prophet had to tie a stone on his stomach in order to minimize the pangs of hunger. Abu Sa`eed al-Khudri said: “Our hearts had reached our throats in fear and in desperation.” On the other hand, the besieging army was getting restive, too; it could not put up any further with the rain and cold; its horses were perishing daily and provisions nearing depletion. The Prophet went to the place where the Mosque of Victory (Masjidul-Fath) now stands and prayed to Allah. Said the Prophet, “O Lord! Revealer of the Sacred Book, the One Who is swift in taking account, turn the confederate host away! Turn them to flight, O Lord, and make the earth underdeath them quake!”

A fierce storm raged, uprooting the tents of the enemies; their pots and belongings went flying in all directions; it blew dust in their faces, extinguished their fires, and their horses were running around as though they were possessed. An unbearable terror was cast in their hearts. In the fourth night, after having finished his prayers, Muhammed asked Abu Bakr if he would go to the enemy's camp to discern and report their activities. He replied saying, “I ask pardon of Allah and of His Messenger.” The Prophet promised Paradise to be the reward of anyone who would venture out for that purpose, then asked `Omer ibn al-Khattab if he would do it. `Omer's answer was similar to that of Abu Bakr. The Prophet's request is actually an order, a divine one, since it is coming from one who does not say anything or do anything without the Will of the Almighty. These facts are recorded in *Tafsir al-Durr al-Manthur*, *Al-Sira al-Muhammediyya*, *Al-Sira al-Halabiyya*, *Tarikh al-Khamis*, and *Rawdat al-Ahbab* for all to review. The third person the Prophet asked was Huthayfah al-Yemani who readily responded to the request and proceeded to the enemy camp in the darkness of the night where he saw the devastation wrought by the storm. He saw Abu Sufyan looking very depressed. When he came back to his camp and reported in detail to the Prophet what he had seen, the Prophet was delighted to find out that his plea to Allah was answered.

Either feeling the pain of the severity of the weather or struck with terror at that storm which was interpreted as a manifestation of the Divine Wrath, Abu Sufyan decided to lift the siege and to march back at once. Summoning the chiefs of his allies, he announced his decision to them, issuing orders to dismantle the camp. He and all the Meccans with him, as well as the pagan tribes that allied themselves under his command, fled away. The first to flee was Abu Sufyan himself who was so upset that he tried to ride his camel without first untying its rope. Khalid ibn

al-Walid guarded the rear of the armies with two hundred cavaliers against a pursuit. The Ghatfan tribesmen and the bedouin allies returned to their deserts; not a single person remained on the battlefield in the morning. It was with great joy that in the morning the Muslims discovered the sudden disappearance of the enemy, finding themselves unexpectedly relieved. The siege lasted for twenty-four long days and ended in March of 627 A.D.

This episode is referred to in the Qur'an in this *ayat*:

O ye who believe! Remember the bounty of Allah unto you when came upon you the hosts, so We sent against them a strong wind and hosts that ye saw not, and Allah sees all what you do.
(Qur'an, 33:9)

And also in *ayat* 25 which says:

And God turned back the unbelievers in their rage; they did not achieve any advantage, and Allah sufficed for the believers in fighting, and Allah is Strong, Mighty. (Qur'an, 33:25)

Abdullah ibn Mas`ud was interpreting this thus: "And God sufficed the believers (through Ali ibn Abu Talib) in their fight," as we read in *Tafsir al-Durr al-Manthur*.

As a direct result of this defeat of the infidels' combined forces in the Battle of Khandaq (moat, or the Battle of Ahzab, coalitions), Quraish's influence waned, and those tribes who were till then hesitating to accept Islam out of fear of Quraish began to send deputations to the Prophet. The first deputation came from the tribe of Mazinah, and it consisted of four hundred persons. They not only accepted Islam but were ready to settle down in Medina. The Prophet, however, advised them to return to their homes.

Likewise, a deputation of a hundred persons came from the Ashja` and embraced Islam. The tribe of Juhainah lived near them, so they were influenced by their conversion. One thousand of the latter's men came to Medina to join the fraternity.

خراب Kharab

destruction, ruin, doom, waste

خردل Khardal

mustard

خارق Khariq

extraordinary, exceptional, remarkable, piercing, penetrating

خاسر Khasir

loser, loss-making, unprofitable

Khaskhasa خصصه

privatization

Khasm خصم

opponent, disputant, foe

Khat خط

line, path, method, style, writing, route

Khatib or Khateeb خطيب

orator, speaker, one who delivers the "khutba", sermon, whether during the Friday prayer service or any other service

Khawarij خوارج

defectors, apostates, renegades, an extinct group of individuals who split from the Islamic nation and declared a rebellion on elected Caliph Ali ibn Abu Talib (ع). Literally, the word means "Those who Went Out"): a controversial term which is described by some Muslim scholars differently, each according to his level of education and extent of bias and prejudice. If you are sincere about researching who these rogues were, you can start with p. 278, Vol. 3, of Tabari's famous book *Tarikh al-Umam wal Mulook* (famous as simply *Tarikh*). There are many editions of this book available for reviewers, but the one I have is the newest; it is published by the Dar Al-Amira for Publication and Distribution, Beirut, Lebanon, and is dated 1426 A.H./2005 A.D. Their history started in the year 37 A.H. (which then corresponded to the year 658 A.D.) when they first reverted against the then elected caliph, Ali, but returned to obedience after he had reasoned with them just to revolt against him again and one of them, namely Ibn Muljim, killed caliph Ali on a Friday, 11th, 13th or 17th of the month of Ramadan of 40 A.H., according to various narratives. Their ideology could not withstand the intellectual challenges of the time, so it gradually weakened and died away. I think they do not deserve more space than this much here! To hell with them and with all those who apply this term to any Muslims, whoever they may be and from any sect at all, presently or in the future. The خوارج and their ideology are both dead and decayed; so, there is no need to beat on a dead horse.

Khayr خير

good, goodness, well-being, welfare, prosperity, benefit; in some verses of the Holy Qur'an, it means "money".

Khazaf خزف

ceramic

Khida` خداع

deceit, deception, trickery, cheating, fooling, double-dealing

Khilaf خلاف

dispute, disagreement, feud, variance (of opinion, etc.), discrepancy

Khilafa or Khilaafah خلافة

succession, [Islamic] caliphate

Khiyara خيره

choice, option, prime, best

Khitam ختام

conclusion, end, termination

Khitan ختان

circumcision

Khulud or Kholood خلود

immortality, eternity, forever

Khums خمس

one-fifth of one's savings (usually paid by Shi`a Muslims; see Chapter 8, verse 41 of the Holy Qur'an) set aside from his annual income. It is divided into 2 equal parts: One, called "sahm al-sadat", is payable to needy *Sadat* (or Sayyids), descendants of the Prophet who are not allowed to receive charity (*sadaqa*) and are too dignified to ask for it. The other half, called "sahm al-Imam (عج)", is to be spent on promoting the Islamic creed, such as paying expenses for writing, translating, editing, publishing and printing of books or the building of schools, religious seminaries, libraries, etc. *Khums*, moreover, is collected from one's profits or gains which he earn, as well as from the following: minerals, treasure troves, amalgamation of *halal* (permissible) wealth with what is *haram* (prohibitive), gems obtained from sea diving, spoils of war, land which a *thimmi* (a non-Muslim living under the protection of Islamic Government) purchases from a Muslim. There are many rules and regulations about the collection of, exemption from and distribution of this *khums* which, according to 8:41 of the Holy Qur'an is

not optional, as some ill-informed individuals claim, but compulsory. What is stated in the Holy Qur'an as permissible or not permissible remains so till the Day of Judgment, and if you disagree, it is your own burden which you will carry and not mine. If you have the *risala* (compilation of edicts) of Grand Ayatollah Sayyid Ali al-Husaini al-Sistani, refer to his "Kitab al-Khums" (Chapter on the *khums*) which starts on p. 387, Vol. 1, of the Arabic text of his 4-volume *Minhaj al-Saliheen* (published in the Hijri year 1427 which coincides with the year 2006 A.D. by the Grand Ayatollah's office in Holy Mashhad, Iran). If you do not have a copy of the said *risala*, the Internet can provide you with a wealth of information on this subject.

Khushu` خشوع

state of submission and full attention, humility, of being in reverence

Khusuf or Khosoof (القمر) خسوف

eclipse (of the moon)

Khutba خطبه

a speech or sermon. It is sometimes used to refer to the sermon given during the Friday congregational prayer.

Kuffar كفار

plural form of kafir, apostate

Kufr كفر

showing ungratefulness to Allah and not to believe in Him and in His religion, to deliberately hide the truth while fully knowing it with the ability to show the truth

Kunya كنيه

the use of "Abu " (father of) or "Umm " (mother of) someone, often used as a prefix for one's name

Kursi كرسي

Literally, it means "chair", theologically, however, it refers to the symbol of the Almighty's Seat of Judgment and Authority; see Holy Qur'an, 2:255 (*ayat al-Kursi*, verse of the Throne).

كسوف (الشمس) Kusuf

eclipse (of the sun)

خطبه Khutba

lecture, sermon; a speech delivered on a specific occasion

كفر Kufir

apostasy, infidelity, disbelief, the deliberate covering/hiding of the truth

ل

لات Lat

a chief goddess in the religion of pre-Islamic Arabs during the days of jahiliyya

لا حول و لا قوة إلا بالله La hawla wa la quwwata illa billah

The meaning of this expression is: "There is neither power nor strength save in Allah." This expression is articulated by a Muslim when he is struck by a calamity or is taken over by a situation beyond his control. A Muslim puts his trust in the hands of Allah, and submits himself willingly to Allah.

لا إله إلا الله La ilaha ill-Allah or La Ilaha Ill-Allah

This expression is very important in Islam. It is part of the first pillar of Islam which is called *tawhid*, the belief in the unity of God. It means: "There is no god worthy of worship except Allah." The second part of this first pillar is to say "Muhammedun Rasul-Allah" which means: "Muhammed (ص) is the messenger of Allah."

لبيك! Labbayk

an exclamation conveying the meaning of "At your service!" or "Here I am!"

م M

معاد Ma`ad

the return: a reference to the returning of the souls to new bodies/forms after the period of *barzakh* برزخ (see above), their ultimate return to their Maker for judgment; generally, it is used to refer to death and the life hereafter.

محلج Mahlaj

cotton gin, gin

مدينة Medina or Madeenah

the first city-state that came under the banner of Islam. It is the city in Hijaz, presently Saudi Arabia) where the Prophet's *masjid* and grave are located.

مغازي Maghazi

Prophet's military campaigns

مغرب Maghrib

sunset, time for the obligatory sunset prayer ritual, salat

مهدي Mahdi

Rightly guided in order to guide others; preceded by the definite article "ال", it means المهدي (عج) the Awaited Imam, al-Qa'im, al-Hujja, Savior of Mankind, the 12th in the series of the Infallible Imams followed by Twelver Shiites, may the Almighty hasten his re-appearance. We owe it to the reader to introduce him to this great personality, perhaps he will wake up from his slumber and realize that he has a lot of work to do in preparation for the re-appearance of the Savior of Mankind. Needless to say, Sunni and Shiite sects believe in al-Mahdi but differ among themselves about his family lineage, birth and other issues which are not regarded as being major.

Following are more detailed from my other book titled Kerbala and Beyond:

Imam al-Mahdi (عج) is Muhammed son of Hasan al-Askari (ع) is a facsimile of his name-sake and great ancestor, the Holy Prophet Muhammed (ص), in form and in manners. His mother was Nerjis Khatun, granddaughter of the contemporary Byzantine king who was a descendant of prophet Sham'un (Shemon, or Simon, trustee of Jesus Christ (ع)). He was born on the 15th of Sha`ban, 255 A.H./July 29, 869 A.D. His father, Imam Hasan al-Askari (ع), gave away loaves of bread and meat as charity and sacrificed several goats for *aqiqah* عقيقة, a feast to celebrate a birth and to bless the newborn. He also instructed his pious sister, Halima Khatun, to tutor his child in the Divine Law.

Al-Mahdi (عج) is usually called by his titles rather than by his first name. These are numerous, second in number to those of Imam Ali ibn Abu Talib (ع). Famous among them are:

1. Al-Mahdi المهدي : This is the title which has acquired the status of a name to which reference is made in the prophecies of the Holy Prophet (ص). Hence, the concept of al-Mahdi, the Guided One, al-Muntazar, the Awaited One, is commonly acknowledge by Muslims. Undoubtedly, there are some differences of opinion among scholars in his regard, but these deal with his life events or qualities. The belief in the reappearance of Imam al-Mahdi (عج) from his occultation is entertained by all except those who call themselves Muslims only for political or other necessities while not believing even in the unseen God. How can we expect such people to believe in the prophecies of the Holy Prophet (ص) regarding Imam al-Mahdi (عج)?

“Al-Mahdi” means: “the guided one.” It indicates that Allah is the real Guide; all creatures are guided by Him. In this sense, the Prophet and all Imams are Mahdis, yet in reality, this title is exclusively used for the 12th Imam.

2. “Al-Qa'im” القائم This title is based on some traditions (ahadith) where Prophet Muhammed (ص) asserts that, “This world will not come to its end unless there rises a Qa'im from my offspring who will fill it with equity and justice after its being filled with injustice and oppression.”

3. “Sahib az-Zaman” (master of the time) صاحب الزمان This is in view of the fact that he is the real guide of our time.

4. “Hujjatullah” حجة الله (على خلقه) Every Prophet or Imam is Hujjatullah, the “proof” or “sign” of the Mercy Allah, our Creator; he fulfills the responsibility of guiding humanity, thus leaving for people no excuse to commit wrongdoing. Since in our time the responsibility of guiding the world is fulfilled by the 12th Imam (ع), he will be called Hujjatullah till Doomsday.

5. “Al-Muntazar” المنتظر (the expected or awaited one). All Muslim scholars have been repeating the prophecies regarding the reappearance of Imam al-Mahdi (عج). Not only the Muslims but even people of other religions, too, believe in a “comer” to come in the last days. His name in various creeds may be different, but the coming of such a person is universally accepted. He was expected before his birth, and after birth and disappearance. Now his reappearance is awaited, hence his title.

Those who deny al-Mahdi (عج) base their denial on the incorrect claim that there is no reference to al-Mahdi (عج) in the Holy Qur’an. There are two considerations to be borne in mind while studying the Holy Qur’an:

First: Names of individuals are not always stated explicitly. For example, the holy Prophet of Islam (ﷺ) is mentioned by name as: Muhammed, Ahmed, Taha and Ya-Sin, whereas he is mentioned implicitly throughout the entire text of the Holy Qur’an.

Second: Scholars of the Holy Qur’an tell us that there are at least four meanings for each Qur’anic verse: “ma’na zahir,” معنى ظاهر an apparent or explicit meaning, “ma’na batin,” معنى باطن a hidden or implicit meaning, “tanzeel,” تنزيل revelation (the circumstances under which that particular verse was revealed), and “ta’weel,” تأويل interpretation. In order to fully comprehend a verse, we have to fathom all these four meanings; otherwise, our understanding of it will be extremely shallow, and “little knowledge is a dangerous thing.”

The following references are all quoted from the most reliable Sunni sources:

On p. 443 of Yanaba` al-Mawaddah ينابيع المودة, the Hanafi *hafiz* Sulayman al-Qanduzi, may the Almighty fill his resting place with *noor* for having enriched the Islamic library with such a precious jewel, quotes Jabir ibn Abdullah al-Ansari narrating a lengthy *hadith* in which a Jew named Jandal ibn Junadah ibn Jubair accepted Islam at the hands of the Prophet (ﷺ), and the new convert asked the Prophet (ﷺ) who his *wasis* were. The Prophet (ﷺ) counted them for Jandal till he said, “.. and after him (i.e. Imam Hasan al-Askari (ع)) his son Muhammed, who shall be called al-Mahdi and al-Qa’im and al-Hujjah. He shall occult, then shall he come back. When he comes back, he shall fill the world with justice and equity just as it was filled with injustice and iniquity; blessed are those who persevere during his occultation (*ghayba* غيبة, or absence); blessed are those who persist in their love for them, for they are the ones whom Allah described in His book saying, ‘It is guidance sure, without doubt, to those who fear Allah, who believe in the Unseen (ghayb غيب)’ (Qur’an, 2:2-3).”

On p. 505 of the same work, the author, who belongs to the major Sunni sect, the Hanafi, so named after Imam Abu Hanifah al-Nu’man, quotes Muhammed ibn Muslim who cites Imam Ja’fer al-Sadiq (ع) explaining the meaning of verse 155 of the same Sura which states the

following: “We shall test you with something of fear and hunger; some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere (Qur’an, 2:155).”

Imam Ja`fer al-Sadiq (ع) indicated that there would be signs indicating the coming (reappearance) of al-Mahdi (عج) which are means whereby Allah tests the faithful:

“Something of fear” is a reference to masses perishing by contagious diseases; “hunger” is a reference to high prices of foodstuffs; “some loss in goods” is reference to scarcity and famines; “lives” is reference to mass destruction (of human lives, probably due to global wars); “fruits” is reference to lengthy periods of droughts; so when all that happens, then “give glad tidings to those who patiently persevere”.

“This is its interpretation,” continued the Imam, quoting verse 7 of Aali Imran (Qur’an, 3:7), which indicates that only those who are “firmly grounded in knowledge” are capable of interpreting the verses of the Holy Qur’an, adding, “We (Ahl al-Bayt) are the ones firmly grounded in knowledge.”

On p. 321 of the same work, the author quotes Imam Ja`fer al-Sadiq (ع) interpreting verse 83 of Chapter 3 of the Holy Qur’an then commenting thus: “When the Qa’im, al-Mahdi (عج), reappears, there will be no land on earth where the *shahada* (the testimony that *La ilaha illa-Allah, Muhamadun rasulullah* لا اله الا الله، محمد رسول الله: There is no god but Allah, Muhammed is the Messenger of Allah) is not said.” This could be a prediction that by the time al-Mahdi (عج) reappears, all continents of the world will have Muslim populations. They already do. At the end of Vol. 2 of Fara’id al-Simtayn, and on p. 269 of Ibn Khaldun’s Introduction, Ibn Abbas is quoted as saying that the Messenger of Allah (ع) said, “Imam Ali ibn Abu Talib (ع) is the Imam of my nation and my successor therein after me; among his offspring is the awaited Qa’im who shall fill the world with justice and equity after it had been filled with injustice and iniquity. By the One Who sent me in truth a bearer of glad tidings, and a warner, I swear that those who persist adhering to his Imamate even during his *ghaybat* (occultation) are more rare than red sulfur.” Jabir ibn Abdullah al-Ansari stood up to ask the Messenger of Allah (ع): “O Messenger of Allah! Will there be a *ghayba* for that Qa’im from among your offspring?” He (ع) answered: “Ay by my Allah! (then he quoted this verse:) ‘Allah desires to purify those that are true.’ O Jabir! This is one of Allah’s orders and a secret of His which is obscure from His servants; therefore, beware of doubting, for to doubt the order of Allah, the Mighty and the Sublime, is apostasy (*kufra*).”

On p. 507, the hafiz al-Qanduzi states in his book Yanabi` al-Mawaddah the explanation of verse 89 of Chapter 6 (al-An`am) quoting Muhammed ibn Ja`fer al-Sadiq (ع) saying, “The person implied in this verse is the Qa’im, al-Mahdi (عج), who is safeguarded by Allah; even if all people perish, Allah will bring him and his companions out, for they are the ones entrusted by Allah and who do not disbelieve.”

Another author, who follows the Shafi`i sect, and who enjoys the title ‘allama, is al-Shiblinji, author of *Nar al-Absar*. He quotes Abu Ja`fer (ع) explaining verse 86 of Chapter 11 (Hud) in a lengthy *hadith* in which the Imam says, “When he (al-Mahdi (عج)) reappears, he shall lean on the Ka`ba, and three hundred and thirteen men of his companions shall join him there; the first statement he shall utter there will be: ‘That which is left for you by Allah is best for you (Qur’an, 11:86).’ Then he shall say: ‘I am what is left you by Allah, His vicegerent (a descendant of Adam), and His Proof (Hujjatullah) over you;’ so whenever someone greets him, he says, ‘Peace be with you, O the one left for us by Allah’.”

The great Shafi`i *faqih* Abd al-Rahman ibn Abu Bakr al-Sayyuti, quoting the Sunan of Abu Dawud, cites Abu Sa`id al-Khudri on p. 50, Vol. 6, of his *Al-Durr al-Manthar*, saying that the Messenger of Allah (ع) had said, “The Hour shall not come till al-Mahdi (عج) takes charge on earth on my own behalf; he shall have a high forehead, a straight nose, and he shall fill the world with justice and equity after being filled with injustice and iniquity.” He also indicates that Imam Ahmed ibn Hanbal (founder of one of the four Sunni sects, i.e. the Hanbali) quotes Abu Sa`id al-Khudri who quotes the Messenger of Allah (ع) as saying, “I bring you the glad tidings of al-Mahdi (عج); Allah shall send him to my nation, in time quite different from your own, and after series of earthquakes, and he shall fill the world with justice and equity as it was filled before with injustice and iniquity, and all the residents of the world shall be pleased with him, and he shall distribute the wealth equitably.” *Allama* al-Bahrani, quoting the Shafi`i *faqih* Ibrahim ibn Muhammed al-Hamawayni who in turn quotes Abdullah ibn Abbas (one of the cousins of the Prophet (ص) and a major narrator of traditions) on p. 692 of *Ghayat al-Maram غاية المرام* saying that the Messenger of Allah (ع) had said, “My successors, *wasis* and *hujaj* are twelve: the first of them is my brother and the last is my son.” He was asked: “O Messenger of Allah! Who is your brother?!” He answered: “Ali ibn Abu Talib.” “Then who is your son?” “Al-Mahdi (عج) shall fill the world with justice and equity after being filled with injustice and iniquity. By the One Who sent me in truth a bearer of glad tidings and a warner, I swear that if there is only one day left in this world, Allah will prolong that day till my son (descendant) al-Mahdi (عج) reappears, and the Spirit of Allah, Jesus son of Mary, shall say his prayers behind him (then he quoted verse 69 of Chapter 39:) ‘And the earth will shine with the glory of its Lord’ and his domain shall encompass the East and the West.”

Before the Imam’s birth, predictions regarding him were put forth by the Holy Prophet and the Infallible Imams. Several scholars of the Sunni School of Muslim Law have written volumes exclusively on this topic. For example, hafiz Muhammed ibn Yasuf al-Kanji al-Shafi`i has compiled *Al-Bayan fi Akhbari Sahib al-Zaman البيان في أخبار صاحب الزمان* (the clear evidence regarding the tidings of the Master of Age). Hafiz Abu Na`im al-Isfahani has written *Na`at al-Mahdi (عج) نعت المهدي* (title of al-Mahdi (عج)). Abu Dawud al-Sijistani has devoted one complete chapter titled “*Kitab al-Mahdi (عج)*” in his *Sunan* dedicated entirely to this subject. The great Sunni narrator of hadith, al-Tirmidhi, in his *Sahih*, Ibn Majah in his *Sunan*, and al-Hakim in his *Mustadrak*, have all done likewise

One tradition recorded by Muhammed ibn Ibrahim al-Hamawi (of Hamah, Syria) which al-Shafi'i cited in his work *Fara'id al-Simtayn* says, "Ibn Abbas heard the Prophet (ص) saying, 'I am the chief of the Prophets, and Ali is the chief of the Trustees (*wasis*). My trustees (or successors) after me are twelve: the first of them is Ali and the last is al-Mahdi.'"

Jabir ibn Abdullah al-Ansari narrated that Fatima al-Zahra (ع) had a book manuscript (*Mushaf Fatima*, the very first book written in Islam; it contained some traditions of the Prophet (ص), narratives about some important contemporary incidents, explanations of some verses of the Holy Qur'an and other very interesting and valuable information; it seems that this great book was lost; it must not be confused with the Holy Qur'an simply because it is not) on which the names of all the succeeding Imams were written down; three of them were named Muhammed and four were named Ali, all being her offspring, and the last was named al-Qa'im. Shaikh al-Saduq, Muhammed ibn Ali ibn Babawayh al-Qummi, records in his book *Ikmal ad-Din wa Itmam al-Ni'ma* اكمال الدين و اتمام النعمة a tradition on the authority of Imam al-Rida (ع) who narrated it from his ancestors. It states that Imam Ali (ع) addressed his son Imam Husain (ع) once saying, "The ninth from your descendants shall rise defending the truth; he shall protect the faith and promote justice."

Al-Saduq, in his book *Ikmal ad-Din*, also quotes the Prophet (ص) as saying, "When the ninth among the descendants of my son Husain is born, Allah will extend his life-span during the period of absence (occultation) and will project him at the appointed time."

Imam Husain (ع), the chief of martyrs, is quoted as saying, "The ninth of my descendants is the Imam who will rise with the truth. Allah will grant life to earth through him after its death. The true faith will supersede all religions through him. His absence shall be lengthy during which multitudes would go astray. Only a few will be on the Right Path. They shall suffer painfully. People will oppress them, saying, 'Let us know when this promise is fulfilled!' Those who will bear the pain and deprivation patiently will get the same rewards as those who accompanied the Prophet during his expeditions for Jihad." Imam Zain al-Abidin (ع) has said, "Of us one will be born whose birth will remain secret, so much so that people will say that he was not born at all." Imam Muhammed al-Baqir (ع) is quoted in *Al-Kafi* by al-Kulayni as saying, "Nine Imams after Husain are destined; the last of them will be al-Qa'im."

Imam Ja'fer al-Sadiq (ع) is quoted by Shaikh al-Saduq in his book *Ilal al-Sharai'* علل الشرائع as saying, "The fifth descendant of my son Musa will be the Qa'im, a descendant of the Prophet."

As recorded in *Ikmal ad-Din* of Shaikh al-Saduq, Imam Musa al-Kazim (ع) was asked once: "Are you the Qa'im with the truth?" The Imam replied: "I, too, rise truthfully, but the real Qa'im is he who will remove the enemies of Allah from earth and will fill it with justice. He shall be my fifth descendant. His absence will be lengthy during which multitudes will turn away from the faith while only a few will uphold it."

When Du`bal al-Khuza`i, the famous poet, recited his poem to Imam al-Rida (ع) which included these lines:

The Riser will appear, I do confess,
With grace he will rise, blessed and good:
And will deal with the faithful and the faithless
And will distinguish between truth and falsehood,

Imam al-Rida (ع) wept. Then, raising his head, he said, “O Du`bal, these lines have been inspired to you by Gabriel. Do you know who this Riser (Qa'im) is and when he shall rise?” Du`bal said that he did not know the details, but that he had been hearing that an Imam who would purge the world from evils and fill it with justice. The Imam explained: “O Du`bal, my son, Muhammed, will come when I am gone. After him will come his descendant, al-Qa'im. He will be awaited during his absence. When he appears, the world shall bow down before him.”

Imam Muhammed al-Taqi (ع) has said, “The Qa'im will be from amongst us, the third of my descendants.”

Imam Ali an-Naqi (ع) has said, “My successor is my son, Imam Hasan; but what will be your condition during the reign of Imam Hasan's successor?” Those who were present asked him: “Why, what do you mean by that?” Imam Ali an-Naqi (ع) said, “You will not have the opportunity to see him; later, you will not be allowed even to mention his name.” Then he was asked as to how they should mention him. He said, “You may say that he is the last of Muhammed's (Infallible) descendants.”

Some people asked Imam Hasan al-Askari (ع): “Your revered forefathers have said that the earth would never be without a Sign of Allah (Hujjat-Allah) till Doomsday, and he who dies without knowing the Imam of his time dies the death of the days of ignorance.” Imam Hasan al-Askari (ع) said that that was as true as the shining day. They inquired as to who would be the Imam and who would be the Sign of the Mercy of Allah after his death. Imam Hasan explained thus: “He will be my son, the namesake of the Holy Prophet. He who dies without knowing him will die the death of the days of ignorance. His absence will be so lengthy that the ignorant will wander puzzled and will surely stray; the false will fall into eternal destruction. Those who will foretell the exact date of his appearing will be wrong.”

All these predictions were recorded since the time of the Holy Prophet who prophesied the advent of the Mahdi. The anecdote of Du`bal demonstrates that the concept was quite common. History tells us that friends and foes of Ahl al-Bayt (ع) knew the fact, and sometimes tried to take wrong advantage thereof. For example, one of the Abbasides named Muhammed had assumed the title of al-Mahdi (عج). Muhammed son of Abdullah Mahd, an offspring of Imam Husain (ع), too, was considered by some people as the Mahdi. The Kaisanis had attributed the same to Muhammed ibn al-Hanafiyya. But these suppositions were refuted by the Imams who condemned them and explained the qualities of the true Mahdi and asserted his absence. The aforementioned events clearly indicate that the idea about the advent of the Mahdi was

unanimously acknowledged. Besides, the traditions of the Holy Prophet continuously affirmed that he would be succeeded by 12 persons. This number itself sufficed to refute the claims of the false pretenders. But when the eleventh Imam al-Hasan (ع) al-Askari (ع) had come, people keenly awaited al-Mahdi (عج) who was sought even prior to his birth with the same eagerness as he is now awaited since his absence.

Precedents existed that many Imams did not have an opportunity for education; still, Providence Divine made arrangements to adorn them with learning and moral accomplishments which elevated them to Imamate. For example, Imam Ali an-Naqi (ع) was six years old when his father Muhammed al-Taqi (ع) died. Imam al-Taqi (ع) was eight years old at the time of the death of his father Imam al-Rida (ع). Outwardly, a boy of this age cannot be proficient in learning. But once we acknowledge that Allah had specially gifted the Prophet's Progeny, the question of age stands no more. If Jesus Christ could speak in his cradle and assert his prophethood (see the Holy Qur'an, 19:24 and 19:30-33), a believer cannot think that the childhood of Imam al-Mahdi (عج) would negate or render his Imamate faulty. Imam al-Mahdi (عج) could enjoy his father's love and instruction for a very short period of time because he was only five years old when his father died in 260 A.H./874 A.D. Even at that young age, Providence crowned him with Imamate.

When a Pharaoh of Egypt heard the prophecy that a child would soon be born to destroy his kingdom, he tried his best to obstruct the child's birth or kill him after his birth. Likewise, the Abbaside ruler knew that a child would be born to Imam Hasan al-Askari (ع) who would destroy his unjust kingdom. He, therefore, made every possible arrangement that the child would not be born, keeping Imam Hasan al-Askari (ع) in continuous imprisonment away from his wife. But even the greatest worldly power cannot fight Providence. In spite of all the efforts of Pharaoh, Moses was born; similarly, in spite of the efforts of the Abbaside government, the awaited Imam came into the world.

His birth and upbringing were kept secret and, as Providence so wished, it remained so. Only a few moments did he appear in public. It was the time when his father's coffin was ready for the funeral prayers. All prominent Shiitehs were present. The ranks had been formed. Imam Hasan al-Askari's brother Ja'fer stepped forward to lead the prayers and was at the point of reciting the *Takbir* when suddenly a boy came out from behind the curtains, passed the ranks quickly and took hold of Ja'fer's robe and said, "Get back, Uncle; I am more than you worthy of leading the funeral prayers for my father." Ja'fer at once withdrew and the boy led the prayers. Having performed this duty, the boy went back. It was not possible that the Abbaside ruler could remain ignorant of the fact. The search for him was carried out more seriously than ever before in order to arrest and slay the boy. Some may ask: "How can a boy lead the funeral prayers in the capacity of an Imam?" The question is provided by the Holy Qur'an. Such skeptics should research the Holy Qur'an to see how another boy, namely Yahya (John the Baptist), became a Prophet of Allah even while being a young boy. See verse 12 of Chapter 19 (Surat Maryam, a Chapter in the Holy Qur'an named after Mary, mother of Jesus Christ).

The Prophet (ص) and the Imams (ع) had predicted al-Mahdi (عج)ʼs occultation (disappearance and absence) as has already been narrated. His occultation is divided into two periods. The first period is known as the minor occultation. It extended from 260 A.H. to 329 A.H. (874-941 A.D.) when very pious persons nominated by the Imam himself acted as his deputies. Their duty was to convey to the Imam all problems of the Shiites, get their solutions from the Imam or solve them themselves according to their own discretion, collect zakat and khums and spend them in the proper way, and convey the Imamʼs instructions to the trusted persons. Those deputies, four in number, were the most pious and learned, and they were the trusted confidants. Here are their names:

1. Abu `Amr Othman ibn Sa'd ibn `Amr al-`Amri al-Asadi. He was a deputy of Imam Ali an-Naqi (ع), then of his son Imam Hasan al-Askari (ع). Having performed the same duty for a few years for Imam al-Mahdi (عج), he died in Baghdad and was buried there.

2. Abu Ja`fer Muhammed ibn Othman ibn Sa'd al-`Amri (son of the above). Imam Hasan al-Askari (ع) foretold his being deputized. Then his father, at the time of his death, proclaimed under the orders of the Imam his appointment as deputy. He died in Jumada I of 305 A.H./November 917 A.D.

3. Abul-Qasim Husain ibn Rah ibn Abi Bakr al-Nawbakhti. A member of the famous Nawbakhti family, he was distinguished for his knowledge, philosophy, astrology and kalam. He was a top ranking scholar and a pious man. Under the directions of Imam al-Mahdi (عج), Abu Ja`fer Muhammed ibn Othman appointed him as his successor. After having served for fifteen years in that capacity, he died in Sha`ban of 320 A.H./932 A.D.

4. "Abu Hasan," Ali ibn Muhammed al-Samari. He was the last deputy, succeeding Husain ibn Rah as directed by the Imam. He performed this duty for nine years only and died on the 15th of Sha`ban of 329 A.H./May 15, 941 A.D. Having been asked on his deathbed as to who would succeed him, he replied: "Providence now wishes to give the matter another shape the duration of which is known by Allah Alone."

After the demise of Abul-Hasan, there was no deputy. In this sorrowful year, i.e. 329 A.H./941 A.D., Imam Ali ibn Babawayh al-Qummi, the revered father of Shaikh al-Saduq, and Muhammed ibn Ya'qub al-Kulayni, the learned compiler of Al-Kafi, also expired. Besides these sad events, an extra-ordinary phenomenon was also witnessed. In the sky so many stars did shoot that it seemed as if Doomsday had come. That year was, therefore, named "the year of the dispersal of the stars." After this followed a dark period because none was left to directly approach Imam al-Mahdi (عج).

The period since 329 A.H./941 A.D. is called "the major occultation" because there is none deputized by the Imam. It was for this period that Imam al-Mahdi (عج) directed "to refer to those who know our traditions the lawful and the unlawful matters because they will guide you on our own behalf." It is in view of this advice that the scholars and *mujtahids* are called the Imamʼs successors. But this succession means general guidance of the people and is in no way by personal nomination. They are, therefore, quite different from the deputies who served as such during the minor occultation.

The predictions about these occultations had been made by the Infallible Ones. The Holy Prophet affirmed: “He will have an occultation in which many groups will wander aimlessly; during this period, the number of those who believe in and follow him will be meager.” Imam Ali ibn Abu Talib (ع) said, “The Qa’im will have a long period of absence (occultation). The scene is full in my view when the friends of Ahl al-Bayt (ع) will wander during his absence as animals wander in search of a meadow.” Another tradition says that “He will reappear after such a long period of absence during which only true and sincere believers will uphold their religion.”

Imam al-Hasan (ع) said, “Allah will prolong his life-span during his absence.” Imam al-Husain (ع) said, “He will remain absent during which period so many parties will go astray.” Imam Muhammed al-Baqir (ع) said, “His absence will be so lengthy that many people will go astray.”

Imam Ja`fer al-Sadiq (ع) said, “Al-Mahdi (عج) will be the fifth descendant of the seventh Imam. He will remain unseen.” On another occasion, he said that Sahib al-Amr صاحب الأمر (the master of command) will have an occultation during which everybody must remember Allah, do good deeds and uphold his religion.

Imam Musa al-Kazim (ع) said, “His person will remain unseen to the eye but the believers will never forget him; he will be the Twelfth of our line.”

Imam al-Rida (ع) predicted that he would be awaited during his absence. Imam Muhammed al-Taqi (ع) explained: “Al-Mahdi (عج) will be awaited during his absence and will be obeyed upon his reappearance.”

Imam Ali an-Naqi (ع) clarified: “The Master of Command will be the one about whom people will say: `He has not been born yet.’” Imam Hasan al-Askari (ع) said, “My son’s absence will cause doubts and disbeliefs in the minds of people except those whom Allah guides.”

Imam Muhammed al-Baqir (ع) had also explained that the Qa’im of ali Muhammed would have two periods of absence, a very lengthy one and a relatively short one. Imam Ja`fer al-Sadiq (ع) had similarly predicted thus: “One of the two periods of absence will be quite lengthy.”

It was due to these predictions that after the death of Imam Hasan al-Askari (ع), his followers and sincere believers did not entertain any doubt about him. Instead of acknowledging the Imamate of some present false claimant, they only believed in Imam al-Mahdi (عج), the Absent, the Occultant.

Although absent and unrepresented, Imam al-Mahdi (عج) still guides people and defends the faith. Even though unseen, he supervises the world's affairs and guides it. This curtain will exist as long as Providence deems it necessary; the time will come soon (though "soon" may occur to many too late) when the curtain of absence will be removed, Imam al-Mahdi (عج) will reappear and fill the world with justice and equity, discarding all the prevailing injustices and iniquities. May Allah Almighty bring about his early reappearance and ease his coming, Allahomma Ameen.

مهر Mahr

dowry paid by the groom to the bride (or *vice versa* in some cultures). It is part of the Muslim marriage contract. It can never be demanded back except when the bride refuses to cohabit with her groom in the absence of any legitimate excuse. In this case, she may be entitled to receive half the dower or none of it once the divorce takes place.

محرم or Mahrīm

"mahram" refers to people who are unlawful for a woman to marry due to blood relationships. These people include

Her permanent mahrams on account of blood relationship: her father, son, brother, paternal uncle, maternal uncle, step-son and nephew.

Her radha' رضاع mahrams on account of sharing the nursing milk when she was an infant; their status is similar to the permanent mahrams referred to above.

Her (in law) mahrams because of marriage; these are: her husband's father (father in law), husband's son (step-son), her mother's husband (step-father) and her daughter's husband. These categories of people, along with the woman's husband, are permitted to escorts Muslim women when they travel as required by some countries such as Saudi Arabia.

مجالس Majalis

meetings or gatherings held to commemorate certain religious occasions, mostly applied to those held during the month of Muharram or to recite the *Fatiha* for a deceased person; singular: *majlis*, a place where people sit

منزل Manzil

(sing.) home, residence, abode; منزلة *manzila*: status, position, esteem; (pl.) منازل *manazil*: homes, positions, stages, phases. منازل الآخرة Stages or phases of the life in the hereafter: Brace yourself, Dear Reader, for the following text may not make you happy; shed a tear now before your tears later on will not avail you a bit. You will notice that there are so many supplications in the following text. This is due to the significance Islam, or any other religion, awards supplication. One authentic *hadith* حديث (tradition) says: الدعاء مخ العبادة Supplication is the pith (or essence) of adoration." As for the Holy Qur'an, it tells you in the following verse that had it not been for people supplicating to their Creator, He would have had nothing to do with them:

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ " Say: 'Had it not been for your prayers (supplications), my Lord would not have cared about you'" (Qur'an, 25:77):

STAGES OR PHASES OF THE HEREAFTER: منازل الآخرة These are the phases through which one has to pass on his/her way to either eternal happiness in Paradise or endless doom in Hell, may the Almighty keep it away from us and from your own self اللهم آمين *Allahumma Ameen*. Following is a list of these stages or phases from some of which very few are exempted such as those who are very close to the Almighty on account of their being very deeply knowledgeable and ascetic such as the *anbiya*, 'prophets الأنبياء, *awliya*', *walis الأولياء*, 'ulema', scholars العلماء, *salihun*, righteous الصالحون and the *shuhada*', martyrs الشهداء. If you are none of these, and most of us are not, brace yourself for the following phases. Of course, due to self-deception, every Muslim who performs his daily prayers thinks that he is included among the righteous, not knowing whether his/her prayers are accepted or not, forgetting that performing the daily prayers is only the very first step along a very lengthy and thorny path to salvation. Those included in the categories listed above will not taste any painful death, nor will they have to go anywhere in the company of hordes of angels except to Paradise and to nearness to the Almighty. Others have to go through the following:

Al-naza` al-akheer النزاع الأخير **Drawing the Last Breath:** Another name is سكرات الموت, Stupors of Death. Reference to these stupors of death exists in this Qur'anic verse: وَجَاءَتْ سَكْرَةُ وَجَاءَتْ سَكْرَةُ "And the stupor of death will bring truth (before his eyes): "This was the thing which you were trying to escape!" (Qur'an, 50:19). These are the moments when the dying person bids this vanishing world goodbye, casts a last look at it, mostly at his own self: Life will pass before his eyes like a flash, and he will realize how short it really was, how he wasted it, how he did not perform the purpose behind his very creation: to worship the Almighty his Lord and the Lord of all creation. How will one naturally die? The answer is in verses 88-96 of Surat al-Waqi`a (Chapter 56): فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ: وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةٌ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ، وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةٌ: *Thus, then, if he is of those nearest to Allah, (there is) rest and satisfaction (for him) and a Garden of delights. And if he is of the companions of the right Hand, (for him there is salutation:) "Peace be unto you!" from the companions of the right Hand. And if he is one of those who treat (truth) as falsehood, who commit wrong, for him there is entertainment of boiling water and burning in Hell-Fire. Truly this is the very truth, so celebrate with praise the Name of your Lord, the Supreme (Qur'an, 56:88-96). See how the Almighty in these verses classifies three methods of death perhaps the first of which is particularly interesting: One who is near to his Maker will smell fragrance which will turn death into a very pleasant and pleasurable experience. Of course an opposite type of death awaits those who are not close to Him and who apparently will experience death by way of suffocation. According to some traditions, two angels pull life out of each and every cell of the dying person's body, and it will not be fun at all. During these moments, the dying person will have a moment of contemplation on what he has just left behind: worries about the little ones, separation from wealth, estates, precious items, homes on which he spent fortunes, wealth which he amassed without making sure where it exactly came from, etc. And there will be worries about how much he fell short of carrying out with regard to his duties to others and to*

his Maker. In *Nahjul-Balagha*, the Commander of the Faithful Imam Ali (ع) has summarized it thus: «يتذكر أَمْوَالاً جَمَعَهَا أَعْمَضَ فِي مَطَالِبِهَا وَأَخَذَهَا مِنْ مُدَّحَاتِهَا، وَمَشْتَبِهَاتِهَا قَدْ لَزِمَتْهُ تَبِعَاتُ جَمْعِهَا وَأَشْرَفَ عَلَى

"He shall remember wealth which he had overlooked where it had come from, accepting its sources as they were claimed to be, or as they were thought to be, the consequences of having collected it now are round his neck, haunting him, as he is about to leave it behind him for those who will now enjoy it, thus the pleasure will be for others while he bears the burden." Verse 22 of Surat Qaf states the following: "لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ" (*We have removed your veil, and your sight is sharp (on) this Day!*)" (Qur'an, 50:22). Indeed, the sight of the dying person during the stupors of death will be quite sharp: He will for the first time be able to see angels, who are created of light that can easily blind any human eye, and the *jinn*s who are created of smokeless fire. He will be able to see and hear his family, relatives, friends and strangers who are around him at the time of death and who will soon bear his casket to the cemetery. But he will not be able to show any reaction because he has lost control over his temporal body and his soul *روح* now takes over. On the other hand, there will be a tremendous transformation in the process of changing from one form into quite another which now enables him to see what he could never see before: According to p. 170, Vol. 6 of *Bihar al-Anwar*, فيرى رسول الله وأهل بيته الأَطْهَارِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ وَمَلَائِكَةَ الرَّحْمَةِ وَمَلَائِكَةَ الْعَذَابِ حَاضِرِينَ عِنْدَهُ لِيَحْكُمُوا فِيهِ وَأَنَّهُ يَتَرَقَّبُ أَيَّ حَكْمٍ يَحْكُمُونَ بِهِ، وَأَيَّ شَيْءٍ سَوْفَ يَوْصُونَ بِهِ؟ وَمِنْ جِهَةٍ أُخْرَى قَدْ اجْتَمَعَ ابْدَسُ وَأَعْوَانُهُ لِيُوقِعُوهُ فِي الشُّكِّ، وَهُمْ يَجَاوِلُونَ جَاهِدِينَ أَنْ يَسْلُبُوا إِيمَانَهُ لِيُخْرِجَ مِنَ الدُّنْيَا بِلَا إِيمَانٍ. وَمِنْ جِهَةٍ أُخْرَى يَعْانِي مِنْ هَوْلِ حُضُورِ مَلِكِ الْمَوْتِ، وَبِأَيِّ صُورَةٍ وَهَيْئَةٍ سَوْفَ يَجِيئُهُ بِهِ، وَبِأَيِّ نَحْوٍ سَوْفَ يَقْبُضُ رُوحَهُ. إِلَى غَيْرِ ذَلِكَ.. قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: "He will see the Messenger of Allah and his Pure Family, peace and blessings of Allah be with them all, the angels of mercy and those of torment, all present near him as he awaits their verdict and what they will decide. On the other hand, the army of Satan and his helpers (will also be present in order to prevent him by all means from saying *La ilaha illa-Allah* لا إِلَهَ إِلَّا اللَّهُ, There is no god save Allah, which is the key to salvation), to cast doubt in his heart and try hard to rob him of his belief (*iman* إِيْمَان) so he will come out of this life without *iman*. At the same time, he is overwhelmed by expecting the presence of the angel of death: In what form it will approach him and how he will take his life away, etc. The Commander of the Faithful (ع) has said: "The stupors of death surround him, so no description can be made for what has afflicted him." What about the *munjiyat* المنجيات during this very critical and dangerous phase, the acts of adoration which one can form during his lifetime so they may help ease or even cancel his pain of death? We are told on p. 9 of Abbas al-Qummi's precious work *Manazil al-Akhira* منازل الآخرة, which is the main source for this text material, that it is reported that the Messenger of Allah (ص) was present during the death of a young man. The Prophet (ص) told the dying youth to testify that *La ilaha illa-Allah* لا إِلَهَ إِلَّا اللَّهُ (There is no god save Allah), but his tongue was tied and he could not. Whenever the Prophet (ص) repeated his *talqeen* تلقين (instruction to the dying person to make a pronouncement), the

dying young man could not respond. The Prophet (ص) asked a woman who was sitting at the head of the dying young man if she was his mother, and she answered in the affirmative. He again asked her if she was angry with her young son, and she again answered in the affirmative, adding that she had not spoken to him for the past six years. The Prophet (ص) asked her to be pleased with her son now, so she said, "May Allah be pleased with him on account of you being pleased with him, O Messenger of Allah." When the mother thus expressed her pleasure with her dying son, the latter was able to pronounce *La ilaha illa-Allah* لا إله إلا الله. The Prophet (ص) then asked the youth to tell him about what he saw. The youth said, "I see a very dark man, very ugly, extremely smelly, wearing very filthy outfits, emitting a stench, coming in my direction, pressing on my mouth and respiratory passages." The Prophet (ص) ordered him to say: يا من يقبل. "O One Who accepts little (of good deeds) while forgiving a lot (of sinning), do accept what is little [of the good deeds which I have done] and forgive a lot (of my sins); surely You are the Forgiving, the most Merciful." The young man did as instructed by the Prophet (ص), so the Prophet (ص) asked him again about what he now saw. The dying young man said, "I now see a man with a glowing face, pleasant, smelling very nicely and wearing clean outfits coming in my direction, whereupon the dark one is going away and getting ready to depart." The Prophet (ص) ordered the young man to repeat the statement which he had taught him then asked him once more about what he then saw. "The dark one has already gone, leaving no traces," the young man said, adding, "while the one having a glowing face remains beside me." It was at that moment that the young man passed away. This is recorded on p. 92, Vol. 1 of *Mustadrak Wasa'il al-Shi'ah*. We also read on p. 380, Vol. 74 of *Bihar al-Anwar* that Imam Ja'far al-Sadiq (ع) has said, "One who gives an outfit to his [believing] brother, whether for the summer or for the winter, it will be incumbent upon the Almighty to outfit the first with one of the outfits of Paradise, ease the stupors of death for him and expand his resting place." The greatest Prophet (ص) has said: من أطعم أخاه حلاوه، أزال الله عنه مرارة الموت "One who feeds his Muslim brother something sweet, Allah will remove from him the bitterness of death." What also helps the dying person and eases his pain is hearing the recitation of Surat Ya-Sin (Chapter 36 of the Holy Qur'an) and Surat al-Saffat (Chapter 37) as well as "du'a al-faraj" which is: لا إله إلا الله الحليم الكريم، لا إله إلا الله العليم العظيم، سبحان الله رب السماوات السبع ورب الأرضين السبع وما فيهن وما بهنهن ورب العرش العظيم وسلام على المرسلين، والحمد لله رب العالمين: "There is no god save Allah, the Clement, the Great; there is no god save Allah, the all-Knowing, the Great; praise to Allah, Lord of the seven heavens, Lord of the seven earths and everything in them and everything between them, and the Lord of the Great `Arsh; peace be with the Messengers, and praise be to Allah, Lord of the worlds." We read on p. 33, Vol. 97, of *Bihar al-Anwar* that according to Imam al-Sadiq (ع), as we are told by the mentor al-Saduq, "One who fasts the last day of the month of Rajab will be placed by Allah in security against the intense pain of the stupors of death and the horror after death as well as the torment in the grave." As quoted by al-Kaf'ami on p. 397, Vol. 2, p. 397 of his *Musbah*, the Prophet (ص) is quoted as having said that if one recites the following supplication ten times every day, ten thousand of his major transgressions will be forgiven by Allah Who will also save him from the stupors of death and from the constriction of the grave as well as grant him

security from one hundred thousands of the horrors of the Judgment Day; He will also protect him from the evil of Satan and his hosts, will pay his debts on his behalf and remove his worries and concerns; this very precious supplication, which you should share with all the ones you love, is as follows: «أَعَدَدْتُ لِكُلِّ هَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ، وَلِكُلِّ هَمٍّ وَعَمٍّ مَا شَاءَ اللَّهُ، وَلِكُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ، وَلِكُلِّ رَخَاءٍ الشُّكْرُ لِلَّهِ، وَلِكُلِّ أَعْجُوبَةٍ سُبْحَانَ اللَّهِ، وَلِكُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ، وَلِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَلِكُلِّ ضَيْقٍ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، وَلِكُلِّ قَضَاءٍ وَقَدَرٍ تَوَكَّلْتُ عَلَى اللَّهِ، وَلِكُلِّ عَدُوٍّ اعْتَصَمْتُ بِاللَّهِ، وَلِكُلِّ طَاعَةٍ وَمَعْصِيَةٍ لَا حَوْلَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ» "I have prepared for every horrific thing "There is no god save Allah", for every worry and distress "The will of Allah be done", for every blessing "Praise to Allah", for every prosperity "Thanks to Allah", for every amazing thing "Blessed be Allah", for every sin "I seek forgiveness of Allah", for every transgression "We belong to Allah, and to Him shall we return", for every hardship "Allah suffices me, and how good a Helper He is!", for every decree and destiny "I have relied on Allah", for every enemy "I have sought refuge with Allah" and for every obedience and disobedience "There is neither power nor might save in Allah, the most Sublime, the most Great". Another supplication has as many as seventy merits one of which is that one who recites it will be given glad tidings at the time of his/her death; it is this: «يَا أَسْمَعَ السَّمَاعِينَ وَيَا أَبْصَرَ النَّاطِرِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ وَيَا أَحْكَمَ الْحَاكِمِينَ» "O You, the most Hearing of those who hear, the most Seeing of those who see, the most Wise of those who decree!" Al-Kulayni has quoted Imam al-Sadiq (ع) as saying, "Do not ever be bored with reciting Surat al-Zalzala (Chapter 99 of the Holy Qur'an), for if one recites it in the voluntary prayers, Allah will keep earthquakes away from him; he will not die because of an earthquake or be struck by lightning or any of this life's catastrophes; a glorious angel will descend upon him, sit at his head and address the angel of death thus: 'Be kind to him, for he is a servant of Allah who used to recite me quite often,'" as we read on p. 331, Vol. 92, of *Bihar al-Anwar*. Remember that in the life hereafter, there will be personification of everything: Each and every action or intention, good or bad deed, will have a form, a shape, an entity. Every verse of the Holy Qur'an, every chapter and the Qur'an as a whole will also have forms eaChapter So will desires, wishes, hopes, aspirations, remorse, regret, prayer, fast and all other forms of adoration: All will have forms. How one will distinguish one from the other is a faculty which will be created with him as he is re-created, re-formulated, re-born in a new form, for the hereafter is the true life awaiting all of us, so get ready for it; there is no escape from it. But if you do not believe in the Hereafter, this book is not written for you, and it is a pity it fell in your hands; someone else can make better use of it. Also, some non-Muslims may feel "sorry" for what the Muslims will have to go through in the Afterlife, feeling happy with the thought placed in their heads by their clergymen that they had nothing to worry about, that nothing but many good things await them after they die. Muslims, however, think that all followers of religions, or those who do not follow any religion at all, are entitled to their own wishful thinking.

The Adeela at the Time of Death العديله عند الموت It means one turning from right to wrong as he dies due to the presence of Satan at the time of his death who will cast doubts in his heart through his evil insinuations in order to get him out of the right creed. There are many supplications to seek protection for such عديله: For example, the pride of all critics, may Allah have mercy on his soul, has said that if one seeks security against Satan, he must bring into his presence the proofs of conviction and the five basic principles of Islam through irrevocable evidences, with ease of conscience, then he hands them all over to Allah Almighty so He may return them to him at the time of his death. Having stated all the right doctrines, he should say the following: «اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ إِنِّي قَدْ أَوَدَعْتُكَ يَقِينِي هَذَا وَثَبَاتِ دِينِي وَأَنْتَ خَيْرُ مُسْتَوْدِعٍ وَقَدْ أَمَرْتَنَا بِحِفْظِ

«O Lord, the most Merciful of those who show mercy: I have entrusted You with this conviction of mine, with the firmness of my creed. Since You are the best of trusted ones, and You commanded us to safe keep the trusts, do return it to me at the time when I am to die.» What also helps is performing the prayer rites on time; doing so helps during such a critical stage. According to one tradition, the angel of death looks at all people five times a day, that is, during the five daily prayers, so he may teach those who perform them on time the *shahada* and spare him the evil of the cursed Satan. It is also highly recommended to recite the following supplication/ Qur'anic verse on every Sunday during the month of Thil-Qi'da: «رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ» (Qur'an, 3:8). Other Qur'anic Chapters that have the same effect include Suras 23 and 109.

Wahshat al-Qabr وحشة القبر Grave's Loneliness: According to the book titled *من لا يحضره الفقيه* *Man la Yahdhuruhu al-Faqih*, there are tremendous horrors in the grave; therefore, when the deceased person is taken to his burial spot, he must not be entered into it suddenly. He must be placed near the pit for a while so the dead person may get ready to enter it. Then one must bring him closer to it and wait a short while again after which the deceased person is to be placed in the grave. Al-Majlisi, the father, has explained the wisdom in these steps. He says that, true, the soul has already left the body, the *الروح الحيوانية* "animal soul" or the moving soul; as for the *الروح الناطقة* "articulate soul", it is yet to sever its ties with the body: There is fear about the grave's constriction, the questioning by Munkir and Nakeer, Ruman who tries to cause the dead to slip away into the torment, and the *البرزخ barzakh*; so, the deceased person has a lot to worry about.

Al-Rawandi has narrated saying that Jesus Christ (ع) once addressed his mother, Maryam (Mary) (ع), after her death saying, "Speak to me, Mother! Do you wish to return to the abode of the living?" She said, "Yes, so I may perform the prayers during an extremely cold night, and so I may fast during a very hot day. O Son! This path [of the dead] is frightful, horrific." It has also been narrated that Fatima al-Zahra (peace be with her) said once to her revered husband,

«رووي: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ لَمَّا احْتَضَرَتْ: أَوْصَتْ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَالَتْ: «إِذَا أَنَا مِتُّ فَتَوَلَّيْنِي وَأَنْزِلْنِي قَبْرِي وَالْحَدِيدِي، وَسَوِّ التَّرَابَ عَلَيَّ، وَاجْلِسْ عِنْدَ رَأْسِي قِبَالَتِي وَجْهِي، فَأَكْثِرْ مِنْ تِلَاوَةِ الْقُرْآنِ وَالِدَعَاءِ فَإِنَّهَا سَاعَةٌ يَحْتَاجُ الْمَيِّتُ فِيهَا إِلَى الْأَنْسِ الْأَحْيَاءِ» "When I die, wash my body and outfit me [with the shrouds], perform prayers for me, get me inside the grave, place the grave stone, bury me in the earth, sit at my head facing me, recite the Book of Allah and recite many supplications, for it is time when the deceased person needs the company of those alive." We are told on p. 148, Vol. 1, of *Mustadrak al-Wasa'il* *مستدرک الوسائل*

«لا» that Ibn Tawoos, may Allah have mercy on his soul, has quoted the Prophet (ص) as saying: «يَأْتِي عَلَى الْمَيِّتِ سَاعَةٌ أَشَدُّ مِنْ أَوَّلِ لَيْلَةٍ فَارْحَمُوا مَوْتَاكُمْ بِالصَّدَقَةِ، فَإِنْ لَمْ تَجِدُوا فَلْيَصِلْ أَحَدُكُمْ رَكَعَتَيْنِ يَقْرَأُ فِيهِمَا فَاتِحَةَ الْكِتَابِ مَرَّةً وَآيَةَ الْكُرْسِيِّ مَرَّةً، وَقُلْ هُوَ اللَّهُ أَحَدٌ مَرَّتَيْنِ، وَفِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ مَرَّةً وَالْهَائِكَمِ التَّكَاثُرِ عَشْرَ مَرَّاتٍ وَيُسَلِّمُ وَيَقُولُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَابْعَثْ ثَوَابَهَا إِلَى قَبْرِ ذَلِكَ الْمَيِّتِ فَلَانَ بْنِ فَلَانَ، فَيُبْعَثُ اللَّهُ مِنْ سَاعَتِهِ الْفِ مَلِكًا إِلَى قَبْرِهِ مَعَ كُلِّ مَلِكٍ ثَوْبٌ وَحِلَّةٌ وَيُوسِعُ فِي قَبْرِهِ مِنَ الضِّيقِ إِلَى يَوْمِ يَنْفَخُ فِي الصُّورِ وَيُعْطَى الْمَصْلِي بَعْدَ مَا

«There is nothing harder for the deceased person than the first night in the grave; so, send mercy to your dead by offering charity on his behalf, and if one does not have charity to offer, let him perform two *rek'ats* (prostrations) in the first of which he should recite Surat al-Fatiha, the Verse of the Throne and twice Surat al-Tawhid (al-Ikhlās). In the second, he should recite Surat al-Fatiha followed by reciting ten times Surat al-Takathur (Chapter 102 of the Holy Qur'an). Then he should offer the *tasleem* [greeting the Prophet of Allah (ص)] and say, "Lord! Bless Muhammed and the Progeny of Muhammed, and send the rewards [of this prayer] to the grave of the deceased person so-and-so." Allah Almighty will then instantly send a thousand angels to the grave of that dead person. Each angel will be carrying an outfit. His grave will be widened till the trumpet is blown. The person who performs this prayer will be granted good deeds as many as the expanse of what is under the sun, and he will be raised forty stations." What also helps lessen the pain of loneliness in the grave is one during his lifelong perfecting *rukoo'* ركوع (bowing down) very well during the prayers. Imam al-Baqir (ع) is quoted as having said: «من أكمل الركوع لا يدخل الى قبره وحشة» "One who perfects his bowing down [during the performance of the daily prayers] will not feel lonely in his grave," according to p. 244, Vol. 6 of *Bihar al-Anwar*. Actually, the doers of good do not have to worry about such loneliness, for angels will keep them company and they will be permitted to visit their relatives, the living or the dead, escorted by these angels, and this will be a diversion for them. Another act of *munjiyat* منجيات is repeating a hundred times this beautiful statement: لا اله الا الله There is no god save Allah, the true and obvious King. Such act will save one from poverty in his lifetime and from loneliness in the grave in the Hereafter. He will be wealthy in this life and the gates of Paradise will be opened for him in the next. According to p. 217, Vol. 8 of *Bihar al-Anwar*, one who fasts 12 days during the month of Sha`ban will be visited in his grave every day by seventy thousand angels till the trumpet is blown. Here we must point out that "every day" means days of our own counting, days of this short life, for the *barzakh* period precedes the Judgment Day. Starting with that Day, time will bear a different dimension. And one who goes to visit a sick person will be rewarded by Allah Who will assign an angel to visit him in his grave till the Day of Gathering, the Assembling Day. Also, it is recorded in Rawandi's *Da`awat* دعوات that the Prophet (ص) has said that if one recites the following supplication three times when a deceased person is buried, the torment from the latter will be lifted till the Trumpet is blown: (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا تُعَذِّبَ هَذَا الْمَيِّتَ) Lord! I plead to You through the status reserved with you for Muhammed (ص) and the Progeny of Muhammed (ص) not to torment this deceased person till the Day when the trumpet is blown."

Grave's Constriction ضغطة القبر: This is a very terrifying phase to the extent that it is difficult for the living to imagine. Commander of the Faithful Imam Ali ibn Abu Talib (ع) has said the following about it: «يا عباد الله ما بعد الموت لمن لا يُغفر له أشد من الموت: القبر، فاحذروا ضيقه وضمنه وظلمته وعُربته، إن القبر يقول كل يوم: أنا بيت الغربة! أنا بيت الوحشة! أنا بيت الدود!، والقبر روضة من رياض الجنة أو حفره من حفر النار... الى أن قال: وَإِنَّ مَعِ شَةِ الضَّنِكِ الَّتِي حَدَّرَ اللهُ مِنْهَا عَذْوَهُ (هي) عذاب القبر، إنه يُسَلِّطُ عَلَى الكَافِرِ فِي قَبْرِهِ سَعَةً وَسَعِينَ تَنِينًا فَيَنْهَشَنَّ لَحْمَهُ وَيَكْسِرَنَّ عَظْمَهُ، يَتَرَدَّدَنَّ عَلَيْهِ كَذَلِكَ إِلَى يَوْمِ يَبْعَثُ؛ لَوْ أَنَّ تَنِينًا مِنْهَا نَفَخَ فِي

Qur'an) every Friday will be granted security in his grave from the earth's insects, animals and the grave's constriction." 3) According to the same reference and page, some traditions of the Prophet (ص) indicate that *من قرأ سورة ن والقلم في فريضة الصلاة أو النافلة، آمنه الله من ضغطة القبر* "If one recites Surat Noon (Chapter 68 of the Holy Qur'an which is also called Surat al-Qalam), during obligatory or optional prayers, Allah will grant him security from the grave's constriction." 4) On pp. 221 and 243, Vol. 6 of *Bihar al-Anwar*, we are told that Imam al-Rida (ع) has said: *من مات بين زوا الجمعه، آمنه الله من ضغطة القبر* "One who dies between the periods of *zawal* زوال (midday) of Thursday and Friday, he will be secured by Allah from the grave's constriction." 5) Imam al-Rida (ع) is also quoted as having said: *عليكم بصلاة الليل، فما من عبد مؤمن قام آخر الليل فصلي ثماني ركعات صلاة الليل، وركعتين صلاة الشفع، وركعة صلاة الوتر، واستغفر في قنوت الوتر سبعين مرة، الا وآمنه الله من عذاب القبر، ومن عذاب النار، وطال عمره، وتوسعت معشته* Uphold the Night Prayer; no believing servant of Allah stands at the end of the night to offer 8 *rek'ats* (prostrations), two *Shaf rek'ats* ركعتا الشفع , one *Witr Rek'a* ركعة الوتر , then he seeks forgiveness of Allah in the *Qunoot* (invocation) of the *Witr* seventy times except that Allah will grant him security against the torment of the grave and against the torture of the Fire, grants him a longer lifespan and expands his means of livelihood for him", as we are told on p. 397, Vol. 2 of *Safeenat al-Bihar* where the subject of the grave is discussed.

Questioning by Munkir and Nakeer سؤال منكر و نكير: On p. 223, Vol. 6 of *Bihar al-Anwar*, Imam Ja`far al-Sadiq (ع) is quoted as having said: *« لس من شيعتنا من أنكر ثلاثة أشياء: المعراج، المساءلة في القبر، والشفاعة»* "Not among our followers (Shi'as) is one who denies three things: the ascension [to heavens], the questioning in the grave (by Munkir and Nakeer) and the intercession." In the same reference on p. 261, we are told the following: *روي أن الملكين (منكر و نكير) يأتيان في هيئة هائلة، لهما صوت كالرعد وأعين كالبرق، يسألان: من ربك؟ ومن نبيك؟ وما دينك؟ ويسألان عن وليه وامامه، وبما أن الاجابة، في تلك الحال، صعبة على الميت، وأنه لا جرم يحتاج الى مساعدة، تعين التلقين في موضعين: أحدهما حين وضعه في القبر، ويستحسن أن يؤخذ كتفه الأيمن باليد اليمنى، وكتفه الأيسر باليد اليسرى، و يحرك ويلقن في حالة الاهتزاز والادخال في القبر، والثاني بعد وضعه في القبر ودفنه، يستحب أن يجلس أقرب أنسابه، وهو ولي الميت، على رأس الميت، بعد أن تركه الباكون وغادروا المكان، ويلقن الميت بصوت مرتفع، ويستحسن به أن يضع (الملقن) كفيه على القبر، ويقرب فاه من القبر، أو يفعل ذلك من ينوب عنه، فلقد ورد أن الملكين حينما يسمعان هذا التلقين، يقول منكر لنكير: دعنا نعود، فلقد لقنوه تلقين الحجة، ولا يحتاج الى سؤال، فيتركان السؤال ويعودان.* It has been reported that the two angels (Munkir and Nakeer) come in a terrifying form: Their voice is like thunder and their eyes like lightning. They will ask the dead person: "Who is your God? Who is your Prophet? What is your religion?" And they will ask him about his *wali* and Imam. Since the answers under such conditions will be very difficult for the dead person, and he undoubtedly needs help, the *talqeen* becomes a must in two places: One of them when he is placed inside the grave, and it is recommended that his right shoulder be held by the *mulaqqin* and his left shoulder by the left hand and moved then instructed with *talqeen* when his body is being shaken and entered into the grave. The other place is after the deceased person is put in the grave and buried: It is recommended that the *mulaqqin*, who is a close relative and a *wali* of the deceased person, sits at the area of the head after everyone else had left. He should raise his

(There) is a barrier before them till the Day they are raised up (from their graves for judgment)" (Qur'an, 23:100). This barrier separates this short temporal life as we know it from the other everlasting one awaiting us, but it is also one of its phases or stages, a station, if you will. On p. 71, Vol. 1 of *Safeenat al-Bihar سفينة البحار* we are told that Imam al-Sadiq (ع) pointed out to the *barzakh* once saying, "By Allah, I fear for you the *barzakh*." He was asked, "What is the *barzakh*?" He said, "It is the grave from the moment of death till the Day of Judgment." قال الامام الصادق عليه السلام في حديث: «ولكني والله اتخوف عليكم من البرزخ. قيل له: قال: القبر منذ حين موته الى يوم القيامة. It has been cited from al-Rawandi's book *Lubb al-Lubab لب اللباب* that those in the graves go to call upon their families, offspring and relatives and tearfully plead to them saying: "O our children!! O our families! O our relatives! Have mercy on us and bestow upon us of the good things with you and the good deeds, and do remember us, may Allah have mercy on you. We have sat in narrow prisons, bearing many worries and concerns; so, do not be too miser to pray for us and to pay alms on our behalf before your fate becomes similar to ours, perhaps Allah will have mercy on us all. Alas! We used to be like you, enjoying blessings, but we did not spend in the way of Allah, so our wealth turned into a calamity on our heads while others benefited from it; so, listen to us and do not forget to do us a favor with a dirham or a loaf of bread or whatever you wish, for you shall join us; you shall weep and your tears will not do you any good, just as we do although we find doing so to be futile. Work hard and seize the opportunity before it is gone and before your condition will be similar to ours." ونقل عن لب اللباب للقطب الراوندي قال: وفي الخبر كان الموقى يأتون فيقفون ، وينادي كل واحد منهم بصوت حزين باكياً: يا أهلاه! يا ولده! وياقرباته! اعطفوا علينا بـ ء يرحمكم الله ، واذكرونا ولا تنسوننا بالدعاء وارحموا علينا وعلى غربتنا ، فانا قد بقينا في سجن ضيق ، وغم طويل وشدة ، فارحمونا ، ولا تبخلوا بالدعاء والصدقة لنا لعل الله يرحمنا قبل أن تكونوا مثلنا. فواحسرتاه قد كتنا قادرين مثل ما أنتم قادرين فياعباد الله : اسمعوا كلامنا ولا تنسوننا فانكم ستعلمون غداً فانّ الفضول التي في ايديكم كانت في أيدينا فكنا لاننطق في طاعة الله ، ومنعنا عن الحق ، فصار وبالاً علينا ومنفعةً لغيرنا . اعطفوا علينا بدرهم أو رغيف أو بكسرة. ثم ينادون ما أسرع ما تبكون على انفسكم ولا ينفعكم كما نحن نبكي ولا ينفعنا فاجتهدوا قبل أن تكونوا مثلنا. Is the *barzakh* similar to the purgatory? Catholics believe that the purgatory is a place where the souls of the dead are cleansed before receiving God's grace, and such cleansing includes atonement through pain. This seems to be close to the Islamic concept because the Almighty punishes many of His servants in the grave in order to affect justice so He may not punish them again in hell. This does not apply to everyone, however, because some sinners are punished in this life, in the grave and in hell as well. This "purging" in which the Catholics believe may be close to the "grave's constriction" detailed above. It is also stated in some traditions that this constriction, or the torment in the grave, is one of the manifestations of the Almighty Who does not wish to torment His servants twice; so, the grave is the last phase where they have to "pay" for some of their sins. But it is better, of course, to avoid such torment by doing simple things in this life that will spare you having to go through it, in other words, the *munjiyat المنجيات*, acts of salvation, the easiest of which is recitation of supplications on a regular basis and helping others morally and financially, that is, those who deserve to be helped as explained in the Qur'an and Sunnah. The best way to offer charity, of course, is to give with the right hand what the left does not know, that is, let it be a secret you keep to yourself; do not make a show of it and thus lose its rewards. In the reference *Jami` al-Akhhbar جامع الأخبار*, we read the following on p. 197: ذكر

صحابي عن الرسول الأعظم (ص) أنه قال: "إبعثوا بهداياكم إلى موتاكم" فسئل عن هدايا الموتى، فقال: "الصدقة و A companion of the Greatest Prophet (ص) cited the Prophet (ص) as saying, "Send your gifts to your dead." He was asked about what gifts could be sent to the dead, so he said, "Charity and supplication." If you read the classic reference written by al-Harrani titled *Thawab al-A`mal* ثواب الأعمال, you will see how rewards for good deeds multiply by many times, starting from the tenfold promised in the Almighty for a good deed and go up the ladder till they reach an astronomical figure of one hundred thousand times. Who will be rewarded so many times and for what? One who offers charity on behalf of both his deceased parents will receive them. If his parents still living, he will receive in the hereafter ten thousand times as much as he gives away as charity in the life of this world on their behalf. But if you have no money to pay charity, supplications will do. A combination of both is the best, though, if you really want to shun many horrors awaiting us in the hereafter and to live a very happy and blissful life here and hereafter. وفيه أيضا عن النبي الكريم (ص) أنه قال: إذا تصدق أحدكم لميت، فإن ملكا يحملها في طبق من نور، تمتد إشعته حتى تبلغ السماوات، فيقف على حافة القبر، وينادي بأعلى صوته: السلام عليكم يا أهل القبور، هذه هدية أهلكم إليكم! فيتسلمها الميت، ويدخلها قبره، ويتسع بها مضجعه. ثم قال رسول الله (ص): إعلموا أنه من ترحم على ميت بصدقه، فله أجر عند الله مثل جبل أحد، وهو يوم القيامة تحت ظل عرش الله، إذ لا ظل سواه يومذاك وينجو. In the same reference, that is, *Jami` al-Akhbar* جامع الأخبار, we read the

following on the same page: "The Revered Prophet (ص) has been quoted as saying, 'If one of you offers charity on behalf of a deceased person, an angel carries it on a platter of *noor* (celestial light) the rays of which extend and reach the heavens. He stands at the edge of the grave and calls out as loudly as he can, saying: Peace be with you, O people of the graves! This is a gift sent to you by your family! The deceased person receives it and takes it with him inside his grave: It expands his resting place...' Then the Messenger of Allah (ص) added saying, "Be informed that when someone seeks mercy for a deceased person through offering charity on his behalf, he will get rewards as large as the Uhud Mountain, and he will be on the Judgment Day under the shade of Allah's `Arsh when, on that Day, there will be no shade other than it, and charity will be the salvation of the dead and of the living." Here we must point out that many writers write about the thirst and hunger of the Judgment Day but do not say much about the darkness which will engulf the bad ones. There are many references to the *noor* نور, celestial light, that will shine through and for the good ones on that Day, whereas the bad ones will be terrified because they will have no *noor* that will enable them to see what is around them, and they will most likely suffer from the stench of the pus coming out of the bodies of many in their company whose bodies will be smitten by the angels of torture. Contrary to their condition is enjoyed by those whom the Almighty will bless on that Day: These will have *noor*, shade on their heads rather than heat and be brought drinks and fruits from Paradise as they watch others being tried, that is, court marshaled! On p. 59, Vol. 74 and on pp. 573-4 of *Zad al-Ma`ad* زاد

قال الامام الصادق (ع) يرد الصوم و (ع) المعاد, we read the following statement by Imam al-Sadiq (ع): (ع) الصلاة و الصدقة و الحج و الأدعية و الخيرات على الميت في قبره، و يكتب ثواب جميع الأعمال للميت و لفاعل الخير معا "Fast, prayers, charity, pilgrimage, supplications and good deeds reach the deceased person inside his grave, and the rewards of all deeds done on behalf of the deceased person will be recorded as they are for the doer of these deeds."

Qiyama: Judgment Day القِيَامَة Belief in the Day of Judgment is one of the basic principles of the Islamic creed and of almost all other creeds, including primitive non-divine ones. For example, if you ask an Eskimo in the North Pole what will happen when one of his folks dies, he will tell you that he will be placed in his husky dog-pulled chariot with plenty of food and clothes. The dogs will be told to pull it wherever they want, and he will be taken to a place reserved for the dead with which the huskies are familiar. There, he will return to life and, if he is good, the Eskimo will go on, the place to which the dogs will take him will be very nice and warm: The food and clothes will keep recreating themselves indefinitely. And we know how the ancient Egyptians used to bury their dead with food, clothes and jewelry due to their belief in the hereafter. Such belief is innate, natural, instinctive, deeply ingrained in the human nature.

Islam portrays the Judgment Day as follows: *القيامة من منازل الآخرة المهولة، بل هو لها أشد الأحوال و أعظمها، و فزعها أكبر فزع، و قد وصفها الله (تبارك و تعالی) في القرآن: "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ* *They ask you about the Hour (of Resurrection) when its appointed time will be. Say: 'The knowledge of this is with my Lord (alone): None but He can reveal when it will occur; its burden will be weighty throughout the heavens and the earth. It will come but suddenly to you'. They ask you as if you were solicitous of it; say: 'The knowledge of it is with Allah (alone), but most men do not know'"* (Qur'an, 7:187). On p. 312, Vol. 6 of *Bihar al-Anwar*, we read the following:

روى الراوندي عن الصادق من آل محمد (عليهم السلام) إن عسى - ابن مريم (عليه السلام) سأل جبرائيل: متى تقوم القيامة؟ فارتعش جبرائيل حتى سقط على الأرض مغشيا عليه وأغمي عليه، ولما صحا، قال: يا روح الله، لس المسؤول بأعلم من السائل عن أمر القيامة، ثم تلى الآية التي مر ذكرها *Al-Rawandi has quoted Imam al-Sadiq (ع) saying that Jesus son of Mary (peace be with him) asked Gabriel once: "When shall the Judgment Day be?" Gabriel shook till he fell on the ground conscious, and he lost his consciousness. When he woke up from it, he said, "O Ruhullah (Spirit of Allah)! The asked person does not know about it more than the questioner." Then he recited the above verse. روي أنه لما كان النبي (ص) يذكر القيامة، يتغير صوته ويشتد، و يحمر وجهه الشريف*

It has been narrated that whenever the Prophet (ص) mentioned the Judgment Day, his voice would change and intensifies, and his holy face would change color. There are many *munjiyat* المنجيات, acts of salvation, that can help during this terrifying Day about which so many Chapters and verses of the Holy Qur'an warn. Here are some of them: 1) On p. 293, Vol. 7 of *Bihar al-Anwar*, we read the following: *روي أنه من قرأ سورة يوسف (ع) كل يوم أو كل ليلة، يبعث يوم القيامة جميلاً كجمال يوسف (ع)، و*

"One who recites Surat Yousuf (Chapter 12 of the Holy Qur'an) every day or every night will be resurrected on the Judgment Day as beautiful as Yousuf (Joseph) (peace be with him) used to be, and he will not be overtaken by the greatest fright of the Judgment Day." On p. 295 of the same reference, Imam al-Baqir (ع) is quoted as having said: *من قرأ سورة الدخان في فرائضه و نوافله، فإن الله تعالى يبعثه مع الأمنين المطمئنين* *One who recites Surat al-Dukhan (Smoke, i.e. Chapter 44 of the Holy Qur'an) in his obligatory as well as voluntary prayers will be resurrected by Allah in the company of those who will be secure and contented."*

And the Imam (ع) has also said the following as we read on p. 298 of the same reference: *من قرأ سورة الأحقاف كل ليلة أو كل جمعة، لا يستولي عليه الخوف في الدنيا، و يجعله الله تعالى في أمان يوم القيامة* *"Whoever*

recites Surat al-Ahqaf (Chapter 46 of the Holy Qur'an) every night or every Friday will not be overtaken by fear in the temporary life, and Allah Almighty will grant him security on the Judgment Day." On p. 298, Vol. 7 of the same reference, the Imam (ع) is quoted as having said:

من قرأ سورة " والع " في نوافله، يبعث يوم القيامة ناصع الوجه، مشرق المحيا، قرير العين، تبدو على شفثيه البسمة الى

"أن يدخل الجنة One who recites Surat al-Asr (Chapter 103 of the Holy Qur'an) in his voluntary prayers will be resurrected on the Judgment Day with a bright face, shiny forehead, cooled eyes and a smile painted on his lips till he enters Paradise." 2) On p. 302, Vol. 7 of the same source,

al-Kulayni cites Imam al-Sadiq (ع) as having said that the Messenger of Allah (ص) has said: من

"One who shows respect to a person who grows grey hair while being Muslim will be granted by Allah security against the greatest fright of the Judgment Day and he will not fear that Day." 3) He is also

quoted, as stated in the same reference and on the same page, as having said: من مات في طريق مكة

"One who dies on his way going to Mecca or returning from it will be secure against the greatest fright of the Judgment Day, and he will not fear that Day." And on p. 57 of the same source, al-Saduq quotes him as having said: من

مات في أحد الحرمين، أي حرم مكة و حرم المدينة، زادهما الله شرفا و تعظيما، بعثه الله مع الذين لا يخافون، وهم في

"One who is buried in the holy precincts of Mecca the Venerable or in Medina, may the Almighty increase their honor and glory, will be secure and resurrected by Allah in the company of those who do not fear and will enjoy security on the Judgment Day." 4) On p. 303,

Vol. 7 of *Bihar al-Anwar*, it is indicated that al-Saduq has narrated saying that the Messenger of Allah (ص) said: من تهيات له فاحشه أو شهوه، فتخلى عنها و تجنب التورط فيها خوفا من الله تعالى جل و علا، حرم

"If one had the opportunity to commit a sin or satisfy a lustful desire but he let it pass by and avoided being involved in it out of his fear of Allah, the most Sublime, the most Great, Allah will prevent the fire of Hell from coming near him and will grant him security against the horror of the Judgment Day and of its fright." 5) The

same source cites the Prophet (ص) as having said: من عادى نفسه و لم يعاد الناس، جعله الله في أمان من

"If one opposes his desires while not being hostile to people, Allah will grant him security against the greatest fear of the Judgment Day." 6) The great mentor, Sheikh Ali ibn Ibrahim al-Qummi, as we read in Vol. 62 of the same reference, has quoted Imam Muhammed

al-Baqir (ع) as having said: من كظم غيظه و هو قادر على تنفيذه و تطبيقه، ملأ الله تعالى قلبه بالإيمان و الأمان

"If one suppresses his anger while being able to carry its dictates out and implement them, Allah will fill his heart with conviction and security." 7) Allah Almighty has said the following in the

Holy Qur'an: "مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ" "Whoever does a good deed will be rewarded with better than it, and these will be secure against the fright of that Day" (Qur'an, 27:89). A footnote on p. 117, Vol. 7 of *Bihar al-Anwar* cites the Commander of the Faithful Ali

ibn Abu Talib (ع) commenting about the word الحسنة in this verse by saying: الحسنة في هذه الآية

"The doing of good in this verse is knowing about, accepting the mastership of and loving us, we Ahl al-Bayt (ع) (immediate family of the Prophet (ص))." 8)

In the same reference, we are told that al-Saduq has quoted Imam al-Sadiq (ع) as saying: من أعان أخاه المغموم الضمان بما في وسعه، وأراحه من همه وغمه، أو أعانه في قضاء حاجته، فله من الله تعالى إثنان وسبعون رحمة، يعطيه الله في الدنيا رحمة واحدة، وبها يصلح الله أمر معاشه، ويدخر له إحدى وسبعين رحمة الباقيه لأهواله ورحمة "One who helps his distressed and thirsty brother as much as he can, or if he relieves him of his worry and concern, or if he helps him take care of something, he will receive from Allah Almighty seventy-two blessings: Allah will grant him in the life of this world one blessing whereby He repairs his livelihood while saving his remaining seventy-one blessings for the horrors and fright of the Judgment Day." More *munjiyat* منجيات, acts of adoration that result in one's salvation, are stated on the pages of al-Qummi's *Manazil al-Akhira* منازل الآخرة to which we refer the reader.

Al-Hashr الحشر The Gathering: It is a terrifying phase which starts when one comes out of his grave, having a new form with which he is not familiar, and it is one of the three most critical times through which a human being has to go. Prophet Isa (Jesus Christ), peace be with him, refers to these three phases during which he will see nothing but peace as we read in verse 33 of Surat Maryam, a chapter in the Holy Qur'an named after his saintly mother, Maryam (Mary), where Jesus is quoted by the Almighty as saying on the very first day when he was born, a miracle which testified to his extra-ordinary birth to an extra-ordinary Lady, the Mistress of the world of her time, the following: "وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا" "So peace is upon me the day I was born, the day I die, and the day I shall be raised up to life (again)!" (Qur'an, 19:33). In Surat al-Ma`arij (Chapter 70 of the Holy Qur'an), the Almighty says the following: "فَذَرَهُمْ يَخْضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ، يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَانَتْهُمْ إِلَى نَصَبٍ يَوْفُضُونَ، خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ" "So leave them to plunge into vain talk and play until they encounter the Day they have been promised. (It is) the Day on which they will come out of their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them), their eyes lowered in dejection, ignominy covering them (all over). Such is the Day they are promised" (Qur'an, 70:42-4). On p. 111, Vol. 7, of *Bihar al-Anwar*, we read the following text: روي عن ابن مسعود أنه قال: كنت جالسا في محضر أمير المؤمنين (عليه السلام)، فقال: في القيامة خمسون موقفا، وكل موقف ألف سنة. الموقف الأول هو الخروج من القبر، يحبس الناس فيه ألف سنة حفاة عراة جياعا عطاشا، فمن خرج من جدته مؤمنا بالله و الجنة و النار و البعث و الحساب و القيامة، و "In the Hereafter, there will be fifty stations: Each station lasts a thousand years. The first station is getting out of the grave. People will be confined in it for a thousand years barefoot, hungry and thirsty. Whoever comes out of his grave believing in Allah, in Paradise and Hell, in the Accounting and the Judgment, admitting Allah as the Lord, believing in His Prophet and in what Allah Almighty had revealed to him, will be saved from hunger and thirst." The Holy Qur'an refers to these fifty thousand years in the following verse: "تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ َ سِتِينَ أَلْفَ سَنَةٍ" "The angels and the spirit ascend to Him in a Day whose measure is fifty thousand years" (Qur'an, 70:4). In *Nahjul-Balagha*, the Commander of the Faithful Ali (ع) says the following: وذلك يوم يجمع الله فيه الأولين والآخرين لنقاش الحساب، و جزاء الأعمال، خضوعا قياما قد أجمعهم العرق، و رجفت بهم الأرض، و أحسنهم

"It is the Day on which Allah gathers the early generations and the last to discuss settling accounts and to reward good deeds. People will be submissive as they stand stifled by sweat, the earth having shaken underneath their feet. The best condition among them all is one who can find a foothold and a space." Obviously, the reckoning will take place on the same earth on which humans have been living for many years, but the earth will not be the same: All mountains will be then be flattened, all water in the seas and the oceans would have been turned into fire: The oxygen will be separated from the hydrogen and set ablaze: وَإِذَا

الجِبَالُ سُيِّرَتْ وَإِذَا الْعِشَارُ عُطِّلَتْ وَإِذَا الْوُحُوشُ حُشِرَتْ وَإِذَا الْبِحَارُ سُجِّرَتْ "When the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; when the wild beasts are gathered together, and when the oceans boil over with a swell" (Qur'an, 81:3-6). Notice the verse saying: "And when the wild beasts are gathered together" which indicates that the Day of Gathering will not be confined to humans but also to animals as well: All those who, without a justifiable cause, harmed these animals will have to account for their sins on that horrific Day, and this proves to you how Islam cares so much not only about humans but also about animals. One can write a book about "animal rights in Islam" and compare these rights with the abuse these servants of the Almighty receive at the hands of either ignorant or selfish humans, but let us not get into that now. As for the last verse, No. 6, the one referring to the oceans "boiling over with a swell", I think it is a weak translation of what should be something like this: "And when the oceans are set ablaze." The earth will be flattened in order to make room for all billions of humans and animals and perhaps birds as well; it will be like a thin disk. Mentor al-Kulayni, as cited on p. 197, Vol. 7 of *Bihar al-Anwar*, quotes Imam al-Baqir (ع) as saying: ان الله تبارك وتعالى يبعث يوم القيامة أناسا من قبورهم، غلت أيديهم وربطت إلى أعناقهم لدرجة أنهم لا يستطيعون أن يأخذوا بأيديهم قدر أنملة، ومعهم ملائكة يلومونهم بشدة ويقولون: هؤلاء منعوا الخير القليل عن الخير الكثير، و Allah, the most Blessed and the most Exalted One, will send on the Judgment Day people out of their graves: Their hands are tied to their necks to the extent they cannot take an iota of anything in their hands. The angels will be with them chastising them harshly and saying: "These (folks) prevented the doing of small acts of goodness while plenty was at their disposal. These are the ones whom Allah granted out of His boons, yet they did not pay what belonged to Allah from their wealth." In the same reference and on the same page, mentor al-Saduq quotes the Messenger of Allah (ص) as saying the following in a lengthy tradition: من و بين شخصين، سلط الله عليه في قبره نارا تحرقه إلى يوم

"If one drives a wedge between two persons, Allah sends a fire in his grave that burns him till the Judgment Day. Once he gets out of his grave, Allah will send on him a black snake that will tear his flesh apart till he enters hell." The Prophet (ص) is also quoted in the same reference as having said: من ملأ عينه من النظر إلى المرأة الغريبة، حشره الله يوم القيامة مسمرا بمسامير ناربه حتى يحكم الله بين الناس، "If one fills his eyes with looking at a stranger woman, Allah will gather him on the Judgment Day nailed with nails of fire till Allah judges among the people. He will then rule to throw that man into the fire of hell." He (ص) is also quoted on the next page of the same reference as having said the following: مائل العينين، ماعوج الفم، يسيل اللعاب منه، وقد أخرج لسانه من قفاه "One who drinks wine will be gathered on

فَأَمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَ؟ نَارٌ حَامِيَةٌ *In the name of Allah, Most Gracious, Most Merciful.* The (Day) of noise and clamor: What is the (Day) of noise and clamor? And what will explain to you what the (Day) of noise and clamor is? (It is) a Day on which men will be scattered about like moths, and the mountains will be like carded wool. It is then that one whose balance (of good deeds) will be (found) heavy, he will be in a life of good pleasure and satisfaction. But if one's balance (of good deeds) will be (found) light, he will have his home in a (bottomless) pit (of hell). And what will explain to you what this (pit) is? (It is) a fiercely blazing Fire" (Qur'an, 101:1-11). It is called so because it hammers on the hearts with fear and terror. We read the following on p. 64 of al-Qummi's book *Manazil al-Akhira*: *إن في عمل لترجيح كفة الم ان في* *Be informed that perhaps there is nothing that tilts the scales of good deeds due to its weight like blessing the Venerable Prophet and his righteous progeny, peace and blessings of Allah be with them all, and like good manners. On p. 49, Vol. 2 of Safeenat al-Bihar, we read the following: روى من روى* الحديث: كيف نصلي على محمد وآله؟ فقال الصادق (عليه السلام): تقول: صلوات الله وصلوات ملائكته وانبيائه ورسله وجميع خلقه على محمد وآل محمد والسلام عليه وعليهم ورحمة الله وبركاته. قال الراوي: فسألت الامام: ما ثواب من صلى على النبي هكذا؟ فقال الصادق (عليه السلام): ثوابه الخروج من معاصيه وسئاته، اي انه يتطهر منها كمن ولد. *The person who narrated this tradition asked Imam al-Sadiq (ع): 'How should we bless Muhammed and his progeny?' The Imam (ع) said, 'You should say: Blessings of Allah, of His angels, prophets and messengers and all creation be with Muhammed and the progeny of Muhammed; greeting upon him and upon them, the mercy of Allah and His blessing.'* The narrator said, 'I asked the Imam (ع): What is the reward of one who thus blesses the Prophet (ص)?' The Imam (ع) said: Its reward is one coming out of his transgressions and sins, that is, he will be purged of them as though he has just been born." On p. 443, Vol. 4 of the *Tafsir* book by Sheikh Abu al-Fitooah al-Razi, we read the following text: *روى الشيخ أبو الفتوح الرازي عن رسول الله (صلى الله عليه وآله وسلم) أنه قال: في ليلة المعراج، عندما وصلت الى السماء، رأيت ملكا له ألف يد، وفي كل يد ألف إصبع، كان يعد بأصابعه. فسألت جبرائيل عن إسمه ووظيفته وعمله، فقال: إنه ملك مو على عدد قطرات المطر النازلة الى الأرض. فسألت الملك: هل تعلم عدد قطرات المطر الساقطة على الأرض منذ أن خلق الله تعالى الأرض؟ فاجاب الملك قائلا: يا رسول الله (صلى الله عليه وآله وسلم)، والذي بعثك بالحق نبيا الى الخلائق، إني لأعلم عدد قطرات المطر النازلة من السماء الى الأرض عامة، كما أعلم الساقطة في البحار والقفار والمعمورة والمزروعة والأرض السبخة والمقابر. قال النبي (صلى الله عليه وآله وسلم): فتعجبت من ذكائه وذاكرته في الحساب. فقال الملك: يا رسول الله (صلى الله عليه وآله وسلم)، ولكني بما لدي من الأيدي والأصابع وما عندي من الذاكرة والذكاء، فاني أعجز من عد أمر واحد. فقلت له: وما ذاك الامر؟ قال: اذ اجتمع عدد من أفراد أمتك في محفل وذكروا اسمك فصلوا عليك، فحينذاك أعجز عن حفظ ما لهؤلاء من الأجر والثواب إزاء صلواتهم عليك.* Sheikh Abu al-Fitooah al-Razi has quoted the Messenger of Allah, peace and salutation of Allah be with him and his progeny, saying, "In the Ascension Night, when I reached the heavens, I saw an angel having a thousand hands. In each hand he had a thousand fingers. He was counting with his fingers. I asked Gabriel about his name, function and job. Gabriel said, 'He is an angel in charge of counting the drops of water that fall to the ground.' I asked the angel, 'Do you [really] know the number of rain drops that fall on the

earth since Allah Almighty created the earth?' The angel answered saying, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), by the One Who sent you in truth as a Prophet to the creation, I know the number of the rain drops that fall from the sky to the earth, all of it. I also know those that fall in the seas, on the deserts, on inhabited areas, on farms, on salty land and on the grave sites.' The Prophet (peace and salutation of Allah be with him and his progeny) said, 'I was amazed at his intelligence and memory in calculation.' The angel, therefore, said, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), but despite all the hands, fingers, memory and intelligence, I am unable to count one thing.' I said to him, 'What is it?' He said, 'If some members of your nation gather together, mention your name and bless you, it is then that I am unable to calculate how many rewards they will receive for having blessed you.'" Also, al-Kulayni, the mentor, articulated the following after having performed the prayers ritual in the afternoon of a Friday: روى الشيخ ال بيني

ذيل صلوات ع الجمعة: اللَّهُمَّ صلي على محمد وآل محمد الأوصياء المرضيين بأفضل صلواتك وبارك عليهم بأفضل بركاتك، والسلام عليه وعليهم ورحمة الله وبركاته. إنه من قرأ هذه الصلوات سبع مرات، فإن الله يرد عليه بعدد كل عبد Lord! Send Your peace upon

حسنة، وعمله مقبول يوم القيامة، ويأتي يوم القيامة وبين عينيه نور. Muhammed and the progeny of Muhammed, the *wasis*, the pleased ones, bless them with the best of Your blessings, peace be with him and with them, the mercy of Allah and His blessings. Anyone who recites this supplication seven times will be rewarded by Allah with rewards the number of which equals that of all of His servants; his good deeds will be accepted on the Judgment Day, and he will come out on the Judgment Day with *noor* (celestial light) shining between his eyes." On p. 49, Vol. 2 of *Safeenat al-Bihar*, we read the following text: روي أنه من

قال بعد صلاة الصبح والظهر: اللَّهُمَّ صلي على محمد وآله وعجل فرجهم واحشرنا معهم وارزقنا شفاعتهم، فانه لا يموت الا One who recites the following after the morning and ومدرک القائم من آل محمد (عليهم السلام) afternoon prayers will not die before seeing al-Qa'im [al-Mahdi عج] from among the progeny of Muhammed, peace be with them: 'Lord! Bless Muhammed and his progeny, speed up their ease, gather us in their company and grant us their intercession.'"

Al-Hisab الحساب The Reckoning: It is one of the most terrifying of all phases/stages of the hereafter, so much so that the hereafter is often referred to, as a whole, as "the Day of Reckoning". Numerous verses in the Holy Qur'an refer to it, emphasizing its significance and urging the faithful to prepare themselves for it with good deeds and acts of adoration, the latter cannot be accepted if the former are not. Some of the verses which refer to reckoning and to the fact that people take it lightly are these: بسم الله الرحمن الرحيم. افترَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ، مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ، لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِينَ ظَلَمُوا: هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ؟ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ؟ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ، بَلْ قَالُوا أَضْعَافٌ أُخْلَامٍ، بَلْ افْتَرَاهُ، بَلْ هُوَ شَاعِرٌ، فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ: مَا آمَنْتَ قَبْلَهُمْ مِّن قَرِينَةٍ؟ *In the name of Allah, the Most Gracious, the Most Merciful.* Mankind's reckoning comes closer and closer: Yet they do not heed, and they turn away. (Nothing) ever comes to them of a renewed message from their Lord except that they listen to it as in jest, their hearts toying with trifles. The wrongdoers conceal their private counsels (saying), 'Is this more than a man like your own selves? Will you yield to witchcraft with your eyes open?' Say: 'My Lord knows (every) word (spoken) in the heavens and the earth: He is the One Who hears and

كذلك أعماله و أقواله و أفعاله و سيئاته و لحظاته و حركاته و سكناته، فقد قالوا: حاسبوا أنفسكم قبل أن تحاسبوا "Be informed that some critics have said: Nobody is spared the perils of reckoning and the precisions of the scales except one who holds himself to account in the short life and tests his person according to the scales of the Islamic *Shari`a*, applying the same to his actions, statements, deeds, sins, looks, motion and stillness, for they have said: Hold yourselves to account before you yourselves are held to account."

Tasleem Safeet al-A`mal: Delivering the Book of Deeds: It is one of the terrifying phases of the Judgment Day when the list of deeds is delivered to the one it belongs to. The Almighty has made a number of references to this book of deeds; here are some of them: **فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو نُبُورًا وَيَصْلى سَعِيرًا** "When the scrolls are laid open" (Qur'an, 81:10); and also these verses: **فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو نُبُورًا وَيَصْلى سَعِيرًا** "He who is given his book in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing! But whoever is given His record behind his back, He will soon cry for perdition, and he will enter a blazing Fire" (Qur'an, 84:7-12). On p. 314, Vol. 7 of *Bihar al-Anwar*, al-Ayyashi quotes Imam al-Sadiq (ع) saying: **إذا قامت**

القيامة، تعطى لكل واحد قائمة أعماله ويقال له: اقرأ، ويذكره الله جميع أعماله بالنظر إلى تلك الصحيفة، وكذلك جميع أقواله، وخطواته وغيرها و كأنه قالها و فعلها و خطاها في الحال، فيقولون: "يا ويلتنا، ما لهذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها؟" **When it is Judgment Day, everyone will be handed over his list of deeds, and it will be said to him, 'Read!' Allah will remind him of all his deeds through looking at this tablet, and the same applies to his statements, steps and everything else, as if he said, did or treaded them instantly. People will say, 'Woe unto us! Why does this book not leave out the recording of anything, be it small or big?!"** (Qur'an, 18:49). Ibn Qawlawayh has quoted Imam al-Sadiq (ع) as saying: **من زار قبر الحسين (عليه السلام) في شهر رمضان ومات في سفر زيارته للحسين (عليه السلام)، فلا**

يتعرض لأمر أو حساب ويقال له: أدخل الجنة لا خوف عليك "If one visits the gravesite of Imam al-Husain (ع) during the month of Ramadan and dies during his trip to visit al-Husain (ع), he will not be exposed to anything, nor will he be held to account, and it will be said to him, "Enter Paradise, you shall not fear." `Allama al-Majlisi, may Allah have mercy on him, has quoted Imam al-Rida (ع) through two reliable *isnads* as saying: **يوم القيامة لأنقذه**

من أحواله، وعند تطائر كتب المحسنين إلى يمينهم، وصحائف المجرمين إلى شمائلهم، وعلى ال اط، وعلى الم ان "If one comes from a distance to visit my gravesite, I shall go to him on three occasions: on the Judgment Day to save him from its woes, when the books of the doers of good are flown to their right hands, when the tablets of the criminals are flown to their left, on the Sirat [path between Paradise and Hell] and at the Mizan (scales of deeds)." In the book titled *Al-Haqq al-Yaqeen*

الحق اليقين (ع) it is indicated that al-Hussain ibn Sa'eed has quoted Imam al-Sadiq (ع) as having said: **إذا أراد الله أن يحاسب مؤمنا، أعطاه كتابه بيمينه، و يحاسبه فيما بينه و بينه دون أن يطلع على حسابه أحد، و يقول له: عبي، لقد فعلت كذا و كذا، فيجيب العبد: إلهي، لقد فعلته. ويقول الله تعالى: غفرت لك و بدلته إلى حسنات. فيقول الناس: سبحان الله! إن هذا العبد لم يقترب ذنبا، و لم يرتكب قبيحا، و هذا معنى قوله تعالى: "فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا" (الإنشقاق، 7-9). فسأل الراوي: أي أهل**

يقصد بهذا الأهل؟ هل يصحب المؤمن أهله الذين كانوا معه في الدنيا؟ قال الصادق (ع): إذا أراد الله بعبده سوءا حاسبه جهرا أمام الخلائق وأتم عليه حجته وأعطاه كتابه إلى شماله، كما قال الله تعالى: "وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصَلَّى سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا" - يعني في الدنيا - ، "إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ" يعني أنه لن يعود - وهذا يشير إلى أن أيدي الكفار والمنافقين تغل وتقيد و سلم صحائفهم إلى شمالهم، وإلى هاتين الحالتين أشير في أدعية الوضوء عند غسل اليدين: "اللَّهُمَّ أعطني كتابي يميني و خلودي في الجنة بشما ، و حاسبني حسابا يسيرا، ولا تعطني .
If Allah wants to hold a believer to account, he gives him his book [of deeds] in his right hand and judges him between Himself and the believer without anyone seeing it. He will then say to him, 'My servant! You have done this and that.' The servant will say, 'Lord, I have done it.' Allah Almighty will say, 'I have forgiven you and change it into good deeds.' People will say, 'Blessed be Allah! This servant of Allah did not commit a sin, nor did he do anything contemptible!' This is the meaning of the verse of the Almighty: Then whoever is given his record in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing!' (Qur'an, 84:7-9). The narrator asked, 'What is meant by *his people* (his family)? Does the believer accompany his folks who used to be with him in this life?' Imam al-Sadiq (ع) said, 'If Allah wants something bad to afflict His servant [on account of the latter's deeds], He will try him before all creations, complete His argument against him then gives him his book in his left hand as Allah Almighty has said: Truly he thought that he would not have to return (to Us)!' (Qur'an, 84:14). This points towards the hands of the unbelievers and hypocrites being tied and chained and their tablets delivered on their left side. It is to both these conditions that the supplications related to ablution refer: 'Lord! Give me my book in my right hand and my eternity in Paradise on my left; do judge me easily and do not give me my book on my left or behind my back, and do not tie my hands to my neck.'

As-Sirat al-Mustaqeem ال ا ط المستقيم The Straight Path is also one of the most terrifying phases/stages of the Hereafter if not the very most. It is described in both Holy Qur'an and authentic Sunnah in numerous verses and traditions (أحاديث) due to its significance, so much so that the faithful are reminded of it ten times a day in their obligatory daily prayers and in all optional ones (نوافل) when they recite Surat al-Fatiha, the Opening Chapter to the Book of Allah, the Qur'an. Following is a good deal of more information about this Sirat; so, keep reading.

On pp. 103-105, Vol. 46 of *Bihar al-Anwar*, we read detailed descriptions of this Sirat, and additional text is indicated on pp. 69-71 of the same reference. Here is some of the text on the latter pages: هو جسر مدود على جهنم، لا يدخل الجنة إلا من اجتازه. وجاء في الروايات أنه أدق من الشعرة وأحد من السيف وأصلى من النار. يعبره خالص المؤمنين كالبرق الخاطف، وبعضهم يعبره بصعوبة لكنه يجتازه وينجو بنفسه. وبعض المارة يسقطون في جهنم من بعض عقبات ال ا ط. وهو نموذج من صراط الدنيا المستقيم حيث الدين الحق وطريق الولاية، ومتابعة أمير المؤمنين وذريته الأئمة الطاهرين (صلوات الله عليهم أجمعين)، فمن مال عن هذا ال ا ط الديني و عدل عنه إلى الباطل قولاً أو عملاً، فقد ارتجف من عقبة صراط الآخرة وسقط إلى الجحيم، وال ا ط المستقيم الذي تجده في سورة الحمد في القرآن الكريم يشير إلى صراط الدنيا و صراط الآخرة كليهما.

"It is a bridge extended over Hell: Nobody enters Paradise without successfully passing over it. Traditions indicate that it is thinner than hair, sharper than the sword and hotter than fire. Sincere believers cross over it like lightning that snatches the eyes. Some of them pass over it

with difficulty but they pass it and are thus saved, whereas others fall into Hell from one of the obstacles on this Sirat. It is a sort of this life's *As-Sirat al-Mustaqeem* where true faith, the path of the *wilaya* ولاية, is to follow in the footsteps of the Commander of the Faithful and the Purified Imams (peace of Allah be with all of them): Anyone who swerves from this worldly path and leans towards falsehood by speech or by action, the obstacle of the Hereafter's Sirat will shake under his feet, causing him to fall into hell. *As-Sirat Al-Mustaqeem* which you find in Surat al-Hamd in the Holy Qur'an points out to both Sirats: the one in this life and the one in the hereafter."

In his book titled *Al-Haqq Al-Yaqeen* الحق اليقين , where he quotes *Al-'Aqa'id* العقائد by Sheikh al-Saduq, may Allah have mercy on his soul, al-Majlisi states the following: إننا نعتقد أن كل عقبة من العقبات التي تعترض سبيل المحشر هو إسم لفريضة من الفرائض - الأوامر والنواهي - فإذا وصل الإنسان الى عقبة مسماة بإسم فريضة، وكان مقبلاً في ذلك الواجب، أوقف في تلك العقبة وطلب منه تأدية حق الله تعالى بالنسبة لذلك الواجب. فإن إستطاع الخروج من تلك العقبة بالأعمال الصالحة التي قدمها، أو برحمة من الله شمله، فقد خرج و اجتاز تلك العقبة بالذات، و مدة التوقيف في كل عقبة ألف سنة، و تتوالى العقبات، و تتواصل التوقيفات و تنهال الأسئلة و الإستنطاق عما يعود إلى مسمى إسم تلك العقبة من الواجب و الفريضة، حتى إذا أجاب عن جميع ما عليه بما يجب من حسن الإجابة، إنتد من العقبة الأخيرة إلى دار البقاء و سرح سراحاً جميلاً، و يحى حياة خالدة لا موت فيها و لا بوار، و يسعد سعادة لا شقاء فيها و لا دمار، و يسكن إلى جوار رحمة ربه مع النبيين و الحجج و الصديقين و الشفعاء و الصالحين و حسن أو كرفيقاً. أما إذا استجوب في عقبة من العقبات، و طلب منه حقها - في تأديته في الدنيا، و لم يقدم عملاً صالحاً يكافئ ذلك التقصير، و لا تدركه رحمة من الله تعالى لينجو من تلك العقبة، فتزل قدمه في تلك العقبة و يسقط منها إلى الهاوية و الجحيم، و نعوذ بالله من ذلك الأمر. و جميع هذه العقبات على الـ طاء، سمي واحده منها الولاية، يتوقف فيها جميع الخلائق، فسأل عن ولاية أمير المؤمنين علي بن أبي طالب و الأئمة الطاهرين من بعده، فإذا كان قد أتاها و إتبعها فقد نجا و اجتاز هذه العقبة، و إلا فقد هوى إلى الجحيم. قال تعالى: "وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ" (الصفات: آية 24)، و أهم العقبات هي المرصاد: "إِنَّ رَبَّكَ لِبِالْمِرْصَادِ" (الفجر: آية 14). يقول الله تعالى: بعزتي و جلالا يفوتني ظلم ظالم. و سمي عقبة أخرى بعقبة الرحم، و أخرى بالأمانة، و أخرى بالصلاة، و هكذا فإن لكل فريضة أو " أمر من أوامر الله، أو نهي من نواهي، يقف المرء ليجيب عما هو مسؤول عنه.

We believe that each of the obstacles along the path to the Gathering represents the name of one of the obligations, i.e. what the Almighty has commanded or prohibited. If someone reaches an obstacle bearing the name of an obligation, and if he had fallen short of performing that obligation, he will be stopped at it and will be required to pay what he owes Allah Almighty. If he can get out of that obstacle through the good deeds which he had done, or there may be mercy from Allah which will include him, he will get out and pass that particular obstacle. The time period of keeping anyone at each of these obstacles is a thousand years. The obstacles continue, following each other; questions go on and arguments are pursued about what each station represents: the obligations and the commandments. If one answers duly, he will pass by the last station to the abode of eternity and will be released most beautifully: He will live a perpetual life where there is neither death nor loss, and he will taste happiness where there is neither misery nor destruction. He will live beside the mercy of his Lord with the prophets, the Signs of Allah, the Truthful Ones, the ones who can intercede on behalf of others, the righteous ones whose company is truly the very best. But if he is asked at one of the obstacles and

required to make up for falling short of performing it during his lifetime, if he did not offer an act of righteousness to make up for that shortcoming, and if he is not saved through mercy from Allah Almighty that rescues him from that obstacle, his feet will slip in that area and he will fall from it into the abyss and into Hell, we seek refuge with Allah against this. All these obstacles are on the Sirat. One of them is called the *wilayat* (mastership of or loyalty to the Imams from among the Ahl al-Bayt (ع)): All people will be stopped at it and asked about the *wilayat* of the Commander of the Faithful Ali ibn Abu Talib and the Pure Imams after him (ع). If one was observing this *wilayat*, adhering to it, he will pass this obstacle; otherwise, he will fall into Hell. Allah Almighty has said "وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ" "But stop them, for they must be asked" (Qur'an, 37:24). And the most important of these obstacles is the Mirsad: "إِنَّ رَبَّكَ لَبَالِغُ صَادِرٍ" "For your Lord is (as a Guardian) on a watch-tower" (Qur'an, 89:14). Allah Almighty says: "بِعِزَّتِي وَجَلَالِي لَا يَفُوتُنِي" "By My Honor and Greatness (do I swear) that no oppression committed by an oppressor escapes My knowledge." Another obstacle is called the kinship obstacle. Another is called *amana* أمانة, trust (something entrusted for safe keep to someone), another is called *salat* صلاة, prayer, and so on: "يُوقِفُ الْعَبْدَ عِنْدَهَا لِيَجِيبَ عَمَّا هُوَ" "Each obligation - what is commanded and what is prohibitive - has an obstacle at which the servant of Allah is stopped to answer about his responsibility towards it."

On p. 65, Vol. 8 of *Bihar al-Anwar*, we read the following: "فترى الناس على الـ لـ يسقطون كالفرش المبعوث، وترى آخرين قد تعلقوا بأيديهم أو بيده واحدة أو بأرجلهم وهم يمسكون خوفاً من الهبوط والملائكة حولهم واقفون يدعون وينادون: أيها الرب الحليم، اغفر هؤلاء واعف عن هؤلاء بفضلك وجودك، وسلمهم ليجاوزوا الـ الـ ويقطعوا الـ الـ. فمن اجتاز الـ الـ برحمة الله الواسعة، قال: الحمد لله، وبنعمة الله تتم صالحات الأعمال، وتنمو الحسنات، وأحمد الله الذي نجاني منك بفضلته ومنه، بعد أن كنت قد يئست، ان ربنا لأعمال العباد لغفور شكور" "So you would see people on the Sirat falling like scattered butterflies while others are holding to it with their hands or feet or even with one foot fearing they would fall down as the angels around them stand, call upon the Almighty and plead to Him saying: 'O Clement Lord! Forgive these people, overlook them through Your favor and generosity, let them safely pass on the Path and cross it.' Whoever passes the Path does so through wide mercy from Allah and says, 'Praise to Allah and through a blessing from Allah that good deeds are sealed and blessed actions grow, and I praise Allah Who saved me from you through His favor and boon after I had lost all hope; surely our Lord forgives the servants' [sinful] deeds, appreciative [of good deeds]'. On p. 410, Vol. 22 of the same reference, we are also told that the great *sahabi* Abu Tharr al-Ghifari (رض) has cited the Messenger of Allah (ص) saying: "الرحم والأمانة على طرفي الـ الـ، فمن وصل الرحم وأدى الـ الـ، فإن طرفي الـ الـ يحفظانه من السقوط والهبوط في النار" "Kinship and trust are at both ends of the Path: Whoever maintains good relations with his kinsfolk and returns the trust safely will pass over the Path, for both ends of the Path shall protect him against falling into the Fire." In another narrative, Imam al-Baqir (ع) said: "إذا ورد قاطع الرحم وخائن الأمانة الـ الـ، فإن أعماله الحسنة لا تنفعه ما دامت له هاتان الخصلتان وسقطانه في النار" "If one who severed his ties and betrayed the trust

reaches the Path, his good deeds will not avail him so long as both these characteristics were in him, and they will cause him to fall into the Fire (of hell)."

May the Almighty have mercy on us in this life and the life to come and enable us to keep our feet firm on His **الطريق المستقيم** Straight Path and admit us into His Paradise, *Allahomma Ameen* اللهم آمين.

Good deeds that make the passage on the Sirat easy: **أعمال لتسهيل المرور على الطريق**:

According to p. 639 of the book **إقبال الأعمال** *Al-Iqbal* by Ibn Tawoos, one who offers 21 *rek'as* after the sunset prayers in the eve of the first of the month of Rajab in each *rek'a* of which he recites both Surat al-Hamd (Chapter 1) and Surat al-Tawhid (Chapter 112), then he recites the *tasleem* after each couple of prostrations will be protected by the Almighty, and his family, wealth and children will be protected, too, and he will be granted security from the torment in the grave. Moreover, he will pass over the Sirat without any questioning like lightning. **من صلى أول ليلة من شهر رجب بعد صلاة المغرب عشرين ركعة بالحمد والتوحيد، ويسلم بين كل ركعتين ليحفظ في نفسه وأهله وماله وولده، واجير من عذاب القبر، وجاز على الطريق كالبرق الخاطف.**

On p. 136 of *Thawab al-A`mal*, we are told that one who fasts six days during the month of Rajab will be secure on the Day of Reckoning and will pass over the Sirat without being asked any questions. **من صام من رجب ستة أيام... بعث من الأمنين يوم القيامة حتى يمر على الطريق بغير حساب.**

Ibn Tawoos also narrates that one who performs ten *rek'as* during the 29th eve of the month of Sha'ban, reciting in each *rek'a* Surat al-Hamd once and al-Takathur (Chapter 102) ten times, in addition to both Chapter 113 and Chapter 114 ten times each and Surat al-Tawhid (Chapter 112), he will be granted by the Almighty rewards of those who exert their utmost in learning the creed and in teaching it, making his scale of good deeds heavier and easing for him to pass over the Sirat like lightning. **من صلى في الليلة التاسعة والعشرين من شعبان عشر ركعات يقرأ في كل ركعة فاتحة الكتاب مرة وأهالكم التكاثر عشر مرات، والمعوذتين عشر مرات، وقل هو الله أحد عشر مرات، أعطاه الله تعالى ثواب المجتهدين، وثقل ماله، ويخفف عنه الحساب، ويمر على الطريق كالبرق الخاطف.**

On p. 102, Vol. 34 of *Bihar al-Anwar*, we are told that one who performs the *ziyara* of Imam al-Rida (ع) despite his grave being so far, the Imam will visit him at three places on the Judgment Day in order to save him from their horrors, and one of these horrors is the Sirat. **من زار الامام الرضا عليه السلام على بعد قبره الشريف، فاته يأتي عنده يوم القيامة في ثلاثة مواطن ليخلصه من أهوالها، وإن أحدها عند الطريق.**

What will happen after all of these phases/stages? The answer is very simple: One will be led either to eternal happiness in Paradise or to damnation in hell. And surely Allah knows best.

the highest theological authority-referee followed

Marwa or Marwah مروه

a mound near the Ka'ba referred to in the Qur'an as a place one of Islam's rites, the *sa`i* between the Safa and the Marwa, is performed 7 times during the pilgrimage or the *`umra*

Masjid مسجد

a place of worship, a mosque, where people can perform the *salat* rite. The life of the early Muslims used to revolve around the *masjid*. Meetings were held there and discussions took place.

Mash`ar مشعر

a place where certain rites are conducted, a sacred area or place or precinct

Ma`soom معصوم

infallible, divinely protected against sinning

Mawla مولى

It is a word with dual meaning: Depending on its usage, it may mean either "master" or "slave," or it may mean one who is most fit for a specific position of honor and prestige. Derived from the adjective *awla* (one who is best qualified), it denotes the person who is best suited to be the religious and/or temporal leader of the Muslims. It also means a person/slave who does not have tribal protection.

Mawlaya! مولاي!

a form of address to a ruler who is referred to as the protector

Mihrab محراب

a recess/area in the masjid, mosque that indicates the direction of the Qibla

Mina or Minna منى

a plain within the limits of the *haram*, precincts, of Mecca, about five kilometers outside the city limits. During the *hajj*, the pilgrims pass the night between the eighth and ninth day before proceeding to Arafat on the ninth day.

Minbar منبر

pulpit.

Mi`raj معراج

Prophet's ascension from Jerusalem to the heavens

Mithqal مثقال

a weight equivalent to 24 karats or 4.68 grams

Mu'adh-dhin or Muaththin مؤذن

the person who calls the athan, the call for prayers

Mufassir مفسر

theologian who is well-versed in the exegesis of the Holy Qur'an and is capable of interpreting its verses

Muhaddith محدث

traditionist, one who tracks and quotes statements of Prophet Muhammed (ص)

Muhajir مهاجر

person who undergoes hijra, migration

Mujahid مجاهد

one who practices *jihad* (see *jihad* above), someone who is active and who struggles for the dignity and honor of Islam, a Muslim struggler

Mujtahid مجتهد

one who acquires the degree of *ijtihad* and thus becomes capable of deriving religious decisions/verdicts on his own

Mu'min مؤمن

believer, one who has *iman*, conviction, true belief, a person who has deep faith in Allah and is a righteous and obedient servant of His

Munafiq منافق

hypocrite, one whose external appearance is Islamic (with regard to performing the rituals or to promoting the creed) but whose inner reality conceals *kufir* - often unknown to the persons themselves. (See Al-Baqarah, verses 8-23). A *munafiq* is more dangerous to the society and the religion and worse than a *kafir*: plural: *munafiqun*, hypocrites

Murabit مرابط

a person who disseminates and propagates for the Islamic creed

Mustad'afin or Mustad`afun or Mustad`afoon مستضعفين أو مستضعفون

a downtrodden, weak and oppressed person

Mushaf مصحف

a book, a sacred book, usually refers to a copy of the Qur'an but linguistically it refers to any book; a book manuscript (*Mushaf Fatima*, the very first book written in Islam; it contained some traditions of the Prophet (ص), narratives about some important contemporary incidents, explanations of some verses of the Holy Qur'an and other very interesting and valuable information; it seems that this great book was lost; it must not be confused with the Holy Qur'an simply because it is not) on which the names of all the succeeding Imams were written down; three of them were named Muhammed and four were named Ali, all being her offspring, and the last was named al-Qa'im (عج) القائم.

Mushawarah مشاوره

consultation, consulting, palry

Mushrik مشرك

a polytheist, a person who ascribes partners to Allah or believes in the existence of many gods

Musnad مسند

compilation of traditions (*ahadith*) which are consecutively and chronologically traced back to their transmitters

Mutawatir متواتر

consecutively reported, traced by a perfect chronological chain of ascertained narrators of *hadith*

Mu'aththin مؤذن

caller to prayers (usually at a mosque)

ن N

Nabi or Nebi, Nabee نبي

The meaning of the word Nabi is a prophet. To be a prophet he should receive a revelation from Allah that does not necessarily mean a revealed book. When a prophet is instructed to deliver his message to a certain group of people, he is a messenger. It is stated in the Qur'an that there are no more prophets and messengers after Muhammed (ص).

Naddaf نداف

cotton carder, cotton teaser, one who works cotton into some usable form

Nafaqa نفقة

Maintainence; *nafaqa* applies to the obligation of the husband towards the wife while they are married. *Alimony*, on the other hand, applies in the West to the "spousal support" which the ex-husband has to pay to his divorced wife.

Nafl نفل

optional, non-compulsory, supererogatory, highly recommended act of worship; plural *nawafil*

Najasa نجاسة

uncleanness, impurity; adjective *najis*

Nasab نسب

lineage or genealogy

Nasiha or Naseehah نصيحة

sincere good advice

Nathr نذر

one's pledge to do something to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish

Noor نور

divine or celestial light

Nubuwwah نبوه

prophethood, the belief in prophets and their messages

P

P.B.U.H.

These acronyms refer to the phrase "Peace Be Upon/with Him" which mean in Arabic: "*'Alaihis Salam*" عليه السلام, an expression articulated when the name of a prophet is mentioned.

This expression does not convey the meaning of "*Salla Allahu 'Alaihi Wa Alihi wa Sallam*" صلى الله عليه وعلى اله و سلم which means: Allah blesses him and his family and sends them His greetings."

ق Q

Qadi or Qadhi قاضي
judge.

Qa`ideen or Qa`idoon قاعدين أو قاعدون
people who remain inactive and do not actively fight. The opposit of mujahid.

Qaniteen or Qanitoon قانتون
those who constantly supplicate

Qanitun or Qanitoon قانطون
those who lose hope of the mercy of Allah

Qard قرض
a loan given for a good cause in the name of Allah, in hopes of repayment or reward in the Hereafter

Qari قارئ
someone who recites the Qur'an.

Qaza قضاء
compensatory, making up for a missed rite

Qibla قبلة
it is the direction that Muslims face when they perform their *salat*. It is in the direction of the Ka'bah in Mecca.

Qisas قصاص
retaliation/reprisal in kind (an eye for an eye). In Islam, though, retaliation should be forgone as an act of charity; see Sura 5, Aya 48. According to some Muslim jurists, *qiyas* is a method, a yardstick, for measuring or reaching a legal decision on the basis of evidence (precedent) in which a common reason, or an effective cause, is applicable.

Qiyam قيام

standing (usually, but not necessarily, during the performance of the prayers)

Qiyama or Qiyaamah قيامة

Day of Judgment, resurrection

Qudat قضاة

plural form of qadi, judge

Qudsi قدسي

divine, related to the Almighty

Qunoot قنوط

supplication during the prayer rite's second *rek`at*

Quraysh or Quraish قريش

the Arabian tribe to which the Prophet belonged

Qur'an or Koran or Kuran قرآن

The holy book of Islam is called the Qur'an. It was revealed to Prophet Muhammed (ص) through arch-angel Gabriel (Jibril) during a period of 23 years. There is only one Qur'an in the whole world and it is in Arabic. The Qur'an has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'an is composed of 114 *suras* (chapters). Rules and regulations apply to its methods of recitation and chanting. The authenticity and pristine originality of the Qur'an have been documented and recognized. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. It also is described as being bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations to prophets who preceded Muhammed (ص).

ر R

رب Rabb

Owner, master, head; **Al-Rabb** الرب refers to the Almighty, Lord, Creator, Master of all, the Adored One. In Arabic, He is referred to as "Allah" which literally means "the One and Only God": It has no gender, and you cannot derive from it a plural form.

ريب Rabeeb

foster-child, step-child, someone brought up by another parent or parents. Islam does not permit adoption but strongly encourages custody, and the guardian is not supposed to give his lastname to anyone other than children of his own loins.

رضي الله عنه Radhi Allahu 'Anhu or Razhi Allahu 'Anhu

This is an expression used by Muslims whenever a name of a good and respectful companion of the Prophet Muhammed (ص) is mentioned. Not all the companions of the Prophet are worthy of praise and veneration; contrarily, some of them are condemned by the Almighty in a Chapter in the Qur'an titled "Al-Munafiqoon المنافقون", the hypocrites. These hypocrites were companions of the Prophet (ص) who was too nice to tell some leeches and seekers of interests to get off his back and go somewhere else. Believe it or not, some "companions" went as far as plotting to kill the Prophet by throwing rocks at him from mountains. They signed a pledge to commit their conspiracy and buried their covenant at one of the walls of the Ka`ba in order to swear to it solemnly. Keeping these hypocrites aside, not all believers will escape the fire of hell: Read verses in which the Almighty addresses the believers, those who believe, المؤمنون, or الذين آمنوا where there are stern warnings of the Almighty's wrath on them or where they are warned not to take their conviction إيمان for granted. One such verse is this: "O you **who believe** [يا ايها الذين آمنوا]! Save yourselves and your families from a fire whose fuel is men and stones, over which stern (and) strong angels are appointed, (angels) who do not flinch (from executing) the commands they receive from Allah but do (precisely) what they are commanded" (Qur'an, 66:6). So, let the believers watch their conduct, fear their Lord and not look down at others as being inferior to them or harm them or others (unbelievers) in any way at all. The road to Paradise is not strewn with rose petals but with thorns.

ركعة Rak`at or Rakat or Rek'a

an individual unit of salat

Ramadan or Ramadhan or Ramazan رمضان

the holy month of prescribed fasting for the Muslims. It was during this month that the Qur'anic revelations began. For details about this month, refer to my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam*.

Rashid راشد

adult, adolescent, the age of distinguishing between right and wrong through commonsense and instinct, the age of responsibility, of accountability, of questioning on the Day of Questioning; it also means wise, sage.

Rasul or Rasool رسول

The meaning of the word Rasul is: a messenger. Allah sent many prophets and messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'an. From within the list, the Qur'an states the names of five *rasuls*, messengers, who are the mighty ones and who are known as "*ulul-azm*", prophets of determination and resolution: Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and Muhammed (ص). What is the difference between a Rasool and a *Nabi*, prophet? A messenger carries a message for people, some people or all people, while the prophet does so and more: He foretells them of things to happen to them or to others, i.e. he prophecizes according to divine inspiration which he receives from the Almighty. The word "prophet" in Islam carries much more weight than it does in other religions.

Riba ربا

usury, lending for an exorbitant interest, which is prohibited in Islam for both giver and taker

Rijs رجس

defilement, uncleanness, evil or Islamically prohibitive thought or act; Satan is believed to be the source of inspiring such thoughts to people; so, beware of his insinuations!

Rooh or Ruh روح

spirit, soul, essence, an animating or life-giving principle or material. Some say that the origin of this word is ریح which means "wind" or "air": It cannot be seen but felt through motion. A human body is created of two main ingredients: the body and the soul. Most people look after their bodies while ignoring their souls, their need for spiritual nourishment, thus creating an imbalance between these two components which will eventually cause them either serious psychological or physical problems or both. In Islam, the soul never dies; only the material body does. Scientists tell us that bodily cells are constantly born and die. Death is the separation of the soul from the body. The soul has much more faculties than the body: Souls of the dead can see, hear, feel and react to causes and causations, but it they have no means to show all these faculties to us since the means, the body, has expired. What will happen to all the dead when the time comes for them to stand on the Day of Judgment to answer to what they had done in this life? Another question: How will life return to the dead when the resurrection

process starts? Scientists tell us that the DNA (DeoxyriboNucleic Acid) never dies, is never extinct, indestructible. There are numerous verses in the Holy Qur'an which paint a picture of how all the dead buried in our planet will be brought back to life as the resurrection process starts in preparation for the big Day, the Judgment Day. One of these verses is 35:9 which reads: "It is Allah Who sends forth the winds so that they raise up the clouds, and We drive them [clouds] to a land that is dead, and revive the earth with them after its death: **Even so (will be) the Resurrection!**" Do you get the picture?! It seems that when that time comes, the Almighty will send a cloud the "rain water" of which will fall on the earth and will rearrange the DNA of each and every human being, and perhaps non-human beings, too, such as those of animals as we are told in 81:5 which reads: "And when the beasts (animals) are herded together (for Judgment)", in preparation for an eternal life. Just as a seed receives rain and it sprouts and brings about a new life, the dead will receive this "rain water", which most likely be different than water as we know it in this life, and life will start sprouting in them again. This water will infuse a new life in each DNA. At that time, the souls will be clothed with new bodies, forms, shapes, of some sort. How will these forms or shapes or bodies be, only the Creator knows. Will they be similar to ours? We do not know for sure, but we know that just as the soul during the barzakh برزخ period needs spiritual nourishment, these bodies will need food, fuel, something to keep them going. And we know that there will be eating and drinking in both Paradise and hell; so, will our stomachs be similar to the way they are now, we simply do not know; most likely they will not.

Ruku' or Ruku or Rukoo` ركوع

The root of this word is *raka'a* ركع which means: to bow down. During prayers (salat), a Muslim make ruku' before Allah to express veneration to him, he bows forward at the waist, stands with the hands on knees and the back parallel to the ground. While in the position of Ruku', a Muslim glorifies Allah three times.

Ruahd رشد

adolescence, mental maturity, the ability to distinguish right from wrong

Rutab رطب

ripe dates, opposite: busr

S س، ص

Sabeel سبيل

path, way, avenue, same as Sirat

Sabirin or Sabiroon صابرين أو صابرون

people who are patient and steadfast, who persevere

Sabr صبر

patience, steadfastness, perseverance

Sadaq or Sedaq صداق

same meaning as mahr, dower

Sadaqa صدقة

(singular) charity offered voluntarily; plural: *sadaqat*

Sadeed صديد

pus collected from bleeding wounds and served to the sinners in hell to drink when they ask for water to quench their thirst

Safa صفا

a mound near the Ka'bah referred to in the Qur'an as one of the spots held sacred by Allah. It is in conjunction with Marwah.

Safh صفح

pardon, forgiveness, excuse

صحابه صحابة Sahaba

companions of the Holy Prophet Muhammed; singular *sahabi*

صحيفة Sahifa

page, tablet, scroll, parchment, manuscript, written document

سجدة Sajda

prostration

صلاة Salat or Salah

Salat is an Arabic word which mean: a spiritual relationship and communication between the servant/being and his Creator. *Salat* is one of the five pillars of Islam. It is performed five times a day at these times: *fajr* (pre-dawn or pre-daybreak), *dhuhr* noon, *asr* (afternoon), *maghrib* (sunset) and *'isha'* (late night). *Salat* is to be performed with mental concentration, verbal communication, vocal recitation, and physical movement to attain spiritual upliftment, peace of mind, harmony with the soul and with the Creator and concord. Congregational prayer services are held on Fridays at noon which they include a sermon (*Khutbah*) delivered by a religious leader (Imam) called *khatib*. To perform the *salat* ritual, a Muslim has to first perform the ablution (*wudhu'*). He/she should make sure about that cleanliness of the body, clothing, and place before performing the *salat*.

صلاة العيد Salatul-`Id

late morning prayers comprised of two *rek`at* (prostrations) performed on the first day of `Id al-Fitr (the feast of fast-breaking) which signals the end of the fast of the month of Ramadan

صلى الله عليه وعلى اله و سلم Sall Allahu 'alaihi wa Aalihi sallam

This is an expression which Muslims articulate whenever the name of Prophet Muhammed (ص) is mentioned or written. The meaning is: "May the blessings and the peace of Allah be with him (Muhammed (ص))".

سقيفه Saqifah or Saqifa or Saqeefa

a shelter from the sun, a shed with a roof. The companions of the Prophet (ص) met in such a place in Medina known as "Saqifat Bani Sa`idah سقيفة بني ساعدة" to "elect" the first successor to

the Prophet (ص). The attendants actually represented a fraction of the Muslim community of the time and many dignitaries boycotted that "elections" and later cast doubts about its legitimacy, igniting a division among the Muslim the effects of which can still be felt even in our times and in all times to come. Many books have been written about this "saqifa" incident, and the controversy will most likely never dissipate. On p. 215, Vol. 2 of Tabari's *Tarikh* (Dar al-Amira for Publication and Distribution, Beirut, Lebanon, 1426 A.H./2005 A.D.), we are told that the sacred body of the Prophet (ص) remained without being buried for three full days because some people were arguing with each other at the *saqifa* of Bani Sa'idah about who should be the successor to the Prophet (ص). How many Muslims were there when the Prophet (ص) was buried? On p. 408, Vol. 6/2 (combined edition published in 1427 A.H./2006 A.D. by the Ihyaa al-Kutub al-Islamiyya, Qum, Iran) of al-Majlisi's *Bihar al-Anwar* بحار الأنوار, we read precise details about who gave the Prophet (ص) his burial bath and buried him. The sacred body of the Prophet (ص) was given the burial bath by none other than his son-in-law, cousin and the man whom he raised in his lap: Ali ibn Abu Talib (ع). A handful of the Prophet's closest relatives and true companions buried him, and these included, in addition to Ali, Aws ibn Khawli, "Abu Talhah" Zaid ibn Sahl, al-Abbas ibn Abdul-Muttalib and his son al-Fadl ibn al-Abbas, Abu Ubaidah ibn al-Jarrah and Usamah ibn Zaid ibn Harithah. As for the rest, they were too busy fussing and arguing, almost fighting, with each other about who would be the next caliph to be concerned about burying the Prophet of Allah (ص)...

Saraya سرايا

(plural) military campaigns personally ordered by Prophet Muhammed (ص); singular: *sariya*

Sarmadi سرمدی

eternal, everlasting, perpetual

Sawm صوم

Sawm or Siyam implies a total abstinence from partaking of food, water or any liquid, smoking, intercourse, etc. from dawn till sunset for one whole lunar month. Sawm (fasting) takes place during the ninth month of the lunar calendar called Ramadan. It is one of the five pillars of Islam.

Sa'yee سعي

the going back and forth seven times between the Safa and the Marwa during the *hajj* or *umra*. It symbolizes Hajar's search for water for her son Ishmael.

Sayyid سيد

leader or chief; also: a descendant of the Prophet (ص).

Shafeer شفيع

brink, verge, brim, edge

Shafee` شفيع`

intercessor, preemptioner, one who intercedes on behalf of another. May the Almighty accept the Prophet of Islam (ص) as our Shafee` and yours, Allahomma Ameen.

Shahada شهادة

martyrdom; it also means testimony, declaration of faith. A person must recite the *shahada* in Arabic to convert to Islam. The *shahada* in Islam is: *Ashhadu an La Ilaha illa-Allah wa anna Muhammedan Rasul Allah*, that is, "I testify that there is no god except Allah and that Muhammed (ص) is the Messenger of Allah." Other meanings for this word: certificate, testimonial; *Shahadat Ashum* شهادة أسهم أو حصص: share certificate or scrip; شهادة أسهم الحامل: share-warrant to bearer; شهادة أسهم امتياز: certificate of preferred stock; شهادة اكتاب (بأسهم): stock certificate; شهادة أمان (سفينه): certificate of safety (of a ship/vessel); شهادة ايداع: certificate of deposit; شهادة تأسيس: certificate of incorporation; شهادة تسجيل سفينه: certificate of registry; تفريغ شهادة: unloading certificate; شهادة سوابق: certificate of police record (criminal record)

Shaheed or Shahid شهيد

a martyr, someone who dies in the way of Allah

Shahr شهر

month

Sahr صهر

relative by marriage, an in-law

Shiite or Shi`i شيعي

a Muslim following the Sunna of the Prophet (ص) as reported by the Prophet's immediate family, the Ahl al-Bayt (ع). The number of Shiites is estimated to range between 25% and 35% of the entire Muslim population of the world, but little is known about their beliefs for many reasons. Worse is the fact that their beliefs are often misrepresented, distorted, falsified and unjustifiably attacked by some of their ignorant Sunni brethren. This has been going on for centuries. There are many Shiite sects which include: الشيعة الجعفرية الاثنا عشرية the Twelvers, that is, the Shi`a Ja`feri Ithna-Asheris (the Twelvers, followers of the fiqh of Imam Ja`fer al-Sadiq (ع) who constitute the majority of Shiites of the world), الزيدية the Zaidis who follow Zaid son of Ali son of al-Hussain son of Ali son of Abu Talib (ع) who live mostly in Yemen; الاسماعيلية the Isma`ilis who mostly live in Turkey, العلوية the Alawis or Alawides who live in Syria, and البهرة أو البحاريون the Buhris or Biharis who live in India.

Shaikh or Sheikh شيخ

The word Shaikh is a title of an elderly person or a religious leader. This title is also given to a wise person, and it means, in this case, a mentor.

Shaitan or Shaitan شيطان

Shaitan (Satan) is the source of evil in the world. The plural name is Shayatin, devils or demons. His other name is Iblis or Eblis which means "one who has lost everything".

Shakk شك

doubt, uncertainty, suspicion. In the Holy Qur'an, 49:12, we are told to avoid being too suspicious because sometimes suspicion/doubt can be a sin.

Shari` شارع

street, road, thoroughfare; Musharri` مشرع legislator, lawmaker; Shar` شرع law, doctrine, canon; Shir`a شرعه law, precept, concept; Musharri` مشرع legislator, lawmaker, jurist; Shari`a شريعة Islamic legislative system; Shar`i شر legitimate, lawful, legal, rightful, related to the Shari`a

Shari'a or Shariah شريعة

The root of this word is "shara'a". Some other derivations of it are: *shar'*, *shir'a* and *tashri'*. Shari'a is the revealed and canonical laws of the Islamic faith. The Holy Qur'an and the sacred Sunna of the Prophet (ص) are the sources of the Shari'a, Islam's legislative code; **Shar`iyya** شرعيه legitimacy, legality

Sharr شر

evil, mischief; **Shirreer** شرير evildoer, mischief-maker, baneful, pernicious

Shiqaq شقاق

discord, dissension

Sinn سن

literally, it means "tooth" or age such as: سن الادراك : age of discretion (or mature realization, of distinguishing between right and wrong, lawful and lawful, etc.), سن البلوغ (الرشد), age of (physical) maturity, adolescence, سن الحداثه age of minors, سن الحضانه age of nurture, of nursing, سن الرشد legal age, full age, سن الرضا age of consent.

Shirk شرك

polytheism, the belief in the existence of partners with Allah. Shirk can also encompass any object that a person may regard as being higher in status than Allah. It is the most serious of all sins and can never be forgiven.

Shubha شبهة

(singular) doubt, suspicion; plural: *shubuhat*

Shura شورى

consultation

Siddiq or Siddeeq صديق

one who testifies to the truthfulness of a prophet

way, Tabatabai's full name is: Muhammed Husain ibn Sayyid Muhammed ibn Sayyid Husain ibn Mirza Ali Asgher Tabrizi Tabatabai, the judge. He was born in 1892 in Tabriz and died in Qum in 1981. His 21-Volume exegesis, *Al-Mizan*, is only one of his numerous works. The edition utilized for this book was published in 1991 by Al-A'jami Foundation of Beirut, Lebanon. Hujjatul-Islam Sayyid Saeed Akhtar Rizvi, recognized scholar and founder of the Bilal Muslim Mission of Tanzania, may Allah fill his resting place with *noor* نور, spent years of his blessed life translating some volumes of this valuable exegesis into English. In his *Tafsir*, al-Ayyashi quotes Imam Ja'fer al-Sadiq (ع) as saying that as-Sirat al-Mustaqeem is the Commander of the Faithful Imam Ali (ع). *As-Sirat al-Mustaqeem* is referred to in verse 61 of Surat Ya-Sin (Ch. 36), in verse 52 of Surat al-Shura (Ch. 42), in verse 16 of Surat al-Ma'ida (Ch. 5), in verses 126 and 161 of Surat al-An'am (Ch. 6), in verses 70 and 174 of Surat al-Nisaa (Ch. 4), in verse 42 of Surat al-Hijr (Ch. 15), and in other verses where it is described as the *Sabeel*, another word for path, leading to the Almighty.

Abdul-Rahman ibn Muhammed al-Hassam quotes Ahmed ibn 'Eisa ibn Abu Maryam quoting Muhammed ibn Ahmed al-'Arjami quoting Ali ibn Hatim al-Minqari quoting al-Mufaddal ibn Omer as saying, "I asked Abu Abdullah (Imam al-Sadiq (ع)) about the Sirat, and he said, 'It is the Path to knowing Allah, the most Exalted, the most Great, and there are two such paths: one in the life of this world, and one in the life hereafter. The Sirat in this life is the Imam whose obedience is incumbent; whoever knows him in this life and follows his guidance will be able to pass on the (other) Sirat which is a path over hell in the hereafter, and whoever does not know him in this life, his feet will slip away from the Sirat in the hereafter, causing him to fall into the fire of hell.'" This is recorded on pp. 13-14 of *Ma'ani al Akhbar معاني الأخبار* and also on p. 66, Vol. 8, of *Bihar al Anwar بحار الأنوار*. It is when you come to this Sirat, and you most certainly will, that you will find out how well you performed your prayers, fast and other religious obligations in the life of this world, how you dealt with your Maker, family, relatives and other members of the society. As-Sirat al-Mustaqeem is the straight path over hell, a fire more intense in heat than boiling molten brass, and it has seven bridges over it: Each is three thousand years in length: one thousand to vertically ascend, one thousand to horizontally cross, and one thousand to descend. It is thinner than a human hair, sharper than the sharpest sword and darker than the darkest night inside a tunnel. Each bridge has seven branches, and each branch is like a long lance with sharp teeth: each servant of Allah will be confined on each and every one of them and be asked about all the injunctions the Almighty had required him to perform during his lifetime on this planet. In the first of such stops he will be asked about belief and conviction, *shirk* شرك (polytheism) and hypocrisy. In the second he will be asked about prayers, what they entail, how to perform, and whether he performed them properly and on time. In the third he will be asked about *zakat*, its types, and whether he paid it or not. And it is in the fourth that he will be asked about the fast... It is there and then that he will realize whether he upheld this important obligation or not, whether he offered charity or not, and whether he regretted and repented his sins during the month of Ramadan or not. In the fifth he will be asked about the *hajj*, pilgrimage, and *'umra*, why he did not perform them, or why he failed to perform them properly, and how they must be performed. In the sixth he will be asked about *wudu* (ablution) and *ghusul*, how he performed them, which one is compulsory and which is optional. Finally, in the seventh, he will be asked about how kind he was to his parents and kin, and whether he did injustice to any human being. In the absence of sufficient optional good deeds such as offering charity, helping a needy Muslim, performing optional prayers or fasts..., etc., if one gives the

wrong answer to any question in any of these stops, he will be prone to fall into the pit of hell underneath..., as Abdel-Jabbar al-Rubay'i tells us in his book *Al- Tathkira fi ahwal almawt wal akhira* التذكرة في أحوال الموت و الآخرة, having collected such details from various books of *hadith* and *Sunnah*. He adds saying, on p. 130, that the bridges will be shaken by the weight of crossing people who will climb on top of each other, causing these bridges to move like a ship tossed by a wind storm in the midst of the sea.

As-Sirat separates Paradise from hell. With reference to those who will fall into hell, the Almighty says the following: *أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ؟* "Have you not considered those who have changed Allah's favor into blasphemy and caused their people to fall into the abode of perdition?" (Holy Qur'an, 14:28) where the "abode of perdition" connotes Hell; *وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدُ هَوَىٰ* "... upon whomsoever My wrath descends shall fall therein" (Holy Qur'an 20:81) where the "fall" here means falling into Hell; *فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ* "Whoever follows My guidance will not lose his way nor fall into perdition" (Holy Qur'an, 20:123); *وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى* "... Nor will his wealth benefit him when he falls headlong (into the pit of fire)" (Holy Qur'an, 92:11). So, if one is found as having been derelict in performing any of his obligations, the angels questioning him will try to find out whether he somehow made up for it with optional good deeds. Once he is cleared, he will be escorted into Paradise. It is to such stopping and questioning that the Almighty refers when He addresses His angels to *وَقِفُوهُمْ* "Stop them, for they must be questioned" (Holy Qur'an, 37:24).

On p. 133, Vol. 17, of his book titled *Al-Mizan*, `allama Tabatabai quotes various views regarding what the questions on this Sirat will be. He says that some scholars are of the opinion that they will be asked about the Unity of Allah, while others believe it will be about the *wilayat* ولاية of Imam Ali (ع), but he also concedes that such stopping and questioning will take place on the Sirat over hell. On p. 107 of al-Saduq's *Al-Amali* لأماليا, and also on pp. 64-65, Vol. 8, of al-Majlisi's *Biharal Anwar* بحار الأنوار, al-Waleed quotes al-Saffar quoting Ibn 'Eisa quoting Muhammed al-Barqi quoting al-Qasim ibn Muhammed al-Jawhari quoting Ali ibn Abu Hamza quoting Au Busayr quoting Abu Abdullah Imam Ja'fer al-Sadiq (ع) as saying, "People will pass on different levels on the Sirat, and it is thinner than hair and sharper than the sword. Some will pass as swiftly as lightning, while others will pass as fast as a horse, while some of them will crawl on it, some will walk on it, while some others will pass hanging, so the fire will consume some of their body parts and leave others." Imam Abu Ja'fer al-Baqir (ع) is quoted on p. 65, Vol. 8, of al-Majlisi's *Bihar al-Anwar* as saying, "When the verse saying 'And hell is brought that Day' was revealed, the Messenger of Allah (ص) was asked about what it meant, so he (ص) said, 'The trusted Spirit (Gabriel) has informed me that when Allah, the One and only God, resurrects all people and gathers their early generations and the last, hell will be brought by a hundred thousand angels, very stern and mighty angels, and it will be coming roaring, inhaling and exhaling. The force of its exhalation is such that had Allah not delayed them for the reckoning, it would have caused everyone to perish. Then a flame will come out of it and encircle all humans, the good and the bad, so much so that any servant of Allah, be he an angel or a prophet, will call out: 'Save me, O Lord, save me,' except you, O Prophet of Allah, for you will call out: Save my nation, O Lord, save my nation!'" Muqatil, `Ataa and Ibn Abbas are among the greatest traditionists in the history of Islam without any contention. They are the

ones who transmitted the *ahadith* أحاديث of the Messenger of Allah (ص) for all posterity. All three of them, as stated on p. 67, Vol. 8, of *Bihar al Anwar*, have interpreted the verse saying: يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسِّرُ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ "O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove your ills and admit you into gardens beneath which rivers flow, the Day that Allah will not permit the Prophet and the believers with him to be humiliated. Their light (*noor* نُورُهُمْ) will shine before them and on their right hands, while they say, 'Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things'" (Qur'an, 66:8) to mean: "Allah will not torment the Prophet (that Day, the Day of Judgment)," and the phrase "and those who believed with him" to mean that He will not torment Ali ibn Abu Talib, Fatima, al-Hassan, al-Husain, peace be with them, al-Hamza, and Ja'fer, Allah be pleased with them, that "their light runs before them" means "Their light shall illuminate the Sirat for Ali and Fatima seventy times more so than light in the life of this world." Their light will then be before them as they continue to cross. The intensity of their light will be indicative of their *iman* بِأَيْمَانِهِمْ conviction. Others will follow. "Members of the Ahl al-Bayt (ع) of Muhammed (ص) will pass over the Sirat like swift lightning. Then they will be followed by those who will pass like a speedy wind. Then there will be those who will pass as fast as a racing horse. Then another group of people will pass in a walking pace followed by those who will crawl on their hands and bellies, and finally by those who will crawl on their bellies (with extreme difficulty). Allah will make it wide for the believers and very narrow for the sinners." Then these narrators interpret the verse saying: رَبَّنَا أَتْمِمْ لَنَا نُورَنَا "Lord! Complete our light for us" to mean "complete it for us so that we may be able to pass on the Sirat."

Ibn Shahr Ashub, in his *Manaqib Ali ibn Abi Talib* مناقب علي بن أبي طالب, comments, as quoted by al-Majlisi on the same page, saying, "'The Commander of the Faithful (ع) will pass in a howdah of green emeralds accompanied by Fatima on a conveyance of red rubies, and she will be surrounded by seventy thousand *huris*, as fast as lightning." On p. 182 of his *Amali*, al-Tusi quotes al-Fahham quoting Muhammed ibn al-Hashim al-Hashimi quoting Abu Hashim ibn al-Qasim quoting Muhammed ibn Zakariyya ibn Abdullah quoting Abdullah ibn al-Muthanna quoting Tumamah ibn Abdullah ibn Anas ibn Malik quoting his father quoting his grandfather quoting the Prophet (ص) saying, "On the Day of Judgement, the Sirat will be spread over hell. None can pass over it except one who carries a permit admitting the *wilaya* (mastership) of Ali ibn Abu Talib (ع)." Also with reference to the Sirat, Abu Tharr al-Ghifari, may Allah be pleased with him, is quoted by both al-Majlisi on p. 67, Vol. 8, of his book *Bihar al Anwar*, and by al-Kulayni on p. 152, Vol. 2, of his *Al-Kafi*, as saying, "I have heard the Messenger of Allah (ص) say, 'The edges of our Sirat on the Day of Judgment will be kindness to the kin and the returning of the trust. When one who is kind to his kin and faithful to his trust passes (over the Sirat), he will make his way to Paradise, but when one who is unfaithful to the trust and severs his ties with his kin passes, none of his good deeds will avail him, and the Sirat will hurl him into hell.'" There are so many references to *noor* نور, divine celestial light, throughout the Holy Qur'an, in the *hadith*, and in *du'a*, supplication. It is the light of guidance whereby the Almighty guides whomsoever He pleases both in the life of this fleeting world and in the hereafter. Such light will be most sorely needed especially in the life hereafter. The reader is reminded that the

intensity of his light, be it during the period of the *barzakh* برزخ, when most graves will be almost as dark as hell, during the time when people are judged on the Day of Judgment, or as one passes over the Sirat..., all depends on the depth and sincerity of his conviction, on his *iman* إيمان. No good deeds, no matter how great, will avail him as will his sincere and deep conviction regarding the Unity (توحيد *tawhid*) and Justice (عدل `Adl) of the Almighty, the truth which He revealed to His prophets (نبوة *Nubuwwah*), and that we will most certainly be resurrected and judged (معاد *Ma'ad*), so that one will be either rewarded or punished.

There will be no sun in the life hereafter as we know it, nor will there be electricity; so, one's own light will be his guiding star. Everything in the life hereafter will have a light of its own; there will be no reflection, nor can one walk in the beam of another's light, nor can one be benevolent and give of his light to another; it is non-transferable! There will be no giving. The time of giving is right here, in this life, folks; so, it is now your golden opportunity to give your all to your Maker, to worship Him and obey Him as He ought to be worshipped and obeyed - or at least try; pay Him His dues, and be aware of your responsibilities towards His servants, the believing men and women, and to all mankind, your extended family, regardless of their creeds, for they are your brothers and sisters in humanity Give others of what Allah has given you; pray for your believing brethren; be kind to everyone; do not hurt the feelings of anyone. Think well of others so that they may think well of you, too. Observe the fast in months other than the month of Ramadan in order to remind yourself of the hunger from which others, especially indigent Muslims, suffer, and give by way of charity; otherwise, keep everything to yourself, hoard, treasure, and be forever damned. Hell is characterized by its darkness, yet its residents will still be able to see things, and whatever they will see will not please them at all. May Allah Subhanahu wa Ta'ala keep us all away from it and keep it away from us, *Allahomma Ameen* اللهم آمين.

Nobody in the entire lengthy history of Arabia has ever been known to be more courageous and daring, when confronting his foes on the battlefield, than Imam Ali ibn Abu Talib (ع) who was the right hand of the Messenger of Allah (ص). Ali was the man who single-handedly uprooted the main gate of the fort of Khaybar of Medina's Jews of the time, that is, in the year 628 A.D., a gate so heavy it required forty men to close or open. Ali (ع) once was suffering acutely from an inflammation of the eye, and he was in extreme pain, screaming, the hero that he was. The Messenger of Allah (ص) visited him and saw him scream, so he asked him whether he was suffering from an acute pain or whether it was due to his frustration and agony. The Imam (ع) said, "How intense my pain is! I have never felt such pain...", whereupon the Prophet (ص) said to him, "When the angel of death comes to take away the soul of a disbeliever, he brings with him a rod of fire whereby he takes his soul away. It is then that hell itself will scream because of the intensity of his pain and suffering." Having heard him say so, the Imam (ع) stood up then sat and said, "O Messenger of Allah! Please repeat what you have just said, for it has made me forget my own pain." Then the Imam (ع) asked the Messenger of Allah, "Will the soul of any member of your nation be taken away as you have described?" The Prophet (ص) answered, "Yes! The soul of an unjust ruler, or of one who consumes the wealth of

an orphan, or of one who falsely testifies [will be thus taken away]." The disbeliever referred to in this tradition is one who is unfair to Allah, Glory to Him and Exaltation, regarding one of the commandments which He has required him to uphold, one who does not recognize the Prophethood of Muhammed (ص) and his sacred Sunnah السنة النبوية الشريفة or anything required by Islam; such is the disbeliever.

You can reduce the agony of your death, or that of your loved one, by offering charity, fasting, or praying *nafl* (optional) prayers. Among such prayers is one performed in two *rek'ats* ركعات; in each *rek'a*, you should recite Surat al-Fatiha once and al-Ikhlās thrice. The intention for that prayer is to pray it seeking nearness to Allah. Once you complete it, you supplicate to the Almighty thus: "O Allah! Send blessings to Muhammed and the Progeny of Muhammed and send the rewards for these two *rek'ats* ركعات to so-and-so", naming the dead person, be he/she one of your parents, or both of them, or anyone else. How about you send it as a gift to all Muslims, alive and dead? Imagine how many rewards you will then get, if your imagination can really grasp it! Never underestimate the extent of kindness and mercy of the Almighty; they are unlimited, infinite, and His doors of mercy are always open; how Great He is! If you fast either a few days or all of the months of Rajab and Sha'ban, according to your ability, the Almighty will reduce the agony of your death and the pain of loneliness in the grave. If you are truly concerned about these matters, and you most definitely should be, the month of Ramadan is your golden opportunity to earn as many blessings as Allah enables you to. It is an opportunity that may not recur, for nobody knows when his/her turn comes to die. We pray the Almighty to enable us to cross over His Sirat with hardship only in the life of this world, and without any hardship in the life hereafter, to forgive our sins, and to accept our fast and repentance, *Allahomma Ameen* اللهم آمين.

سروال Sirwal

long under garment worn by the Arabs

سواك Siwak

a piece of tree branch or root used as a toothbrush, also called *miswak*

صيام Siyam

Islamic fast, abstention from eating, drinking, smoking, intercourse or just speaking

سبحانه و تعالیٰ Subhanahu wa ta'ala

This is an expression used by Muslims use whenever the name of Allah is pronounced or written. It means: "Praise to Allah above having any partners, the most Exalted One above having a son". Muslims believe that Allah has neither partners nor offspring. Sometimes Muslims use or articulate other expressions when the name of Allah is written or pronounced. Some of these expressions are: "Azza Wa Jall", that is, He is the Mighty and the Majestic; "Jalla Jalaluh", His Greatness is Great.

Suffa صفه

a raised platform that was used by the Prophet as a welcoming point for newcomers or destitute people, rows of rooms accommodating poor and indigent Muslims who had no houses of their own. They were adjacent to and formed part of the Prophet's *masjid*, mosque, at the time.

Suhoor or Suhur سحور

time or meal taken before daybreak in preparation for fasting during the day

Suhuf صحف

pages or manuscripts

Sujud or Sujood سجود

The root of those word is *sajada*, prostration to Allah, usually done during one's daily prayers. When in the position of *sujud*, a Muslim praises Allah Almighty and glorifies Him.

Sultan سلطان

ruler who rules in the name of Islam, a Muslim monarch

Sunan سنن

plural of *sunna*, a highly commended act of worship or way whereby a Muslim seeks nearness to Allah

Sunna or Sunnah سنة

In general, the word Sunna means: way of life, habit, practice, customary procedure, action, norm and tradition followed by tradition. Usually, the word Sunnah refers to what Prophet Muhammed (ص) had said and done or approved of when said or done by someone else. It includes the Prophet's sayings, practices, living habits, etc.. The *hadith* reports on the Sunna. The two major legal sources of jurisprudence in Islam are the Qur'an and the Sunnah.

Sura or Soorah سورة

The Qur'an is composed of 114 chapters or *suras*. The plural of *sura* is *suwar* سور, chapters.

S.W.T.

These letters are acronyms for "Subhanahu wa Ta'ala". When the name of Almighty Allah is pronounced, a Muslim is expected to show his veneration to Him. The meaning of this statement is that Allah is too pure to have partners or sons or any family members or relatives.

T ت، ط، ذ

Tabi`een تابعين

plural of *tabi`*, one who accompanied, for a good period of time, learned from and followed a *sahabi*, companion of the Holy Prophet Muhammed (ص); its plural is *tabi`een* or *tabi`in*.

Ta`atuf تعاطف

sympathy, favour, support

Ta`ayush تعايش

coexistence

Ta`addi تعدي

assault, assailing, attack, invasion, trespassing, encroachment

Ta`ahhud تعهد

pledge, commitment, promise, warrant, warranty

Ta`ammuq تعمق

Do (something such as report, study, research, survey, book, etc.) in depth rather than superficially, the making of a profound (study or inquiry)

Ta`aqqul تعقل

prudence, good judgment

Tabthir تبذير

extravagance, profligacy, dissipation, wastefulness

Tadamun تضامن

solidarity, unity, sympathy

Tadarub تضارب

conflict, discordance, clash, discord

Tadarru` تضرع

supplication, imploration, earnest plea, prayer

Tadlis تدليس

Fraud, deception

Tadnis تدنيس

defilement, desecration, profanation

Tafadi تفادي

Avoidance, evasion, escape from, shunning or eschewing, sidestepping, overlooking

Tafaduli تفاضل

Making a preference, preferring (something or someone) over others

Tafarruq تفرق

dispersal, scattering, division

Tafa'ul تفاؤل

optimism, anticipating the best, auguring well, taking a bright view of something

Tafawut تفاوت

variance, disparity, discrepancy, diversity

Tafawwuq تفوق

excellence, superiority

Tafawud تفاوض

Negotiate, confer

Tafsir تفسير

interpretation, explanation, elucidation

Tahaffudi تحفظي

Precautionary, protective (measure, custody, etc.), preventive, conservative, moderate

Tahajjud تهجد

night devotions. *Mutahajjid* is one who keeps vigilance, spending the night praying; the *tahajjud* prayer is an optional prayer that is supposed to be performed in the middle of the night. It is required that a person sleeps a little before getting up for the *tahajjud* prayers. It can be performed anytime during the period between the *isha* (evening) and the *fajr* (pre-dawn) time.

Tahakkum تهكم

sarcasm, taunting, deriding with irony

Tahara طهارة

purification, the act of removing *najasa*, uncleanness or impurity

Tahattuk تهتك

immorality, debauchery, licentiousness

Tahayyub تهيب

feeling afraid or scared of/about, apprehension, timidity

Tahkim تحكيم

arbitration

Ta'ib تائب

repentant, penitent, regretful, contrite

Tajrid تجريد

Divestment, divestiture (of title), despoliation, deprivation or privation

تجويد Tajweed

It is a saying or an act of reciting the Qur'an in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *tafkheem*, velarization, chanting and *Iqlab*, transposition.

تكفير Takfir or Takfeer

The labeling of someone as "kafir", apostate, unbeliever, excommunicating from the creed. People who do that are called "Takfiris" or Takfeeri". The terms is applied mostly to the most extremist and fanatical offshoot of the Wahhabi movement *الحركة الوهابية*, and the Takfiris (التكفيريون) loosely apply this term to those who do not follow their own line, ideology or version of "Islam". They have so far killed, through acts of terrorism and sabotage, more Muslims than non-Muslims although they claim to be the protectors of the Islamic creed... They are found mostly in Saudi Arabia, the Gulf region, Afghanistan, Pakistan and lately Iraq as well where most of them came from other Arab and Islamic countries. Al-Qaeda is one of the most famous and active Takfiri organizations. Their ideology is an interpretation of their own of one "Abu Taymiyyah", namely Ahmed ibn (son of) Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, also known as "Taqiyy ad-Din" and as "Abul-`Abbas". Born in 661 A.H./1263 A.D., in Harran, now an area north of Syria, and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. Abu Taymiyyah had his own personal radical and un-orthodox way of interpreting *hadith* and was at the time reputed as a scholar who followed the Hanbali school of Sunni Muslim Law. Since these interpretations differed from those of anyone else, including his own contemporaries as well as classic jurists (*faqih*s), he distinguished himself from all other scholars of jurisprudence. Those who adopt his views are called "Salafis", people who claim to follow in the footsteps of the "pious predecessors" (السلف الصالح). Abu Taymiyyah is on the record as beign the first person to disbelieve in the intercession *شفاعه* on the Judgment Day. For more details, read an extensive 463-page book titled *Ibn Taymiyyah* by a great scholar and researcher, namely Sa'ib Abdul-Hamid, but do not let the Salafis or, worse, the Takfiris, catch you reading it!

تخمين Takhmin

surmising, appraisal, assessment, guesswork

تكميلي Takmili

complementary, supplemental

تكوين Takwin

formation, formulation

تلكؤ Talakku'

procrastination, lingering, taking too long to do something

طلاق Talaq

Divorce. Divorce in Islam is one of the most complicated teachings, and scholars of jurisprudence differ among themselves regarding its rules and regulations a great deal. According to Grand Ayatollah Sayyid Ali al-Sistani, divorce is of two main types: 1) رجعي *raj'i*, revocable; and 2) بائن *ba'in*, irrevocable. Other types of divorce are: 1) خلعي *talaq khal'i*: It is one initiated by the wife. Yes, Islam permits the wife in certain circumstances to divorce her husband. It is a self-redemption divorce initiated by the wife; and 2) طلاق المباراة *talaq al-mubarat*: It is a divorce based on mutual dislike for marriage and the desire to end it.

تلوث Talawwuth

pollution, contamination

تلبية Talbiyah

The uttering of "*Labbayk!*" which means "Here I come, at your service!"

طالح Talih

bad, evil, wicked

تلقين Talqeen

addressing a dead person during the early stages of his long trip to the Hereafter. It is instructing the deceased person, who then hears the living but cannot respond to them, about the basics of his creed. One who does so is the *mulaqqin* ملقن. Make sure you choose your *mulaqqin* before it is too late. For more details, refer to منزل *Manzil* above in the paragraph dealing with the questioning in the grave by angels Munkir and Nakeer.

تمادي Tamadi

transcending limits, indulgence in excesses, giving free rein (to)

تمالك (نفس) Tamaluk

(self) restraining, self-control

Tamarud تمارض

feigning sickness, pretense of sickness

Tamarrud تمرد

rebellion, mutiny, disobedience

Tamarrus تمرس

acquiring mastership, becoming skilled, acquiring proficiency

Tamawut تماوت

feigning death, pretending to be dead

Tanafur تنافر

conflict, discord, feeling offended with/by, clash, disagreement, disharmony, revulsion

Tanafus تنافس

competition, being in a contest, rivalry

Tanasul تناسل

procreation, propagation, reproduction

Tanasuq تناسق

consistency, coordination, uniformity

Tanjim or Tanjeem تنجيم

astrology, star science, star reading

Taqadum تقادم

process of becoming old, obsolete or antiquated

Taqashuf تقشف

austerity measures, extreme economizing, one leading a very simple life

Tamasuk تماسك

cohesion, adhesion, conglomeration

Taqiyya تقيه

It is an obligatory measure for one whose life is endangered to exert precaution in order to save his creed or life when either is in jeopardy; a way for a Muslim to try to survive in the presence of sure perils. Refer to the following chapters and verses of the Holy Qur'an.

Taqleed or Taqlid تقلید

the concept of following a *mujtahid* or an authority recognized as the *a`lim*, scholar or a most knowledgeable person in Islamic *fiqh*

Taqribi تقريبي

approximate, almost, not equal but close

Taqwa تقوى

the love and awe that a Muslim feels for Allah. A person having *taqwa* in his heart desires to please Allah, so he stays away from doing things which displease or incur the Wrath of Allah. He is careful not to go beyond the boundariess and limits set by Allah.

Tarikh or Taareekh تاريخ

History writing, chronicling (of events)

Tarteel ترتيل

chanting the Holy Qur'an and following certain relevant rules of recitation

Tarwiyah ترويه

The Day of Tarwiyah is the 8th of Thul-Hijjah when the pilgrims fill their water bags and prepare to go to Mina.

Tasahul تساهل

toleration, tolerance, indulgence

Tasaluh تصالح

reconciliation, patching up, mending walls, making peace

Tasannu` تصنع

pretension, make-belief, simulation

Tashahhud تشهد

the testimony regarding Allah being the Lord and Muhammad being His Servant and Messenger; it is the uttering of "*Ashhadu an la ilaha illa-Allah, wa anna Mukammed abdoho wa rasooloh*"

Tashreeq تشريق

the cutting and sun-drying of sacrificed meat

Tathir تطهير

purification, disinfection, purgation or expurgation

Tawakkul توكل

reliance or dependence on, trust in

Tawatur تواتر

consecutive reporting (of *hadith*, incident, etc.), succession of narrators or narratives, sequence, succession, repetition, frequency

Tawaf طواف

the circling of (going around) the Ka'bah seven times, usually during *umra* or *hajj*.

Tawatur تواتر

consecutive reporting, the tracing of one particular *hadith* to its respective chronological chain of narrators

Tawbikh or Tawbeekh توبیخ

reprimand, reproof

Tawhid or Tawheed توحید

Confirming or testifying to the Oneness of Allah. It is the basis of Islam, the concept of the absolute Unity of God, the belief that God is One and indivisible, One__and Only One__God.

Taw`iya توعیہ

raising consciousness or awareness, awakening

Tawwabeen توابین

the penitent ones, reportedly 686 in number, those who repented their reluctance to go to the rescue of Imam Husain (ع) when he was confronted with Yazid's armies and who enlisted under the military command of al-Mukhtar ibn Abu Ubayd al-Thaqafi (*cir.* 622 – 687 A.D.) and went on hot pursuit of those who massacred Imam Hussain son of Ali ibn Abù Talib, killing them all.

Tayammum تیمم

the method of using clean dust to perform ablution (*wudu*) in the absence of water or for health-related or other justifiable reasons

Tayammun تیمن

optimism, seeing or expecting realization of a good omen

Tayh تیہ

willful misleading, perdition or loss, straying, deluding, loss of the right path or guidance

Tazammut تزمت

Zealotry, fanaticism, excessive conservatism

Thakireen ذاکرین

those who quite often mention the Name of the Almighty and Glorify Him

Thabat ثبات

firmness, steadfastness, holding grounds (in battle, etc.), solidity, stability

Thana' ثناء

praise, commendation, compliment

Thaqib ثاقب

piercing, penetrating

Thawab ثواب

reward of blessing.

Thayyib ثيب

a widow or divorcee

Thiqal ثقل

weight, burden, pressure

Thireed تيريد

pieces of bread cut and dipped in stew

Tih or Teeh تيه (ضياع)

dispersion, diaspora, loss, random wandering without sense of direction

Tughyan طغيان

tyranny, despotism, oppression, excessive or abusive exercise of power or authority

Turath تراث

legacy, heritage, patrimony

U أ، ع

`Ulama or Ulema or `Ulema علماء

plural of `alim, scholar-theologian, learned, knowledgeable in Islam

Ummah أمه

nation, group of people, a community. It is used in reference to the community of Believers

Umm al-Mu'mineen or Um al-Mu'mineen أم المؤمنین

'Mother of the Believers' or of the faithful. This was the title of each of the Prophet's wives; (Sura 33 Ayah 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children).

Umra عمره

minor pilgrimage; pilgrimage to Mecca during any time other than the prescribed (first ten) days of the month of Thul-Hijja

Urf عرف

custom, tradition, social usage; عرف سائد : prevailing custom; عرف عام: general custom; عرف
متوطد: established custom; عرف مهنة: trade usage

Urwa عروه

tie, link, bond

Usool or Usul أصول

the basics of jurisprudence

Uzza عزی

a chief goddess according to the beliefs of pre-Islamic Arabs, i.e. during the days of jahiliyya

و W

Wajib واجب

compulsory, obligatory, binding

Wakil or Wakeel وكيل

a person who is an authorized representative or proxy. It can also mean lawyer in Urdu.

Wali or Walee ولي

person to whom *wilayat* ولايه is obligatory. A *wali* والي, however, is a governor appointed by a Muslim ruler of a higher authority (such as a caliph, sultan, etc.), legal guardian, friend or protector, someone who is supposed to look after your interest

Walimah وليمه

post-wedding feast, reception.

Wasi وصي

successor to a prophet

Wilayat ولايه

a binding supreme authority that combines both temporal and religious powers

Wisal وصال

fasting the last day of every lunar calendar month

Wudu or Wuzu ووء

a purification (ablution) which must be performed before the salat or the recitation of the Qur'an

Z ز، ض، ظ

Zakat or Zakat زكاة

One of the five pillars of Islam is *zakat* which literally means "purification", an increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay *zakat*. It is also called "alms dues" or "poor dues" except it is not optional. It is to be distributed for specific categories for the welfare of the society. These categories are mentioned in the Qur'an which include: the poor, the needy, the destitutes, the captives, the ones in debt, in the cause of Allah, the wayfarers and for those who collect it. Literally, it means "purification;" it is a compulsory 2.5% tax on one of three categories of wealth 1) metal coins (gold, silver, etc.), 2) grain crops (barley, wheat, grain, rice, etc.), and 3) animals raised for food consumption. *Zakiat* is somehow a complicated subject. For details, the readers are advised to consult books dealing with *fiqh*. Among its types are: *zakat al-mal* (taxable wealth accumulated during one full year) and *zakat al-fitr* (a tax to be paid by the head of a household at the end of the fast of the month of Ramadan).

Zaman ضمان

guarantee, security, guaranty, warranty; variations: ضمان إضافي recognizance, ضمان إضافي collateral security; ضمان حسن سلوك security for good behavior; ضمان شخصي personal security; ضمان عقاري real estate security; ضمان لياقه warranty of fitness; ضمان مطلق absolute guaranty

Zawaj زواج

marriage, legal, legitimate and permissible cohabitation; spouses are: زوج husband and زوجة wife.

Zawal زوال

disappearance, passage, lapse, discontinuance. It also refers to the certain times related to the position of the sun: It may be a sunset غروب or midday, meridian منتصف النهار.

Zendiq or Zindiq or Zindeeq زنديق

One who goes so far into innovated and deviant beliefs and senseless sophistry without sticking to the truth which is already stated in the Qur'an and the Sunna to such an extreme extent that he actually leaves Islam altogether.

Zihar ظهار

the making of a similitude between the back of one's wife and that of his mother; i.e. saying that his wife's back looks similar to his mother's back, a custom followed during the time of ignorance (*jahiliyya*) which Islam banned; doing so implied that such a wife was divorced.

Ziyara زياره

visit, social get-together. A pilgrimage to a holy site other than Mecca and Medina is also called Ziyara and the one who performs it is a **Zair** زائر.

Zuha ضحي

afternoon; also: title of Chapter 93 of the Holy Qur'an which comprised of 11 verses.

Zuhr or Dhuhr ظهر

the obligatory *salat*, prayer, performed in the afternoon right after the sun moves away from its zenith

Zuhoor or Zuhur ظهور

Its simple meaning is "the appearing", or the coming out. If you give it the definite article "the" and make it **الظهور**, you will be referring to the time when the Awaited One, the Mahdi, the Living 12th Imam (عج) comes out of his occultation, concealment, and starts working on filling the earth with justice and ease after being filled with injustice, oppression and depression, and there will be so much prosperity that nobody will be needy. Any research about this reappearance of al-Mahdi (عج) cannot be covered fully and fairly except by a voluminous book. But let me give you few thoughts to consider about this momentous event: Just as there is One God, call Him Allah, Khuda, Diu, Jehovah, or whatever, for He is One and the same, there is also one single family that descended from Adam and Eve, our extended human family. And there is only one truth: It is revealed to nations each according to its history, culture, traditions, ways of life and levels of sophistication. Likewise, there is one and only one Awaited Savior: The Christians believe he will be Christ re-incarnated, the Jews believe he will be one of the descendants of Prophet David, peace be with him, while other religions refer to a savior of some sort. Just as the Creator has many names, so does this savior. In Islam, he is al-Mahdi (عج), the guided one, the guide. Let us tell you a little about this great personality: Imam al-Mahdi (عج) was born to the 11th Imam, Muhammed son of Hassan al-`Askari, who is buried in Samarra, Iraq, in what is now known world-wide as the "Askari Shrine" which was bombed by Wahhabi Takfiri terrorists on Wednesday, February 22, 2006, an event which almost hurled the Iraqis into the inferno of civil war. This shrine, which is now being rebuilt, has always been visited by the faithful from various parts of the world, so much so that plans are now plans underway to build an international airport in Samarra to cater to the influx of these pilgrims. His mother is Lady Nerjis Khatun, granddaughter of the Imam al-Askari's contemporary Byzantine king who was a descendant of prophet Sham`un or Simon, trustee of Jesus Christ. Imam al-Mahdi (عج)

was born on the 15th of Sha`ban of 255 A.H./July 29, 869 A.D. and became the Imam following the martyrdom of his revered father in 260 A.H./874 A.D. when he was only five. Do not be surprised and ask: How can a boy who is only five years old be an Imam?! Let me remind you that Prophet Yahya (John the Baptist) was a prophet even when he was a child with neither a beard nor a moustache. The Almighty can do anything at all. His period of Imamate lasted till the year 260 A.H./874 A.D. He went into the "minor occultation", that is, not appearing in public so he would not be a target of the enemies of the Prophet's family from among those who ruled the Muslims in the name of "Islam" (and there are some of such people living even in our time), during the period which extended from 260 to 329 A.H. (874 – 941 A.D.). During this period, he had deputies or representatives who acted as liaisons between him and the public and their names and biographies are available for review in books which discuss the Imam (عج).

After 329 A.H./874 A.D., it was too dangerous for anyone to represent the Imam (عج) even to his followers, so he went into the period of the "major occultation" which extended from 329 A.H./941 A.D. to our time and will continue till his re-appearance which many Islamic scholars now stress will be very soon especially since the signs marking his re-appearance, as recorded in Sunnah books, have already materialized, and there is no room to detail them here. Where will the Imam (عج) reappear? His reappearance will be in Mecca, Saudi Arabia, and it will be seen on television screens all over the world. He will lead a campaign to purge the Islamic world of all those who do not deserve to live on our planet then establish alliances with non-Muslim countries based on mutual respect and brotherhood, and these non-Muslims will for the first time feel fully secure. We believe that he will reappear accompanied by prophet Jesus Christ so the whole world will see how close these two religions are to each other, and Christ will dissociate himself from all those who throughout the centuries played havoc with the pristine divine message which he had brought the world. We must add that there have been many imposters each one of whom claimed to be Imam al-Mahdi (عج) in both Shiite and Sunni societies, but their falsehood was bared before the world, and most likely there will be many more in the future as well till the real Imam al-Mahdi (عج) appears to start his global revolution in defense of the poor, righteousness, justice, equality and toleration.

A lengthy tradition (hadith حديث) quoted in the classic reference *Thawab al-A`mal* ثواب الأعمال cites Imam Ja'fer al-Sadiq (ع) quoting the Messenger of Allah (ص) saying, "Time will come to my nation during which their inwardly intentions are bad while they display good attitudes only because they covet this life and they do not desire what Allah, the most Exalted, the most Great, has. They will have pretension without fear, so much so that they will be blinded by Allah with penalty from Him, whereupon they will plead to him like one about to drown, but He will not respond to their plea."

Another tradition in the same source quotes the Messenger of Allah (ص) as having said, "Time will come upon my nation (Muslims) during which nothing remains of the Qur'an except its form, nor of Islam except its name. They are called Muslims while they are the furthestmost of people from it: Their mosques are crowded, yet they lack guidance. The *faqih*s فقهاء (jurists) of that time will be the worst under the sky; from them did فتنه strife begin, and to them it shall return."

In the classic reference *Ikmal ad-Deen* إكمال الدين, we read the following tradition quoted from Imam Muhammed al-Baqir (ع), father of Imam Ja'fer al-Sadiq (ع), saying, "Al-Qa'im القائم (one of the titles of Imam al-Mahdi (عج)) will be supported with fear (in the hearts of his opponents), backed by victory; distances in the earth will be shortened for him; treasures will appear for him, and his authority will reach the east and the west. Allah, the most Exalted, the most Great, will let His creed (Islam) be the uppermost through him though the infidels abhor it. There will be no ruin on earth without being repaired. And Ruhullah روح الله Jesus Christ will descend and pray behind him. This will happen when men will look like women and women will imitate men, when a man is satisfied [sexually] by a man and a woman by a woman, when females ride and false witnesses are accepted by courts while those of just men will be rejected, when people take bloodletting lightly, when adultery is committed and usury is consumed, when evildoers are avoided for fear of what they would say, when the Sufyani comes out of Syria and the Yemani out of Yemen, when the desert gapes out **and a young man from among** (ص) **the descendants of Muhammed** is killed between the Rukn and the Maqam (in Holy Ka'ba) named Muhammed son of al-Hassan, a man of a pure soul, and when a cry comes out of the sky that he is a man of the truth and so are his followers; it is then when our Qa'im القائم comes out (of his occultation). So, when he comes out, he will recline his back on the Ka'ba, and 313 men will join him. The first that he will articulate is this verse: 'That which is left by Allah for you is good for you, if you are believers' (Qur'an, 11:86). He will then say, 'I am what is left by Allah for you in His land.' When the full number of his supporters is complete, which is 10,000 men, anything worshipped on earth other than Allah, the most Exalted One, the most Great, such as idols and other things, is set on fire and is burnt. This will take place after a long period of occultation so Allah may ascertain who obeys Him in the unseen and who believes in Him."

There are nimerous theories surrounding this reappearance of al-Mahdi (عج); some of them make some sense whereas others make some sense to some people and none to others, depending on people's level of understanding. One of these theories says that there will be major sites where vital roles will be played, all related to this reappearance. These include: Yemen, Hijaz (Saudi Arabia), Iran, Iraq, Syria, Palestine, Egypt and Europe. Apparently, very significant events will take place in all these countries. This theory goes on to state that allies in Yemen will stage a revolution only a couple of months before the reappearance, which is commonly referred to as the Zuhoor ظهور. These Yemenites will fill up the political vacuum in Hijaz (Saudi Arabia) and will also assist the Imam (عج) in his sweeping revolution. The reason for this vacuum will be the death of King Abdullah who is currently the ruler of Saudi Arabia. This Abdullah is supposed to be the last monarch to rule Hijaz and Nejd (the two main parts of Saudi Arabia, the only country in the world named after its ruling clan). After him, there will be a huge fight for the inheritance of the throne. The fight for the throne will go on till the advent of our Imam (عج). The monarchist system that has been ruling Saudi Arabia since 1932 will be reduced to few months. There shall be constant clashes among the tribes in Hijaz after the death of King Abdullah, and one person amongst these rulers will ruthlessly murder 15 important leaders or famous `ulema, scholars, and their sons who belong to his opponent's tribe.

More details about al-Mahdi (عج) are provided above under the item "Mahdi, al-" to which you may refer if you wish.

We pray the Almighty to hasten the reappearance of our Hidden Imam, al-Hujja, al-Mahdi (عج), and to count us among his soldiers who defend his message and to bless the humble effort exerted in putting this book together, Ameen.

And surely Allah knows best.

Endnotes

1- According to *Al-Munjid fil lugha wal a`lam*, however, Abu Hurayra's name is recorded as `Abd al-Rahman ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent "a long time in the company of the Prophet," which is not true at all; he accompanied the Prophet from time to time for only 3 years. The Publisher of this *Munjid*, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abu Hurayra in this Arabic-Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abu Hurayra even at the risk of sacrificing historical facts and data.

1- Al-Bukhari, *Sahih*, Vol. 4, p. 175, where the author quotes Abu Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.

2- This paragraph and the ones that follow are excerpted from my translation of Dr. Muhammed al-Tijani al-Samawi's book *Shi`as are the Ahl al-Sunnah* (New York: Vantage Press, 1996), pp. 207-215.

1- Refer to the book titled *Abu Hurayra* by the Egyptian author Mahmoud Abu Rayyah.

1- Al-Bukhari, *Sahih*, Vol. 2, p. 232, in a chapter dealing with a fasting person who wakes up finding himself in the state of *janaba*. Malik, *Mawta'*, Vol. 1, p. 272.

2- This is stated in al-Thahbi's book *Siyar A`lam al-Nubala*.

3- Ibn Abul-Hadeed, *Sharh Nahjul-Balagha*, Vol. 4, p. 68.

1- Al-Bukhari, *Sahih*, Vol. 7, p. 31.

2- Al-Bukhari, *Sahih*, Vol. 6, p. 190, in a chapter dealing with spending on the wife and children.

1- Ibn Abul-Hadeed, *Sharh Nahjul-Balagha*, Vol. 4, p. 67.

1- Ibn Sa`d, *Tabaqat*, Vol. 2, p. 63.

2- Al-Bukhari, *Sahih*, Vol. 1, p. 38, in a chapter dealing with learning.

1- *Ibid.*, Vol. 1, p. 37.

2- Al-Bukhari, *Sahih*, Vol. 1, p. 30.

1- Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abu Hurayra's time, Amharic was the language of "aristocrats" due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's king who died in 574 A.D.