# 100 Questions

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# Preface

In the Name of Allah, the Beneficent, the Merciful

Dear Readers, Brothers and Sisters in Islam:

In researching and writing this book, I had to spend some of my best time, and my rest time ~ usually from one o’clock to three o’clock in the morning.

But that was my pleasure, because it was a labor of love for Allah (s.w.t.) and His Messenger (s.a.w.a.) and the Holy Ahlul Bayt (a.s.), as well as for the truth seeking servants of God.

It was, indeed, a great spiritual experience for me; And the most memorable part of this “spiritual journey” was the emotional attachment and the closeness I got to the Holy Prophet (s.a.w.a.) and his persecuted children - especially Sayyida Fatima Zahra (s.a.), the beloved daughter of the Prophet, and Imams Hasan and Husain (a.s.), his grandsons, who were all brutally murdered! And the saddest thing about it was that those who massacred the family of Holy Prophet Muhammad (s.a.w.a.) claimed to be his “followers” also!

There were times, at the middle of the night that I had to stop writing and start crying for the oppressed Holy Ahlul Bayt (a.s.)! And if you also, had to shed some tears in their memory, keep in mind that we were not alone; because the Holy Prophet himself and the Angels of Heaven cried for them, too!

# The Author

### INTRODUCTION

Note: This introduction belongs to the book titled “Holy Prophet Muhammad (s.a.w.a.) and His Household”. The 100 Questions and Answers is the last chapter of that book. But now that we have the Q & A as a separate publication, we still keep the Introduction of the main book, because:

1) It is very informative

2) It is also very much related to the Q & A.

\* \* \*

The book that you are holding now is intended to explain some of the most interesting parts of the Islamic teachings as well as its history, which for many centuries and for various reasons, especially the dictatorship of the Khalifahs and the kings, were kept secret from the people of the world in general and the Muslims in particular.

(Just as the Jewish Rabbis and the Christian Priests, in connivance with the ruling class, were hiding the truth from the people during the Dark Ages, for their own vested interests, some “Muslim” rulers and their hired servants called “Ulama” also connived to hold to their powers by keeping the Muslim Ummah in the dark about many facts in Hadees and even the true meaning of some verses in the Holy Qur’an, as well as the events that took place later, in the history of Islam).

Now, by the Grace of God, there is a relative freedom of speech and expression, as well as easier system of communication in the world, although not yet in some oppressive police states like the Kingdom of Saudi Arabia and most of the Arab and the so-called Muslim countries.

For this reason, we are publishing this book outside those authoritarian states in order to be able to tell freely what could not have been written or published there, because it shows clearly that those governments have nothing to do with the real Islam or the true Sunnah of the Holy Prophet (s.a.w.a.). Infact, they are diametrically opposed to the Islamic principles and the True Sunnah of the Holy Prophet (s.a.w.a.) just as Yazid and Mo’awia and the rest of the hordes from Umayyad and Abbasid Dynasties were in the earlier days.

Those Khalifahs, with a few exceptions, gave a black eye to Islam by living the most immoral, sensual, debaucherous and dictatorial lifestyles of which the infamous “Arabian Nights” is just an example (even today this game is going on). All of these were done in the name of the Khalifah of Prophet Muhammad (s.a.w.a.)! No wonder the non-Muslims have such a wrong concept about Islam and the Holy Prophet (s.a.w.a.).

## The Descendants of Prophet Muhammad (s.a.w.a.)

The greatest tragedy in the history of Islam, and even of the world, is that the people never got a real chance to experience the leadership of the Holy Descendants of Prophet Muhammad (s.a.w.a.).

The Blessed Family of the Holy Prophet is Certified Pure by Allah (s.w.t.) Himself in the Holy Qur’an (33:33) and on many occasions by the Holy Prophet (s.a.w.a.). Also, the great Sahaba or the companions of the Holy Prophet, who should know better than anyone else, have repeatedly attested to the fact that the Holy Prophet (s.a.w.a.) regarded his Ahlul Bayt (a.s.) as the teachers of the Holy Qur’an and the defenders of Islam![[1]](#footnote-1)

Most noteworthy is the fact that the Muslims around the world always include Aal-e-Muhammad or the Ahlul Bayt (a.s.) in their daily prayers to Allah (s.w.t.) by mentioning them, five times or more a day, saying:

??? “Allahum-ma sal-li Alaa Moham-madin wa Alaa Aal-e-Mohammadin kama sal-laita Alaa Ibrahiima wa Alaa Aal-e-Ibrahim. In-naka Hamidum Majiid!” (O’ Allah bless Thee Muhammad and his descendant as Thou blessed Ibrahim and his descendants; verily Thou art Most Praiseworthy, Most Glorious)!

However, instead of following the leadership (Imamah) of this Blessed Descendants of the Holy Prophet (s.a.w.a.), some “Muslims” massacred them (as the Jews did with the family of Ibrahim), and accepted the rule and the leadership of their enemies- —unbelievable, but true!

**How Important are the Ahlul Bayt (a.s.)?**

To know better how important are the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) in the Eyes of Allah (s.w.t.) and His Messenger (s.a.w.a.) and to the Sahaba, here are a few Hadees which we quote very briefly:

1) The Holy Prophet (s.a.w.a.) said:

“The example of my Family (Ahlul Bayt (a.s.)) is like the Ark of Noah, those who join it are saved, and those who don’t, will perish!”[[2]](#footnote-2)

2) Again the Holy Prophet (s.a.w.a.) said:

“O people! I leave behind, for you, two very important things that if you follow them, you won’t go wrong: A) the Book of Allah, B) My “Ahlul Bayt (a.s.)” (as the Teachers of the Book).[[3]](#footnote-3)

3) Also, the Messenger of Allah (s.a.w.a.) said about his beloved daughter, Fatimah Zahra (s.a.):

a) “Fatimah is the Lady of the Women of Heaven”[[4]](#footnote-4)

b) “Fatimah is “part of me” whoever will hurt her, has actually hurt me!”

(Now, what will you say about those who killed Fatimah (s.a.) and her baby?)

4) Concerning Imam Ali (a.s.), the Holy Prophet (s.a.w.a.) said: “Ali! No one loves you unless he/she is a Momin and nobody hates you unless he/she is a Munafiq!”[[5]](#footnote-5)

(How about Mo-awia ??? and other enemies of Imam Ali (a.s.)?)

5) Concerning Imam Hasan (a.s.) and Imam Husain (a.s.), the Holy Prophet (s.a.w.a.) said:

“Hasan and Husain are the Masters of the Youth of Heaven!”[[6]](#footnote-6)

“Hasan and Husain are Imams (leaders of the Ummah) be they in power or not!”[[7]](#footnote-7)

6) The Sahabah of the Holy Prophet (s.a.w.a.) also had great respect for the Ahlul Bayt (a.s.), which shows very clearly how important the descendants of the Holy Prophet were to them. Here is a very interesting Hadees quoted from the Sahih Tirmidi:

“It is narrated that one day, during the rule of Khalifah Omar, the children were playing in the street. Among the players were Imam Husain (a.s.) and Abdullah Bin Omar (Son of the Khalifah).”

Husain “ordered” Abdullah to do something which Abdullah refused to obey. (As his father Omar had refused the order of Prophet Muhammad (s.a.w.a.)) when the Prophet asked for a pen and paper to write a guideline for the Muslims after him, and he accused the Holy Prophet of “talking nonsense at his death-bed!”[[8]](#footnote-8)

Seeing Abdullah’s “disobedience”, Husain admonished him by saying:

“Abdullah! You should obey me because you are our servant!”

“What?” said Abdullah. “How can I be your servant while my father is Khalifah Omar?”

“I said you are our servant” repeated Husain “And even your father is our (Family of the Prophet’s) servant!”

Upon hearing this, Abdullah cried and ran to his father Khalifah Omar and told him the story. The Khalifah got a pen and a piece of paper (which he himself had declined to give to the Holy Prophet (s.a.w.a.) and gave it to his son Abdullah, saying:

“Son! Go, give these to Husain and ask him to please state in writing that you and I are their family’s servants!”

“Why father? Why should I ask Husain to write his verbal attack on our honor?” Abdullah objected. “It’s like adding an insult to an injury!”

“Son!” Khalifah Omar replied. “I want to put Husain’s certification in my shroud and present it to Allah (s.w.t.) on the Day of Judgment and ask Him to forgive me because I am a certified servant of the Family of Prophet Muhammad (s.a.w.a.) as attested by Husain, the grandson of Your Prophet!”

By reading such a narration, I’m always reminded of the famous Ayah of the Holy Qur’an, which says:

“They actually know those “Blessings of Allah” and yet deny them! And most of them are ungrateful.” (To Allah and His Prophet and to those whom they were supposed to obey after the Prophet - the real Ulil-Amr)[[9]](#footnote-9)

Now, there are several possibilities regarding this narration:

1) The narration is not true!

This cannot be, because Sahih Tirmidi is one of the six books of narration which are considered to be free from any false narrations and therefore it’s titled as “Sahih”, meaning correct; otherwise, it wouldn’t be a Sahih, anymore!

2) Probably, Khalifah Omar was not serious in saying what he said!

This is also not possible, because Khalifah Omar is one of the great Sahaba of Prophet Muhammad (s.a.w.a.) and a ruler of Islam.

3) Khalifah Omar knew very well who Husain was and how important the Ahlul Bayt (a.s.) of the Prophet (s.a.w.a.) are in the Eyes of Allah and His Messenger. So important, indeed, that their certification can help even people like him in the Day of Judgment! (So, intercession or Shafa-ah is right, according to Khalifah Omar and other Sahabah).

If this is the case (which in reality is), then with the presence of such blessed personalities, nobody else - especially the one who needs certification and recommendations - is qualified to rule over the Ummah and the most qualified people, i.e. the Ahlul Bayt (a.s.)!

That’s why Allah (s.w.t.), in the Holy Qur’an, asks us this very meaningful question:

“Is he who guides to the Truth more worthy to be followed or he who finds no guidance (himself) unless he is guided? What kind of a judgment do you have?”[[10]](#footnote-10)

**How This Book Came To Be?**

For many years, living in different Muslim countries and communities, I noticed, among many other things, that majority of the Muslims don’t love and follow the Ahlul Bayt (a.s.), the way the Holy Qur’an and the Holy Prophet have instructed them to do.

Infact, in some areas, the murderers and the persecutors of the Family of Holy Prophet Muhammad (s.a.w.a.) are more respected and followed than the beloved descendants of the Holy Prophet, whose love and respect is an Islamic requirement, ordered by Allah (s.w.t.) and requested by the Holy Prophet Muhammad (s.a.w.a.).

Allah (s.w.t.) says in the Holy Qur’an (42:23):

“Say (O’ Apostle!) I ask nothing for it (guiding you to Islam) except (i.e. I ask you) to love the loved ones” (my beloved — the relatives, the family, especially those whom the Holy Prophet (s.a.w.a.) showered with his love during his entire life; and that starts with his unequalled love for his cousin and brother, Imam Ali (a.s.), then Fatimah Zahra (s.a.), his beloved daughter whom the Holy Prophet (s.a.w.a.) called “part of me”, and then Imam Hasan (a.s.) and Imam Husain (a.s.), whom the Holy Prophet used to carry on his own shoulders in the streets of Madina to let the Muslims realize how beloved they were and how much the Holy Prophet (s.a.w.a.) cared for them)!

Just imagine, a Prophet - who was highest of all creatures of Allah (s.w.t.) and who was carried to High Heavens by the Archangel jibraeel (a.s.) and he who went to a place that even Archangel jibraeel (a.s.) could not go - was carrying his grandchildren, Imam Hasan (a.s.) and Imam Husain (a.s.), on his shoulders to show (to those who have the eyes to see!) how high was the positions of those two Imams in the Eyes of Almighty Allah and His Messenger! Then the Holy Prophet (s.a.w.a.) said:

“This Hasan and this Husain are the Masters of the Youth of Heaven!”[[11]](#footnote-11)

(Now, those who want to follow the Sunnah - the way of the Holy Prophet (s.a.w.a.) - should do as the Holy Prophet (s.a.w.a.) did, and not the opposite, as many did, after the Prophet died, and some are doing up to now!)

Not only were the children of Prophet Muhammad (s.a.w.a.) massacred by the oppressive rulers in the earlier days of Islam, but even today, they are being constantly persecuted by not being recognized as they should be. Also, the Muslims who believe in them are being maligned and persecuted, as well!

For instance, Yazid, son of Mo-awia, killed Imam Husain (a.s.) and the rest of the family of the Holy Prophet (s.a.w.a.) in Karbala on the Day of Ashura, and then he justified his crime by telling, the Muslims that Imam Husain (a.s.) was an unbeliever! And today, the followers and lovers of Yazid and Mo-awia, call the followers and lovers of the Ahlul Bayt (a.s.), “Kafirs” (whatever that means!) and massacre them in the mosques even during the Holy Month of Ramazan!.[[12]](#footnote-12)

\* \* \*

After the Islamic Revolution of Iran in 1979, it became even more evident that the revolutionary moves of Imam Husain (a.s.) and the rest of the Ahlul Bayt (a.s.) - which were patterned after their grandfather, Prophet Muhammad (s.a.w.a.)’s revolutionary teachings were also guiding their followers from Iran, up to South Lebanon (Hizbullah), Saudi Arabia, Bahrain, UAE, Kuwait, Iraq, India, Pakistan and other Islamic Nations.

And the reactionary governments in the region, led by the corrupt Saudi rulers (like Yazid) started calling the followers of the Ahlul Bayt (a.s.) as “heretics” and any remembrance of Imam Husain (a.s.)’s martyrdom as a Bid-ah which should be suppressed (because it would expose not only the crimes of Yazid bin Mo’awia, but also the crimes committed by the present day Yazids, whose modern names are Fahad, Mubarak, Jaber, Saddam, etc.)

When I observed all those attacks on the family of the Holy Prophet (s.a.w.a.) and their Shia (followers) and did not see much defenders around, I felt an obligation to tell the Ummah, that which I had learned from the Holy Qur’an and the Hadees, as well as from the historical events that took place, right after the passing away of the Prophet Muhammad (s.a.w.a.).

This feeling was always in my heart, until one day when I was on a vacation, suddenly it came to my mind that it was about time to write an essay about the Ahlul Bayt (a.s.) and explain the position which Allah (s.w.t.) has assigned them.

Basically, it is what we find in our Daily Prayers (Salat) during which every Muslim has been required by Allah (s.w.t.) to state his own stand very clearly, by saying:

“O, Allah, Bless Thee Muhammad and the children of Muhammad as Thou has Blessed Ibrahim and the children of Ibrahim!”

From that prayer, I got the inspiration to write an article in defense of the Ahlul Bayt (a.s.) and to expose their oppressors and persecutors (the hypocrites, who praised them in prayers, but put them to death in actual life! Just like what the Jews did to the children of Prophet Ibrahim!).

That article was printed several times, and it served as a blessing to many people who had no literature or any other source, which could open their eyes to the injustices that were committed against the Ahlul Bayt (a.s.) in the past centuries and are being committed until today.

**Some** **Added** **Explanations**

After reaching to so many people, thru that article, I got some feedbacks, as follows:

1) Some readers appreciated it a lot, because it gave them the Truth which had been covered up by the rulers and powers - that - be, in collaboration with some so-called “Ulama” who chose to please the kings and Khalifahs rather than Allah (s.w.t.) and His Messenger (s.a.w.a.), (as the Priest and Rabbis in the earlier generations did)[[13]](#footnote-13).

2) Also I came to realize that due to the shortness of the article, some important points had not been explained in detail and this has caused some confusion and misunderstanding in the minds of some readers - especially those who didn’t have much background knowledge of the Holy Qur’an the Hadees and the History of Islam, as a whole.

Aside from that, in the original text the emphasis was to get light from the Holy Qur’an, in order to reduce the possibility of any doubts about the nature of the source, but now that we are able to explain further, some relevant quotations from the major books of Hadees (which are acceptable to the majority of Muslims, like Sahih Bukhari, Sahih Muslim, Tirmidi, etc.) have also been added, in order to support the original text which was exclusively based on the Holy Qur’an and the historical facts and figures.

In order not to affect the original format of the article on the Prophet and his Ahlul Bayt (a.s.), I have decided to place the additional explanations in parenthesis and whenever the topic needed some longer discussion, I have placed it entirely or partially at the last chapter, so that the readers won’t be distracted by the secondary issues.

It is my sincere prayer and hope that the readers will be blessed by the topics discussed - be it in the main body or in the explanations that are added to it, because every controversial issue can make us either bitter or better. We hope it’s the latter for you.

I also very well know that no matter how much we try, if it is not the Will of Allah (s.w.t.) nobody gets enlightened. Even many collectors of Hadees and writers of history who recorded so much of the truth, could not see the light for themselves and walked opposite of what they had recorded in their own books! No wonder Allah (s.w.t.) tells the Holy Prophet (s.a.w.a.):

“Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. . . .”[[14]](#footnote-14)

Now, if there were some people (whose hearts were not humble enough to accept the truth) that even Prophet Muhammad (s.a.w.a.) could not guide them, how could then we expect that everybody who reads the Truth in this books, which is based on the Holy Qu’ran and the Hadees, will accept it? We can only pray to Allah (s.w.t.) to do what is His Will. THY WILL BE DONE, O’ ALLAH!

**Dreams about this Book**

Before ending this part, allow me also to share with you the two beautiful and inspiring dreams regarding this work. Long before I could come up with the book in its present form, and when it was still in the form of an article, something took place that made me hopeful and encouraged me to pursue this humble effort.

Two Muslims, one from Pakistan and the other from Afghanistan, who did not know each other, nor did they know anything about our project, narrated two similar dreams, both related to this book.

First, a Pakistani Muslim came to me during the Holy Month of Ramazan (1995) and said:

“Brother! Last night, after I finished my “sahar” and said my prayer, I went back to sleep. In my dream, I saw you coming to our house, holding a very beautiful copy of the Holy Qur’an and you told me - this is a gift for you!”

The second dream, this time by an Afghani Muslim, which was very similar to the first one, took place several months later. The Afghani Muslim also told me about his dream this way:

“You know, last night, after I did my Tahajjud (special night prayers), I slept, and I saw you in my dream, carrying a copy of the Holy Qur’an. You came close to me and told me - Brother, this is a gift for you!”

With these testemonies of two Muslims from two different countries, who did not even know each other, but their stories were similar, it became so meaningful and inspirational for the author to come out with this work. Their dreams also confirmed the fact that the main text of this book is based entirely on the verses of the Holy Qur’an. However, the added explanations contain some Hadees to support the statements in the text.

I take this as a sign that Allah (s.w.t.) might use this simple and humble work to “guide those whom He Wills” to the “Siratal Mustaqim (the Right Path) - the path of those people whom He hath Blessed; Not (the way of) those whom He hath cursed and not the misguided ones!”[[15]](#footnote-15)

Maybe after centuries of dictatorship by the absolute rulers and caliphs in the name of Islam, it’s about time to tell the truth, without being jailed for it or even being executed! May Allah (s.w.t.) bless each and every Muslim brother and sister as well as any seeker of truth by guiding us all.

Wassalam

Abdus Samad Ramazan, 2002

P.S.

The added explanations in this book are written based on the original and earlier prints of the Books of Hadees like Sahih Bukhari, Sahih Muslim, Ibne Kathir, etc. But those books are now being “revised” (changed) in the succeeding prints in Saudi Arabia, and many Hadees have been removed in the name of “shortening and reforming” them. (Another crime committed by the Wahabis government of Saudi Arabia, against Islam).

Even Yusuf Ali’s translation of the Glorious Qur’an has been changed by the Saudi Government Publishing House and many parts are “revised” and removed, after the translator’s death!

Therefore, we suggest that for the references given in this book regarding the Hadees of Bukhari, Muslim, etc. you better check them up in the earlier prints and preferably in those issues which are not “revised” in Saudi Arabia or other Wahhabi centers.

\* \* \*

This book contains hundreds of Ayahs, from the Holy Qur’an, and many Hadees of the Holy Prophet (s.a.w.a.). Therefore, the readers are requested to handle the book properly, as a respect for those Holy Words.

The addresses of the Ayahs given in this book are on “Chapter frist and then the verses, basic”. For example, 20:38 means chapter 20, verse 38 of the Holy Qur’an. We hope that these explanations will prevent misunderstanding later.

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**Questions and Answers**

**about:**

**Shia, Sunnah**

**and Wahhabism**

**The Holy Prophet (s.a.w.a.) said:**

“I, leave behind for you, Two Very Important Things: The Book of Allah (s.w.t.) and my Ahlul Bayt (a.s.); And this two shall never separate from each other, until they come to me, on the Day of Jugdment!”[[16]](#footnote-16)

**Questions and Answers**

There have been some controversial debates about the differences between the various Islamic Madh-habs, their beliefs and practices.

As much as possible, we would like to avoid those issues, but because other groups are bringing them up and misleading the innocent and sincere people, we found it better to explain our real beliefs and practices instead of letting the enemies of Islam “tell it”, and cause, not only the disunity among the Muslims, but also spreading lies, misinformation and rumours.

Aside from that, many of our good brothers/sisters are also asking these questions with all sicerity and honesty and they want to know the truth behind some differences which are real, anyway.

Now, here are some of those popular questions and some short answers to them, to avoid details:

**Question**: What are the basic differences between the followers of the Ahlul Bayt (a.s.) (the Shia) and the Ahlus Sunnah?

**Answer**: No major difference, when it comes to Allah (s.w.t.) the Holy Prophet Muhammad (s.a.w.a.) the Holy Qur’an, the belief in the Day of Judgment, Qibla, Prayer, Fasting, Haj, Jihad, etc. The only considerable difference is whether to follow the Holy Imams of the Family of Prophet Muhammad (s.a.w.a.) also known as the Ahlul Bayt (a.s.) — i.e. The Imamah, or to follow the Khalifahs, as the successors of the Holy Prophet (s.a.w.a.) - The Khilafah?

Those who believe in the Holy Imams of Ahlul Bayt (a.s.) (i.e. Imam Ali (a.s.), Imam Hasan (a.s.), Imam Husain (a.s.), Imam Zainul Abidin (a.s.) upto Imam Mahdi (a.t.f.s.), 12 Imams all in all), after the Holy Prophet (s.a.w.a.) are called Shia.

And those who believe in the Khalifahs after the Prophet (s.a.w.a.), are called Sunnah, or Ahlus Sunnah.

There are some other minor differences but the Leadership after the Holy Prophet (s.a.w.a.), is the main and the most important one.

**Question**: Is it true that the Shia believe that Imam Ali (a.s.) or any other Imam is actually higher than Prophet Muhammad (s.a.w.a.)?

**Answer**: A BIG NO! That is a lie. Imam Ali (a.s.) is the cousin of the Prophet (s.a.w.a.), his son-in-law and his immediate successor. Nothing less and nothing more!

While Prophet Muhammad (s.a.w.a.) is the last Prophet and the Seal of the Prophets (Khatamun Nabiyyin) and the highest among all the creatures of Allah (s.w.t.). There can be no other creature higher than Prophet Muhammad (s.a.w.a.) even if it is jibraeel the Arch Angel (a.s.) or any other being, exept Allah (s.w.t.).

So, it is nonsense for anyone to say or to believe that Imam Ali (a.s.) is higher than the Prophet (s.a.w.a.). At least the Shia (the followers of the Twelve Imams) doesn’t believe so. Now, if there is any other group that thinks so, then let them defend their beliefs. We are not responsible for the ignorance of other people!

**Question**: Is it true that jibraeel (a.s.) made a mistake and delivered the message to Holy Prophet Muhammad (s.a.w.a.) instead of Imam Ali (a.s.)?

**Answer**: No, this is anotrher big lie and accusation without a foundation. Infact, it is Kufr to even express such nonsense.

Who can even imagine that the Arch Angel jibraeel (a.s.) could not recognize the Prophet (s.a.w.a.) from another person. This is total garbage invented by the enemies of Islam to disunite the Muslim Ummah.

**Question**: Is it true that the Shia have a different Holy Qur’an?

**Answer**: No! Infact, nobody has any different Holy Qur’an on this Earth. The only Holy Qur’an that all Muslims throughout the world have is the same Holy Qur’an that is everywhere and in the hands of every Muslim.

If anybody told you that the Shia (or any other Muslim sect) have a different Holy Qur’an, you should ask him to show you the evidence the alleged copy of the Holy Qur’an, printed/published in any Shia center anywhere in the world (not a mixed up one page zerox that a 3-year-old child can make at any zerox shop)!

And if he could not produce any evidence, than you should know, either he is an agent of the Shaitan, or simply an ignorant person!

**Some Facts and Figures**

Did you know, for example, that the first printing of the copies of the Holy Qur’an, in the entire Muslim world, took place in Tehran (Iran), in 1286 A.H. or 1866 A.D.?

While the Europeans were the first to print it in the West, after the invention of the printing machine, the Islamic Republic of Iran was the first Muslim country to produce the printed copies of the Holy Qur’an for every home![[17]](#footnote-17)

Also, among the non-Arab Muslims, no other nation has translated the Holy Qur’an more than the Persians — almost 1000 tranlations, the first one being that of Salman Al-Farsi, the first Muslim who ever translated the Holy Qur’an into another language i.e. Persian.

Did you know that Yusuf Ali, the No. 1 translator of the Holy Qur’an in the world was a Shia? (A Bohra from India). Did you also know that for so many years now, the No. 1 Qaries of the Holy Qur’an in the world, during the yearly Holy Qur’an recitation in Malaysia, have been the Shias of Iran (not the Saudis, Pakistanis, Afghanis, etc.)?

Infact, the youngest person in the whole history of Islam, who ever memorized the entire Holy Qur’an by heart, was a five year old Iranian boy from the Holy City of Qum, Iran. His name is Muhammad Husain Tabatabai. He became Hafiz at the age of five in 1996, and he was sent to Haj, during the 1997 pilgrimage to the Holy City of Makkah, by the Government of Islamic Republic of Iran, as the prize of winning the Holy Qur’an memorization contest.

Did you ever consider that in more than 600 years of Islam in the Philippines, the Iranian Muslim students were the first group who published the complete text of the Holy Qur’an, with the English translation and trasliteration? (Not those who are accusing them, who did nothing but gossip!).

By the way, there have been some Ulama (Both Shia and Sunnah) and even Khalifahs, like Omar, who have given some controversial opinions with regards to some verses or surahs of the Holy Qur’an[[18]](#footnote-18)

Now, what will the Sunnah answer for the opinion of their great leaders about the alleged changes in the Holy Qur’an is up to them, but as far as the Shias are concerned, they believe in the same Holy Qur’an which is found in every Mosque or in every Muslim’s house, around the world.

(Well, the interpretion or Tafseer of the Holy Qur’an is another matter; because the Shia base it on the Hadees of the Holy Prophet (s.a.w.a.) and the teachings of the Ahlul Bayt (a.s.) of the Prophet and those Sahaba who loved and followed the family of Prophet. While the Sunnah base it on the Hadees of the Holy Prophet (s.a.w.a.) and the Sahaba, even those who were against the family of the Prophet. That’s the diference, not in the Holy Qur’an, but rather in the interpretation of it or the Tafseer).

**Question**: Why do you visit the Shrines of Prophet Muhammad (s.a.w.a.) and his Ahlul Bayt (a.s.); and why do you ask Allah (s.w.t.) to bless you for their sake, in other words, their intercession? Can anybody intercede for anyone before God? Can dead people help the living, in any way?

**Answer**: Well, first of all, we never consider the Holy Prophet (s.a.w.a.) and his Ahlul Bayt (a.s.) as “dead”! That’s why all Muslims, including the Wahabis, greet the Prophet (and all the righteous people) five times a day, in their prayers, saying:

??? “As-Salamo Alaika Ay-Yohan Nabi....” “Peace be on you O’ Prophet!”

How can you greet a person who is “dead”?

The Holy Qur’an says:

“Truly Allah and His Angels are (continuously), blessing the Prophet. O’ ye who believe! (You, too) bless him and salute (him) the best!”[[19]](#footnote-19)

Now, if the Prophet is “dead”, then Allah and His Angels and all the Muslims are sending their blessings to someone who cannot even hear or accept them?

Just to make it sure that everybody has understood His point clearly, Allah (s.w.t.) twice in the Holy Qur’an warns the people not to call those who died for His cause, as dead:

“And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive”[[20]](#footnote-20) (O’ignorant people!)

In the next surah, Allah (s.w.t.) repeats the same point, once more by saying:

“And never (even) think that those who died for Allah are dead (finished). No, they are living and get their sustenances from their Lord! They are happy with what Allah has given them by His Grace....”[[21]](#footnote-21)

Now, who can still say that Imam Husain (a.s.) and the rest of the martyrs of the Ahlul Bayt (a.s.) and many other Sahaba of the Holy Prophet (s.a.w.a.) are “dead” (only Shaitan and his followers can say something against Allah’s declarations).

And if the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) and his Sahaba who died for Allah are living, then how could Holy Prophet Muhammad (s.a.w.a.) who is the Imam of all Prophets (a.s.) and the best of all mankind, who lived for Allah and died for Allah (see Holy Qur’an 6:162) be “dead” (finished), as some who are ignorant about Islam and the Holy Qur’an, say?

**The Intercession or Shafa-ah ???**

As for the intercession or Shafa-ah, it is very clear in many verses of the Holy Qur’an, as well as the Hadees; and even the common sense tells us that we can request any Muslim to pray for us or for a sick child or a dead relative, etc. If we can ask a Muslim brother or sister to pray for us, intercede for us with Allah (s.w.t.), then why should it be so difficult or even Haram to request the Holy Prophet (s.a.w.a.) and his beloved Ahlul Bayt (a.s.) to do so, i.e. pray for us?

The Holy Qur’an is full of verses which indicate that the Holy Prophet (s.a.w.a.) prayed for many people and so did many other men/women of God. Note, for instance, the following verses:

1) Prophet Noah (a.s.) prayed: “O my Lord! Forgive me and my parents, all who enter my house in Faith, and all believing men and women!”[[22]](#footnote-22)

2) “Take alms out of their property, you would cleanse them and purify them thereby, and pray for them;”[[23]](#footnote-23) (intercede for them with Allah (s.w.t.))

3) “If they (the Sahaba), after committing a sin, would come to you (O’ Muhammad (s.a.w.a.)!) and would ask Allah’s forgiveness, and the Messenger would ask forgiveness for them (intercede) they would see that Allah is forgiving and Merciful!”[[24]](#footnote-24), (Now, why it is not possible for every other Muslim today to go to the Holy Prophet (his Mosque and shrine in Madina) and ask Allah (s.w.t.) for the forgiveness of their sins, thru the intercession of His Blessed Prophet (s.a.w.a.).

And those who don’t believe in the prayers of the Prophet (s.a.w.a.) for themselves (intercession), Allah (s.w.t.) consider them as Munafiq or hypocrites:

“And when it is said to them (Munafiqs): Come! So that the Messenger of Allah will pray for your forgiveness, they turn their heads and you will see them turning away their faces in arrogance (and disbelief)! Now, whether you pray for them or not, Allah will never forgive them (Hypocrites) Truly Allah does not guide the corrupt people!”[[25]](#footnote-25)

So, according to Allah (s.w.t.) in the Holy Qur’an, praying for someone’s forgiveness (interceding for him with Allah) is the Sunnah of the Holy Prophet (s.a.w.a.) and the Sirah of his Sahaba; in other words, it is sanctioned by Allah (s.w.t.) but, refusing the intercession (or denying its validity, as the Wahabis do) is the work and the belief of the Hypocrites and unbelievers! What do you say?

**Question**: Why do the followers of the Ahlul Bayt (a.s.) declare Imam Ali (a.s.)’s “Welayah or Leadership” in Azan, after declaring the Oneness of Allah (s.w.t.) and the Prophethood of Nabi Muhammad (s.a.w.a.)?

**Answer**: Because, that was exactly what Prophet Muhammad (s.a.w.a.) said during the last days of his life. All Muslim Ulama agree that the Holy Prophet (s.a.w.a.) declared in his Khutba, in Ghadir Khum, the following statement:

“To whom I was Maula, this Ali (a.s.) is his Maula”[[26]](#footnote-26)

Now, until the moment that Holy Prophet Muhammad (s.a.w.a.) declared Imam Ali (a.s.) as Maula, in the same manner that he himself was the Maula, of the Muslim Ummah, to be a Muslim it was enough to declare the Oneness of Allah (s.w.t.) and the Prophethood of Nabi Muhammad (s.a.w.a.); but after the Holy Prophet declared Ali (a.s.) as Maula, then, to declare Ali as our Maula, is to follow the Sunnah of the Prophet (s.a.w.a.) and not doing so, is an open rebellion against the Holy Prophet (s.a.w.a.) and subsequently a disobedience to Allah (s.w.t.).

That’s why we also declare what the Holy Prophet (s.a.w.a.) himself had declared, i.e. “To whom I was Maula, this Ali is his Maula!”[[27]](#footnote-27)

**Question**: Why do the followers of the Ahlul Bayt (a.s.) pray open- handedly?

**Answer**: Well, the question should be reversed. Why do others hold their hands on their belly or chest, as the case may be? As far as the children and the grandchildren of the Holy Prophet (s.a.w.a.) are concerned, the Holy Prophet never held his hands on his belly/chest while praying. The children of the Holy Prophet who were with the Prophet, 24 hours a day, should have seen him better and more than anyone else![[28]](#footnote-28)

Infact, not even all the Ahlus Sunnah believes in holding hands on their belly/chest, while praying[[29]](#footnote-29). The Maliki Muslims, who follow Imam Malik, pray open-handedly, like the followers of the Ahlul Bayt (a.s.).

It proves that the holding hands on one’s belly/chest, is not a Sunnah of the Holy Prophet (s.a.w.a.) otherwise, one fourth of the Ahlus Sunnah (the Maliki Muslims) could not be following the Sunnah! (Some people claim that Imam Malik could not hold his hands on his belly, because, he had fractured his hand! Do you mean to say that he had both his hands fractured? All of his life? How about millions of his followers today, have they all fractured their hands, too!).

**Question**: Now, if the Holy Prophet did not place his hands on his belly/chest, during the prayer, who then started the practice of holding hands on belly/chest during the prayers?

**Answer**: It was Khalifah Omar! (Not the Holy Prophet (s.a.w.a.).

But is Khalifah Omar or anybody else for that matter authorized to change what Prophet Muhammad (s.a.w.a.) has already instructed the Muslims to practice? That is a big question that those who follow him have to answer.

**Question**: How did the practice of holding hands on the belly/chest start?

**Answer**: It started at the time of Khalifa Omar, when Persia was conquerred by the forces of Islam.

The Persian princes and princesses were brought to Medina as captives. In accordance with the rules of the palace in Persia (Protocol) the captives were holding their hands on their belly/chest. (It’s still a custom among the people of Central Asia like Uzbekstan, Khazakstan, Iran, Turkministan, Turkey, Afghanistan, Pakistan, India, etc. that the people stand with the folded hands in front of their leaders, superiors, landlords, especially the governors, ministers and the kings or the queens).

This was part of the Persian etiquette or the protocol which are observed in many regions of the world, including among the European royalty, even today. The other norms of the etiqutte, aside from folding ones hands in front of a dignitary, especially a king or a queen, are as follow:

1) Holding a parasol over the head of a king or a queen.

2) Asking the people to stand up while the king, queen, a minister or a judge is entering the court, etc.

When Khalifah Omar saw such a sophisticated manner from the “civilized” Persians — something that did not exist among the Arabs of the desert, he said:

“If they (the Persians) could have so much respect for their kings, why shouldn’t we respect The King of all kings, Allah (s.w.t.) by folding our hands in front of Him, as the true slaves of Allah?”

Since that day, those who followed Khalifah Omar started folding their hands during the prayers. This was only one of the more than 70 new rules that Khalifah Omar added to the Islamic practices (like the addition of “Assalato Khairom Minan Naum”.... Prayer is better than sleeping! in the morning Azan, the Tarawih prayers the prevention of Mot’ah, etc.).

(It is very interesting to note that the Holy Prophet Muhammad (s.a.w.a.) had already told the Muslims that “Prayer is the Pillar of Faith!” (As-Salato Imadod Din) and here comes Khalifah Omar declaring that prayer is better than sleeping, only! What a distance between the two views! And while the Holy Prophet declared that: “Prayer is the Ascension or Mi-raj of a believer”, Omar considers it to be only better than sleeping! The Holy Prophet also said: “The sleeping of a learned man is higher than the prayers of an ignorant one!” But to Omar, prayer is better than sleeping, always!).

Comparing the prayer with sleeping is just like comparing apples and oranges.

**Question**: Is it true that the followers of the Ahlul Bayt (a.s.) believe that the Holy Imams of the Family of Prophet Muhammad (s.a.w.a.) are higher than the Angels and the Prophets?

**Answer**: The answer is yes and no! It all depends on who the Angel and the Prophet is. Definitely, Prophet Muhammad (s.a.w.a.) is the highest of all creatures (Khair-ul Khalq Ajmain) which includes all Angels and the Prophets (a.s.)

But, remember that we have some 124,000 (one hundred twenty four thousand) Prophets (a.s.), out of whom five Prophets are Ulul Azm or universal, and only 25 are mentioned by name in the Holy Qur’an. These are the Major Prophets (a.s.). But there were also many Minor Prophets (a.s.) who were under the authority of the Major Prophets - like those who were Prophets of a town, village, a family or just for themselves.

As for the Angels (a.s.), there are also some Angels who are among the highest of the Angels of Allah (s.w.t.) like the Holy Spirit (Ruhul Qudus, see Holy Qur’an, 2:87) or jibraeel (a.s.) who used to serve Prophet Muhammad (s.a.w.a.) and he would ask permission from the Holy Prophet (s.a.w.a.) and he would ask permission from the Holy Prophet (s.a.w.a.) before entering his house (the house of the Ahlul Bayt (a.s.)’ which was burned down and violated, just a day after Prophet’s death, by some of his “followers!”)

At the Night of Ascension (Lailat ul-Me’raj) he lifted Holy Prophet Muhammad (s.a.w.a.) upto Heavens until a place where jibraeel (a.s.) stopped and said: “I cannot go beyond this point or else I will get burned!”

But, Holy Prophet Muhammad (s.a.w.a.) went up, higher and higher, until according to the Holy Qur’an, there was “only a little distance left!”[[30]](#footnote-30)

Then, Holy Prophet Muhammad (s.a.w.a.) who is higher than Angel jibraeel (a.s.), carries Imam Hasan (a.s.) and Imam Husain (a.s.) on his shoulder and declares: “This Hasan and this Husain are the masters of the Youth of Heaven!”[[31]](#footnote-31)

Also, the Holy Prophet (s.a.w.a.) declares that: “This Hasan and this Husain are Imams (of the Muslims) whether they are in power or not!”

(Even if Mo’awia and Yazid, etc. were in power, still according to the Prophet, the legitimate Imams of Islam are Imam Hasan and Imam Husain (a.s.)!)

Now, don’t you think that Imams Hasan (a.s.) and Husain (a.s.), whom the Greatest of all Prophets (Imam-ul Mursaleen) carries on his shoulders and declares them as Masters of the Youth of Heaven (which includes the young Prophets who are in Heaven) and declares them as Imams of all Muslims in the entire world, can be higher in rank than some minor Prophets who were under the authority of another Prophet in a village only, or in a family, alone!

If you are not convinced yet, then let’s go over some more Hadees from Prophet Muhammad (s.a.w.a.):

The Holy Prophet (s.a.w.a.) said: “When my son Mahdi (a.t.f.s.) (the 12th Holy Imam of the Ahlul Bayt (a.s.)) will come, Jesus (Prophet Esa (a.s.) shall descend from the heaven and he shall perform prayer behind Mahdi (a.t.f.s.) and under the authority of Mahdi (a.t.f.s.), the government of Islam will be established.”[[32]](#footnote-32)

Now, if a Prophet like Jesus (a.s.) is going to pray behind Imam Mahdi (a.t.f.s.) and is to do Jihad under the authority and leadership of the Holy Imam of the family of Holy Prophet Muhammad (s.a.w.a.), then, who is higher, the leader or the follower? The Commander-in-Chief or the one who carries out his orders? (Remember the saying: The Messenger is lesser than the one who sent him!).

Unless you deny the entire Hadees of the Prophet (s.a.w.a.) as some people do, then there is no other way but to accept the fact that the leader must be higher than those whom he is leading, otherwise, it will be like putting the cart before the horse! (As some people try to do unsuccesfully!).

Understanding these things needs just a little common sense, but unfortunately common sense is not so common in this world, after all!

Infact, there is a well-known Hadees from the Holy Prophet (s.a.w.a.) that says: “The scholars of my Ummah are higher than the Prophets of Bani Israil!”

If this could be said about the Islamic scholars, then more so it could be said about the Imams of the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) who were the Scholars’ Scholar and Imams’ Imam! (Both Imam Abu Hanifah and Imam Malik were students of Imam Ja’far As-sadiq (a.s.), the 6th Imam of the Family of Holy Prophet Muhammad (s.a.w.a.).

Another interesting point to ponder about here is that Prophet Ibrahim (a.s.) was a Prophet for many years; until Allah (s.w.t.) tested him and after he passed the test, Allah (s.w.t.) declared: “(Now) I appoint thee an Imam of the people (of the worlds!)”[[33]](#footnote-33)

As you see, in this case, Ibrahim (a.s.) as an Imam is higher than Ibrahim (a.s.) as a Prophet, because he was promoted by Allah (s.w.t.) not demoted. So, when we use the words Prophet, Imam and Angel we should realize who the person is. Is he a Prophet of a small village or a universal Messenger (Ulul Azm), is he the Imam of our mosque or like Imam Mahdi (a.t.f.s.) and other Imams of the family of the Holy Prophet (s.a.w.a.) he is the Imam of the entire world. And in the case of the Angel, is he the guardian Angel who is serving every human being or is he the Holy Spirit or jibraeel (a.s.) the Arch Angel? But, even jibraeel (a.s.) and all other Angels had to prostrate or make Sajda to our father Adam (a.s.)! See Holy Qur’an (2:34, 7:11, 17:61, etc.).

## Imams Higher Than Angels

As for the Angels, there are zillions and zillions of them. Only Allah (s.w.t.) knows their actual number. Some of them are higher than the ordinary believers/Muslims (e.g. jibraeel, Michail, etc.) many of them are servants of the believers (the Angels who move the earth, the Sun, the Moon and the Stars; Angels who bring down, or count, every drop of rain that falls, those who move atoms and molecules and other particles in the universe — the agents of Allah in Nature that help the water to flow, and the grass to grow, etc.).

But, no Angel is higher than the Holy Prophet Muhammad (s.a.w.a.) because, as we saw before, even jibraeel had to serve him, bring him the Message, carry him to heaven (Miraj), and the same jibraeel would not enter the House of the Prophet without permission!

Now, considering all those Hadees mentioned, and many others, is it still difficult for some people to understand that the Masters of the Youth of Heaven (from beginning to the end) can actually be higher than some Angels?[[34]](#footnote-34)

While countless Angels will be serving the people in Heaven, which means that the people in heaven are higher than those Angels, otherwise why serve them, the Holy Prophet (s.a.w.a.) tells his followers that Imam Hasan and Imam Husain (a.s.) are the Masters of the Youth, there!

Who is higher, the servant of the people in heaven, or the masters of those who are being served by the Angels?

It is not very difficult to understand, if one is honest to himself and to Allah (s.w.t.) and humble enough to accept the truth.

Question: Is it true that the Holy Prophet (s.a.w.a.) and the Twelve Holy Imams of the Ahlul Bayt (a.s.), actually knew when and where they will die? Isn’t it against the Qur’anic verse which indicates that only Allah (s.w.t.) knows about those things?

Answer: The answer is yes in some cases and no in others. Only Allah (s.w.t.) has the complete Knowledge of everything. But He can also give some of His Knowledge to whomsoever He decides.

Take note of the following verses from the Holy Qur’an:

1) “(Allah) Knows the Unseen, and doesn’t let anyone to know it; except a Messenger, whom He has chosen!”[[35]](#footnote-35)

(So, those who are chosen by Allah (s.w.t.) know some of His Knowledge that other people don’t know).

And who are the chosen ones? Well, let us ask Allah (s.w.t.) about it:

2) “Verily, Allah did choose Adam and Nooh, and Aale Ibrahim and Aale Imran over the rest of mankind: They are children one after another...”[[36]](#footnote-36)

In another Ayah, Allah (s.w.t.) says:

3) “This is some of the Unseen (Unknown) that We inform you (O’ Muhammad). You were not with them when they cast lots with arrows, as to who should care for Mary (a.s.)!”[[37]](#footnote-37)

And about Prophet Isa (Jesus) (a.s.), the Holy Qur’an says:

4) “I have come to you, with a sign from your Lord: I make for you, out of clay, the figure (image) of a bird, and breath into it, and it becomes a (living) bird, by God’s leave. And I heal the blind, and the lepers, and I bring the dead back to life (again) by God’s leave. And I will inform you of what you eat and what you have at home: In all this, there is a sign (from Allah) if you did believe!”[[38]](#footnote-38)

(So, a Prophet knows the Unseen that nobody else knows except Allah (s.w.t.).

## How about the Holy Imams (a.s.)?

But you may say: “Well, those are the Great Prophets (a.s.) of Allah (s.w.t.). How about the Holy Imams of the Ahlul Bayt (a.s.) of Prophet Muhammad (s.a.w.a.)?”

The answer is that, when the Prophets (a.s.) come to know something from Allah (s.w.t.), then they may say it to their Sahaba (like Jesus told them) or their Holy Family or the Authorized Imams who are to suceed them.

Infact, Allah (s.w.t.) says that He Made revelations even to the non-Prophets like Mary, Mother of Jesus (a.s.), also to the mother of Prophet Musa (a.s.) and even to a humble creature like the honeybee!

Take note of the following Holy Qur’an verses:

5) “When the Angels said: O’ Mary! God gives you a good news of a Word from Him; His name Christ Jesus, son of Mary.”[[39]](#footnote-39)

(So, According to the Holy Qur’an, the Angels talk to a non-Prophet, but Holy Person, like Mary (s.a.)).

Take note of another Ayah:

6) “So, we revealed to the Mother of Moses: Feed him (Moses) but when you fear for his security, cast him into the river, and fear not, nor greive; for We shall return him to you and We shall make him one of the Prophets!”[[40]](#footnote-40)

According to this Ayah:

1) Mother of Moses got a message from Allah; 2) She was told what to do, by Allah; 3) She knew about the “future” of her son, his returning to her and his becoming a Prophet! (A bad news for those who say: Nobody knows the future, and still claim to be good Muslims and readers of Holy Qur’an and Hadees)!

Not only to the great personalities like the mother of Jesus and Moses (a.s.) but even to a humble honeybee, Allah (s.w.t.) sends His Messages and Communications. The Holy Qur’an says:

7) “And your Lord revealed (taught) the Bee to build its house in the mountains, trees and other dwellings. Then to eat of all the produce”[[41]](#footnote-41)

8) “Those (people) who said “Allah is our Lord and stoodfast (in their faith) the Angels come to them (from time to time and say to them :) “Fear not! Nor grieve! But accept the good news of (going to) heaven that you have been promised!”

9) “We are your companions/protectors in this life and in the Hereafter...”[[42]](#footnote-42)

Now, if Allah (s.w.t.) can send His Angels to give the good news to Mary and Mother of Moses about their children, and even to a Bee, or to any true believer, why is it so difficult for some Muslims to accept the fact that Allah (s.w.t.) could send His Angels to tell the Holy Prophet (s.a.w.a.) about his children and their future — like the martyrdom of Fatimah Zahra (s.a.) and her baby (Mohsin) or the martyrdom of Imam Ali (a.s.) in the Mosque of Kufa, the poisoning of Imam Hasan (by Mo’awia) or the Shahadat of Imam Husain (a.s.) in Karbala, etc., etc.?

10) “Then you believe in part of the Book and reject the rest of it?”[[43]](#footnote-43)

## Imam Husain (a.s.)’s Martyrdom Told by the Holy Prophet (s.a.w.a.)

There are many Hadees, in which the Holy Prophet (s.a.w.a.) told his Sahaba about their death, the place and even the time of their death or that of the Holy Ahlul Bayt (a.s.); For example:

“Umm Salma (r.a.), wife of the Holy Prophet (s.a.w.a.) narrated that jibraeel came to the Holy Prophet (s.a.w.a.) and said: O’ Muhammad, your Ummah will martyr your son (Husain) after you, in Karbala, then the Holy Prophet (s.a.w.a.) cried. . . . And then he gave me Umm Salma (r.a.) some soil and said when this shall turn into blood, you should know that Husain has been martyred.”[[44]](#footnote-44)

There are many other Hadees on this subject, but we don’t have time and space for it here. Now, let’s analyze the Hadees that was mentioned above:

1) Jibraeel (a.s.) knew about the death and the place of the death of Imam Husain (a.s.),

2) Prophet Muhammad (s.a.w.a.), Umm Salma (r.a.) and many other Sahaba, knew about it,

3) Imam Husain (a.s.) himself knew about it,

4) Every Muslim who believed in Allah (s.w.t.) and His Holy Prophet (s.a.w.a.) and heard this Hadees knew it!

(So, what is so strange then, if we say that Imam Husain (a.s.) and other Holy Imams of the Ahlul Bayt (a.s.) knew about their martyrdom — they were informed by the Holy Prophet (s.a.w.a.))?

5) The Holy Prophet (s.a.w.a.), and Umm Salma cried for Imam Husain (a.s.)’s martyrdom!

(So, crying for Imam Husain (a.s.) is not a Bid-ah, but rather it is a Sunnah of the Holy Prophet (s.a.w.a.) and the Sirah of his true Sahaba!).

6) The Holy Prophet (s.a.w.a.) knew about the future events, even if some people (so-called Muslims) claim that nobody knows about the future!

7) All these Hadees are from the books of the Ahlus Sunnah. Then why some people do not want to believe in their own books of Hadees? We don’t know. But Allah (s.w.t.) knows why!

Question: Can the prayers to Allah (s.w.t.) inside the Shrines of the Holy Prophet (s.a.w.a.) or the Holy Imams, etc. heal the sick and bless the needy? Isn’t it a Shirk or a polytheistic practice to include someone else’s name when you are requesting something from Allah (s.w.t.)?

Answer: No! Praying to Allah (s.w.t.) and asking His blessings is always good; especially in Holy Places like, the Holy Ka’bah, the Holy Shrines of the Holy Prophets (a.s.) and the Holy Imams (a.s.) or any place dedicated to Allah (s.w.t.)’s Name, e.g. a Mosque.

Nobody should ever be worshipped execpt Allah (s.w.t.), but any Holy Person could be asked to intercede with Almighty Allah/Pray for us.

As for the healing of the sick, the answer is that: If some chemical medicine concocted by the German, British or American Pharmacists can cure a disease and we Muslims use them without becoming a Mushrik, why should the Holy Shrines of Prophet Muhammad (s.a.w.a.) or his Holy Ahlul Bayt (a.s.), be less effective, and why should touching them for the purpose of healing, make us a Mushrik? (All Muslims touch and kiss the Black Stone or Hajarul Aswad in Holy Ka’bah. They also touch and kiss their loved ones — children, wives and relatives and friends, without becoming a Mushrik. Why then touching or kissing those things that belong to the Holy Prophet and the Ahlul Bayt (a.s.), became Haram, all of a sudden?).

Do you mean to say that some herbs, tablets and syrups handled by the unbelievers have got more Authority from Allah (s.w.t.) to be the agents of healing, than Prophet Muhammad (s.a.w.a.) and his Ahlul Bayt (a.s.)? Is trust in the herbs and tablets for cure, sign of Iman, but trusting in the Chosen People of Allah, Shirk? Many Hadees and narrations attest to the fact that the Sahaba of the Holy Prophet (s.a.w.a.) got cured by touching and prayers of the Holy Prophet. Is Prophet Muhammad (s.a.w.a.) not anymore the Prophet he was before?

You may say the Prophet is dead now! Well, Almighty Allah says:

“Never even think that those who died in the path of Allah are dead; no, they are living, but you can’t understand!”[[45]](#footnote-45)

Say, Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;[[46]](#footnote-46)

## Miracles of the Prophets

The Holy Qur’an and the Hadees are full of the testemonies regarding the miracles and healings by the Holy Prophets (a.s.). Here are some verses for us to ponder!

About Prophet Jesus (a.s.) it says:

1) “And I heal those born blind and the lepers and bring the dead back to life again, by God’s leave”[[47]](#footnote-47)

About Prophets Yusuf and Ya’qub (a.s.) (Joseph and Jacob) it says:

2) “(Yusuf said to his brothers) Go with this my shirt and place it on the face of my father (Ya’qub, who was blind) and he will come to see! (His blindness would be cured thru the shirt of Prophet Yusuf).”[[48]](#footnote-48)

Can Prophet Yusuf (a.s.)’s cotton-made shirt cure the blindness? Allah (s.w.t.) in the Holy Qur’an says: “Yes it can!” But the Saudi Arabian Wahabis who claim to be more religious than God Himself, say “No! It’s Shirk to believe that the cloth or the Shrine of anybody including Prophet Muhammad (s.a.w.a.) can cure any sickness!”

Now, it’s up to you to believe Allah (s.w.t.) or His detractors; but also remember so many cases in which the Prophet Muhammad (s.a.w.a.) and other Prophets (Moses, Jesus (a.s.) actually cured people’s diseases just by touching them or by praying over them.

3) Allah (s.w.t.) says that the Honey of the Bee “will heal people’s diseases”[[49]](#footnote-49). But this so-called Muslims say that believing in anything to cure, except Allah (s.w.t.), is Shirk! (Of course, the honey also cures by Allah’s permission as do the Prophets).

Let’s see once more: 1) Drugs made by the Americans can cure (that’s why the Saudis buy so much American Medicine) 2) Prophet Jesus (a.s.) can cure thru touch (and many other Prophets, including Prophet Muhammad (s.a.w.a.)) 3) The cotton shirt of Prophet Yusuf (a.s.) could heal his blind father, 4) Prophet Muhammad (s.a.w.a.)’s touch or saliva, cured the sore eyes of his Sahaba, etc., etc.

So, believing that those things can cure, by the permission of Allah (s.w.t.) is correct, but touching the shrine of Prophet Muhammad (s.a.w.a.) who is the Greatest Prophet of all, and asking Almighty Allah to heal our sicknesses for the sake of that Blessing to Mankind[[50]](#footnote-50) is haram and Shirk? Is American drug or Prophet Yusuf’s (a.s.) shirt more powerful with Almighty Allah than the body of Holy Prophet Muhammad (s.a.w.a.) or his burial site?

## Asking Help from Others

The Wahabis argue that we should not seek help from anyone except Allah (s.w.t.). They go to the extent that they consider even calling Ya Rasulallah! (O’ Prophet of Allah) Ya Muhammad! (O’ Muhammad) Ya Husain! (O’ Husain) etc, as Shirk; meaning to say that we are making them like God. We should only say Ya Allah! (O’ Allah) and nothing more!

The answer is: While it appears to be very religious, but actually it is the philosophy of Shaitan. Remember when Allah (s.w.t.) ordered His Angels to bow down to Prophet Adam (a.s.) and make sajda, to him; all did, except Shaitan who said: “I won’t bow down to anyone else, but to You O’Allah!”

What happened? Well, Allah (s.w.t.) cursed him and his followers up to the Day of Judgment, and kicked them out of His Grace![[51]](#footnote-51)

Infact, the Holy Qur’an is full of instances of calling other people, like: ??? Ya Ayuhar Rasul! (O’ Messenger), Ya Adam! (O’ Adam), Ya Isa! (O’ Jesus), Ya Musa! (O’ Moses), Ya Ayuhan Nas! (O’ People), etc. “just like the Shia of Prophet Musa (a.s.) asking his help!”[[52]](#footnote-52)

Also there is a very famous Hadees from Prophet Muhammad (s.a.w.a.) that says: Any person who hears another one calling “O’ Muslims! Help me!” and he does not offer help, is not a Muslim! So, if asking help from others or calling for help were shirk, then the Holy Prophet would not have supported it and he would not have instructed all the Muslims to help someone who says: “O’ Muslims! Help me!” instead of saying “O’ Allah! Help me!” Because, the Muslims are actually the instruments of Allah (s.w.t.), as the Holy Prophet (s.a.w.a.) himself, is!

With regards to asking help from persons other than Allah (s.w.t.), the Holy Qur’an says that the brothers of Yusuf (a.s.) pleaded with him by saying: “يَا أَيُّهَا الْعَزِيزُ” “O exalted one! Help us!”[[53]](#footnote-53)

Here are some more Ayahs to think about. According to Allah (s.w.t.), the brothers of Prophet Yusuf (a.s.) asked their father, Prophet Ya’qub (a.s.) this way:

“O our father! (Prophet Ya’qub (a.s.)) Ask for us forgiveness (intercede for us with Allah — Shafa-ah) for our sins!”[[54]](#footnote-54)

“He (Prophet Ya’qub (a.s.)) said: Very soon I will ask forgiveness for you from my Lord!”[[55]](#footnote-55)

“And they (Prophet Ya’qub (a.s.) and his sons) fell down in prostration (Sajdah) before him (Prophet Yusuf (a.s.)) and he said: “O’ My Father! This is the fulfillment of my dream before. My God hath made it come true. He has been so kind to me.!”[[56]](#footnote-56)

If we follow the Wahabi teachings, then it means that Prophets Ya’qub and Yusuf (a.s.) and his brothers have already committed several Shirks, as follows:

a) They called Yusuf (a.s.) “O’ Exalted One!” (Your Excellency!) or ??? “Ya Ayyohal Aziz!!” (Not Abdul Aziz, as the Wahabis want!)

b) They asked help and the food for their families from the Ruler of Egypt (Yusuf (a.s.)) and not directly from Allah (s.w.t.)!

c) They called Prophet Ya’qub (a.s.) “O’ Our Father!”

d) They asked his help to ask Allah (s.w.t.) to forgive their sins, instead of themselves directly going to Allah (intercession and seeking help).

e) Prophet Ya’qub (a.s.) agreed to intercede for them with Allah (s.w.t.) very soon! (He believed in intercession even if some “Muslims” don’t!).

f) As if those were not enough Anti-Wahabism, this time Prophet Ya’qub (a.s.) and his sons and their families all fell down in Prostration and made Sajdah to Prophet Yusuf (a.s.) (as did all Angels to Prophet Adam (a.s.) in the beginning of Creation; but Shaitan refused to bow, and his followers today are refusing, too!).

g) Prophet Ya’qub (a.s.) saw all of these, accepted all of these and he himself participated in all these, without fearing that Shaitan will object and the Wahabis may call him a Mushrik!

h) Allah (s.w.t.) knew everything before it happened and told us the whole story in the Holy Qur’an, without adding a single word of disapproval to what this great family of Prophets (a.s.) practiced.

i) The Holy Prophet Muhammad (s.a.w.a.) read all these verses to the Muslims and told us to read (and follow them) as often as we could, but he never objected to what they did.

j) All Sahaba and Imams of Islam read it, but they did not consider those acts to be objectionable.

k) All Muslim scholars today are aware of those verses but they never found them to be against Tawhid or the belief in One and Only God!

How come only “Shaikh” Abdul Wahab of Saudi Arabia and his followers realized that these are Shirk! Where did they get that “pure Islam” that no other Muslim could get? From the Lawrence of Arabia, Mr. Hempher of England or from their American Protectors? Or, maybe, as the Holy Qur’an says:

“The Devils make revelations to their freinds and followers!”[[57]](#footnote-57)

l) If just asking help from other people were Shirk, then the entire humanity, including the Wahabis, would be Mushriks. For intance a husband could never ask his wife: “Please give me some water! A wife could not tell her husband give me the allowance! A child could not ask food or money from his parents. An old or sick person could not request anybody to lend him a helping hand or feed him or take him to a doctor, etc. Because all of these are asking for help not from Allah (s.w.t.), but from the ordinary mortals like ourselves! Does it sound very foolish? Well, that’s exactly what Wahabism and all other “religious fanatics” actually are, be they Jewish, Christians or Muslims!

m) Finally, remember that famous story of the Holy Qur’an, in which, Allah (s.w.t.) clearly states that: “A follower of him (Prophet Musa) asked his help against his enemy” (فَاسْتَغَاثَهُ الَّذِي مِن شِيعَتِهِ)[[58]](#footnote-58)

But, neither Allah (s.w.t.), nor Prophet Musa (a.s.) told him that it was a Shirk to ask help from anybody except Allah (s.w.t.)!

## **Saudis** Asked Help from Shaitan

While preventing other Muslims from seeking help from the Holy Men of God and His Chosen Servants, the Saudis always have asked help from the enemies of Allah i.e. the Americans, the British, etc.

To get rid of the Turkish Khalifah (of Prophet Muhammad?) they asked the help of Lawrence of Arabia, the British spy, a military officer who was an illegitimate child or a bastard! (No Wahabi said that it was a Shirk to forget Allah (s.w.t.) and seek help from Col. Lawrence). And amazingly it worked!

Again in 1990-1991, during the Persian Gulf War, the Saudis forgot all about Allah, and they asked America (the Great Shaitan!) to help them fight against another Muslim country, i.e. Iraq.

No outstanding Wahabi Aalim objected to this. Infact, the Grand Mufti of Saudi Arabia, Sheikh Abdul Aziz Bin Baz issued a so-called Islamic Ruling (Fatwa) that the American soldiers (those half nude Christian and Jewish boys and girls!) were actually doing Jihad for Islam, in our Holy Land!!!![[59]](#footnote-59)

## Trusting Anything Else Except Allah

Everybody, including the Wahabis, depend on a thousand and one objects everyday, and put their trust on them to survive, without considering themselves to be Mushriks!

When they are hungry, instead of asking Allah (s.w.t.) for food, the Wahabis go to a bakery or a restaurant or to their own kitchen, in order to eat and survive! (Trusting food, not Allah?).

When they are thirsty, they drink water! (Is water your God)?

When they get sick, they go to a doctor (preferably an American) or a clinic or a hospital or a drugstore and depend on some man-made tablets and syrups and amazingly they get cured, without becoming a Mushrik!

When they want to “beget children” they don’t go to Allah to get them, but instead they marry a woman/man and make babies; and still they are not Mushriks!

It sounds very silly, but that’s actually what they say. And the funniest part is that this people consider everybody Kafir and Mushrik and only themselves as the pure Muslims.

The fact is that every creature of Allah (s.w.t.) is His Agent, be it the Angels, the Prophets, the people in general, even the animals, herbs, nature as a whole with all its molecules and atoms.

As long as one uses any of these agents or gets “help” from them, knowing fully well that these are only the “instruments” of God (not independent from Him) and Allah blesses His people thru these agents, then it is completely alright. And that’s the true meaning of Tawhid, or Belief in Oneness of God; not that which the myopic Wahabis see, or actually do not see![[60]](#footnote-60)

As for the worship, only Allah (s.w.t.) is worthy of it; any other thing in Heavens above or on the Earth below or in the Sea - absolutely nothing else, is worthy of worship (=Worthship).

But again, let us not forget that when somebody embraces Islam, he/she must declare that:

1) “I believe in Allah, and his Angels, and His Books and His Prophets....” (How many things do you have to believe, beside Allah?). Yet, believing in so many things is not Shirk, but true Iman, because they are all in the Line of Allah (s.w.t.) and they are actually sanctioned by Him (=Sultan.[[61]](#footnote-61) vis-a-vis the others who have no Authority from Him[[62]](#footnote-62)

2) In every Azan, after the Name of Allah (s.w.t.) we should immediately bring the name of Prophet Muhammad (s.a.w.a.). Is this joining of the name of another person with the Name of Allah a shirk in worship?

3) And in every Salat to Allah, we have also to include Prophet Muhammad and the Aal-e-Muhammad (his Household) and other good servants of Allah in our worship to Allah (in Tashahud).

Now, does this mentioning of the names of other people with the Holy Name of Allah, make us Mushriks? (i.e. we are worshipping them together with Allah (s.w.t.))?.

As for those Ayahs that say: “Don’t call, aside from Allah, those which can’t benefit you or harm you”[[63]](#footnote-63) or “Don’t call with Allah any other god”[[64]](#footnote-64), it means that we should not have any other god except Allah, and we should not worship anyone but Him, and we should always recognize the fact that all Authority, even that of the Prophet, comes from Allah alone! But it does not mean that we cannot even bring the name of Prophet Muhammad (s.a.w.a.), together with the name of Almighty Allah!

If that were the case, then Kalimah, i.e. “There is no god except Allah, and Muhammad is His Messenger” should have been prohibited; or the flag of Saudi Arabia that bears this declaration should have been considered a symbol of Dualism, while it is not.

There is a big difference when Allah (s.w.t.) and His Messenger (s.a.w.a.) and the Authorized People (Olil Amr) teach Islam and the Holy Qur’an, vis-a-vis the man-made interpretations by those people who have no authority from Allah, thru His Prophet, to do so.

That’s why, Allah (s.w.t.) in the Holy Qur’an, says:

“Majority of them follow nothing but their own fanciful ideas; But the fanciful ideas cannot stand against the Truth!”[[65]](#footnote-65)

Question: Is it true that the followers of the Ahlul Bayt (a.s.) criticize, condemn and sometimes even curse some companions of the Prophet (s.a.w.a.)?

Answer: Not the true companions. But only the hypocrites and those who murdered the beloved daughter of Prophet Muhammad (s.a.w.a.), namely, Fatimah Zahra (s.a.), his grandsons Imam Hasan, Imam Husain (a.s.) and other children of the Holy Prophet (s.a.w.a.).

Also, we criticize those who disobeyed the Holy Prophet (s.a.w.a.) and called him “Out of his mind!”[[66]](#footnote-66) as well as those who made the Prophet (s.a.w.a.) angry and hurt his feelings. Such people are not considered followers, but rather the enemies of the Prophet and his beloved family.

The Holy Qur’an is full of condemnations for those who came to Prophet Muhammad (s.a.w.a.) and claimed to believe, but, their acts showed that they were actually liars.[[67]](#footnote-67)

Question: Why do the followers of the Ahlul Bayt (a.s.) keep their fast until the night time, and they do not break it at the sundown, like the Ahlus Sunnah?

Answer: Well, that is a long Fiqah debate, but we can say that aside from the teachings of the Holy Imams of the family of Holy Prophet Muhammad (s.a.w.a.) who had lived with the Prophet in his house (unlike the non-Ahlul Bayt (a.s.) Imams who never even saw the Prophet, because they were born many decades and some even centuries after the death of the Prophet) the other reason for keeping the fast of Ramazan (and other Sunnah fastings till night) is the clear instruction of Allah (s.w.t.) in the Holy Qur’an that says:

“. . . Then complete your fast till night!”[[68]](#footnote-68) (Not till sundown). And the common sense will tell us that by breaking our fast 15-20 minutes later we are sure that we have observed both timings. But, if you broke your fast earlier than the night, you have clearly violated the Holy Qur’anic injunction (aside from the teachings and the practices of the Holy Imams of Ahlul Bayt (a.s.) who are also guaranteed by Allah (s.w.t.) to be right and clear from any impurity and error.[[69]](#footnote-69)

“Shaitan will grab the Fast”

Question: What about the Hadees that says: If you did not break your fast, immediately, at the sunset, then Shaytan will grab and run away with it?

Answer: That it is not a Hadees!

That is also one of those baseless attributions to Islam, which have caused much embarassment and ridicule to the true religion of Allah (s.w.t.)

This superstitious belief is not only contrary to the common sense, but it is also against several Qur’anic verses, as well, including the following:

1) “... Shaytan ... has no authority over the believers ... only over those who befriend him . . .”[[70]](#footnote-70)

2) “. . . Verily, Allah will not destroy the rewards of those who do good.”[[71]](#footnote-71)

3) “. . . Then complete your fast till night!”[[72]](#footnote-72)

Now, with such clear Qur’nic injunctions, will you still continue to hold on to a so-called Hadees that goes against them all? . . . A human’s view vs. Allah’s Command?

Do you mean to say that if a poor Muslim, for example, had nothing to eat or drink, one day, or if he were cought in a traffic, or in the desert, and thus, he could not find some food to break his fast, then he will lose it to Shaytan? a double jeopardy? Then, where is the Justice of Allah (s.w.t.)? And where is your right judgment, in the first place?

Do you believe that Shaytan can even take away those which Allah (s.w.t.) has already promised to keep! Just think about it.

Question: Why do the followers of Ahlul Bayt (a.s.) allow and practice temporary marriage?

Answer: This question should be answered by all Muslims, including the Ahlus Sunnah, because Mot’ah was practiced during the time of Prophet Muhammad (s.a.w.a.). It even existed during the rule of Khalifah Abu Bakr and several years of the rule of Khalifah Omar.[[73]](#footnote-73)

During the latter part of the rule of Khalifah Omar, he decided by himself to stop Muslims from the practice of Mot’ah.[[74]](#footnote-74)

According to Sahih Bukhari, Sahih Muslim and other books of Hadees, Khalifah Omar declared: “There were two Mot’ahs that were allowed during the time of Prophet Muhammad (s.a.w.a.), but I (Omar) prevent them, and I will punish anyone who will practice them...!”[[75]](#footnote-75)

This, despite the fact that according to the Islamic Sharia Law: “Whatever Prophet Muhammad (s.a.w.a.) has made Halal will remain Halal upto the Day of Judgment; And whatever he has declared Haram shall be Haram forever, and nobody has the Authority to change it!”

Now, for those who want to follow the teachings of Prophet Muhammad (s.a.w.a.) and the Sahaba of his time, including Khalifah Abu Bakr, Imam Ali, etc., etc. to them Mot’ah is permitted.

But, those who want to follow Khalifah Omar should refrain from it, because their leader has stopped what the Holy Prophet (s.a.w.a.) and his true companions had allowed!

Infact, Abdullah Bin Omar, the son of Khalifah Omar, considered Mot’ah to be alright. When somebody reminded him that his father, Omar, had prohibited it, he said:

“How could my father (and anybody else for that matter) prohibit what the Holy Prophet (s.a.w.a.) has permitted?”[[76]](#footnote-76)

As for the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) or their followers, they see no reason to abandon the teachings and the guidance of the Prophet (s.a.w.a.) that are based on the Commands of Allah (s.w.t.) and to follow the order of anyone else, including Omar!

In short, Mot’ah has nothing to do with any particular sect in Islam, but rather it concerns all those who believe in Allah[[77]](#footnote-77) as well as those who want to follow the Sunnah of His Messenger (s.a.w.a.) and his Descendants and his Sahabah.

By the way, take note also that the Maliki School of Fiqah (one of the Four Mazhabs of the Ahlus Sunnah) considers Mot’ah as lawful. Now, if it were Haram, how could Imam Malik and his Sunni followers, call it Halal?

## Mot’ah in Saudi Arabia

The Wahabis of Saudi Arabia are now practicing a form of Mot’ah which they call as “Zawaj al-misyaar” or a “marriage in passing”!

In this form of marriage, the “callers” who dial the five telephone numbers in Saudi Arabia, listed on the fax, get through to a taped message from a woman with alluring (sexy) voice telling them to punch in a secret code to learn more!

“My dear brother”, says the fax. “May Allah help you find a wife (in passing) to compensate you for your troubled life. Know that the broker charges these prices: Five thousand rials for a virgin and three thousand rials for a non-virgin.”

“Under the al-misyaar contract, which falls under the Sharia law umbrella, that rules Saudi Arabia, the man benefits from fewer financial commitments, is not obliged to live with his wife and he sets the conditions for marriage.”

“He can pass by any time, in the morning, afternoon and evening. And he does not have to stay over,” Sheikh Muhammad Mu’bi, a cleric, said.[[78]](#footnote-78)

Now, considering that you can divorce these wives anytime, because divorce is allowed in Islam, then you are practicing Mot’ah with a different name!

So, why do you blame the Shia for the Mot’ah, which is the Sunnah of the Holy Prophet (s.a.w.a.) and his Sahabah anyway, and you yourself are practicing it, too?

You can see a speck in the eyes of your brother, but you can’t see a stick in your own eyes?

“Oh you who believe! Why do you say that which you don’t follow yourselves? It’s a great sin to say what you yourselves don’t do!”[[79]](#footnote-79)

## Mot’ah in Egypt

For those who think that only the Wahabis of Saudi Arabia practice Mot’ah in the form of “Marriage in passing” here is another report from Egypt - the center of Islamic Education among the Ahlus Sunnah. The report is entitled: “Part-time Marriage all the rage in Egypt” and we quote the entire report as follows:

“Cairo Egyptians seeking to tie the knot, but not tie it too tight, are increasingly opting for “passers-by” marriages in which the husband visists his wife occasionally but never stays the night.

“In traditional marriages the bride leaves home to live with her husband, who must meet all the financial needs of the family. In this union it is the opposite,” said Salim al-Awa, a Cairo attorney who specializes in Islamic law.

“The husband is exempted of any financial obligation and visits his wife periodically,” he said.

This unorthodox coupling, which has grown in popularity in recent months and become the subject of much debate in Egyptian society, appears to get around the age-old problem of eligible women gradually turning into spinsters when no man asks for their hand.

“Tradition calls for unions to be made within the family circle, and this limits a girl’s chance to find a husband. As a result, many become old maids.” Awa said, Being married also gives women a higher status in an Islamic society.

“The concierge, the grocer and the neighbors show more respect towards me than when I was single,” said Nahid, a 46-year old interpreter who formed a passers-by marriage with an already married man and became his second wife. “It suits me fine. I have to travel a lot because of my work, and not having a husband at home means, I’m not tied down and can move when the jobs calls,” said Nahid, who usually sees her husband about three or four times a week. That kind of modern convenience is applied to more Egyptians of both sexes.[[80]](#footnote-80)

Question: But, what about the Hadees that says the Holy Prophet has cursed those who “Enjoy from this and that?”

Answer: First, we have to see if the Hadees is truly from the Holy Prophet and it was not manufactured by those who changed his orders, and then justified their own deeds by falsifying that so-called “Hadees”!

Second, after making sure that it is an authentic Hadees, and then we should see whether it means what the opponents claim. Because, if having different women were condemned by the Holy Prophet (s.a.w.a.), then a big number of the Sahaba and the Tabein would be guilty of such practices. Remember that in the early days of Islam and up to several centuries later, the Muslims would “Buy and Sell slaves” (Just like what the Americans and the Europeans did before)[[81]](#footnote-81) and everybody would buy as many slave girls (boys) and women that he could afford!

The mere buying of those slave girls would make them Halal for those Sahaba and Tabein, and it would entitle them to “enjoy their services” and then, after a day, a week, a month or a year, etc. to sell them to someone else or even to give them as a gift to their freinds! (This slavery business exists even in the Bible, see Paul’s letters).

Such slave girls (boys) and slave women are called “those whom your right hands possess” in many parts of the Holy Qur’an.[[82]](#footnote-82)

Now, if having those “issues were cursed by the Holy Prophet, then all the Sahaba and Tabein with slave girls are cursed. How come the close companions of the Holy Prophet (s.a.w.a.) did not understand the true meaning of that Hadees, but these “Late Comers”, do?

(This confusion in understanding Islam is a direct result of not allowing the Holy Prophet (s.a.w.a.) to write his Last Will, which he said shall guarantee the Muslims from going astray!).

(As a result, today, every “bearded man” allows himself to interpret Islam his own way, without following a qualified Imam; and one Billion Muslims don’t have a single unifying leader!).

(Just how long more will this confusion go on in the Muslim societies, your guess is as good as mine, but as long as our teachers are afraid to tell the truth, and as long as our people are not open minded enough to listen and accept the truth, no matter how bitter the “pills of Truth” are to swallow, so long, there will be no solution to this dilemma of ours)

“And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.[[83]](#footnote-83)

Are you over ruling the Holy Qur’an and the Sunnah of the Holy Prophet (s.a.w.a.) and the Sirah of the Sahaba and the Tabein, by prohibiting what has been allowed, (just like what Omar did?).

Quo vadis, O’ people?

Question: Why do followers of the Ahlul Bayt (a.s.) practice Taqiyyah (Hiding your beliefs in face of an eminent danger to save yourself, your family, your property, your friends or your community from the enemy)?

Answer: Our opponents should ask this question from themselves because if they were not so oppressive and cruel, to the extent that they even murdered the children of the Holy Prophet (s.a.w.a.) and their followers, from Day One, after the death of Prophet Muhammad up to now (like the massacres in Pakistan, today) there would never be a need for any Muslim, including the Shias to hide their faith from their enemies.

All these persecutions in the history of Islam took place against the Shia, because they loved the family of the Holy Prophet (s.a.w.a.) as the Prophet himself loved them, and because they opposed the enemies of the Ahlul Bayt (a.s.), as the Prophet himself would!

Now, here are some examples from the Holy Qur’an and the Sunnah, to prove to you that Taqiyyah is not Haram, but rather it is the practice of the True Believers from the time of Prophet Musa (a.s.) up to Prophet Muhammad (s.a.w.a.) and his Blessed Family - - - the Ahlul Bayt (a.s.)!

1) The Holy Qur’an says:

“A Believer from among the people of Pharaoh, who was hiding his faith (Taqiyyah), said: Are you going to kill a man (just) because he says: “My Lord is Allah”?[[84]](#footnote-84)

So, that man, according to Allah (s.w.t.) was definitely a Believer, and a very good Believer at that, (Probably more believing than those who claim to believe in Holy Qur’an and the Sunnah of the Holy Prophet (s.a.w.a.), and yet they kill their own Muslim brothers!) But, despite his strong faith and commitment, he was still hiding his Iman from the enemy ….Fir’aun and his oppressive people who were persecuting the believers, as did Bani Umayyah and Bani Abbas Khalifahs with the children of the Holy Prophet (s.a.w.a.) and their followers (In other words the Shia of Prophet Moses (a.s.) were persecuted by Fir’aun[[85]](#footnote-85) as the Shia of the Ahlul Bayt (a.s.) were persecuted by the oppressive Khalifas, and both of them had to practice Taqiyyah).

Now, did Allah (s.w.t.) condemn the practice of Taqiyyah by that man or did He rather praise him as a “Believer who was hiding his Faith”?

Then why are you condemning what Allah (s.w.t.) has already praised? Are you trying to be more religious than Allah Himself or His Messenger? Just like what the hypocrite Pharisees did?

It’s true; a fake always tries to over do the real ones in order to cover up his/her fakeness. Fake gold seems more attractive to the untrained eye!

That’s how the hyprocrites have always tried to fool the un-suspecting people![[86]](#footnote-86)

2) Not only that, even the wife of Pharaoh (Lady Asiyah) who lived and slept in the same bed with Pharaoh, was a Believer, but her husband did not know about it - that’s a very good example of Taqiyyah!

And yet Hazrat Asiyah (Madam Pharaoh, the Queen of Egypt) is regarded by Allah (s.w.t.) and His Messengers (s.a.w.a.) and all Muslims as one of the Four Purest Women Believers - even higher than the wives of some Prophets!

(The three other Purest Ladies of Faith are:

a) Maryam, the mother of Jesus (a.s.),

b) Khadija, the first wife of Prophet Muhammad (s.a.w.a.) and finally

c) Fatimah Zahra (s.a.), the Blessed daughther of Prophet Muhammad (s.a.w.a.).

Now if Taqiyya were Haram, how could Asiyah (a.s.) commit such a thing?

3) Also, if you still remember your history of Islam, you should know very well that the early Muslims in Makkah were hiding their faith from the unbelievers and some of them like Yassir, even “denounced” their faith under the torture of the enemy, but their hearts were full of Iman. And Allah (s.w.t.) Himself approved of their deeds by saying:

“He who utters unbelief, except he who is forced, but his heart is full of faith ...”[[87]](#footnote-87)

4) During the early days of Islam in Makkah, the Holy Prophet (s.a.w.a.) ordered Omar, by saying: “Omar, hide your faith” but he did not listen, as usual![[88]](#footnote-88) [An now, the followers of Prophet Muhammad (s.a.w.a.), are being massacred by the “Soldiers of Sahaba” in Pakistan for not practicing Taqiyyah, and openly saying what they know is the Truth of Islam! It’s very ironic, isn’t it? Damn I do, damn I don’t!]

5) In the history of the Monotheistic religions, no one is more popular than Prophet Ibrahim (a.s.). He is considered as “The Father of Faith” by the Muslims, the Christians and the Jews, alike. And he is the foremost Monotheist (Tauhid that the Wahabis claim as their own monopoly!).

Yet, this forerunner of Faith and Tauhid was also practicing the Taqiyyah! How come?

Well, the Holy Qur’an says that, Prophet Ibrahim (a.s.), apparently joined the unbelievers, the Chaldeans, and together with them, he also declared:

“This (star, moon and sun!) is my Lord!”[[89]](#footnote-89)

That’s one of the best examples of Taqiyyah — hiding your faith for a worthly purpose, i.e. opening the eys of the Chaldean star-worshippers to the Truth of the Real God![[90]](#footnote-90)

And Allah orders the Muslims also, to follow the “Religion of your father, Ibrahim.”[[91]](#footnote-91)

The Holy Qur’an further explains that: “Ibrahim was a Shiah (of Prophet Noah)!”[[92]](#footnote-92)

By the way, the Shia, aside from these Qur’anic examples, also followed the instructions of the Holy Imams of the Ahlul Bayt (a.s.) (As it was the order of the Holy Prophet (s.a.w.a.) who said: “I leave behind for you the Book of Allah and my Ahlul Bayt (a.s.) [As the Teachers of the Book] and these Two shall not separate, until they come to me at Kauthar — The Day of Judgment!”[[93]](#footnote-93)

This way, i.e. by observing the rule of Taqiyyah, the persecuted children of the Holy Prophet and their followers, were able to survive and to keep the pure teachings of the Holy Prophet and his Blessed Family until today. (Not the innovations of the Bani-Umayya and Bani Abbas rulers!) Whatever of the pure teachings of the Holy Prophet (s.a.w.a.) and His Blessed Family we have today, we owe it to those who made Taqiyyah and saved them from the extinction.

(Now you know how important the Taqiyyah, is!)

Question: What can you say about some weak and exaggerated Hadees in the popular books of Shia?

Answer: Well, exaggerated and weak Hadees are found in almost every book of Hadees, whether Shia or Sunnah! You can find so many examples of such Hadees even in Sahih Bukhari, Muslim, Tirmidi, etc.

So, whenever you see such Hadees whether in the books of Shia or Sunnah, just remember the instruction of the Holy Prophet (s.a.w.a.) who said:

“Any Hadees that doesn’t agree with Al-Qur’an, throw it to the wall (Throw it away)!”

Question: Why does the Shia use Turbah (clay to place your forehead during sajda) especially from the soil of Holy Ka’bah or the shrines of the Holy Prophet (s.a.w.a.) and the Holy Imams of the Ahlul Bayt (a.s.)?

Answer: Sajda should be done on a clean ground - i.e., earth or anything from the earth, except food, clothing or mineral stones. This is the teaching of the Holy Imams of the Ahlul Bayt (a.s.), which they learned from their grandfather, the Holy Prophet (s.a.w.a.).

Therefore, Turbah is like the prayer rug or the handkerchief that the Ahlus Sunnah uses during their prayers. The Turbah is even preferable because of the following reasons:

1. During the early days of Islam, there were no Persian carpets, so surely the Prophet (s.a.w.a.) and his followers used the clean soil as sajda placement, not the carpets!

2. Unlike carpets or the flooring of a Mosque, nobody walks on the Turbah - it is used only for sajda to Allah (s.w.t.).

3. The Holy Prophet (s.a.w.a.) said:

“The earth is made as the place of Sajda for me . . .”

(Not carpet, not handkerchief, but earth - and Turbah is a piece of earth that you always use for your daily prayers only, not for sleeping over it, nor for cleaning your nose, etc.)

Now, with regards to the soil from Holy Ka’bah or the Shrines of the Holy Prophet (s.a.w.a.) and the Holy Imams of the Ahlul Bayt (a.s.), the answer is as follows:

Once it was established that it is preferable to place our foreheads on a clean earth (not on carpet, handkerchief, etc.) in front of Allah (s.w.t.) then the holier the ground the better. And definitely, the soil from Holy Ka’bah or the Shrine of the Holy Prophet (s.a.w.a.) and other Holy Men of God are better than the ground of your room!

When Allah (s.w.t.) told Prophet Musa (a.s.): “Remove your shoes, you are standing on a Holy Ground”[[94]](#footnote-94) it proved that some places are holier than others - as some lands are holier than others. Allah (s.w.t.) calls them “The Blessed Lands”[[95]](#footnote-95)

Therefore, it is preferable (but not necessary) to get some soil from Holy Ka’bah or where the Blessed body of the Holy Prophet (s.a.w.a.) or those Holy Imams whom he loved so much, are buried. (The Holy Prophet used to kiss the blessed bodies of his children!).

Do you mean to say that Allah (s.w.t.) will accept your sajda on some Belgian made carpets or China made handkerchiefs but not on the Turbah from Holy Ka’bah or the Shrines of the Holy Prophet (s.a.w.a.) or his Blessed Family?

Question: Why do you cry for Imam Husain (a.s.) and other martyrs and persecuted children of Prophet Muhammad (s.a.w.a.)?

Answer: Don’t ask us why we cry, but rather ask us why we don’t die for the tragedies that befell on the Blessed Family of Prophet Muhammad (s.a.w.a.), especially when you consider the fact that such atrocities were committed by the so-called “Muslims” just a day after the death of the Prophet himself!

Do you think that you can claim to love Allah (s.w.t.) and His Messenger (s.a.w.a.) and yet show no reaction to the cold blooded murder of Fatimah Zahra (s.a.), the Blessed Daughter of the Holy Prophet, and her unborn baby?

Will you learn about the poisoning to death of Imam Hasan the grandson of your Prophet (s.a.w.a.) by Mo’awia, son of Abu Sufyan, and yet you keep quiet - not even a drop of tear in your eyes?

Or are you going to forget Ashura and the great tragedy of Karbala where Imam Husain (a.s.) and his entire family (the grandchildren of the Holy Prophet (s.a.w.a.) were butchered after three days of hunger and thirst?

Their only “crime” was their relation to the Holy Prophet (s.a.w.a.) and defending the Islamic principles from the attacks by Kahlifah Yazid son of Mo’awia, son of Abu Sufyan the arch enemy of Islam and Prophet Muhammad (s.a.w.a.). Are you going to keep silent and watch the grand daughters of Prophet Muhammad (s.a.w.a.) be taken as “captives of war in Karbala” and be paraded as “slave girls for sale” in different cities of Iraq and Syria, by “Khalifah” Yazid son of Mo’awia?

These and many other horrors that befell on the family of the Prophet (s.a.w.a.) surely sadden anybody who has got a heart. I swear to Allah (s.w.t.) that while I am writing these words, I am shaking and I can’t stop my teardrops from falling on this paper. (I don’t know about you).

(How beautiful is the old song that says: “I can’t cry hard enough... No, I can’t cry hard enough!).

Now, if some people’s hearts are hardened by Allah (s.w.t.) or their ears and eyes are not functioning as they should[[96]](#footnote-96), we can’t do anything about it. But don’t stop us from the love of the Ahlul Bayt (a.s.), which is required by Allah (s.w.t.) from every Muslim[[97]](#footnote-97) and with that love comes feelings and emotional reactions - both joyful and sad.

Question: What makes you think that we don’t love the family of the Prophet (s.a.w.a.)? We also love them!

Answer: Show me your love for the Ahlul Bayt (a.s.)! Did you ever support their cause or did you support their enemies? Who are your Imams? Imam Hasan, Imam Husain (a.s.), Imam Al-Sadiq (a.s.) or their opponents?

Did you ever cry for their deaths as you cried for your own loved ones - your parents, brothers, sisters or your children? We both claim, as every Muslim does, that we love the Ahlul Bayt (a.s.); but remember that Iman is not only the confession of the tongue, but also “the feeling of the heart and the action of the body, too!”

While every Muslim declares that he or she loves the Ahlul Bayt (a.s.), it seems that you have got bigger hearts than us, because you can love the Ahlul Bayt (a.s.) and their enemies at the same time!

You can love the Holy Prophet (s.a.w.a.) and also love those who disobeyed his order, made him angry, and even insulted him by accusing him of “talking nonsense!”[[98]](#footnote-98)

We can’t do that!

You can love Fatimah Zahra (s.a.) and still respect those who murdered her and her baby; but we can’t!

You can love Imam Ali (a.s.) and at the same time praise his arch enemy, Mo’awia; We can’t!

You accept Imam Hasan (a.s.) as the “Master of the Youth of Heaven”[[99]](#footnote-99) and still believe that his murderer, Mo’awia, is going to the same Heaven also; We can’t!

You believe in Imam Husain (a.s.) as the “Head of the Martyrs” and yet you also believe in Yazid as the Khalifah of Prophet Muhammad (s.a.w.a.) and a forgiven person, even though it contradicts the Words of Allah (s.w.t.) in the Holy Qur’an that says:

“He who kills a Believer intentionally, his punishment is Hell forever, and the Anger and the Curse of Allah...!”[[100]](#footnote-100)

I am sorry, but we cannot!

You can’t love good and evil at the same time; you can’t accept the truth and falsehood together; you can’t have the light and darkness both, and finally, you can’t please Allah (s.w.t.) and Shaytan simultaneouly!

Even before you confess your faith in Allah (s.w.t.) and His chosen servants[[101]](#footnote-101) as your Masters, you have to deny Shaytan and his followers, first! Allah (s.w.t.) Himself says:

“Then, whoever rejects Shaytan (first), and believes in Allah, surely he has grasped the most trustworthy handle that never breaks!”[[102]](#footnote-102)

But you cannot have them both; because that is hyprocrisy! And Allah (s.w.t.) denounces this attitude by emphasizing that: “Allah did not put two hearts in one man’s body!”[[103]](#footnote-103)

Question: But don’t you think that you are also stretching the case of the Ahlul Bayt (a.s.) too far? It is 1,400 years old; why do you still have to mourn for them, today?

Answer: Well, if the oldness of an event should stop us from remembering or reacting to it, then many stories of the Holy Qur’an must be forgotten; But on the contrary Allah (s.w.t.) mentioned them and the Holy Prophet (s.a.w.a.) and his Sahaba read those stories everyday and did not consider them obsolete but rather as lessons that should never be forgotten. (Because those who forget the past, are condemned to repeat it!).

Infact, one major difference between our love for our own families and the spiritual love that we feel for the Ahlul bayt is that the love for the Ahlul Bayt (a.s.) passes from generation to generation, without being subsided! That is a good example of a never ending love!

A true believer can never forgive Shaytan and his followers nor can he ever forget Allah (s.w.t.) and his Beloved and Chosen Servants. As the saying goes: “Time and distance are irrelevant in the spiritual realm”

Question: Okay, maybe the remembrance of those events is good for us to always keep vigil and never allow those things to happen again, but why beating yourself? In other words, why self-flagellation or Ma’tam?

Answer: That is how the helpless grandchildren of Prophet Muhammad (s.a.w.a.) reacted, when every man and boy was massacred and the women and children of the Family of the Prophet (s.a.w.a.) were taken as “captives of war” by the soldiers of Yazid.

The Ma’tam therefore is:

1. Following the practice of those Blessed grandchildren of Prophet Muhammad (s.a.w.a.) who were more knowledgeable about the Sunnah of the Holy Prophet (s.a.w.a.) than the entire Wahabis of the world put together.

2. It is a kind of sympathizing and sharing the sorrows with the persecuted family of the Holy Prophet (s.a.w.a.) whom we are ordered to “Love as the payment for the Prophet’s Mission.”

Say: I do not ask of you any reward for it but love for my near relatives;[[104]](#footnote-104)

Don’t tell me that you can claim to love, without sharing and sympathizing with the people that you love. Remember the famous saying: “You can give without loving, but you can’t love without giving!”

3. It has been the practice of all human beings including the Arabs, that when they lose a loved one, they grieve by putting their hands over their heads or by beating their chests.

(Look at the Palestinian mothers, when they grieve for their children, who were brutally killed by the Israeli occupation forces, and you will see how the mothers in the Karbala massacre felt, and how we, as their friends and supporters, should also feel and follow).

And as long as there is no physical harm, then there is not any Islamic prohibition in the Holy Qur’an and the Hadees of the Holy Prophet (s.a.w.a.) which has been narrated by the Holy Ahlul Bayt (a.s.). But if someone harms himself physically, then that is prohibited even by our ulama.

???Question: But how come still some people cut themselves and cause physical injuries to their bodies?

Answer: It is not allowed by the Shia ulama, only some uneducated people do that. They want to injure themselves to share in the pain of Imam Husain (a.s.) and other martyrs of the Ahlul Bayt (a.s.); but as I have already said, the ulama don’t approve it and those who injure their bodies are breaking the rule of Islam as many Wah- habis also break many other rules.

Question: Isn’t it Haram to cry out loud? Because, it is like questioning the Will of Allah (s.w.t.) for us!

Answer: If accepting the Will of Allah (s.w.t.) meant not showing any reaction to what happens to us in life, then taking a sick person to a hospital in order to cure him or to prevent a stroke victim from certain death or putting ointment on a wound, etc., all must be considered as going against the Will of Allah (s.w.t.) because nothing happens without the Will of Allah (s.w.t.) anyway!

As for crying, it is just a natural reaction that is created in our bodies by Allah (s.w.t.) to relieve our grief, stress and emotional pressures. Crying is as natural as coughing or laughter, and tears flow as normal as perspiration. Stopping any one of those things on their own times is definitely going against the God-given nature. Infact, suppression of such a natural reaction as crying, may lead to some emotional imbalances or hard-heartedness which is condemned in the Holy Qur’an (2:74). If crying over the tragedies in life were Haram, then why so did may Prophets of Allah (s.w.t.) cry? For example, Prophet Adam (a.s.) cried, when he was ousted from the Garden, and Prophet Yunus (a.s.) was wailing inside a Whale!

Infact, the name of Prophet Noah (a.s.) comes from a Semetic (Hebrew-Arabic) word that actually means wailing, mourning and crying, (Nouha). So, Prophet Noah (a.s.) was also a crying Prophet, just like Prophet Jeremiah and many other Prophets of God, before!

But the most spectacular case of crying, by the Prophets of Allah (s.w.t.), is that of Prophet Ya’qub (a.s.) who lost only one of his twelve sons, and he knew that his son was still alive and yet, Allah (s.w.t.) in the Holy Qur’an says that Prophet Ya’qub (a.s.) cried for the loss of his son so much that his eyes became white! The Holy Qur’an says it better:

And he turned away from them, and said: O my sorrow for Yusuf! (That’s Ma’tam, if you please!) and his eyes became white on account of the grief, and he was a repressor (of grief).[[105]](#footnote-105)

“He said: I only complain of my sorrow and pain to Allah (my complaint is not against Allah, but to Allah!) and I know from Allah that which you people don’t know!”[[106]](#footnote-106)

(That’s the difference between a Prophet and the non-Prophet. But the Wahabis believe that, they are the same!).

Now, who would know Allah’s commands better, His Prophets or the self-styled preachers whose only Islamic qualification is a long beard, a shaven head like the Buddha, and a sack that looks like a shirt? (And the longer their beards, the shorter their brains)

Question: The majority of Muslims believe in four Imams, how come you believe in Twelve Imams?

Answer: You should ask the majority where they got that number. Is it in the Book of Allah (s.w.t.) or the Hadees of the Prophet (s.a.w.a.) or anybody Authorized by them (Ulil-Amr) that the Imams must be four, only? Why not five or seven or just two or even one?

If the existence of those Imams were necessary, then how come for almost a century after Prophet Muhammad (s.a.w.a.) none of those Imams were there to lead the Muslims? (Unlike the Imams of the Ahlul Bayt (a.s.), lead by Imam Ali (a.s.), who were there to guide the Ummah from the day one after Prophet Muhammad (s.a.w.a.).

Going back to the Four Imams i.e. Imam Abu Hanifah (a.r.), Imam Shafei (a.r.), Imam Malik (a.r.) and Imam Ahmad Hanbal (a.r.) the main question is how they became Imams?

The following are some of the posibilities:

1. They were anointed by the Holy Prophet (s.a.w.a.) upon the order of Allah (s.w.t.) as it happened during the time of the earlier Prophets (a.s.).

2. They were elected by the people.

3. They became Imams because they studied the Islamic Shariah Law.

4. They were appointed Imams by the rulers of their time.

5. All of the above.

6. None of the above.

The possibility of their being anointed by the Holy Prophet (s.a.w.a.) is not correct, because none of those four Imams existed during the time of the Holy Prophet (s.a.w.a.). Besides, neither they nor any of their followers has such a claim.

As for them being elected by the people, the answer is again no; because there have never been such an election in Islam. Furthermore, an Imam cannot be elected by the people because he is the spiritual leader whom the people must follow; He is not the follower of the people or a politician, to look for their votes and their approval. (Did any Prophet ever ask for the votes of the people? And had they asked for a vote, would the people vote for them, or for their opponents? Remember those people who voted for Barabas, but rejected Jesus? How could an Imam, who is supposed to continue the Mission of the Prophet, ask for a vote from the people?).

As for studying the Shariah Law of Islam, the history tells us that there were many other Ulama and Imams who were equally qualified if not more qualified than the Four Imams. Then, what makes those Four Imams so exclusive?

The fourth possibility, i.e. their appointment or at least their approval by the Umayyad or Abbasid Khalifs is the true answer.

But, every Muslim knows that none of those Khalifs were Khulafa Rashidin (the Qualified Khalifas). They were not even qualified as a good Muslim, much less as an Authorized Muslim ruler. They were just dictators and usurpers of power, plain and simple. Most of them had their hands bloodied in the murder of the children of Prophet Muhammad (s.a.w.a.) and his Sahabah and Tabein!

Now, how could such an impure people appoint a pure Imam? Can a dirty hand cook a clean food? What do you say? Besides, in Islam, according to the Holy Qur’an and the Sunnah of the Holy Prophet (s.a.w.a.), the Spiritual Leader and the Head of State is one and the same person; in other words, there is no separation of Religion and the Government, in Islam.

(How will the Wahabis Ulama of Saudi Arabia and other Muslim countries justify the separation of their heads of state from their spiritual leader, vis-a-vis the Sunnah of the Holy Prophet (s.a.w.a.) and the Sirah of Sahaba and Tabein, which was practiced for many centuries until the fall of the Othoman Khalifate in 1924? Those who are very fond of calling everything a Bidah are now themselves guilty of this mother of all deviations!).

As for the Shia believing in the Twelve Imams, it is based on many evidences from the Holy Qur’an and the Hadees (see the book, titled Prophet Muhammad and his Household “Ahlul Bayt (a.s.)” under “The Right Number of Imams”)

And the Shias of Iran were the first Muslim nation in our time who established an Islamic government under a spiritual leader who was both an Imam and the Head of State at the same time, (i.e. Ayatullah Khomeini and the Islamic Revolution of 1979).

Question: Why do you attribute the knowledge of the unseen to the Holy Prophet (s.a.w.a.) and his Descendants, while the Holy Qur’an clearly states that: “Nobody knows the unseen except Allah”[[107]](#footnote-107) plus the fact that the Holy Prophet (s.a.w.a.) is ordered by Allah (s.w.t.) to declare openly that “I do not know what is hidden”[[108]](#footnote-108)

Answer: Well, before I try to answer that, allow me to explain some few points, first:

1. The Holy Qur’an (and the Hadees) needs “understanding” and not just reading. Even a child can read them, but only a mature person who possesses knowledge, wisdom and the right judgment can understand their true meanings. If the Holy Qur’an was so easy that it could be understood just by reading, then there would be no need for the Holy Prophet (s.a.w.a.) to explain further, or for many Imams and Ulama to write books upon books just to interpret its difficult verses through their Tafseers.

Allah (s.w.t.) Himself says that not everybody can understand every point in the Holy Qur’an and thus they have to “ask those who possess the knowledge of it!” Take note of the following Ayahs:

“He (Allah) is the One Who sent thee (O’ Muhammad!) the Book (Qur’an) in which some verses are very clear - those are the Basics of the Book (like: “Say Allah is One”) and some are allegorical (like: “Face of Allah, Hand of Allah, Adam’s Sin, etc.”), but those whose heart is sick, follow the allegorical, just to start trouble (among the Muslims) by looking for any possible misinterpretations thereof!”[[109]](#footnote-109)

Now, what shall we do about those verses which we do not understand? Well, Allah (S .W.T.) says: Ask those who know the Holy Qur’ an:

“Then ask those who are knowledgeable of the Book, if you don’t know!”[[110]](#footnote-110) (Common Sense)

And nobody could be more knowledgeable of the Book than the man to whom it was revealed (Prophet Muhammad (s.a.w.a.) and then those in whose house the book was revealed, i.e. the Household of Prophet Muhammad (s.a.w.a.). That is also one of the many meanings of this wajib prayer:

“O’ Allah, Bless Thee Muhammad and his Household as Thou has blessed Ibrahim and his Household, in the worlds!”

As we all know, the greatest blessing is the knowledge of the Holy Qur’an and Islam as a whole - in which the Ahlul Bayt (a.s.) are the True Masters, and Imams of the Imams. (Imam Abu Hanifa and Imam Malik, both were students of Imam Sadiq (a.s.).

2. In order to understand the Holy Qur’an, we should study it as related whole and not as separate verses, because as the Hadees says, “Some parts of the Qur’an explain the other parts.”

One cannot pull out a brick from a building and say that the whole building is made up of bricks only, forgetting that there are many other elements (cement, metals, tiles, pipes, etc.) that his or her shortsightedness or narrow mindedness has failed to see!

The study of the Holy Qur’an (not just reading it) is a great science in itself, which requires not only a profound intelligence (that majority of the people lack), but also it needs many years of hard training and a good command of the following disciplines:

1. A thorough knowledge of the Arabic language, its grammar, idiomatic expressions, history of the Arabic literature, familiarity with the Arab life and language of 1,400 years ago, etc.

2. Ilmul Hadees or a complete knowledge of the Hadees, especially those which are related to that particular verse in the Holy Qur’an, as well as the Book, as a whole.

3. Familiarity with major books of Tafseer or the commentaries and paraphrases of the Holy Qur’an, written for many centuries by the great Imams and scholars of Islam.

4. Mastery of the Fiqah or Islamic Shariah Law.

5. Mastery of the Ilmul Kalam or the “Philosophy of Islamic Beliefs”.

6. Mastery of the ??? “Shan-e Nozul” or the revelation of different verses on different occasions during the Twenty three years of teaching of Islam by the Prophet Muhammad (s.a.w.a.).

7. Mastery of the history of Islam as a whole — the life of the Prophet (s.a.w.a.) and his Sunnah, the Sahabah, the Tabein, the Imams, etc.

Now you can see how dangerous it is to have just read one Ayah of the Holy Qur’an, forgetting so many other requirements, and worse, even trying to preach Islam as if you knew it all!

Also from here we realize that how wrong and misguided is the Wahabis idea that there is no need for any Imam or teacher of the Holy Qur’an and Hadees and everybody can read and understand them, literally.

Well, after that brief, yet lengthy explanation regarding the study of the Holy Qur’an correctly, so that we will not be “misguided by reading the Qur’an”[[111]](#footnote-111) the time is right to answer your question.

(Let me again repeat the question in order to refresh the reader’s mind: Why do we attribute the knowledge of the unseen to the Holy Prophet (s.a.w.a.) and his Holy Ahlul Bayt (a.s.) . . .?)

While it is true that some verses in the Holy Qur’an state that: “No one knows the unseen...”[[112]](#footnote-112) yet there are 100 other Ayahs clearly showing that Allah (s.w.t.) gave the knowledge of the unseen to His “Chosen people and the Prophets!”[[113]](#footnote-113)

That’s why I already told you that you should study and analyze the Holy Qur’an as whole and not as separate and unrelated parts - that is to say, out of contexts!

Before I give you many more Ayahs to prove the knowledge of the unseen by some people/Prophets/Holy Men and Women of God, let me again explain some “technical points” here:

How come the two Ayahs seem to contradict each other? One Ayah says that nobody knows the unseen except Allah (s.w.t.) and even the Holy Prophet (s.a.w.a.) denies the knowledge of the unseen and yet hundreds of other Ayahs clearly show that the Prophets and the Holy Men/Women actually knew about the unseen?

The answers are as follows:

First of all, remember that the unseen is unlimited; and only Allah (s.w.t.) Who is Unlimited, has Unlimited Knowledge, i.e. Omnicient, Omnipotent and Omnipresent ad infinitum! (I hope these Latin terms did not confuse you, as some Arabic terms have already confused the “One-day-scholars” and claimants of reading the Holy Qur’an and understanding it, over night!).

So, while everything is known to Allah (s.w.t.) alone, yet He can give and actually has given, some of His Knowledge to some of His Chosen Servants, as we have seen in Ayah 27 of the Surah 72 in the Holy Qur’an.

Therefore, those Ayahs which say nobody knows the Unseen, are referring to the unlimited Knowlege or the whole of it, and those Ayahs which say some people know the Unseen (not all people) refer to that limited knowledge that Allah (s.w.t.) gives to some of His Chosen Servants - so no contradiction at all, if you get what I mean.

Another additional point to ponder here is that:

The knowledge of the unseen (or the Elmol Ghayb in the Holy Qur’an and the Hadees terminology) is relative - just like the Theory of Relativity in Physics, meaning to say that it differs from person to person. Something that is unseen to me may not be an unseen to you and vice versa. I don’t know what is in your heart or inside your pocket until you tell me about it and turn the “unseen” and “unknown” into “seen” and “known” for me. But Allah (s.w.t.) knows absolutely everything, and always (Alimul Ghayb Wash-Shahadah) and His Prophets (a.s.) know some hidden things upon the Will of Allah (s.w.t.). It is a kind of knowledge which is actually dependent on the Knowledge of Allah (s.w.t.) and not independent from It. (And that’s the difference between the two: The Independent Knowledge of Allah vis-a-vis the dependent knowledge of His Messengers).

Now, in order to prove the above statement, let me quote some examples from the same Holy Qur’an that the ignorant people claim absolutely denies the “knowledge of the unseen” even for the Chosen Servants of Allah (s.w.t.):

1. Do you remember the miracles of Prophet Isa (a.s.) (Jesus)? If you don’t, then let me remind you that according to the Holy Qur’an. “Jesus claimed to know the unseen!” ??? (Elmol Ghayb). But please don’t accuse him of Shirk before you read this verse of the Holy Qur’an, first. Prophet Isa (a.s.) said:

“. . . And I will inform you of what you eat and what you have at your houses (I know although I have not seen them - that is the knowledge of the unseen or Elmol Ghayb, if you please).”[[114]](#footnote-114)

(And here comes the Wahhabi, preaching that anybody who will claim that he has the knowledge of the Unseen is a Taghut or an Idol or Shaytan!! Is Prophet Isa (a.s.) according to you, guilty of such a crime? Na-uzu Billah - May Allah forbid).

2. Do you still remember the famous story in the Holy Qur’an in which Prophet Khizr (a.s.) came to teach Prophet Musa (a.s.) “Some Knowledge?”[[115]](#footnote-115)

Allah (s.w.t.) describes that man as: “One of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught Knowledge from Our Own Presence.”[[116]](#footnote-116)

(Now, who says that only Allah (s.w.t.) knows the Ghayb and nobody else? Are you going to stop Allah from teaching His Knowledge to His Chosen Servants, according to your own interpretations? Do you even deny the clear words of Allah, in order to justify your own school of thought, or thoughtlessness which is Wahabism?).

Going back to the story of Prophets Khizr and Musa (a.s.) the Holy Qur’an says that:

“Musa said to him (Khizr) can I come with you so that you may teach me some of what you have been taught (by Allah (s.w.t.))?”

“He answered: But you cannot be patient with me” (because you cannot understand what I am doing!).

“How can you have patience about things which you cannot understand, completely?”[[117]](#footnote-117)

Then they went on until that Man of God did the following strange things:

1. He damaged the ship that they were riding.

2. He killed a young innocent boy.

3. He repaired the wall of a house without any permission or compensation.

Prophet Musa (a.s.) objected to that Khizr (a.s.)’s actions, because all those things that he did were “unlawful” according to the Law of the Land as well as the Shariah Law!

Khizr (a.s.) explained his deeds this way:

“The boat belonged to some poor men, and a king was taking the boats by force, I damaged the boat a little to make it useless for the king, and to save it for its poor owners!”

“The boy belonged to a religious couple and was going to hurt his parents in the future, so we (who are the We?) decided that their Lord would replace that boy with a better one!” (So the Prophets not only have the religious authority, but even a universal authority given to them by Allah (s.w.t.) to do what is to be done - they are Ulil Amr).

“And the wall belonged to two young orphans; under that wall was a treasure and their father had been a good man and thy Lord wanted them to get that treasure; and I did not do it of my own decision (it was Allah’s command that I do so!) such is the interpretation of those things over which you could not hold your patience!”[[118]](#footnote-118)

Now, let us analyze this wonderful and miraculous story of the Holy Qur’an slowly and together, so that we may see many other enlightening points that some people have failed to see.

While the ultra-religious Wahabis claim that attributing any knowledge of the future or the unseen to anybody aside from Allah (s.w.t.) is wrong and it constitutes Shirk, etc., etc. this great story in the Holy Qur’an refutes all those “ignorant claims to the pure Islam” many times over.

For example:

1. There are servants of Allah (s.w.t.) whose knowledge comes from Allah Himself and they know many things that the ordinary people do not know. So, what is unknown or Ghayb to us may be known to those Men of God.

2. Prophet Musa (a.s.) knows that Prophet Khizr (a.s.) has some knowledge of the unseen (Ghayb) that even Musa does not have, but wants to know - so Ghayb can be learned and it can be transferred from one person to another (as in the case of Prophet Muhammad (s.a.w.a.) to some of his Sahaba and his Ahlul Bayt (a.s.)!).

3. One cannot accept what one can’t understand (as many facts of Islamic teachings which are being denied by the ignorant people).

4. The Chosen Servants of Allah (s.w.t.) possess special authority from Allah to do the Will of Allah which is unknown to us — like destroying the boat, killing the boy, etc., etc.

5. Prophet Khizr (a.s.) knew the owners of the boat even without having seen them - that is one Ghayb! He knew a king is confiscating the ships, (he knew the future), another Ghayb! He knew the boy and his parents without even having seen them - another Ghayb! He also knew that in the future time when this boy will grow, he will cause heartache to his parents - another Ghayb! He had the authority from Allah (s.w.t.) to kill that boy and he knew that Allah would replace that boy - another Ghayb! He knew that the next child is surely going to be a boy, not a girl! — Another Ghayb! He also knew that the second boy that Allah would replace in the future is going to be a better one (How did you know all these O’ Prophet Khizr? The Wahabis claim that nobody knows the future events!).

He also knew that the owners of the house were two young orphans, even without having seen them!

He knew that under that particular wall there was some treasure, without having dug it up! He even knew that their dead father had been a good man (so Khizr knew the past as well as the future!) He also knew the Will of Allah for those two orphans, etc., etc.

Now, if all of these facts and figures from the Holy Qur’an is not enough to open your eyes and your minds to the Truth, then nothing else can! Remember that even Prophet Muhammad (s.a.w.a.) with all his miracles, could not convince all the Arabs!

But then again if you don’t believe in Prophet Khizr (a.s.) because you don’t know him well, let us go to another wonderful story about a more famous Prophet by the name of Yusuf son of Ya’qub (a.s.).

This story has been recorded in Surah 12 of the Holy Qur’an. Let us see if these beloved Prophets of Allah (s.w.t.) knew about the future and the unseen which was unknown to other people.

In the beginning of the Surah, Allah (s.w.t.) says: “We tell you (O’ Muhammad), through revelation, the best story that you did not know before!” (That is one Ghayb, already).

“Yusuf said to his father (Prophet Ya’qub) O’ my father! I saw eleven stars and the sun and the moon, I saw them bowing down (prostrating) to me!” (the Wahabis claim that bowing down to anybody is shirk, but the Holy Qur’an says the sun, the moon, and the stars bowed down to Yusuf as did all the Angels who bowed down to Prophet Adam (a.s.) in the Day One of the Creation! Now, who is telling the Truth)?

“(Prophet Ya’qub said): Thus will your Lord choose you and teach you the interpretation of stories (and events) and perfect His favor to you and to the Family of Ya’qub - in the same manner that He perfected it to your fathers Ibrahim and Isaac, before! (And the Muslims today pray to Allah to do the same for Prophet Muhammad and his Family - ??? Allohoma Salli Alaa Mohammadin Wa Alaa Aal-e-Mohammadin Kama Sallaita Alaa Ibrahima Wa Alaa Aal-e Ibrahim.)!

(How did Prophet Ya’qub (a.s.) know that Allah (s.w.t.) will in the future choose Yusuf and will teach him the knowledge of the Unseen (interpreting dreams that are going to happen many years from now!)

Then Allah (s.w.t.) Says:

So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.[[119]](#footnote-119)

(So when Yusuf (a.s.) was just inside the well, Allah (s.w.t.) informed him that he will be safe and successful and in the future, he will tell his brothers what had happened. (Now, isn’t it the knowledge of the future - Ghayb? You don’t even read the Holy Qur’an properly to understand it and still claim the monopoly of the Truth?)

Again, when Yusuf is in jail, his two companions see dreams and ask him about their interpretation. He says: “I shall tell you the truth of what my God has taught me” (another knowledge of Ghayb . . .).

“You shall be freed from the jail - (second knowledge of Ghayb) One of you shall serve wine to his master - (third knowledge) and the other one shall be crucified - (fourth knowledge) and the birds shall eat from off his head”[[120]](#footnote-120) - (fifth knowledge), etc.

Then according to the Holy Qur’an, when the King of Egypt saw in his dream that seven fat cows were eating seven lean ones . . . Yusuf said:

“There shall be good harvest for seven years - (one knowledge of the future), and then another seven years of drought” (in Egypt) - another knowledge of the future or Ghayb![[121]](#footnote-121)

Then, a few Ayahs later, Allah (s.w.t.) describes Prophet Ya’qub as: “And he was full of knowledge that We taught him, but most people do not know”[[122]](#footnote-122) (the majority of people are ignorant).

Now, what is that which Allah (s.w.t.) teaches His Chosen Servants that other people do not know? That is the knowledge of the unseen or Ghayb, otherwise, why you and I don’t know it?

Again in Ayah 93, another knowledge of the unseen - Ghayb, is mentioned together with a “miraculous shirt” in order to put the “religiously ignorant Wahabis” to shame.

“(Yusuf (a.s.) said to his brothers) Go with this my shirt and put it over the face of my (blind) father: he will come to see! (His eyes will be cured by Allah (s.w.t.) through Prophet Yusuf s shirt!).[[123]](#footnote-123)

As you see, here Prophet Yusuf (a.s.) tells what will happen in the future and also teaches that even a shirt of a Prophet of Allah (s.w.t.) can perform miracles! But the Wahabis claim that their “Hadees” tells them that believing in such things - like the miracles in the Shrine of Prophet Muhammad (s.a.w.a.) and other Awliya Allah, is Shirk!

Now, it’s up to you to hold fast to the Holy Qur’an and throw away those “manufactured Hadees” or to hold some manmade ideas and deny the Words of Allah (s.w.t.)!

“Truly, we have shown him (Man) the way: (Now) It’s up to him to be grateful (accept it) or to be ungrateful!”[[124]](#footnote-124)

“They actually know Allah’s Blessings but then deny it, and most of them are ungrateful!”[[125]](#footnote-125)

Going back again to the story of Prophet Yusuf (a.s.) the Holy Qur’an says:

“And when the caravan (Yusuf’s brothers together with his miraculous shirt) left Egypt towards Kanaan - the City of Prophet Ya’qub (a.s.) their father (Ya’qub) said: “I do really smell Yusuf! If you don’t call me crazy!” (Like some companions of Prophet Muhammad (s.a.w.a.) who accused him of talking nonsense!)[[126]](#footnote-126)

Now, here Prophet Ya’qub (a.s.) could smell his son’s shirt from a 1,000 miles away - that is a miracle and a knowledge of the unseen, even though the ignorant “Preachers” deny it. And he also very well knew that there are some unbelievers (always) who cannot accept the miracles of the Prophets and even call them crazy! The next Ayah (12:95-96) says:

They said (to Ya’qub) by Allah! You are in your old wandering mind! (You are talking nonsense! It is impossible to know Ghayb - that is a shirk!).

“But when the (miraculous) shirt (of Yusuf) was placed over his (Prophet Ya’qub’s) face, he immediately regained (his) clear eyesight! He said: Did I not tell you that I know from Allah that which you don’t know?”[[127]](#footnote-127) Ghayb! Ghayb! Folks that is Ghayb! Even if the majority of mankind is dumb, blind, deaf, and mute!

Here is some more enlightenment that one can get from this wonderful story in the Holy Qur’an:

“And he (Prophet Yusuf) placed his parents high on the throne and they prostrated (made sajda) before him. He said: “O’ my father! This is the realization of my dream many years ago! My God has made it come true! He was indeed kind to me . . .”

“O’ my God! You have truly given me power and You have taught me the knowledge of the interpretation of dreams” (to know the future events).

Then, Allah (s.w.t.) turns His address towards the Holy Prophet Muhammad (s.a.w.a.) by saying:

“This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.”

“But majority of the people will not believe, no matter what you (O’ Muhammad) do!”[[128]](#footnote-128)

Let us analyze the last three Ayahs a little bit more. The Holy Qur’an says that: The Family of Prophet Ya’qub (a.s.) fell down in prostration (sajda) to Prophet Yusuf (a.s.).

Now, can you fall down and make sajda to anyone beside Allah (s.w.t.)?

The Wahabis call it shirk! Infact, they consider any “bowing down to anybody as a gesture of respect” - including to the Holy Prophet (s.a.w.a.) to be shirk i.e. making them god!

But, they totally forget the fact that not only in the case of Prophet Yusuf (a.s.) and his father, Prophet Ya’qub (a.s.) this sajda to a Holy Man of God, took place, even in the beginning of the Creation, all the Angels were ordered by Allah (s.w.t.) Himself, to make sajda to Prophet Adam (a.s.).[[129]](#footnote-129)

All the Angels obeyed Allah (s.w.t.) and made sajda to a Man of God, Adam (a.s.) except Shaytan who claimed that it was not right to make sajda to anyone except to Allah (s.w.t.)! He also believed that it was a shirk!

(Now you know the first Wahabis in the world.).

So, how will you distinguish between a sajda to Allah (s.w.t.) and a sajda to an Awliya Allah (Holy Men of God (a.s.) like Prophet Adam, Prophet Yusuf, etc?).

The answer is that: The Sajda to Allah (s.w.t.) is absolute, while the sajda to the Chosen People of Allah or Awliya Allah is relative! When we make sajda to Allah (s.w.t.) it is a Worshipping Act, but sajda to the Awliya Allah is only a sign of respect, precisely because of their close relation to Allah (s.w.t.). So, the sajda to the Men of God is actually a sajda to Allah, Himself, and not to the person; because the order to make sajda came from Allah.

For example, when the Angels (a.s.) made sajda to Prophet Adam (a.s.), they were actually worshipping Allah (s.w.t.) with Prophet Adam (a.s.) in perspective, as a sign of obedience to him who had the Authority from Allah (s.w.t.) as His Khalifah on Earth![[130]](#footnote-130)

In the same manner, when we bow down towards Holy Ka’bah, we are not bowing down to the stones that make up the House of Allah (s.w.t.) because that will be considered as idol worshipping - but rather we worship Allah (s.w.t.) Alone, while His House is in perspective. (A direction, if you please!).

Now, going back to your first question, why do we attribute the knowledge of the unseen to the Holy Prophet (s.a.w.a.) and the other Awliya Allah, I think the answer should be clear by now.

You quoted one Ayah that says: No one knows Ghayb except Allah (s.w.t.) and I quoted many Ayahs that showed the Men of Allah (s.w.t.) were taught by Allah Himself and they knew many things that others did not know.

From all of this we have learned a very important point and that is: Only Allah knows everything in the Heavens and on the Earth, but He also teaches whomsoever He chooses to teach, the Knowledge of the Unseen!

That is the answer. I hope it is clear!

\* \* \*

For further information regarding the Knowledge of the Unseen, here are some more Ayahs:

Allah (s.w.t.) informed Prophet Ibrahim (a.s.) and his wife that they will have a child in the future!

Allah (s.w.t.) told the mother of Prophet Moses (a.s.) that; 1) Her son shall return to her safely, after the baby was thrown into the river, and 2) He will become a Prophet of Allah![[131]](#footnote-131)

Allah (s.w.t.) revealed to Prophet Muhammad (s.a.w.a.) many future events including the victory of Islam (Holy Qur’an (110:1-3) and the secret talks between two of his wives (Holy Qur’an 66:3) as well as the childlessness of his enemy (Holy Qur’an 108: 1-3), etc., etc.

As for many Hadees of the Holy Prophet (s.a.w.a.) regarding the future events - especially regarding the coming of Imam Mahdi (a.t.f.s.) and many signs of the End Times, see various books of Hadees.

Question: Why do you build shrines over the tombs of the Holy Imams and the Awliya Allah, isn’t it a Bid-ah or Haram?

Answer: No! Why should it be Haram? Just because the Wahabis said so! We are not following the Wahabis, because Allah (s.w.t.) has already ordered every Muslim to Obey Him, Obey His Messenger (Prophet Muhammad) and those who are Authorized (by Allah and His Messenger, i.e. the Holy Imams of the Ahlul Bayt (a.s.)), not just any Tom, Dick and Hary or the self styled preachers, whose only Islamic qualification is a long beard and a loose cloth!

If building a shrine over the tomb of a Holy Man was Haram, then Muslims for many centuries would not have built the shrines of Prophet Muhammad (s.a.w.a.) or Prophet Ibrahim (a.s.), etc. or for many Sahaba and Awliya (like the shrines of Sheikh Abdul Qadir Gilani, Sheikh Makhdum, etc.).

If it were Haram, then Allah (s.w.t.) in the Holy Qur’an would not mention with favor, those people who built a shrine over the graves of the “People of the Cave”.

The Holy Qur’an says:

“They said: Let us construct a building over them (a shrine over the People of the Cave)... Let us surely build a place of worship (just like the Masjid of Prophet Muhammad (s.a.w.a.) in Madina) over them!”[[132]](#footnote-132)

Now, do you still claim that building a shrine for the Holy Men, or the Awliya Allah is Haram? How could a baseless and “manufactured” Hadees stand against the Ayah of the Holy Qur’an?

Allah (s.w.t.) in the Holy Qur’an considers these kinds of Wahabi - opinions versus Clear Qur’anic instructions and the “so- called” Hadees contrary to the Ayah (Ijtihad vs. Nass) as “fancy, which cannot stand against the Truth.” Here are several Ayahs to explain further:

“But majority of them follow nothing but fancy; truly fancy can be of no use vs. the Truth...”[[133]](#footnote-133) (Now, who said that the majority is always right?).

(Can any “Hadees” contradict the Holy Qur’an? Can any selfstyled “Imam” with no Authority whatsoever, teach and preach contrary to the Authorized Imams like Imam Ali, Imam Hasan, Imam Husain (a.s.), etc. who were called Imam by the Holy Prophet (s.a.w.a.) and thus were Authorized by him?)

“Say (O’ Prophet!) can any of your partners (leaders, teachers, etc.) guide towards the Truth?”

“Say: It is Allah (through His Messenger and those who are duly authorized by Allah and the Messenger) Who gives guidance to Truth. Now, is He who gives guidance to Truth more worthy to be followed or he who himself needs guidance? What’s the matter with you? How do you judge?”[[134]](#footnote-134)

Question: Can we ever see Allah (s.w.t.) face to face as the Wah- habis believe? If not, then what is the meaning of this verse in the Holy Qur’an that says: “Some faces, that Day (of Judgment) will beam (with happiness) looking towards their Lord.”[[135]](#footnote-135)

Answer: Before I answer that question, I should say: This Ayah again proves that we cannot read the Holy Qur’an and take it literally - we need a Teacher.

(You cannot even read a book of Chemistry or Physics without the help of a guide or a teacher, how do you expect the Deep Ocean of the Holy Qur’an to be understood so simply and by everybody?).

The Holy Qur’an clearly states that many people are misguided by misunderstanding the Holy Qur’an, itself! Take note of this Ayah, for example:

“Allah does not refrain from using examples, of the lowest things or the highest; so those who believe know that it is truth from their Lord, but the non-believers say: “What does Allah mean by this example?” Well, this way Allah causes many to go stray and many others He leads to the right path; but He causes not to stray except the disobedient.”[[136]](#footnote-136)

If you try to interpret everything in the Holy Qur’an literally, then you are also a candidate for misinterpretations and misguidance.

For instance, how are you going to translate or understand the words such as “The Hand of Allah” or “The Face of Allah”, “The Eye of Allah”, “The House of Allah”, “The Throne of Allah”, etc., etc. Do you mean to say that Allah (s.w.t.) also has a “hand with five fingers”, or a “face with a nose and a mouth” or an “eye with pupils and eyelashes” or a “house to live in and a throne to sit on”, etc.?

God forbid that a Muslim even think that way! Then, what is the difference between us and the Jews and the Christians or even the Hindus and the Buddhists who attribute body and form to their gods?

If you take Holy Qur’an always to mean literally, then “All the blind people will come in the Day of Judgment also blind and misguided!” Because Allah (s.w.t.) in the Holy Qur’an says:

“And those who were blind in this world will be blind in the Hereafter (too!) and the most misguided!”[[137]](#footnote-137)

Now, how do you take this Ayah to mean? Do you mean to say, for example, that those who were born blind or those who became blind later in their lives, will be blind and even misguided in the next world? You mean to say that Prophet Ya’qub (a.s.) who became blind and many Sahaba of Prophet Muhammad (s.a.w.a.) and many Muslims - including many preachers and the ulama, will all become blind and most misguided in the Hereafter just because they were born blind or later on lost their eyes? Is that your logic?

Even a child knows that it cannot be so! Where is the Justice of Allah (s.w.t.) Who will never oppress or abuse His Servants? So, the meaning is “spritual blindness in this world” and not the physical.

That goes to show that some verses in the Holy Qur’an are allegorical and a figure of speech[[138]](#footnote-138), and they should not be taken to mean literally.

Now, let us go to your question on whether we can ever see Allah (s.w.t.) face to face. The answer is: No, never!

The Holy Qur’an says:

“When (Prophet) Musa came to meet Us and his Lord talked to him, he (Musa) said: “O’ my Lord! Show Thyself to me! Allah said: You will never see me! But look at the mountain if it stays in its place, then you shall see me (also). When his Lord showed His Glory to the mountain, He turned it into dust! And Moses fell down unconscious! When he recovered his consciousness he said: Glory be to Thee! I repent, and I am the first to believe (that you cannot see God with your eyes)!”[[139]](#footnote-139)

In another case when the Sahaba of Prophet Musa (a.s.) asked him to show them Allah (s.w.t.) physically, Allah got angry. He hit and killed seventy of them with thunder![[140]](#footnote-140)

## God is not physical

One thing that many people, especially the Wahabis, do not understand is that God has no physical form and being What He is, He can never be a physical body - in the same manner that it is not possible for Him to create another God beside Himself or to create a stone so big that He cannot carry, etc. etc.!

Besides, if God takes any physical form, He will have to be limited into the “Physical boundaries” and everybody knows that God cannot be limited in any form, because by His definition, He is Unlimited.

## But we are Limited!

And it is precisely for the facts that He is Unlimited that we who are limited can never grasp His Reality much less to see Him with our limited eyes!

That is why the Holy Qur’an clearly states that: “No eyes can see Him, but His grasp is over all vision; and He is Absolutely Pure (of any matter) and Absolutely Knowing!”[[141]](#footnote-141)

And Imam Ali (a.s.), who had knowledge of Islam first hand from the Holy Prophet (s.a.w.a.) and who is the “Gate to the City of Knowledge, i.e. the Holy Prophet (s.a.w.a.)”[[142]](#footnote-142) has described Allah (s.w.t.) so beautifully:

“He is inside all things without being boxed in, and He is outside of all things, without being out!”[[143]](#footnote-143)

This view is clearly supported by the Holy Qur’an:

“He (Allah) is the First and the Last, and the Apparent and the Hidden and He Knows everything.”[[144]](#footnote-144)

“When My servants ask thee (O’ Muhammad!) about Me (tell them) I Am Very Near!”[[145]](#footnote-145)

“We created man, and We know the temptations that go on inside him and We are closer to him than his own jugular vein!”[[146]](#footnote-146)

Now, if Allah (s.w.t.) is closer to you than your own jugular vein and He encompasses all things (4:126) how then will you be able to see Him, whether here or in the Hereafter - especially considering the fact that He never changes at all, now or in the future?

## The True Meaning of Looking at Allah (s.w.t.)

After it has been clarified that Allah (s.w.t.) can never be seen by our physical eyes, but rather by the “spiritual eyes” (He could be felt by the heart and sensed by the mind) now let us see what the real meaning of the Ayah that says is:

“Some faces that Day will beam, looking towards their Lord.”[[147]](#footnote-147)

It can mean that those blessed people will be pleased with being able to pass the hard test of the Day of Judgment (Beaming Faces) and are looking forward to the Rewards that Allah (s.w.t.) has promised to give them - the Never Ending Bliss!

Question: Is it true that only the Hanafi, Shafei, Hanbali and Maaliki Muslims are following the Truth and only they will be saved and not other Muslims like the Shias?

Answer: No, it is not. Just remember that during the time of the Holy Prophet (s.a.w.a.) and up to almost a hundred years later, there were no Hanafis, no Malikis, no Shafeis and no Hanbalis - But there were the Ahlul Bayt (a.s.) of the Prophet (s.a.w.a.) and those who loved and followed them, (the Shia) immediately after the Prophet passed away.

So, if belonging to anyone of those Four Mazhabs were the only way to salvation, how could all those Sahaba or Tabein be saved, while none of them were Hanafi, Maaliki, Shafei or Hanbali? But a good number of them were the followers of the Ahlul Bayt (a.s.)!

Also do not forget the famous Hadees of the Holy Prophet (s.a.w.a.) quoted by Sahih Tirmidi, Bukhari, Muslim, etc. that said:

“After me my Ummah will be divided into 73 groups; but only one group (not two, three or four) are saved!” (Now, you should look for that one which is far different from the rest who are not saved).

That is why the Mufti of Egypt and the Rector of the A1 Azhar University - Sheikh Mahmood Shaltoot, who was more knowledgeable than any Wahabis that ever existed, issued a Fatwa this way:

“The Shiah Ithna Ashariyyah (the 12ers) are legitimate Muslims, just like any one of the Four Sunnah Mazhabs.”[[148]](#footnote-148) With due respect to the Grand Mufti (May Allah bless his soul), I would like to say that while he was courageous enough to tell the Truth, after almost 1400 years of oppression and baseless accusations against the Shia of the Ahlul Bayt (a.s.), yet he did not say the whole truth and nothing but the truth. Because, if the Shia were right, just like any one of the Four Mazhabs only, then it would be contradictory to the Hadees of the Holy Prophet (s.a.w.a.) that said: only one group is right not five or four, etc.

It also contradicts the logic that four or five schools of thought with some sharp differences of views and teachings be right and correct all at the same time!

Are you confused about the whole issue? I hope not. Just follow the Hadees of the Holy Prophet (s.a.w.a.) and the common sense and let us pray that Allah (s.w.t.) will guide us into the Right Path:

“The path of those (people) whom You blessed.” “Not the (path of the) cursed ones, nor the misguided!”[[149]](#footnote-149) (The leaders of corruption and their followers)

Question: Is it true that Prophet Muhammad (s.a.w.a.) told his followers: “Whatever I say to you about religion of Islam you follow me, but on non-religious matters don’t follow me, because I am not an expert on them?”

Answer: No! This is a foolish accusation and one of those “manufactured” hadees that the Umayya Dynasty invented in order to cover up their own lack of knowledge. Just because they could not match the Holy Prophet (s.a.w.a.) and his Ahlul Bayt (a.s.) in knowledge, they attributed ignorance to them, so that they could justify their own ignorant leadership and their oppressive rule.

As Muslims, we all believe that Prophet Muhammad (s.a.w.a.) is not only the Seal of the Prophets (The Last Prophet), but he is also the highest creature of Allah (s.w.t.) even higher than the Arch Angel jibraeel (a.s.). And as such, his knowledge is higher than the other Prophets and the angels, too. That is why the Holy Prophet said: “I am the City of Knowledge and Ali is the Gate!”[[150]](#footnote-150) (Thus, if you ever wanted to get knowledge - any form of it, you should enter the city - ask from the Holy Prophet (s.a.w.a.) and you cannot enter the city unless you enter it thru the gate; That is because of the Qur’anic instructions[[151]](#footnote-151) as well as the rule of human decency; And if you don’t enter the city thru the Gate, or you jump over the walls, you can be charged for trespassing, too!).

Did you ever see any person - believer or unbeliever, asking the Holy Prophet (s.a.w.a.) or Imam Ali any question to which the answer was: “I am sorry, I don’t know.” No! Not even once. And that is the meaning of “I am the City of Knowledge and Ali is the Gate!”

(By the way, during the rule of Khalifah Omar, many people asked him questions or brought up cases for him to judge, which he did not know, but he asked Imam Ali, who solved them all, and never said I don’t know! That is why Omar often used to admit that: If it were not for Ali, I would have fallen into errors! — ??? “Lau La Aliyyon La - Halaka Omar!”).

Imam Ali (a.s.), as the Gate to the City of Knowledge (i.e. the Holy Prophet [s.a.w.a.]) declared many times from the top of the Mimbar in Kufah Mosque: “Ask me! Ask me before you miss me. By Allah (s.w.t.) I know more about the (unlimited) Heavens than the (limited) earth!”[[152]](#footnote-152)

## Knowledge of the Prophets (a.s.)

The Holy Qur’an gives some good examples to the extent of the Knowledge of the Prophets (a.s.) just like Prophet Noah’s knowledge of ship building, Prophet Khedr Ilias’ knowledge of many events[[153]](#footnote-153), Prophet Yusuf’s knowledge of agriculture and government[[154]](#footnote-154) Prophet Dawood’s knowledge of Arms Manufacturing[[155]](#footnote-155).

But, a very spectacular case in point here is the knowledge of the “Animal Language” (or Animalese if you please!) which was given to Prophet Sulaiman (a.s.) who talked to different animals and understood their language![[156]](#footnote-156)

The Holy Qur’an says that among the viziers or ministers of the Prophet Sulaiman (a.s.) there was a minister ??? (Asfia) who had “some knowledge of the Book,” He told Prophet Sulaiman (a.s.) “I can (I am able and knowledgeable) to bring the throne of the Queen of Sheba to you (from a distance of 1,000 miles away) before you even blink your eyelashes!!!”[[157]](#footnote-157)

(Now that is a great miracle! It is not an ordinary human’s job, but rather it is Almighty Allah’s power given to whomsoever He chooses. And if a minister of Prophet Sulaiman (a.s.) could perform such a miracle, what more so the Prophet Sulaiman (a.s.) himself?).

(Don’t tell me that the minister of Prophet Sulaiman (a.s.) “who had some knowledge of the Book” was more knowledgeable and more capable than his own boss, i.e. Prophet Sulaiman! Like some so-called “Muslims” who think that some companions of Prophet Muhammad (s.a.w.a.) had more knowledge and wisdom than him! That is why when Prophet Muhammad (s.a.w.a.) told them “Bring me a piece of paper and a pen so that I may dictate to you some instructions that if you follow them, you will not go astray!”, some Sahaba went against the order of the Holy Prophet (s.a.w.a.) and one of them even dared to shout back at the Holy Prophet (s.a.w.a.) by saying: “There is no need for your dictation! The Book of Allah is enough!” (How about the Sunnah? Are you teaching the Holy Prophet (s.a.w.a.) what to do? Or are you preventing the Holy Prophet (s.a.w.a.) from performing his duties?).

Then the same person went on to add an insult to an injury by saying: “This man (the Prophet!) is talking nonsense!” (He has fever or because he is dying). (Hearing such an insult the Holy Prophet (s.a.w.a.) got angry and told them:

“Go away from me you people!”[[158]](#footnote-158)

(And in order to follow the true Sunnah (way) of the Holy Prophet (s.a.w.a.), we must also show our anger at such a disobedient people and drive them away, not to embrace and love those whom the Holy Prophet has already rejected!).

Again, going back to the story of Prophet Sulaiman (a.s.) in the Holy Qur’an, we see that just a minister of the Prophet, who had some knowledge of the Book, was so great and so powerful. Now, if Prophet Sulaiman (a.s.) who is lesser in rank, than our Holy Prophet Muhammad (s.a.w.a.) and yet he has such a great assistant to do his wish, what will be the position of the assistant of our Prophet, who is the highest among all the Prophets? Well, let us ask the Holy Qur’an about it. Allah (s.w.t.) in the Holy Qur’an says:

“The Unbelievers say: You are not a Prophet! Tell them (O’ Muhammad!) as witness (to my Prophethood) Allah is enough, and he (the man) who has the knowledge of the (entire) Book!”[[159]](#footnote-159)

Take note that the assistant to Prophet Sulaiman, with all his greatness and miracles, had only “some knowledge of the Book” but the man who is enough as witness to the Prophethood of Prophet Muhammad (s.a.w.a.) aside from Allah (s.w.t.), has the knowledge of the whole Book; in other words, he is many times higher and more powerful and much capable than the Great Minister of Prophet Sulaiman (a.s.).

## Who is He?

Who is that man, who’s being a witness, after Allah (s.w.t.) is enough proof for the Prophethood of Prophet Muhammad (s.a.w.a.)?

Some people, who do not want to accept the truth, say that: The witness, who was “enough” for the Prophethood of Prophet Muhammad (s.a.w.a.), was a Jewish Rabbi who knew the Old Testament, by heart!

You mean to say that Allah (s.w.t.) and a Jewish Rabbi (!) are enough proof for the truthfulness of Prophet Muhammad (s.a.w.a.)? Is that Jewish Rabbi, who had only the knowledge of the Old Testament, higher than the Great Minister of Prophet Sulaiman, who had “the knowledge of some of the Book?”

Was this Jewish Rabbi able to perform greater works than the assistant of Prophet Sulaiman (a.s.) did? If not, then who is that man whom Allah (s.w.t.) calls “enough as witness” to the Prophethood, and has the Knowledge of the Entire Book?

Well, he is that great personality who protected Prophet Muhammad (s.a.w.a.) from the very start, when the unbelievers of Makkah were throwing stones at him, and when they wanted to kill him; and in every war, where he protected the Holy Prophet with his own body, and won the battles for Islam - The man about whom the Holy Prophet (s.a.w.a.) said:

1) “Whosoever among my relatives that accepts me first, he shall be my assistant, my vizir and my successor,” He whom the Holy Prophet (s.a.w.a.) declared as his brother; and told the people that: If he were not around, there would be no husband worthy of Fatimah Zahra (s.a.) (The Lady of the Ladies of Heaven!)

2) He who conquered the Jewish garrisons of Khaybar, he who like David vs. Guliat defeated Amr in the great war of Al-Ahzab (the Multi-party war) etc.

3) He who never said: “I do not know!”

4) He about whom the Holy Prophet (s.a.w.a.) said: “You are to me like Aaron (Brother of Prophet Musa (a.s.)) was to Musa, except the fact that there is no Prophet after me!”

5) He whom the Holy Prophet (s.a.w.a.) declared as: “The Gate to the City of Knowledge (i.e. the Holy Prophet!).”

6) He whom the Holy Prophet (s.a.w.a.) honored by saying: “To whoever I am Maula, this Ali is his Maula!”

That is the man who is enough as a witness to the Prophethood of Prophet Muhammad (s.a.w.a.) and him, according to the Holy Qur’an, has the knowledge of the (entire) Book and thus, he is even higher than Asfia, the Great Minister of Prophet Sulaiman (a.s.).

Do you know any better witness?

\* \* \*

Now, if the witness to the Prophethood of the Holy Prophet (s.a.w.a.) is so knowledgeable that he could repeatedly say: “Ask Me!” And nobody believer or unbeliever, could ever challenge his knowledge, what would be the extent of the knowledge of the Holy Prophet (s.a.w.a.) who is the city of knowledge? - The center of knowledge, if you please!

If Prophet Muhammad (s.a.w.a.) did not know anything except religion, as you claim, then how could he be the city of knowledge? How could he lead the knowledgeable people and the scholars, as their leader, too?

Have you ever noticed the many advices that the Holy Prophet (s.a.w.a.) gave, in the form of Hadees, regarding how to eat and what to eat, in order to be healthy? But, nobody protested by saying: O’ Prophet of Allah (s.a.w.a.) are you a doctor?

Or: Why are you talking about health and medical science which is not your field, anyway?

## Some of Prophets’ Medical Advices

Here are some of the medical advices of the Holy Prophet (s.a.w.a.) to put the ignorant Wahabis to shame, for saying that he did not know about anything other than the religion! The Holy Prophet (s.a.w.a.) said:

1) “In the spring time, expose your bodies to the weather, because the spring weather will nourish and cherish your bodies as it does to the trees, plants, and the new born animals!”

2) “But in the autumn, do not expose yourselves much, because the weather in autumn will do to your skin what it does to the flowers and the leaves of the trees!”

(Have you ever seen or heard any doctor or biologist to explain such a complicated natural phenomenon in such a simple, logical, easy to understand and down-to-earth manner?).

3) “It is Makruh (not good) to wash yourself with water which is heated under the sun!” (It may cause the cancer of the skin or the other health problems?)

4) “During night time avoid sleeping under the trees” (They give out carbon dioxide during the night).

5) “When sleeping, it is Makruh to cover your mouth.” (You will be inhaling your own toxic exhale and this will cause you a pale face!

6) “Don’t eat too much meat, but don’t go without meat (or fish) for more than 40 days, either!”

7) “When drinking water (or juice) it is better to be standing if it is day time and sitting if it is night time!

8) “Do not read immediately after eating.” (The blood is needed in your digestive area; do not divert it to your brain!).

9) “It’s Makruh (not good) to urinate into the water, it will harm the living beings, there.”

10) When eating food, try to take something from every dish.” (It will provide you with maximum vitamins and minerals of all types).

11) “Any part of the animal you eat will strengthen that part in your body, too!”

12) “When drinking water (or juice, etc.) sip, don’t gulp!”

13) “Don’t drink water in one breath, take it in three breaths.”

14) “It’s not good to drink something very hot.” (It can cause cancer of throat and mouth, etc.).

15) “Don’t blow into your food!” (The exhale is toxin).

16) “It’s Makruh to sleep face down; the best is to sleep on your back.”

17) “Smile, it’s charitable!” (and healthy too Remember, Laughter is the best medicine!)

18) “A smiling businessman will make a good business.”

19) “When making ablution, take some water into your nose.”

(It will cool and refresh your brain, immediately, and it will prevent the germs and pollutants from reaching your brain).

20) “Don’t sit too long in the Toilet” (It may cause hemorrhoids.)

21) “When urinating, try to empty the bladder very well by pressing the lower part.” (It prevents stone formation).

22) “Avoid sleeping during the sunrise and the sunset.”

23) “Visit your relatives; it will lengthen your life!” (Happiness and the joy of belonging and love will extend your life).

24) “Avail of the early morning air, its heavenly breeze that can cure many a sickness!”

25) “Cleanliness is a sign of Faith!”

26) “It is recommended that Adhan be pronounced in the right ear of the child, and Iqamah in its left ear, on the day it is born or before the umbilical cord is cast off.”

27) “The stomach is the house of all diseases, and self control is the cure!”

28) “A body that has never been sick is not blessed!” (It hasn’t developed its own immune system!)

29) “When you enter a new town, try to eat some of its onions first”. (It’s anti-biotic). etc.

30) “Don’t’ expose yourselves too much to the sun; it will bring out your hidden diseases!” (Cancer)

Do you still believe, like the Wahabis, that Prophet Muhammad (s.a.w.a.) knew nothing about other things, except the religion?

Question: Is is true that you allow a husband and his wife to engage in any form of sexual intercourse, including anal, if they wished to do so?

Answer: Well, there have been some Hadees, both from Sunnah and Shia scholars regarding this matter, and like all other controversial hadees, which exist in the books of Sunnah and Shiah, this issue must be studied by the experts of both sides.

In so far as we are not experts (Faqih or jurisprudents), I would like to answer it from my own little knowledge of Islam.

We all know very well that in different sects of Islam, different Imams have had some strange rulings which are not so clear - especially to the laymen. For example the ruling by Great Imam (Imam A’zam) Abu Hanifah that it is allowed for a Muslim to do sajda on a dry dog’s dung (DDD, if you please!) or the ruling by Imam Ahmad Hanbal that: It is allowed for a Muslim man to get a young boyfriend (for intercourse if you please!) provided that he is travelling and he is single! (And that explains why some Saudi “Ulama” always tug along young boys with them; and yet they have the temerity of condemning Mot’ah, which was allowed by the Holy Prophet (s.a.w.a.) and Khalifah Abu Bakr and was practiced by the Sahabah, only to be prevented by Khalifah Omar, later!).There are some other rulings by the Four Imams of Sunnah, which are even more controversial, but we are ashamed to quote them here. Those who are interested may check with the books of Fiqah of the Four Imams.

By the way, some Muslims believe that an “Imam” can issue any ruling that he believes is correct; now, if he was right, he will receive two rewards from Allah (s.w.t.) and if he was wrong, then he is still entitled to at least one reward! (For mistake? Not even the school children are given such a privilege to be wrong!).

Therefore, based on your own argument, our Imam who made that ruling, regarding a husband and his wife’s sexual intimacy, is still entitled to a reward; then why condemn him?

Remember that there are no barriers or limits between a husband and his wife’s intimate relationship, as long as both of them agree to it and as long as there is no medically proven harm in the practice.

Allah (s.w.t.) in the Holy Qur’an says:

“They (your wives) are your garments and you are their garments!” (i.e. you will cover up for each other, whatever you do in the privacy of your own bedrooms - as the clothes cover up our private parts from others - but not from our spouses!).

In another Ayah of the same chapter, Allah (s.w.t.) makes it even clearer, so that the Muslims will not fall into the traps of “false morality that the Christian Priests and Nuns have fallen.” Here is what the Holy Qur’an says:

“Your wives are (like) a tilt unto you, then approach your tilt as you wish, but think (also) of the future and consider Allah (s.w.t.) whom you (all) shall meet. . .”[[160]](#footnote-160)

Some people argue that when Allah (s.w.t.) says that your wives are your tilt (farm), He means their child bearing abilities, but in anal intercourse there is no pregnancy, plus the fact that the anus is dirty, thus it is an immoral and an unhealthy practice.

Well, it may not be the ideal way, but in case the wife is menstruating, etc, and the husband cannot control himself, this is the lesser evil, compared to the other alternatives.

(Also, in case the couple wants to avoid pregnancy, because they are not ready for it, yet, then it is a possible option if both of them agree).

As for the cleanliness of the anus, it may be dirty for those who do not know the hygienic practices, but for those who know how to clean their colons through “douche”, etc. this is not a big problem. (Let’s ask a doctor about it).

But, prohibiting it outright, just because it does not produce any children, is like the Catholic Church’s doctrine that says: Sex without reproduction is immoral!

You mean to say that we are not allowed just to enjoy the sex, with our spouses, if there were no pregnancies? In that case, all the barren men and women - including Prophet Ibrahim and his wife Sarah who were childless for a long time (until they were given a child by God at the old age), were committing immoral acts! Also, it must be immoral to have an intercourse one week before and one week after menstruation, because the women cannot get pregnant during those two periods. It must also be immoral to copulate after the wife reaches the menopause years; etc., etc.

(How about a man who embraced his wife tightly and sensually, and pressed his body against her and as a result he had an ejaculation; will you consider him a sinner or immoral, just because he did not do what you had in mind?)

There are many things that are sinful or immoral, if they take place between a man and a woman who are not married, but the moment they are pronounced husband and wife, all those things which were considered as sinful or immoral, suddenly become good and even admirable!

Let me give you an example; Let us say that you looked at a woman with lust, is it moral or immoral? Of course immoral! (The Christians consider it adultry, already!)

How about if you watch her private parts? How about touching her body lustfully? How, about going to bed with her? I can see you screaming: These are all haram and immoral! And I also agree with you that they are so, provided she is not your wife! But if she is your wife then all those immoral and sinful things become very moral and very right!

So, when a man and a woman become husband and wife, many things that were immoral between them before, now become moral!

So you see, this is not such a simple matter to be judged emotionally. It needs a deep knowledge of the human nature and many other social and medical implications.

Only Allah (s.w.t.) and His Messenger (s.a.w.a.) and those Imams who are authorized by Allah and the Messenger, from among the Muslim Ummah (Ulil Amr), can understand the Truth, and judge, correctly.

By the way, a permission to do something in a particular situation and under certain circumstances, without feeling the guilt of sin or shame about it, does not necessarily mean that it is being encouraged also.

No, sir! The Holy Prophet (s.a.w.a.) allowed the divorce and yet he said:

“The ugliest of all things (Halal/permitted ones) in my eyes is divorce!”

Even Prophet Isa (a.s.) told the Jews that: “Musa allowed (Halal) the divorce because of the hardness of your hearts!”

(And now the Christians on their own have made divorce Haram, while it was Halal under the Law of Moses and Jesus (a.s.).

So, while something may not be Haram and sinful, it may not be very pleasant and good either. We can not decide the Halal and Haram on our own (like the Jews and the Christians) only Allah (s.w.t.) and His Prophets (a.s.) can give the right verdict.

And only the qualified and authorized people after them (Olil Amr) can truly interpret their rulings, not any Tom, Dick and Harry!

We hope that this short answer will suffice, for now. Also we hope that those who so vehemently criticize this kind of intercourse between a husband and his wife are not themselves guilty of some worse sensual practices, in their own private lives!

Could it be the reaction of a guilty conscience? Let the sinless person throw the first stone!

(Note: Remember the controversial trial of Mr. Anwar Ibrahim, the Deputy Prime Minister and finance minister of Malaysia in 1998? He was accused of sodomizing several men despite having a wife and several children! Don’t you think that it would be much better if he could satisfy his fantacies with his own wife instead, and save himself and his nation from a big scandal?)

Question: Is it allowed to curse any companions of the Holy Prophet (s.a.w.a.)?

Answer: No, it is not! Infact, we are not even allowed to curse the unbelievers, or even their idols or whatever they are worshipping beside Allah (s.w.t.):

“Don’t curse that which they are worshipping beside Allah, (s.w.t.) because they may curse Allah (s.w.t.) in response, out of their ignorance!”[[161]](#footnote-161)

Question: But how come in the Holy Qur’an and the Hadees, there are many instances of Allah (s.w.t.) and His Messenger (s.a.w.a.) cursing some people — both Muslims and non-Muslims?

As a matter of fact, in the Holy Qur’an, Allah (s.w.t.) uses the words of “curse” 41 times and His “anger” almost 40 times!

Why is that so?

Answer: You know, in Law, we have a saying that: A person is innocent until he is proven guilty, and then he becomes punishable!

In the same manner, everybody (Muslim or non-Muslim, including the Muslims in the time of the Holy Prophet (s.a.w.a.), is respectable, as long as he does not disobey Allah (s.w.t.) and His Prophet (s.a.w.a.) or doesn’t break the Islamic Laws and doesn’t commit murder or any other condemnable act.

In that case (i.e. if he is guilty of any such things) he loses that immunity from the condemnation, punishment and curse, even if he has seen the Holy Prophet (s.a.w.a.) face to face, or has been with the Holy Prophet for a long time.

Infact, his being a companion of the Holy Prophet (s.a.w.a.) may even aggravate his case - just like the warning of Allah (s.w.t.) to the wives of the Holy Prophet (s.a.w.a.) that if they misbehaved, their punishment was “Twice as much as the ordinary ladies, because you are the wives of the Prophet!”[[162]](#footnote-162)

“O’ wives of the Prophet if any of you were guilty, the punishment would be doubled to her!”

“And if you obey Allah and His Messenger, your rewards would also be doubled.”

“O’ wives of the Prophet you are not like the other women” (you are expected to know better and also to behave better).

“And stay quietly in your houses and make not a dazzling appearance in public, like you used to do before (Islam).”

(Incidentally, after the Holy Prophet (s.a.w.a.) one of his wives joined a rebellion - the war of Jamal, and she lead an army, against the duly constituted Authority - i.e. Imam Ali (a.s.). See the History of Islam).

In the same manner, the companions of the Holy Prophet (s.a.w.a.) are very respectable as long as they will not break the Laws of God, and do not disobey His Messenger; because if they did, they will lose their immunity, and they will become condemnable. According to the Holy Qur’an, any Muslim (including those in the time of the Holy Prophet) who will commit some particular sins, their previous good deeds is become useless to them! Note this Ayah, for instance:

“O Believers! Don’t raise your voices above the voice of the Prophet, nor speak aloud (rudely) to him, as you do among yourselves; this can destroy (even) your previous good works, without you even knowing it!”[[163]](#footnote-163)

(Now, if just raising one’s voice against the Holy Prophet (s.a.w.a.) and shouting back at him, can disqualify a companion of the Holy Prophet, what will happen to those who:

1. Disobeyed his strict order that said: “May Allah curse those who won’t join the army of Osama” and they stayed in Madina!

2. Those who disobeyed the Holy Prophet (s.a.w.a.) when he ordered them to “Bring me a pen and a piece of paper, in order that I may dictate to you something that if you followed it, you will never go astray!” One of the companions shouted back saying:

“No need for your writing! The Book of Allah is enough for us!”

And then he went on further by accusing the Holy Prophet (s.a.w.a.) of losing his mind; because he said:

“This man! (Prophet) is talking nonsense!!!” The Holy Prophet (s.a.w.a.) got angry and told them to get out of his presence![[164]](#footnote-164)

Now, what will you do? Are you going to deny the clear Qur’anic ruling and the honor and the respect to the Holy Prophet (s.a.w.a.) just because you want to protect a guilty person, who happened to be a companion of the Holy Prophet?

Who is higher, Allah (s.w.t.) and His Holy Prophet (s.a.w.a.), or just a companion among the thousands upon thousands of the companions of the Prophet, whose only greatness is to have “met” and “accepted” (and disobeyed!) the Prophet of Allah [s.w.t.]).

There are many other verses in the Holy Qur’an which criticize, condemn and even curse not only the non-Muslims, but even a number of Muslims, during the time of the Holy Prophet (s.a.w.a.) including some of his companions. Here are a few examples:

1) “The Arabs of the desert say: We believe! Tell them you have no faith! Just say: We have submitted/surrendered!”[[165]](#footnote-165)

2) “The Arabs of the desert are worse (compared to the Arabs of the City) in unbelief and hypocrisy!”[[166]](#footnote-166) (But, both of them are guilty).

3) “Some of the desert Arabs considers their charity (Zakat) as a penalty (!) and wish you disasters; May the disaster fall upon them!”[[167]](#footnote-167) (It’s a curse by Allah).

4) “Some deserts Arabs are hypocrites as well as some from the people of Madina walk in hypocrisy; You don’t know them, but We know them!”[[168]](#footnote-168)

5) “(O’ Muhammad!) Those who shout out (Your name) from behind your rooms (instead of knocking on the door, politely) majority of them are foolish!”[[169]](#footnote-169)

(Who were those people? They were not some Chinese; they were the “followers” and the “townmates” of the Holy Prophet (s.a.w.a.) himself! Since when were such people above any criticism? Are you defending those whom Allah (s.w.t.) has already chided?).

6) “And remember when the hypocrites, and those whose hearts were sick, said: Allah and His Messenger promised us nothing but delusions!”[[170]](#footnote-170)

(Who were those people? Not the foreigners, they were also accompanying the Holy Prophet (s.a.w.a.) in Jihad!).

7) “And yet, they had a covenant with Allah not to turn their backs. And a covenant with Allah must (surely) be answered for!”[[171]](#footnote-171)

8) “Don’t you see the Hypocrite (Muslims) saying to their unbelieving brothers from the people of the Book . . .?”[[172]](#footnote-172)

9) “Why are you divided about the Hypocrites? Allah has already upset them for their (evil) deeds! Are you going to help those whom Allah has already given up?”[[173]](#footnote-173)

10) “Those who annoy Allah and His Messenger (be they “Muslims” or “non-Muslims”), Allah has cursed them in this world and in the hereafter, and has prepared for them a humiliating punishment.”[[174]](#footnote-174)

11) “Among them are those who hurt the Prophet’s feelings...and those who hurt the Prophet’s feelings, will have a grievous punishment (from Allah). They swear by Allah to please you, but they should please Allah and His Messenger, if they truly believed! Don’t they know that for those who oppose Allah and His Messenger, is the Hell Fire...?”[[175]](#footnote-175)

(How about that person who opposed the will of the Prophet of Allah (s.a.w.a.) by shouting: “No need for your writing, the Book of Allah is enough for us!” And then insulted the Holy Prophet (s.a.w.a.) by saying: “This “man” (The Prophet!) has lost his mind!”)[[176]](#footnote-176)

12) “The Hypocrites are afraid that a Surah may be sent down about them, showing what is really in their hearts...”

“And if you question them, they will say; we were only joking! Tell them: Joking with Allah and His signs and His Prophet?”

“Don’t make excuses! (The truth of the matter is that) you have rejected the faith, after you had already accepted it!”

“The Hypocrite men and the Hypocrite women (?) Co-operate among themselves!”

“Allah has promised the Hypocrite men and the Hypocrite women and the non-believers the Hell Fire, forever! They deserve it! And Allah has cursed them...!”[[177]](#footnote-177)

(Now are you going to bless those whom Allah has already cursed? The Hypocrite men and women among the “companions” of the Prophet?).

So, you see why we bless those whom Allah (s.w.t.) has blessed and we also curse those whom Allah (s.w.t.) has cursed, but the blind cannot see the difference! That is why Allah (s.w.t.) asks:

“Is blind and the seeing the same! Don’t you use your brains?”[[178]](#footnote-178)

“Are the blind equal with those who see? Is darkness equal with light?”[[179]](#footnote-179)

“Is he who believes the same as the wicked? They are not equals.”[[180]](#footnote-180)

I hope the answer is clear to you by now!

## The “Companions” Abandoned the Holy Prophet (s.a.w.a.)!

The Holy Qur’an says that in several occasions, the companions of the Holy Prophet (s.a.w.a.) abandoned him and run away during the war (a treason?) except for a few loyal ones, (headed by Ali) who stayed to protect the Holy Prophet (s.a.w.a.) from the enemy (see the Battle of Hunain, for example).

13) “... On the Day of Hunain (Battle).... you run away! But, Allah brought calmness on His Prophet and (the few) Believers and sent some forces (Angels) that you could not see!”[[181]](#footnote-181)

14) … (Again during the battle you doubted Allah!). . . And the Hypocrites and those who were sick at heart said: Allah and His Prophet have fooled us!”[[182]](#footnote-182) etc... etc.

Now, some may offer an excuse that those Sahaba abandoned the Holy Prophet (s.a.w.a.) because they were afraid for their lives! (Well, a bad excuse, yet understandable). But how can anybody ever excuse those Sahaba who abandoned the Holy Prophet (s.a.w.a.) during Khutbah of the Friday Prayer, letting the Prophet stand up and talk to himself, while those “companions” run away from the Mosque, just to watch a circus-cum-caravan, which had arrived in Madina with some goods to sell and some bugles and horns to blow! (Only 12 people were left to listen to the Khutbah of the Holy Prophet of Allah (s.a.w.a.), in the Mosque!)

Was the Khutbah of the Holy Prophet (s.a.w.a.) and the Friday Prayer, less important to those Sahaba than the bugles and the horns of some foreign businessmen?

Were the words of the Holy Prophet (s.a.w.a.) less worthy to them than some foreign goods? So much so that they had to abandon the Holy Prophet, his Khutbah and the Friday Prayer, just to buy something, before it was too late?

Could they not wait some 30 minutes more, out of respect for the Holy Prophet (s.a.w.a.) and for decency’s sake, and as a sign of respect for Allah (s.w.t.) Who sent him?

Now, let us see what Allah (s.w.t.) said about them? He said:

15) “When they (the Sahaba) saw the business and the entertainment, they run towards it, and left you (O’ Prophet!) Standing!”

“Tell them that what is with Allah is better than some amusement or business; and Allah is the Best Provider!”[[183]](#footnote-183)

Well, are you going to side with Allah (s.w.t.) and His Prophet (s.a.w.a.) or with those who are guilty of misbehavior? Or would you rather keep quiet to play it safe! But, we have already decided to take sides with Allah (s.w.t.) and His Messenger (s.a.w.a.) and the True Believers, who never abandoned the Holy Prophet (s.a.w.a.), before his death or after.

Now, to end up this topic, here is a Hadees from Sahih Bukhari, to show that not all the Sahaba are saved, and not every one of them is all right! (As some people think)

“The Holy Prophet (s.a.w.a.) said: “On the Day of Judgment (the Sahaba) will come to me and I will try to hand you some water, but you will be taken away from me by force. I will say: O’ Lord! My Sahaba! And (Allah (s.w.t.)) will say: “You don’t know what they did after you!”[[184]](#footnote-184) Is that good enough to answer your question? I hope so.

(Note: The Wahabi “Ulama” of Saudi Arabia have now reduced Sahih Bukhari from 9 volumes, into just 2 volumes, to avoid those embarrassing Truths!).

Question: But what about the Hadees of the Holy Prophet (s.a.w.a.) that says: “My companions are like the stars of Heaven, anyone of them that you follow, you will find the way!”

Answer: This is one of those so-called “Hadiths” which were “manufactured” by the Umayyah Dynasty in order to justify their own hypocrite rulers - i.e. Mo-awia son of Abu Sufyan, etc.

Everybody who knows even a little about the stars of heaven can understand that not all the stars are “guiding stars”. Infact, a few are guiding, but most of them are “misguiding stars” that may lead to disaster in the desert or at the sea!

Just ask a captain of a ship or an expert traveller in the desert and he will tell you that they cannot rely on just any star, but only on a few of them!

This so-called “Hadees” also contradicts the clear Qur’anic statement that says:

“And rule among them (O’ Prophet!) Only according to what Allah has revealed (to you), and follow not their desires, and be careful that they may beguile you from that which Allah has sent thee.”

“Are they (still) looking for the pre-Islamic rules? Who can rule better than Allah, for those who believe?”[[185]](#footnote-185)

Well, if following different views of different companions were alright, then why should Allah prevent His Prophet (And those who are reading the Holy Qur’an, today) from following them?

If that ‘‘Hadees” were correct, then how come the Holy Prophet (s.a.w.a.) prophecied that: “After me, my Ummah shall be divided into 73 groups (following different leaders) and only one group is saved!”[[186]](#footnote-186)

Besides, can there be more than one Truth? Allah in the Holy Qur’an says: No! Take note of this Ayah:

“Apart from Truth, what else is but error? Where are you then leading?”[[187]](#footnote-187)

## The Sahaba Cursed and Killed Each Other!

One of the vicious attacks against the Shia, especially by the Wahhabi group, is that, the Shias criticize and even abuse some Sahaba of the Holy Prophet (s.a.w.a.). For this reason, the Wahabis allow themselves even to massacre the Shias in the Mosque, during the Holy Month of Ramazan! (Sipahi Sahaba of Pakistan in 1996, Karachi City)!

Well, first of all, we should like to remind these “More Poppish than the Popes” that they have forgotten the fact that their leader, Sheikh Muhammad Abdul Wahhab, has insulted many of the Sahaba and Tabein, including the Four Imams of the Ahlus Sunnah, i.e. Imam Abu Hanifah, as well as Imam Bukhari, etc. as incompetent and unqualified to be called Imams![[188]](#footnote-188)

Let the Wahabis defend their own insults against those personalities. But, as far as the Shias are concerned, we do not criticise any Righteous Sahaba of the Holy Prophet (s.a.w.a.) except “those who are guilty of crimes against the Family of the Holy Prophet, the Hypocrites who are condemned in the Holy Qur’an, those who hurt the Holy Prophet’s feelings, disobeyed his orders, and abused him verbally.”[[189]](#footnote-189)

I don’t think that anybody can claim to be a Muslim and yet does not condemn such kind of wrong doings against the Holy Prophet (s.a.w.a.) and his Blessed Family![[190]](#footnote-190)

But here, we are not going into details about those issues (interested parties may refer to the history of Islam.) What we are going to find out here is whether just criticizing any Sahaba or even abusing them, will disqualify a person from being a Muslim or at least a good Muslim?

The answer is a big NO! Because of the following reasons:

1. Nobody ever claimed that the Sahaba were impeccable or sinless; Being a sinful person makes anybody guilty of the sin that he has committed and thus could be criticized and even punished, accordingly. (Like Khalifah Omar’s beating up Abu Huraira for lying and fabricating Hadees or again Omar’s beating his own son to death for drinking wine, or again Omar’s shouting and cursing other Sahaba for their misbehavior - see the History of Islam).

Earlier, the same Abu Huraira had been appointed as the Governor of Bahrain, by Khalifah Omar, himself. But in a few months time, the “Governor” became corrupt, and he enriched himself at the expense of the government of Islam!

When he was removed from his post, by Khalifah Omar, he had already amassed some 10,000 Golden Dinars, and many Arabian horses and other properties.[[191]](#footnote-191)

The Khalifah ordered Abu Huraira to return all that money and properties to the government. But Abu Huraira refused to obey the order of Omar, and claimed that all those wealth was the “gift” of the people of Bahrain to him! Upon hearing such a lame excuse, Khalifah Omar started beating up Abu Huraira (the great Sahaba of Prophet Muhammad?) until he was bleeding all over his body! Then Khalifah Omar confiscated all his properties!

Now, was Abu Huraira really such a thief, grafter and a corrupt public official or was Omar an abusive and authoritarian ruler? That’s up to you to judge for yourself. But one thing is very clear and that is: They were not that “sinless” and “spotless” as some people want us to believe.

Then why are you killing the Shias for questioning and criticizing those un-Islamic acts and practices? Is it not the solemn duty of every Muslim to “Enjoin the good deeds, and to condemn the bad ones?” (Whether past or present)[[192]](#footnote-192)

So, why don’t you do it? Are you also disobeying the clear Orders of Allah (s.w.t.) and the Sunnah of His Messenger (s.a.w.a.)? It is truly said that:

“Those, whom Allah has deprived of Light, will never see the Light!”[[193]](#footnote-193)

2. The Holy Prophet (s.a.w.a.) cursed “those who do not join the camp of Osamah” and many Sahaba did not join![[194]](#footnote-194)

3. Many Sahaba, during, and especially after the Holy Prophet (s.a.w.a.), cursed each other and they even fought and killed each other, without being disqualified as Muslims, or even being condemned by the majority, as a bad Muslim.

So, if the Sahaba did it to each other and it did not affect their being good Muslims, why should it affect the Tabein and the Tabein of the Tabein, today?

4. The Ahlus Sunnah believes that the Holy Prophet (s.a.w.a.) has said:

“Follow the Holy Qur’an, and my Sunnah, and the way of my Sahaba.”

Well, if that Hadees is correct, then the Shias who cursed some Sahaba are following those “curses in the Holy Qur’an at the Hypocrites” and the disobedient “followers” of the Prophet, as well the Prophet’s own curses at them, also the curses of the Sahaba against each other!”

Why then condemn those who are doing what the Holy Qur’an and the Holy Prophet and his Sahaba have done? Are you preventing the Muslims from following the Holy Qur’an, and the Sunnah of the Holy Prophet and the Sirah of his Sahaba? Now, to prove the fact that many Sahaba criticized and even cursed and killed each other, without losing their titles as good Muslims, here are some historic examples:

1. Khalid Bin Walid (Sahaba) killed and then raped the wife of another Sahaba (Malik Bin Nowairah) just because the latter had refused to pay Zakat to Khalifah Abu Bakar, for the simple reason that he believed it was Imam Ali (a.s.), not Abu Bakar, who was the duly Authorized successor of Prophet Muhammad (s.a.w.a.) and only he was qualified to rule over the Muslims and/or collect the Zakat from them![[195]](#footnote-195)

It was you who said that all the Sahaba of the Holy Prophet (s.a.w.a.) were like the stars of heaven and all of them were qualified to interpret the Islamic tenets according to their own understanding and they could never go wrong!

So, then, why condemn, and kill Malik Bin Nowairah, a great Sahaba of the Holy Prophet (s.a.w.a.) and even rape his wife, just because of his own Ijtihad about Islam?

(By the way, Omar wanted to punish Khalid for that murder and rape, but Khalifah Abu Bakar did not allow it! Now, which Sahaba was right and which Sahaba was wrong? Anybody to answer?)

Unless you close your eyes to the Truth and pretend to be blind and a-no-see-no-hear, and a dumb, then you will have no choice but to defend the innocent party and condemn the law breakers, whoever they may be!

2. Khalifah Omar criticized and condemned the great Sahaba and the most famous narrator of the “Hadees” of the Holy Prophet (s.a.w.a.) who is known as Abu Huraira (Meaning the “Father of the baby cat” or “The Cat Aficionado!”).

The Khalifah accused that great Sahaba of being a liar and then beat him up on charges of fabricating Hadees in the name of the Holy Prophet (s.a.w.a.)! (What kind of a Sahaba is that?).[[196]](#footnote-196)

3. Ayesha, one of the wives of the Holy Prophet (s.a.w.a.) and the daughter of Khalifah Abu Bakar, criticized Khalifah Osmaan very harshly, and asked the Muslims to: “Kill that old man! He is an unbeliever!”[[197]](#footnote-197)

And as you may know, some Egyptian Muslims later attacked and killed Khalifah Osmaan, as it was the wish and the command of Ayesha, the wife of the Holy Prophet (s.a.w.a.).

Again, it was Aishah, who lead the Army of Rebellion in Jamal war against Imam Ali (a.s.), the cousin of the Holy Prophet (s.a.w.a.) and his Sahaba and the son-in-law, who was also at that time the duly constituted Authority of Islam and the Khalifah of the Holy Prophet (s.a.w.a.).

This happened, despite the strict Orders of Allah (s.w.t.) to the wives of the Holy Prophet (s.a.w.a.) to “stay quietly at your homes and don’t make any dazzling display, like you used to do before (Islam)!”[[198]](#footnote-198)

4. Mo’awia (A Sahaba?) also rebelled against Imam Ali (a.s.), who was the Khalifah of Islam at that time, and killed thousands of Sahaba and the Tabein, including Ammar Yaser, the well known Sahaba, in the battle of Siffin.

After Imam Ali (a.s.)’s martyrdom in the Mosque of Kufa, during the Morning Prayer in the Holy Month of Ramadam, Imam Hasan (a.s.) took over the Khalifate. But, Mo’awia continued his rebellion against Imam Hasan (a.s.) (about whom the Holy Prophet had said: “Hasan (and Husain) is the Master of the Youth of Heaven!”) and finally, he (Mo’awia) poisoned and treacherously killed the grandson of the Holy Prophet (s.a.w.a.)![[199]](#footnote-199)

Later on, the same Mo’awia masterminded the murder of many other Sahaba and the Tabein, who opposed him, including the treacherous and mysterious murder of Ayesha, the wife of the Holy Prophet (s.a.w.a.)!

Then, Mo’awia started the dynasty of Bani Umayya, by appointing his son Yazid (a drunkard) as his crown prince (like in Saudi Arabia, Kuwait, UAE, Jordan, etc. today) to succeed him as “The Khalifah of Prophet Muhammad (s.a.w.a.)!”

In order to discredit the Household of the Holy Prophet (s.a.w.a.) Mo’ awia started a campaign of hatred against the family of the Prophet (Ahlul Bayt (a.s.)) and their followers - the Shia.

He required the Imams of the Mosques, throughout the Islamic territories to openly curse Imam Ali, especially during the Khutbah of the Friday Prayer! This condemnable act (which the Wahabis never question or condemn) went on for almost 80 years, until Omar Bin Abdul Aziz stopped it, finally![[200]](#footnote-200)

Now, what will you say about all these cursings and killings of each other by the Sahaba? Are they condemnable or are we to pretend that we are dumb, deaf, mute and blind?

Whatever judgment you do about those opposing Sahaba, you should do about their followers also, if you want to uphold the Truth and Fairness.

Question: Is it true that you believe that “When Imam Mahdi (a.t.f.s.) appears, a great number of Believers of the Past Times, including the Holy Prophet (s.a.w.a.) and Imam Ali (a.s.), shall also return from the dead, to witness the establishment of the Rule of Allah (s.w.t.) on Earth. Also, some staunch unbelievers and Hypocrites, who hurt the Prophet and his Family and the Believers, shall be brought back to life in order to be punished in this world, too, before their punishment, in the Hereafter?

Answer: Well, although it is not such an essential Article of Faith to discuss about, yet because you have brought it up and because some misled elements are also misleading others regarding this matter, I should say: Yes, we believe, and here are the reasons:

1) Number one is the numerous Hadees from the Holy Prophet (s.a.w.a.) that have reached us through his Holy Family and the Holy Imams of the Ahlul Bayt (a.s.). But we cannot quote them here because of various reasons:

a) First of all, we are trying to concentrate on the Holy Qur’an and those books of Hadees that are acceptable to our opponents, too. Otherwise, there is no point to prove!

b) Those issues need chapters, if not volumes of books, to quote every Hadees, and its sources and explanations that are beyond our scope of study which is in the form of a handy small book.

c) We do not consider those issues that essential to discuss them in details. If someone is interested, he can refer to more detailed works.

2) Number two reason for our belief on the “Rajat” or the return of some Righteous Servants of Allah (s.w.t.) during the Rule of Imam Mahdi (a.t.f.s.) is the following:

Those who are familiar with the Holy Qur’an, know very well that Allah (s.w.t.) in His Holy Words states very clearly that many people, are supposed to “come back to life in this world” before they finally go to the Hereafter, for the ultimate judgment. Allah (s.w.t.) while telling the developments about Prophet Isa (a.s.) and the Christians, after his departure from Earth to Heaven, says:

“And surely they did not kill him (Jesus). And everybody from the people of the Book (Jews and Christians) will have to believe in him (acknowledges his Prophethood) before his death and on the Day of Judgment he will be a witness against them!”[[201]](#footnote-201)

The Muslims believe that when Imam Mahdi (a.t.f.s.), the great grandson of Prophet Muhammad (s.a.w.a.) shall come to establish the Government of Islam throughout the world, Prophet Jesus (a.s.) also shall come to help Imam Mahdi (a.t.f.s.) in the task of building a Godly Society, and this government headed by Imam Mahdi (a.t.f.s.) is to last for a thousand years. Within this period, not only those who are living will enjoy a Pure and just Islamic Society, but even a number of the people of the past (Muslims, Christians, Jews, etc.) who were good, but were persecuted, as well as some notorious criminals (Like Hitler, Stalin, Yazid, etc.) will be raised back to life so that the Justice will be done, even in this world, before the Justice of the Day of Judgment!

So, if Prophet Isa (a.s.) is coming back and according to the Holy Qur’an everbody from the People of the Book should believe in him (meaning the People of the Book also will be raised back to life, before Jesus dies) then what is so strange about it to believe that some Muslims (the extremely good and the extremely bad ones) will also be raised back to life in order to be rewarded or punished accordingly in this world, too?

Take note of the following Ayahs from the Holy Qur’an: “Allah has written (decreed) that I and My Prophets shall prevail” (over the unbelievers) because Allah is Mighty and Able (to enforce His Will!).”[[202]](#footnote-202)

Now, if Allah (s.w.t.) has decided that He and His Prophets shall overcome the unbelievers, but up to now the unbelievers are more in number and more in power than the believers, then what will happen to the Promise of Allah (s.w.t.)? And we know that His Promises are surely fulfilled.

This promise will (Insha Allah) be fulfilled when, as we have said before, Imam Mahdi and Prophet Isa (a.s.) as his supporter, shall establish the Global Government of God to last a thousand years. And in that day some men of God, including some Prophets (a.s.) and also some notorious unbelievers will be raised back to life, to witness the Promised Godly Society.

Here are some more Ayahs from the Holy Qur’an that indicate the coming of that Glorious Day of Allah (s.w.t.) on this Earth:

“They (unbelievers) want to put off the Light of Allah (Al- Islam) with their mouths (negative words) but Allah is going to complete His Light even if the unbelievers may not like it!”[[203]](#footnote-203)

Again, Allah (s.w.t.) in another Surah emphasizes His Plan by re-stating it this way:

“They wish to extinguish Allah’s Light with their mouths, but Allah will not allow, but that His light should be perfected/ completed, even though the unbelievers may detest it!”[[204]](#footnote-204)

“Verily We (Allah) wrote in the Psalms, after the Reminder, that the Earth shall be inherited by My Righteous Servants!”[[205]](#footnote-205)

“It is We (Allah) Who will inherit the earth, and whatever is in it, and to Us they shall return.”[[206]](#footnote-206)

There is so many more Ayah (and Hadees) on this subject, but as they says: To those who believe, there is no need for a proof, and to those who do not believe, no proof is good enough!

Question: Brother, I have three children. One of them does not pray, no matter how much I have reminded him; I was told that I will also be punished for my son’s disobedience to Allah (s.w.t.). What shall I do?

Answer: Well, if you have done your duty in guiding them toward Islam and yet some of them (or even all of them) do not practice the Faith, then you are not responsible for them, anymore.

If the waywardness of a child would necessarily implicate the father also (even if he has done his very best) then Prophet Nuh (a.s.) should be punished by Allah (s.w.t.) because of his wayward unbelieving son! Or even Prophet Lut (a.s.) should be held responsible for his unbeliever wife, etc.

I do not know where do some people get such strange “Hadees” and harass the poor Muslims! The truth of the matter is that this idea is contrary to the Holy Qur’an (as we shall see in awhile).

Those who want to punish the fathers for the sins of their children, are like the Christians who want to punish the children because of the sins of their parents - Adam (a.s.) and Eve (r.a.)!

The Christians believe that because Prophet Adam (a.s.) committed a “sin”, all his children (all human beings up to the Day of Judgment) are born into sin and, therefore, they need the blood of Jesus (a.s.) to wash their sins!

(As we have said before, there was no sin committed by Adam, but rather a choice - to stay in the Garden or to come down to Earth, was made. Otherwise, eating an apple or some grains are not sinful acts!).

Now, here are several Ayahs to shatter that so-called “Hadees” which holds even the fathers responsible for the sins of their children:

“Everybody is responsible for his own deeds, and nobody shall bear the burden of another!”[[207]](#footnote-207)

“That a man can have nothing but that which he has earned for himself”[[208]](#footnote-208)

“You are not being punished except for what you have done!”[[209]](#footnote-209)

“Allah will not burden anybody more than he can bear!”[[210]](#footnote-210)

Are these Ayahs not enough to refute the opposite view that some people have created with a baseless “Hadees”?

Once again, we would like to remind you regarding the instruction of the Holy Prophet (s.a.w.a.) that said:

“Any Hadees that does not agree with the Holy Qur’an throw it to the wall!” (Throw it away).

Question: Is it true that the Shia Mazhab was started by a Jewish man called Abdullah Bin Saba?

Answer: No! The Shia Mazhab started with Islam itself, when Allah (s.w.t.) in the Holy Qur’an asserted that Prophet Muhammad (s.a.w.a.) was not following the religion of the Jews nor that of the Christians; “But the Religion of Ibrahim the True One.”[[211]](#footnote-211)

And what was the Religion of Ibrahim (a.s.)? Allah (s.w.t.) says that: “Ibrahim was a Shia (of Prophet Noah!)”[[212]](#footnote-212) where it says: ??? “Wa Inna Min Shia-tihi La-Ibrahim!”

Now, where was Abdullah Bin Saba the Jew to start the Shia Mazhab? At the time of Prophet Ibrahim (a.s.) there were no Jews and no Christians. But Ibrahim (a.s.) was a Muslim and he was a Shia!

As you know, the Shias never accepted the leadership or teachings of anybody outside the Household of Prophet Muhammad (s.a.w.a.). This was precisely because they wanted to avoid any outside influences in their Faith. The Ahlul Bayt (a.s.) are certified to be Pure by Allah (s.w.t.) in the Holy Qur’an.[[213]](#footnote-213) And nobody knows Islam and the Holy Qur’an better than those who lived with the Holy Prophet (s.a.w.a.) 24 hours a day, 365 days a year and during the entire 23 years of his Prophethood. Those in whose house the Holy Qur’an was revealed and taught first; where the Angel jibraeel (a.s.) entered with the Message of Allah (s.w.t.) and they heard it, received it and witnessed it before any other Sahaba could hear, receive or witness!

Therefore, as far as the Shia are concerned, the Pure Islam comes only from the Holy Qur’ an and the Sunnah of the Holy Prophet (s.a.w.a.) according to the Imams of the Family of the Prophet (s.a.w.a.) i.e. Imam Ali, Imam Hasan, Imam Husain, Imam Zainul Abedin (a.s.) and the rest of the other Twelve Holy Imams (a.s.) from the Descendants of the Holy Prophet (s.a.w.a.) - the first three saw him personally and were closer to the Holy Prophet (s.a.w.a.) than anybody else.

Now, where is Abdullah Bin Saba here?

By the way, before we end up this topic, we also would like to remind those who claim that the Shia was started by Abdullah Bin Saba, not to follow him, but at least to follow the teachings of the Holy Prophet Muhammad (s.a.w.a.) if they want to be honest in their faith in Islam! And here are some of the most famous words that the Holy Prophet told the Muslims, according to the Books of the Ahlus Sunnah:

Hadees No. 1)

“O’ people I leave among you Two Very Important things:

a) The Book of Allah (s.w.t.), and

b) My Ahlul Bayt (a.s.) (as the Teachers of the Book)[[214]](#footnote-214)

Hadees No. 2)

“My Household is like the Ark of Noah, those who enter it are saved and those who refuse it will perish!”[[215]](#footnote-215)

Now, if we tell you, please follow these valid Hadees of the Holy Prophet (s.a.w.a.) and thus his Ahlul Bayt (a.s.) as your Imams because only they are recommended by the Prophet of Allah (s.w.t.), not the others, will you still accuse us of being the followers of Abdullah Bin Saba, and yourself who openly disobey the Holy Prophet (s.a.w.a.), the true followers of his Sunnah? What is happening?

\* \* \*

Those who, despite all the facts to the contrary, still insist on accusing the Shia of being the followers of Abdullah Bin Saba, not only show their ignorance of the True Teachings of the Holy Prophet (s.a.w.a.) and the historical and religious evidences, but they are also insulting their own leaders! Why? Well, look:

That is because; they are in reality telling everybody that: Abdullah Bin Saba was more intelligent and more knowledgeable about the Holy Qur’an and the Sunnah of the Holy Prophet (s.a.w.a.) than all the Four Imams of the Ahlus Sunnah- Imam Abu Hanifah, Imam Maalik, Imam Shafei and Imam Hanbal!

Let us see how:

1) The Shia (or the followers of Bin Saba, as you accuse them to be), do believe in the Twelve Imams of the Family of the Holy Prophet (s.a.w.a.) as per the famous Hadees of the Prophet, narrated in the Authentic Books of the Ahlus Sunnah.[[216]](#footnote-216)

But the Ahlus Sunnah follow “Four Righteous Khalifahs” and then “17 not so-righteous Rulers of Bani Umayya” plus “Four Imams” and some “37 self styled Khalifahs of Bani Abbas” without even a single Hadees from the Holy Prophet (s.a.w.a.) about those numbers, and a total disregard of the Twelve Emirs that the Holy Prophet (s.a.w.a.) has endorsed and has ordered the Muslims to follow!

(Well, if Abdullah also believed in Twelve Emirs from Quraish as the Holy Prophet has mentioned, then he is more correct, than many other so-called followers of the Holy Prophet (s.a.w.a.) who narrated the Hadees of the Prophet about the Twelve Khalifahs, and yet, they themselves were the first ones who did not practice what they preached!).

2) The Shia Imams were present with the Holy Prophet (s.a.w.a.) and they got the title of “Imam” from the Holy Prophet (s.a.w.a.) himself — i.e. Imam Ali, Imam Hasan, Imam Husain (a.s.) . . .

But none of the Four Imams of the Ahlus Sunnah ever saw the Holy Prophet (s.a.w.a.) (to be an authority regarding the True Sunnah of the Prophet) nor were they ever authorized by the Holy Prophet (s.a.w.a.) to be the Imams. Infact, they were born some 70 to 160 years after the Prophet!

So, if the Imams are necessary in Islam, then what was happening to the Muslims, when there was none of the Four Imams of the Ahlus Sunnah? (But the Imams of the Ahlul Bayt (a.s.) were there!).

And if you say that the Imams are not necessary (as the Wahabis now claim!) then what will happen to the Hanafi, Maaliki, Shafei and Hanbali Muslims who have been following those Four Imams for more than a thousand years already?

(Now, if that Abdullah also believed in the Twelve Imams of the Ahlul Bayt (a.s.) who were called Imam by the Holy Prophet (s.a.w.a.), but not in the Four Imams, who were not, then it means that he knew more about Islam and the True Sunnah of the Holy Prophet (s.a.w.a.), than the Four Imams!).

3) The Shia Fiqah is being taught at the Al-Azhar University of Egypt (the Highest Center of Islamic Education in the Sunni world) for many years now, as per the Fatwa of the Grand Mufti of Egypt, Sheikh Mahmood Shaltoot, (May Allah Bless his soul), on 17th Rabi-ul Awwal, 1378 A.H.

According to the Fatwa of the Late Mufti, the Shia Ja’fariyya (the followers of the Twelve Holy Imams) are real Muslims, just like any one of the Four Mazhabs of the Ahlus Sunnah; and the Shia Fiqah is as valid as anyone of the Four Sunnah Fiqah.

Now, if you still insist that the Shia Mazhab was an innovation of Mr. Abdullah Bin Saba, then you will have also to admit that he knew the Islamic Fiqah just like the Four Imams of Sunnah, if not even better! And also considering the fact that he was ahead of all the Four Imams (a pioneer in the Islamic Fiqah?) then probably, the Four Imams benefited from his Fiqah, and again because he was closer to the time of the Holy Prophet (s.a.w.a.) than the Four Imams of the Ahlus Sunnah, it would mean that his Fiqah has more credibility and contains less hearsay than the Four!

Do you really mean to say that Imam Hasan and Imam Husain (a.s.), whom the Holy Prophet (s.a.w.a.) said:

“Are the Masters of the Youth of Heaven” were followers of Abdullah Bin Saba? Because, everybody knows, for sure, that they were not Hanafi, Maaliki, Shafei, Hanbali and certainly not Wahhabi!

Then, what were those Masters of the Youth of Heaven?

Well, they were the followers of their Holy Grandfather (Prophet Muhammad) (s.a.w.a.) and after him, their father Imam Ali (a.s.) —thus they were the Shia of Ali!

And that is what the Shia is! The followers of the Holy Prophet (s.a.w.a.) and after him, the Holy Imams of the Ahlul Bayt (a.s.) of the Holy Prophet Muhammad (s.a.w.a.), not the followers of Abdullah Bin Saba!

## But...

But, those who accuse the Shia of being influenced by the outside forces are themselves guilty of following the outsiders, some even former Jews and other non-Muslims! Here is the list of some of those foreigners who never even saw the Holy Prophet (s.a.w.a.) and yet they claimed to be “teaching” the true Sunnah of Prophet Muhammad (s.a.w.a.):

1. Ka’bul Ahbar: He was a Jewish Rabbi, who accepted Islam (?) and became the Grand Mufti of Islam and adviser to Khalifah Osmaan! This man used to fight Abu Zar, the great Sahabah of the Holy Prophet (s.a.w.a.), regarding the True Sunnah of Prophet Muhammad (s.a.w.a.)!

2. Imam Abu Hanifah: (The Imam of the Hanafi Muslims) He is also known as the Greatest Imam (Imam A’zam) of the Ahlus Sunnah. He was a Persian (Iranian) born some 70 years after the death of Prophet Muhammad (s.a.w.a.)! And yet he claimed to know about the Sunnah of the Holy Prophet, better than his grandchildren, in Madina itself!

3. Imam Shafei: (The Imam of the Shafei Muslims) He was a Palestinian (not even from the Arabian Peninsula) who was born some 140 years after the death of Prophet Muhammad (s.a.w.a.)!

4. The King Saud family of Saudi Arabia. This corrupt dynasty which propagates Wahabism/Salafism today, and calls it the “Pure-Islam,” belongs to the Jewish tribe of Bani Onaizah! This tribe, like some other Jewish tribes, migrated from Jerusalem and Judea to the Arabian Peninsula, in order to wait for the “Prophet from Arabia” who was prophecied in their Holy Books. But, when Prophet Muhammad (s.a.w.a.) came, they denied him and fought against him treacherously; until they were defeated and some of them accepted Islam, superficially.

And now, those descendants of the Jews (The Saudi Royal Family!) are lording it over in the Holiest Land of Islam, and they are persecuting the descendants of the Holy Prophet (s.a.w.a.) and the Shia in Saudi Arabia, and throughout the world thru their lackies, i.e. the Soldiers of Sahaba in Pakistan and the Taliban in Afghanistan, etc.

5. The Al-Sabah Family of Kuwait. The present rulers of Kuwait also, like their Saudi cousins, belong to the wandering Jews of the Arabian Peninsula. (Infact, one reason that Saddam Husain of Iraq invaded Kuwait in 1990 was to drive away “those descendants of the Jews” [Al-Sabah Family] from Kuwait)!

No wonder these Arab rulers are so eager to make peace with Israel and to forget the crimes of the Jewish State against the Muslims. It is true: The blood is thicker that water!

6. All the collectors of the Sihah Sittah. It is amazing that none of those who first collected the Hadees and the Sunnah, and compiled them for the Ahlus Sunnah, were from Arabia! They were all foreigners or A’jams, as the Arabs call them. They were all Persians (Bukhari, Muslim, Tirmidi, Abu Dawud, Ibn Maja and Nasai)!

7. A great number of other political and religious leaders who were not even Arabs, but mostly Persians, Africans or even Andalusians (Spanish! like, the Imam Qurtobi of Cordoba-Spain) etc., etc.

Now, tell me who is more influenced by the Jewish and foreign elements? Those who got their faith in Islam entirely from the Household of the Holy Prophet (s.a.w.a.) right in Madina itself, or those who got it second hand, or even third hand, from the lands far from the House of Revelation, and very distant from the Household of the Holy Prophet Muhammad (s.a.w.a.)?

It is up to you to judge for yourself and come to a reasonable conclusion.

Question: Is it true that you believe “Allah (s.w.t.) may change His Decisions, Plans, Rules and Commandments anytime and at any place?” Isn’t it like saying that Allah (s.w.t.) has changed His Mind or to say that, God forbid, Allah (s.w.t.) was “Ignorant” about the future?

Answer: This is very sensitive issue that has been discussed in details by the Islamic scholars in the Ilmul Kalam (The Islamic Philosophy). But inasmuch as we are not scholars and only humble students of Islam, who are just blessed through Allah’s Mercy and Grace, we shall try to explain it, both simply and briefly, in a layman’s language.

All Muslims know (or they could know if they wanted to) that Allah (s.w.t.) has changed many of His Rules and Plans (as we shall see in a while) not, God forbid, because He did not know the End from the Beginning, but rather because the situations had changed, the societies had changed, the people had changed and the time had changed.

While the basic teachings of the Prophets from Hazrat Adam (a.s.) down to our beloved Prophet Muhammad (s.a.w.a.) is the same (Belief in One God, the Angels, the Prophethood, the Books, the Day of Judgment, etc.) yet many other secondary issues have been changed by Allah (s.w.t.) Himself, in different periods. Let us look at some of those changes, very briefly:

1. Allah (s.w.t.) first created Adam (a.s.) and ordered His Angels (a.s.) to prostrate (sajdah) to his greatness and told him to stay in the Garden with his wife; But, when Adam (a.s.) chose to eat, from what he was not supposed to eat in the Garden (because that fruit belonged to the Earthly lifestyle) Allah “changed” His Order to Adam from “Stay in the Garden” into “Get out of the Garden and go down to the Earth!”[[217]](#footnote-217)

Now, here are so many changes, but it was not Allah (s.w.t.) Who changed His Plan, but rather it was Adam (a.s.) who changed his life and brought Allah’s new Rules upon himself; That is why Allah (s.w.t.) in the Holy Qur’an says: “Verily, Allah will not change the condition of any people until they change themselves (and bring Allah’s change on themselves).”[[218]](#footnote-218)

2) The “First House Built for the People” to worship Allah (s.w.t.) was the Holy Ka’bah, but Allah (s.w.t.) changed it later on, and made Jerusalem (Al-Quds) the Qibla for the Jews and the Christians; and even the Holy Prophet of Islam (s.a.w.a.) and the first generation of Muslims for several years were praying towards Jerusalem until Allah (s.w.t.) decided that it was about time that the Muslims turned towards the Holy Ka’bah, once again. Infact, we still have that mosque in Medinah called Zul Qiblatain (the one with the two Qiblahs) One Qibla facing towards Jerusalem and the other one facing towards Makkah. Now, what will you say? Do you mean to say that those changes harm Almighty Allah’s Knowledge and Wisdom to know the End from the Beginning?

3) Allah (s.w.t.) promised Prophet Moosa (a.s.) to have a “30 nights” visit with Him (s.w.t.). But then again, He changed that “30 night” plan into a “40 night” visit, (Probably to test the Faith of the Sahaba of Prophet Moosa, most of whom failed the test and started worshipping a golden calf! So, being a Sahaba of the Prophet, doesn’t necessarily guarantee the salvation, as some people think).[[219]](#footnote-219)

Now, if you say that Allah (s.w.t.) actually had planned for the “40 nights” visit, but He just told Moosa (a.s.) 30 nights only (and Moosa told his people 30 nights also) then, you are accusing Allah (God forbid) of lying and cheating, which is impossible and Kufr. And if you say that it was actually 30 nights but Allah (s.w.t.) in His Infinite Wisdom, decided that it should be “completed with ten more nights”[[220]](#footnote-220) then you are also believing, as the Shias do, that Allah (s.w.t.) is free to change His orders, as He Pleases, at anytime and anywhere, and no busy bodies are allowed to question His Decisions!

4) How about those who are given a certain term to live, by Allah (s.w.t.), and later, He extends their lives or shortens it, based on some good or bad deeds? (See so many Hadees on this topic as well as the Qur’anic verses. For example, 6:2, etc.)

5) Many laws were given to the Israelites that were later on repealed either during the life span of Prophet Moses (a.s.) or later on thru Prophet Isa (a.s.) or even Prophet Muhammad (s.a.w.a.). And with regards to the changes in the Islamic Laws, there are also many. A good example is (aside from the change of Qibla, which we saw before) the prohibition of the intercourse, even during the nights, in the month of Ramadan, which was repealed later, and the night time was exempted:

“It is (now) permitted to you, on the night of fast approach to your wives. . .”[[221]](#footnote-221)

“Now Allah reduces your burden, because He Knows some of you are weak!” (Not all the Sahaba were equally strong in Faith).[[222]](#footnote-222)

“Allah Knows that you cannot (all do it fully) so He turned to you (He reduced the requirements) so read from the Qur’an (Pray?) as much as you can.”[[223]](#footnote-223)

6) In another verse, Allah (s.w.t.) clearly says that He changes some Rules and replaces them with others:

“We (Allah) don’t abrogate any Ayah (Order/Rule) or remove it from (your) memory (O’ Prophet!), unless We replace it with a better one or an equal. Don’t you know that Allah can do anything He wishes?”[[224]](#footnote-224)

(Are you questioning Allah’s Authority to change his Rules as He wishes?).

7) If Allah (s.w.t.) did not change a situation, that existed by His Will and His Permission in the first place, then the prayers and supplications would become meaningless!

For example, we pray to Allah (s.w.t.) that drought which existed by the Will of Allah (s.w.t.) will go away and rains will come (Salat Al- Isteqa—praying for the rain).

The same is true when we pray for the change of any other natural calamities, illness, etc.

The Holy Prophet (s.a.w.a.) told us: “Giving charity will prevent (the future) calamities!”

Again, Allah (s.w.t.) emphasizes the same point (changing the present that is His Plan, to another situation by our prayers and requests or Do’a) in the Holy Qur’an, by saying:

“Pray to Me (ask) and I Will answer!”[[225]](#footnote-225) (Change the situation).

“And when My servants ask you (O’ Muhammad) about Me (tell them), I am Near (to them) and I will answer the callers when they call (Me to solve their problems).”[[226]](#footnote-226)

With regards to Prophet Yunus (a.s.), Allah (s.w.t.) says: “If it were not for his prayers, he would have remained in the belly of the fish till the Day of Judgment!”[[227]](#footnote-227) (That was Allah’s plan, before Prophet Yunus prayed to change it).

So, Allah’s plan was to keep him inside the fish as a punishment, but that plan to punish changed into Mercy, because of Prophet Jonah’s repentance and prayers! (So, Allah’s plan can change as He wishes).

As for the people of Prophet Yunus (a.s.) the same thing happened. Allah (s.w.t.) sent them the punishment, but then at the last minute, He changed it because they repented:

“We removed the punishment, when they believed!”[[228]](#footnote-228)

All these Ayahs and many more, plus many Hadees and events in the history of Islam show very clearly that Allah (s.w.t.) may change His Decisions or Plans anytime He wishes, depending on the circumstances. He does not need any permission from the Wahabis, who believe that if He changed His Plans, it would constitute (Na-uzo Billah) Ignorance on His part!

The Holy Qur’an says:

“All those in the heavens and in the earth ask Him, (to give them the blessings or to change their situations for the better) everyday (moment) He is at work! (New developments and changes)”[[229]](#footnote-229)

And finally, remember the famous saying: “Allah doesn’t change His Will, but His Wills Changes!”

Question: Is it true that there is a difference between the Holy Qur’an of the Shia and the Sunnah? What is the “Book of Fatimah?”

Answer: Well, I think, we have answered this before, but because it still persists in some people’s minds, let me go into further details. But before I start answering this question, I would like to remind you that my answer is based on my researches as a student of Islam and its various sects. It is only my understanding and should not be interpreted to necessarily represent the authorized stands of the Shia or the Sunnah Mazhabs. Those authorized versions should be obtained from the Grand Mufti or Imams of different Mazhabs in Islam. I am not a Mufti or Imam, but rather a researcher of Islam.

Now, I will try to answer your inquiry as simply and as clearly as possible. With regards to the Holy Qur’an, the Shias (The Twelve Holy Imams Followers or the Ja’fari Mazhab) are reading, memorizing, printing, distributing, interpreting, translating and implementing the same copy of the Holy Qur’an that is printed and read in Saudi Arabia, Egypt, Syria, Lebanon, Pakistan and elsewhere in the Muslim world. (Although the interpretation sometimes is different, but the copy of the Holy Qur’an with 114 Surahs, beginning with Al-Fatiha and ending with Surah An-naas, and with more than six thousand Ayahs all in all, is exactly the same as that in the hands of the Ahlus Sunnah).

Question: But what about Shia scholars who have opined about changes in the Qur’an?

Answer: Well, there are even some Sunnah scholars and even the second Khalifah Omar who have said that some “verses were different” before![[230]](#footnote-230)

Question: But what is your understanding regarding this issue, especially the “Book of Fatimah?”

Answer: Every Muslim knows that the Holy Prophet Muhammad (s.a.w.a.) had many Sahabah, not only one! When the Holy Qur’an was being revealed, piece by piece, and Ayah after Ayah, there were only a few people who knew how to write and then read it to others also (not all the Sahaba could read or write and not everybody was present on every occasion to witness the revelation).

There were only six or seven people who recorded the Holy Qur’an by writing it (the rest would memorize it). These scribes were called: Kuttabul Wahy or the writers of the revelation, like Imam Ali (a.s.), Abdullah Masud, Osmaan Bin Affaan (who later became the third Khalifah) and some others.

During the lifetime of the Holy Prophet (s.a.w.a.), he did not order any single compilation for the Holy Qur’an. During the rule of Khalifah Abu Bakr, he attempted to compile, but it did not push through. During the time of Khalifah Omar also no compilation of the Holy Qur’an, in its present form, took place.

Until some 18 years after the death of the Holy Prophet (s.a.w.a.) and during the rule of Khalifah Osmaan, he decided to unify the Muslims by compiling the standard Holy Qur’an which we have today. That is why when you open the Holy Qur’an, it is often written in Arabic on the first page and sometimes even on the cover: “Bir Rasmil Osmaani” (The Osmaan’s Version).

To do this (compile the Holy Qur’an) he asked all the other compilers of the Holy Qur’an (Kottabul Wahy) to bring their own copies and then he destroyed (some say he burned) all other versions except his own - i.e. Osmaan’s version, which the Muslims throughout the world are reading, today.

Now, here arise some very interesting questions for anybody who wants to use his brain (as Allah [s.w.t.] in the Holy Qur’an orders us to do) and not to pass the issue, blindly:

1) Can you destroy the Words of Allah (s.w.t.) or even burn them?

It is a very difficult question that the followers of the Khalifah Osmaan have to answer - words of Allah vs. the act of the Khalifah. Some people believe that a Sahabah of the Holy Prophet (s.a.w.a.) could do anything he believed was right and nobody else can judge or condemn him (But Abul A’la Modudi, the greatest Sunni Alim that Pakistan ever had, criticized Khalifah Osmaan sharply for his luxurious lifestyle, nepotism, etc. and called him the king rather than the Khalifah. See his book titled: Khilafat Wa Molukiyyat “The Khalifate and the Kingdom”).

Some followers of Khalifah Osmaan justify this destruction/ burning of the copies of the Holy Qur’an (except his own version) as a good act, because it was intended to unify all Muslims by keeping only one version - i.e. only Osmaan’s version which we have, today.

But I cannot accept such an excuse for the destruction or even burning the Holy Qur’an, in order to have only one version, especially when it was not done by the Holy Prophet (s.a.w.a.) and the two Khalifahs after him, namely Abu Bakr and Omar; while the same copies of the Holy Qur’an existed in their times and surely they were not less knowledgeable or less concerned about Islam and the Muslims’ unity than Khalifah Osmaan.

2) The second question which is even more serious to any Muslim is that: The Khalifah Osmaan gathered all those collections of the Holy Qur’an by the Kuttab-ul Wahy, as they heard the Holy Prophet (s.a.w.a.) utter it (as he heard from jibraeel (a.s.), from Allah (s.w.t.)) and later on they had checked it with the Holy Prophet (s.a.w.a.) to make sure that it was copied correctly. Now, were all those collections or the versions if you please, exactly the same as that of the Khalifah Osmaan, or were they slightly or even sharply different from Osmaan’s version?

If you say that all the five or six versions collected by all other scribes (Kuttabul Wahy) were exactly the same, and there were no differences whatsoever, then why destroy the other versions and choose the Osmaan’s version, only?

And if they were somehow different (in style, or arrangement or even some verses, as Khalifah Omar claimed - see Bukhari, Vol. 6, p. 162-291 and 508, also Sonan Ibn Maja Vol 2, p. 854 and 2553, etc.) then why accuse the Shia of what you yourselves are already saying - implicitly and explicitly?

3) The third question, which is also a very important one, is that: All those who collected the Holy Qur’an (Kuttabul Wahy) were great Sahaba and they were very much respected by the Muslims; Like Imam Ali, Abdullah Masud, Ma’az Bin Jabal, Zaid Bin Thabit, etc.

Now, who had guaranteed that the Khalifah Osmaan was more knowledgeable about the Holy Qur’an and Islam as a whole, than the other collectors of the Holy Qur’an - especially with the presence of Imam Ali (a.s.), the First Muslim, the first person in Islam who was called Imam by the Holy Prophet himself (the other two were Imam Hasan and Imam Husain (a.s.) and no other Sahaba was called Imam by the Holy Prophet) and the only person about whom the Holy Prophet (s.a.w.a.) said: “I am the City of Knowledge and Ali is the Gate!”[[231]](#footnote-231)

Why should the copy of the Holy Qur’an compiled by Imam Ali (a.s.) be thrown away or disregarded and the copy of Osmaan, who was definitely less qualified than Imam Ali (a.s.), especially in the Knowledge of Islam and the Holy Qur’an, be chosen?

This becomes even more serious when you consider the numerous criticisms by many Sunni scholars - including Moududi, about Osmaan, and finally, his murder by the Egyptian Muslims who accused him of nepotism, extravagance and the mismanagement of the government of Islam!

Can somebody who has mismanaged the government of Islam be trusted with the management of the Holy book of Islam, exclusively at that?

Why did he not accept the Collection of the Holy Qur’an by Imam Ali (a.s.), who lived with Prophet Muhammad (s.a.w.a.) even before Islam was declared, and was trained by the Holy Prophet himself from his early childhood and he who was entrusted by the Holy Prophet to handle all of his accounts with the people of Makkah when he migrated to Madina? He who lived with the Holy Prophet almost 24 hours a day and finally when the Holy Prophet passed away, his head was on the lap of Imam Ali (a.s.), and when others were fighting among themselves about who should take over the power after the Prophet, it was Ali (and the Ahlul Bayt (a.s.) and a few people) who was washing the Blessed Body of the Holy Prophet (s.a.w.a.) and preparing for his burial.

And unlike Osmaan, nobody among the Muslim scholars ever accused Ali (a.s.) of the mismanagement of the public office or nepotism, etc.

Then why deprive the Muslims of the Collection of the Holy Qur’an by Imam Ali (a.s.) (as well as the other Sahabah)? That is an unanswered question, until today.

(By the way, despite all these questionable developments, still the Shia Ulama throughout the world maintain that the present Holy Qur’an - the Osmaan’s version, is the only standard version to be recited and followed by the Muslims, everywhere).

## The Book of Fatimah?

What is really the Book of Fatimah? Well, probably, after those explanations regarding the various collections of the Holy Qur’an by different Sahabah and its different versions, you may have got some idea about the Book of Fatimah, already. It was a collection of the Holy Qur’an, by Fatimah Az-Zahra (s.a.), the beloved daughter of the Holy Prophet (s.a.w.a.) as she heard it from her father, plus some Hadees of the Prophet explaining the meanings of those revealed verses. In other words, the Book of Fatimah, “The Lady of the Women of Heaven,” was her collection of the Holy Qur’an with Paraphrases, direct from the Holy Prophet (s.a.w.a.) or “The Qur’an with an Authentic Tafseer”, or commentary.

Just remember that Hazrat Fatimah (s.a.) was born to the Holy Prophet (s.a.w.a.) and Khadija (the first wife of the Holy Prophet) eight years before Hijra (B.H.). She heard the Holy Qur’an long before many other Sahabas heard it and she learned it directly from the Holy Prophet (s.a.w.a.). And being 24 hours in the House of Revelation, gave her a unique chance to see and hear the Holy Prophet (s.a.w.a.) more than any other companion of her father - the Prophet.

Now, a collection of the Holy Qur’an by such a personality has more authentic value than by those who could not see or hear the Holy Prophet more than 2-3 hours a day. (Except probably for Ali who was a part of the Family of the Prophet, where he was adopted since his childhood and was being trained by the Prophet, even before Islam was declared and before Fatimah was born).

And considering the fact that the collection of the Holy Qur’an by Fatimah Az-Zahra (s.a.) had also the commentary, which were all directly learned from the Holy Prophet himself, then those comments were the first-hand Hadees of the Holy Prophet (s.a.w.a.).

To me, those Hadees, which Hazrat Fatimah (s.a.) had quoted from the Holy Prophet (s.a.w.a.) as Paraphrases or the Tafseer, are much more reliable than those which were collected by some Persians (Iranians) several hundred years after the death of the Holy Prophet (s.a.w.a.) and were called Sahih Bukhari, Sahih Muslim, Sahih Tirmidi, etc., etc.

## How was the Book of Fatimah?

The Book of Fatimah, i.e. the collection of the Holy Qur’an with a Tafseer/commentary, contained explanations of the various verses in the Holy Qur’an, which were difficult to understand, without the explanation by the Holy Prophet himself. It also contained those events that took place, relative to the growth of Islam, the hardships that the Holy Prophet and his family and friends experienced in the hands of the unbelievers of Makkah and the Hyprocrites of Madina, up to the last day of the Holy Prophet (s.a.w.a.) on this earth.

In other words, the Book of Fatimah was a treasure of the Islamic Studies, the Holy Qur’an, the Hadees and the Sunnah of the Holy Prophet (s.a.w.a.) as well as the most important events that took place during the time of the Holy Prophet, and Hazrat Fatimah (s.a.) was a first hand witness to them.

Some of those events were happy and joyful — like the victories of Islam and its spreading thoughout Arabia and beyond, but there were also sad events like the sufferings and hurts that the Holy Prophet, and his family and loyal friends experienced in the hands of the unbelievers and the Hypocrites.

## Where is the Book of Fatimah?

Well, the Book of Fatimah was “killed” when Hazrat Fatimah (s.a.) herself was killed, together with her unborn baby!

The same forces who killed Fatimah Az-Zahra (s.a.) and her baby, just one day after the death of the Holy Prophet (s.a.w.a.) continued their crimes against the children of the Holy Prophet by murdering them one by one, and eliminating anything that they had collected from the words and deeds of their patriarch - the Holy Prophet (s.a.w.a.). A clear example of such an enmity was the rejection and the final destruction of the Holy Qur’an, collected by Imam Ali (a.s.), who accompanied, saw and heard the Holy Prophet (s.a.w.a.) more than any other Sahabah!

For more than two centuries after the death of the Holy Prophet (s.a.w.a.) no Muslim was allowed to write the Hadees of the Holy Prophet (s.a.w.a.) in a book form! They could only memorize, but not record it. All these, because the rulers did not want the Muslims to see, what they did not want them to see![[232]](#footnote-232)

The Book of Fatimah also suffered the same censorship. It could not be copied or shown to the public openly—but only in secret, and only to a few trusted relatives and friends of the Ahlul Bayt (a.s.). And from here started the Taqiyyah, because of the dictatorship of the powerful rulers and their “majority” followers against a “minority”, who chose to follow the Truth, rather than to please the powers - that - be!

The Holy Imams of the Ahlul Bayt (a.s.) (the Children of Fatimah and Ali) kept a copy of the Book of Fatimah as their only precious inheritance from their murdered mother - The Blessed Fatimah.

They would quote the authentic Hadees of the Holy Prophet (s.a.w.a.) and the reliable commentary of the Holy Qur’an from the Book of Fatimah and they would also teach it to their followers — the Shia of the Ahlul Bayt (a.s.).

(Now, if you can accept Bukhari as an authentic book of Hadees, while it was collected several hundred years after the death of the Holy Prophet (s.a.w.a.), why can’t you accept the Book of Fatimah, which was collected when the Holy Prophet (s.a.w.a.) was still alive?).

Nobody can say exactly where the Book of Fatimah is, today, but it is safe to assume that this Book was kept secret from the murderous rulers, by the children of Hazrat Fatima (s.a.) and they passed it to the following generations, as their most precious inheritance and as a memorabilia in the Family of Fatimah. It is believed that now that book is in the possession of the most prominent member of the Family of Fatimah, i.e. Imam Mahdi (a.t.f.s.). And when Imam Mahdi (a.t.f.s.) shall come (by Allah’s Will) he will disclose the complete contents of the Book of Fatimah.

Yet, as I have said, some parts of it were already told in the form of Hadees by the Holy Imams of the Family of Fatimah (s.a.), to their followers - the Shia.

So, for those who are looking for the Book of Fatimah, some parts of it could be found in the fundamental books of Hadees of the Shia, namely, 1) Al-Kafi, by Sheikh Muhammad Al-Kulaini, 2) Al-Estebsar and At-Tahzib both by Sheikh Muhammad At-Tusi, 3) Al-Faqih, by Shaikh Sadouq Al-Qummi, 4) Behar Al-Anwaar, by Shaikh Muhammad Al-Majlesi and some others.

Question: Why did Ayatullah Khomeini send the children to the war front? Isn’t it against the Sunnah of Prophet Muhammad (s.a.w.a.), who refused to take the children to Jihad, as the Qur’anic verse (9:92) has stated?

Answer: Well, let us start from the beginning. It seems that the entire story is screwed up! Even the Qur’anic verse does not say what the critics claim.

1) First, this story was started by the Western Media during the Iraq-Iran war, when almost entire world, including most Arab countries (especially Saudi and Kuwait!) were helping Iraq in its aggression against the Islamic Republic of Iran!

2) Ayatullah Khomeini never sent anybody by force (except the Military, which is duty bound to defend the country). The Pasdars or the Revolutionary Guards are the Militia which is made up of young and able bodied people and has no children among its ranks, to be sent anywhere. Only the Basijis who were the ordinary citizens - young, middle aged and old, would choose voluntarily to go and to defend their country and more especially to defend the Islamic Republic against a Socialist aggression; in other words Islam vs. Kufr!

In that case, Jihad becomes obligatory for every Muslim male who is 15 years old and above, healthy and without other pressing responsibilities at home.

But, in the eyes of the Western people, a 15 years old boy is still a child, who should not be even working in a farm or in a factory. While in the Eyes of Allah (s.w.t.) a 15 year old male (and a 9 year old female) is mature enough to take up all his Islamic responsibilities - i.e. Prayers, Fasting, Zakat, Haj, Jihad, and even marriage and family!

So, what children are you talking about, the children through the eyes of Islam or the children through the eyes of the Western world? The hatred of some people towards Ayatullah Khomeini has grown so much (like their American Masters) that just to condemn him, they even forget their own Islamic standards regarding the age of majority!

Besides, not everybody who joins the war, will necesarily be assigned in the front line or the line of fire. If you knew your lessons on the strategy of war, you would have realized that for every one soldier who is actually fighting, there are at least nine other soldiers or volunteers who are supporting him by: preparing food, supplying water, ammunitions, sending messages, handling medical services, etc., etc.

Now, who said that under the Islamic laws, a 15-year old youth is not allowed to serve his country and its soldiers with food and medicine, etc. unless a “Fatwa” by the Americans (the Great Shaytans according to Ayatullah Khomeini) will make it “Haram”!

By the way, if accepting young fighters were an un-Islamic act, how come the Bosnian Muslim fighters, the Afghanis, the Palestinian fighters, especially during the intefadah, are even less than 15-years-old? The same is true with many other Muslim Mujadidin??? in Burma, Thailand, Kashmir, the Philippines, etc. But you never questioned that. Infact, all Muslims respect them and consider them as Mujahids and martyrs.

Thus, we can realize how false the accusations against Ayatullah Khomeini were, and how the Western media (and their friends in the Muslim World — the Munafiqs) used them against the Islamic forces.

After those clarifications, now let us see what the Qur’anic verse, that you used in this regard, actually means? Allah (s.w.t.) in the Holy Qur’an says:

“There is no blame on those who are weak or sick... (If they will not join the war) nor (is there any blame) on those who came to thee to be given an animal (to ride and join the Jihad) and when you (O’ Muhammad!) told them: “I cannot find any ride for you!” They turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses!”[[233]](#footnote-233)

Tell me; where in these two Ayahs you see anything regarding the refusal of the Holy Prophet (s.a.w.a.) to take along that young man, who came to join the Jihad, just because of his age? Infact, Allah (s.w.t.) praises that young man’s zeal for Jihad. The only reason that the Holy Prophet (s.a.w.a.) did not take him was: “I have no animal to carry you” not that “I don’t take youngsters to Jihad!”, or “It’s not allowed!” etc.

Are you even accusing the Holy Prophet (s.a.w.a.) of an un-Islamic act, and also misinterpreting the Ayahs of the Holy Qur’an, in order to malign a Muslim Imam, whom the Americans hated and feard most, and this way you want to please your American friends?

So, when Allah (s.w.t.) praised that young Mujahid, who cried, for not having a chance to join the Jihad, not only He ??? did not stop our Muslim Youth from going to Jihad, but He actually encouraged them to prepare for it and to take part in it, as they do for their Daily Prayers, Haj, Zakat, etc., etc.

That “crying Mujahid” also proved that in Islam, crying is not a Bid-ah (as some ignorant people think) but rather it is the practice of the sincere lovers of Allah (s.w.t.) and His Messenger (s.a.w.a.) - And his Holy Ahlul Bayt (a.s.)!

Otherwise, the Holy Qur’an or the Holy Prophet (s.a.w.a.) or even the Sahabah should have said:

“O boy! It is Haram to cry!”

Are you manufacturing a new Islam by your own false notions and feeding the whole world as the “Pure Islam of the Wahabis”?

## Osama Bin Zaid, the 17 -years- old General!

If you knew your Islamic history well, then you would have remembered that just a few days before Prophet Muhammad (s.a.w.a.) passed away, he organized an army and ordered everybody, young and old to join it!

This army was supposed to go and fight the Roman Super power, and yet, the General of the Army of Prophet Muhammad (s.a.w.a.) was a 17-year-old boy! He was non other than Osamah son of Zaid (the adopted son of the Holy Prophet (s.a.w.a.), himself).

Now, in the eyes of the Western World (and their “Muslim” allies) a 17 year old boy should not even be sent to war, but in the Eyes of Allah (s.w.t.) and His Messenger (s.a.w.a.) and the Holy Ahlul Bayt (a.s.) (some martyrs of Karbala were even younger!) and the True Believers, it is completely alright for a 17 year old Believer to head the entire army of Islam, and to fight against a superpower like Rome! (And that young boy was able to defeat the mighty army of Rome![[234]](#footnote-234)

So, those who are the true followers of the Sunnah of the Holy Prophet (s.a.w.a.) accept his ruling, but those who only claim to be the followers of the Prophet’s Sunnah, choose to accept the American version! To teach his own!

Infact, there were some “Sahabah” of the Holy Prophet (s.a.w.a.) who did not obey his repeated orders to them, to join the Army of Osamah.[[235]](#footnote-235) They also said: “He is a ‘child’ and we are 60 or 70 years old, how could we be under his command?” (Remember the story of Adam (a.s.) and Almighty Allah’s order to all the Angels to make Sajda to him? and Shaytan’s refusal? It sounds very familiar, isn’t it?).

Then the Holy Prophet (s.a.w.a.) said:

“May Allah curse anybody who doesn’t join the Army of Osamah?”

Now, you know what to do. Either to follow the Holy Prophet’s Sunnah, and condemn the disobedient people, or to separate your path, and protect and even support those who are condemned by the Holy Prophet (s.a.w.a.), as some misguided elements do! (The Soldiers of Sahabah in Pakistan are now fighting the Soldiers of Prophet Muhammad, over the same issue!).

Question: Why do you address Imam Mahdi (a.t.f.s.) and the other 11 Imams of the Ahlul Bayt (a.s.), as: ??? “Khalifatul Lahi fil Ard” (the Khalifah of Allah [s.w.t.] on the Earth)? Is it not that the Humanity as a whole, or all the Believers collectively, are the Khalifah of Allah (s.w.t.) on the Earth?

Answer: There have been different views by various ulama, both Shia and Sunnah regarding who was meant by the title of “Khalifah” when Allah (s.w.t.) told His Angels:

“I am assigning a Khalifah on Earth.”[[236]](#footnote-236)

There are four different opinions regarding this Khalifah, as follows:

a) Khalifah means successor, so the Human beings were called Khalifah, because they succeeded the earlier inhabitants of the earth, namely, The Nasnas, ??? who were destroyed because of their corruption and bloodshed. And that is what the Angels were referring to, when they said:

“What! wilt Thou place in it such as shall make mischief in it and shed blood”[[237]](#footnote-237)

b) It means that all Human beings are the vicegerents of Allah (s.w.t.) and His Stewards on this Earth.

c) It only means that the Believers are His Khalifah.

d) It means that Prophet Adam (a.s.) and all the Prophets from his descendants, until the Last Prophet, and after the Last Prophet (Muhammad (s.a.w.a.)) his Holy Descendants, one after the other, until the Day of Judgment, are the Khalifahs of Allah (s.w.t.) on the Earth.

We believe the last view is the most appropriate, because of the following reasons:

1) First of all, the whole story of Allah’s mentioning about a Khalifah on the Earth starts with Creation of Adam (a.s.) who was a Prophet and the Khalifah and nobody else (believer or unbeliever) existed at that moment, so how could other human beings, except Prophet Adam (a.s.) be qualified as a Khalifah of Allah (s.w.t.) on the Earth?

2) Allah (s.w.t.) said: “I am assigning A Khalifah not many Khalifahs; so it can only refer to “One Khalifah at a time”, not a multitude of Khalifahs!

3) The Angels (a.s.) were ordered by Allah (s.w.t.) to make sajda to Adam (a.s.) after his Khalifate was announced.

Do you think that the Angels (a.s.) make also sajda to you or to me or to the rest of mankind, as Khalifahs of Allah (s.w.t.)?

4) If you believe that the humanity as a whole was included in the “Khalifate of Allah (s.w.t.)” then you should also accept that Khalifahs of Allah are Hindus! Buddhists! Aetheists! Communists! Mushriks! Kafirs! etc. Also you should consider the drunkards, the criminals, the prostitutes as “The Representatives of Allah (s.w.t.) on the Earth!”

5) And if you say only the Muslim population of this Earth is the Khalifahs of Allah (s.w.t.) then, aside from all the above objections, you will have one more problem to solve, and that is:

“How could a person who knew the Truth of Islam and had all the Guidance of Al-Qur’an and the Hadees of the Holy Prophet (s.a.w.a.) and yet disobeyed Allah and His Messenger and murdered the Children of the Prophet, and so on, still be qualified as a Khalifah of Allah on the Earth? In that case the objection of the Angels (a.s.) that: “Are You going to place therein somebody who will make mischief there and will shed blood?” would be a valid objection!

But Allah said:

“I know that which you don’t know!”[[238]](#footnote-238)

It means that they were wrong in their assumption and Allah (s.w.t.) was Right in His Choice, and His Khalifah was not to be a mischievous person and he was not to commit bloodshed!

Now, how could the Muslim community as a whole qualify as Khalifah of Allah (s.w.t.) while it has its own share of mischievous, criminal, and blood thirsty rulers like Yazid in its rank? Not to mention the Hypocrite “Muslims”, whom Allah (s.w.t.) has promised to punish worse than the unbelievers:

“The Hypocrites will be in the lowest depths of Fire (in Hell!).”[[239]](#footnote-239)

Besides, the word Khalifah means a “representative”; how could a sinful and corrupt person, represent the All Pure Allah (s.w.t.)? (In the same manner we should ask: How could drunkard men and mass-murderers be also the Khalifahs of Prophet Muhammad (s.a.w.a.)?).

So, the Khalifah of Allah (s.w.t.) could only be Adam (a.s.) in the Beginning and after him those Descendants of Adam (a.s.) who had his qualifications - The Contact with Allah (s.w.t.) and the Authority from Him. That is why Allah (s.w.t.) in the Holy Qur’an says:

“Allah did choose Adam and Noah and the Family of Ibrahim and the Family of Imran (father of Musa) above all other people (given Authority by Allah over other people) They are children, one of the other (it is only one Pure Family Tree.).”[[240]](#footnote-240)

“Those are the people on whom Allah did bestow His Grace from the children of Adam, and those whom We carried with Noah (in the Ark) and the Children of Ibrahim and Israel - of those whom We Guided and Chose (for the Leadership of Mankind and to be the Khalifahs of Allah (s.w.t.)).”[[241]](#footnote-241)

Now, you know who the Khalifahs of Allah (s.w.t.)! Almighty Allah Himself has chosen them; and He chooses only the best, as He said to Prophet Ibrahim:

“My Promise (of Leadership or Khalifate of Allah) is not for the sinful people!”[[242]](#footnote-242) (but only the pure ones).

And who are the pure ones? Allah (s.w.t.) tells us who: “Truly, Allah wants to keep away all impurities from you, O’ Ahlul Bayt, and purify you, perfectly!”[[243]](#footnote-243)

## Who is the Khalifah of Allah (s.w.t.), today?

The next question is who is the Khalifah of Allah (s.w.t.) on the Earth, today? Don’t tell me that Allah (s.w.t.) has no more Khalifah on the earth! (Like some Muslims who say that there is no Khalifah of Prophet Muhammad (s.a.w.a.) after the end of the Osmaan Khalifate in Turkey in 1924)

It is impossible not to have a Khalifah of Allah (s.w.t.) on the Earth, today; because that contradicts a clear Qur’anic teaching and the Will of Allah (s.w.t.) to “Assign a Khalifah on the Earth!”[[244]](#footnote-244)

Now, if the people of the world as a whole cannot be the Khalifah, and the corrupt and the Hypocrites among the Muslim Ummah also cannot qualify as the khalifahs of Allah (s.w.t.) (as we have discussed before) and there is no qualified Muslim ruler to be even the Khalifah of Prophet Muhammad (s.a.w.a.) much less to be The Khalifah of Allah (s.w.t.) then where is the Khalifah of Allah (s.w.t.) today?

## A very Big Question, indeed!

While no other group has a satisfactory answer to that question (at least as much as I know) the followers of the Ahlul Bayt (a.s.), i.e. The Shia of the Twelve Holy Imams from the Descendants of Prophet Muhammad (s.a.w.a.) believe that immediately after the death of the Prophet, the Khalifate of Allah (s.w.t.) passed on to Imam Ali, and after him, to Imam Hasan and then to Imam Husain and then Imam Zainul Abedin (a.s.). . . until the 12th Holy Imam Mahdi (a.t.f.s.) (who is still alive, but like Jesus, he also was taken away by Allah [s.w.t.] from the murderers who killed all the Imams of the Family of Prophet Muhammad [s.a.w.a.] — as the Jews killed the Children of Prophet Ibrahim (a.s.) and planned to kill even Jesus (a.s.), but failed).

While Imam Mahdi (a.t.f.s.) is not visible to us, yet his Authority as The Khalifah of Allah (s.w.t.) on Earth is still there - Just like the Sun behind the clouds, which is still the Sun, without which there would be a total darkness on this Earth! At the absence of the Holy Imam Mahdi (a.t.f.s.), the Muslims have to follow and obey the Authority of the Most Learned Religious Man or Aalim amongst them, who must also be the Most Pious person. Such a person or (if a very outstanding Aalim is not known) persons, from among the qualified Ulama should take over the Leadership of the Muslims, as a caretaker, until by the Will of Allah (s.w.t.) the Holy Imam Mahdi (a.t.f.s.) shall appear, supported by Prophet Jesus (a.s.) and together under the Leadership of Imam Mahdi (a.t.f.s.), they establish the Government of Allah (s.w.t.) on the Earth, to last for a Thousand Years, Insha Allah!

This way, the Khalifah of Allah (s.w.t.) will take over the Rule, not only spiritually, but even physically in this world, as well.

That is also the fulfillment of the Holy Qur’anic prediction in Surah 58, verse 21 that says:

“Allah has decreed: It is I and My apostles that must conquer!” (Not the unbelievers! Also remember that Jesus (a.s.), who appears together with Imam Mahdi (a.t.f.s.), is himself an Apostle of Allah (s.w.t.).

Now, it becomes clear why we address the Holy Imams of the Family of the Holy Prophet (s.a.w.a.), especially Imam Mahdi (a.t.f.s.), as the Khalifah of Allah (s.w.t.) on the Earth, today; as were his grandfathers, including Prophet Muhammad (s.a.w.a.), Jesus, Moses, Ibrahim, Noah and Adam (a.s.) assigned as the Khalifahs of Allah (s.w.t.), since the Beginning of the World!

Question: Is it true that if someone passes before me while I am praying, 40 years of my prayers will become invalid?

Answer: No! A prayer that is so “weak” those 40 years of it could become invalid, just because somebody passed by, is not worth praying!

Are you joking with Allah (s.w.t.)? Do you mean to say that prayer, which is the Foundation of Islam, could be destroyed that easily? Besides, why should your prayer be destroyed, while the guilty party is the other person, not you?

Let me tell you a very sad story in that regard. Some years ago when I was visiting India, I went to a Mosque, just to join my Indian Muslim brothers in their Jom’ah prayer. After the prayer, I stood up to go, because I had to catch the airplane for my trip back home! I had no way to go out of the Mosque but to pass in front of home! I had no way to go out of the Mosque but to pass in front of the people, some of whom were still praying the Sunnah (Mustahab or non-Wajib) prayer. I can still remember an old man in his 70’s who could be my grandfather that hit my foot with a fist, while still praying! (Another time I saw an Arab hitting another Muslim in the same situation).

Is that how you present Islam to the world? Is that how you welcome your guests? Is it allowed to quarrel with the people or even hit them while you are still praying, supposedly to protect your prayer from being destroyed, just because somebody had to leave the Mosque, ahead of you? I am sure that the old Indian Muslim (May Allah Bless his soul and forgive him) was also misguided by this kind of baseless assumption that says: If somebody passes before you while you are praying, 40 years of your prayer (not his!) is gone to nothing! (Where is the Justice of Allah, to punish someone else for the “sin” of the other? Like the Christians who consider every child of Adam (a.s.) sinful, because of the “sin” of their father!).

These kinds of “Hadees” are told by those people who know nothing else of Islam to teach, and they get their sources from those Imams who never ever saw Prophet Muhammad (s.a.w.a.) himself, but still claimed to know Islam better than even the Family of the Prophet (s.a.w.a.)!

If a human being’s passage before us could destroy 40 years of our prayers, then a passage by a goat, cow or even a bird should destroy 60 years of our prayers! What’s happening? Do you mean to say that just because somebody wants to continue some more Sunnah prayers, nobody else should move or go out of the Mosque, anymore?

Are you saying that if such “accidents” happened twice in where do you get such strange teachings and pass them on as “Pure” Islam?

If our attention were really focused on Allah (s.w.t.) while we are praying, then who cares if somebody passes before us or not? Why do you pay attention to others rather than to Allah (s.w.t.) whom you are worshipping? And again, why should you be punished for the “sin” of somebody else? Do you see how illogical, and as a result, un-Islamic, such a claim is?

Besides, if your present prayer was damaged, because of another person’s mistake, why should your previous “correct” prayers for the past 40 years be also included in that?

Can a failure in a university exam erase all your passing grades, even in the high school and the grade school levels, too?

The most you can say is that: “When somebody is praying, it is Makruh (not good) for others to pass before him in a distance less than his prayer rug (or its place), but if somebody passes, even intentionally, neither he has committed any Haram (sin) nor the prayer of the worshipper is damaged, much less destroyed!”

All Muslims know that, when Prophet Muhammad (s.a.w.a.) was leading the prayer in the Mosque, very often his grandchildren, Hasan and Husain would play, and sometimes they would even jump at the back of the Holy Prophet, while he was in Sajdah!??? But the Holy Prophet (s.a.w.a.) never stopped them, nor did the Sahabah ever complain that their prayers were destroyed, like what you are saying, today!

This is the teaching of Islam, according to the Holy Ahlul Bayt (a.s.) of Prophet Muhammad (s.a.w.a.), we don’t care if others teach otherwise.

(Sometimes ago, a Filipino friend of mine had a horrible experience. He almost got jailed by the guards in Saudi Embassy, in Manila! His crime? Just walking in, while somebody was praying inside a room, there)

Question: Is it true that when a Muslim dies, his body should be buried the same day, before the sunset - as they do it in Saudi Arabia?

Answer: No! It is not. Remember that there are some practices in Saudi Arabia, which are more of the Arab tribal origin, rather than the Islamic principles (other Muslim countries also have their own shares of cultural influences mixed with religious practices. But, because the people of the world take Saudi Arabia as a model for the Islamic society, therefore, anything that the Saudis do, becomes Islamic, including putting ten hands in one bowl or eating with their bare hands, even if there are cleaner spoons, etc., etc. while all those things existed long before the Arabs became Muslims, or during the Jahiliyyah, too!).

One of those tribal practices that have existed in Arabia, even before Islam, is the burial of a dead person, before the sunset! (So, if somebody died at 4:00 or 5:00 p.m., they would hurry to bury him before 6:00 O’ clock!).

But how about the Medical Examination to know, whether the person has died a natural death or he has been poisoned, etc? How about the arrival of his relatives to see him, before being buried? How about waiting for a few hours to make it sure that he is really dead and not just a victim of a reversable stroke, (Like those who come back to life in the mortuary!), etc.? There have been several cases reported in Egypt, Bangladesh, France, etc. that a dead person came back to life, some 24 hours after being presumed “dead” or just before entering them in their graves! How about that?

Well, these things that these people never understood nor will they ever understand!

The Holy Qur’an says:

“They have hearts, that understand not, eyes that see not, ears that hear not; they are like cattle —or even worse! Because they don’t care! (To understand anything)”[[245]](#footnote-245)

The reason that the Arabs used to hurry to bury their dead, before the sunset was, as follows:

1. The Arabian climate was too hot and the corpse could smell or even decompose; because they had no cold storage or even cooling facilities, in those days.

2. Besides, not having a good lighting system, they had to finish everything before the nightfall, or else they would be left in the dark!

This practice, little by little, developed into a tradition, and like many other traditions, it is now almost a “religious ritual” which is difficult to change - even if there is no more need for those “hurried” practices; especially now that we have all the facilities to keep the corpse fresh and with due respect, until all the medical and religious requirements are met.

## What Does Islam Say?

Well, as long as Islam is concerned, there is not a single word in the Holy Qur’an to order or even to suggest that a corpse should be entered before the sunset of the same day that the person died!

Also, there is not any Authentic Hadees (at least as much as I know, from the Family of the Holy Prophet (s.a.w.a.) which says: You must bury your dead before the sunset of the same day!

So, what is the rule? Well, the rule in this case, like any other Islamic tenets, is the Common Sense; Because, Islam is a religion of the Common Sense.[[246]](#footnote-246)

The Muslims have a religious duty to bury their dead, and if they neglected it, then everybody who knew, but did nothing about it, is considered to be a sinful Muslim ??? (Wajib Kefaiy).

At the same time, we know that the body of a Muslim, and even his grave, is respectable and should not be left unattended. So, the sooner we can (after all the Medical and Religious rites are performed) the better for the deceased to be laid to rest. But this doesn’t mean that there are specific number of hours (say 10 hours maximum) or time (necessarily before the sunset etc., etc.) to bury the dead.

If there were some important reasons (medical or otherwise) to keep the corpse (well preserved like in a cold storage, etc.) even for two or three days, as long as this will not cause an insult intentionally to the dead person or to his family, then there is no Islamic prohibition to keep the corpse for a while (like in the case of an accident or a war, etc. or in emergencies where there is a valid reason to do so).

## Some Historical Examples as Proof:

1. When Prophet Sulaiman (a.s.) died, nobody knew about it, until, according to the Holy Qur’an (34:14) worm ate up his stuff, and he fell down! Now, how long will it take a worm to eat up the stuff of a king? Well, a long time! So, Prophet Sulaiman (a.s.) was dead, and yet nobody buried him for so long. But, neither the Holy Qur’an, nor the Authentic Hadees said: What a disgrace, that he was not buried, before the sunset of the same day!”

2. When Prophet Muhammad (s.a.w.a.) passed away, his body was being attended to, by his immediate family and a few friends, while the majority of his “followers” were somewhere else quarrelling over who should assume the power to rule over the Muslims! Well, if those people also believed that the burial of the body of Prophet Muhammad (s.a.w.a.) should be finished before the sunset, they would have no more time left to hold an “Election” (with all its contenders and disputers) before they could bury the Holy Prophet (s.a.w.a.) ahead of the sunset! So, while the first Muslims were not in a hurry to do this for the Holy Prophet (s.a.w.a.) in those days, then why are you so in a hurry to do it for everybody, today? (A Bidah?).

Infact, the Holy Prophet (s.a.w.a.) passed away on Monday, but he was buried on Wednesday, the third day, because, as I said before, “The companions were very busy electing a successor for him!”[[247]](#footnote-247)

3. In Karbala, on the Day of Ashura, the “Muslim” soldiers of Yazid (some 30,000 of them) butchered the entire family of Prophet Muhammad (s.a.w.a.), including his beloved Imam Husain (a.s.); yet, they did not hurry to bury the bodies of those beloved children of the Prophet (s.a.w.a.), as they were also in a hurry to go back to Khalifah Yazid and to claim their rewards for the massacre of the Ahlul Bayt (a.s.)!

Either those “Muslims” did not believe in the burial before the sunset, or they simply did not care about it, at all!

If those early Muslims did not believe in the burial before the sunset, then why should you believe in such a thing, today? And if they believed so, and yet they did not practice it, then they have broken an important tenet of Islam and the Sunnah of the Holy Prophet (s.a.w.a.) and thus they deserve condemnation; Then why do you not condemn such a sinful people? Some of you even try to defend their alleged “Iman” (Do you believe in some, and deny the rest of the Islamic teachings?).

4. When Ayatullah Ruhullah Khomeini passed away, they prepared his body for burial, but because millions of people were joining his “Janaza” the body could not be moved towards the burial ground, so they had to return the body and place it in a Mosque for an overnight recess and a prayer vigil, and bury him the next day.

5. Also King Husain of Jordan and King Hasan of Morocco, both of whom belonged to the Holy Family of Prophet Muhammad (s.a.w.a.); they both died in 1999 and were buried three days later!

There are countless other examples in the history of Islam, past and present, to prove that this practice of “hurry to bury before the sunset” is more an Arabian tradition, (and Jewish!) rather that an Islamic rule.

## The Jews in Israel do the same!

Did you know that not only in Saudi Arabia, and other misguided Muslim Communities, they hurry to bury their dead before the sunset of the same day, but also in Israel, the Fanatic Jews do the same!

So, which is which? Is it a “pure” Islam or a total Judaism? Well, considering the fact that the Jews were practicing it, long before the Muslims did, it is much safer to say that: It looks more Jewish to me than Islamic!

Question: Is it true that eating with your bare hand is the Sunnah of Prophet Muhammad (s.a.w.a.)? If so, then should we do the same or can we use spoons, today?

Answer: Yes, it was the way the Holy Prophet (s.a.w.a.) used to eat. But it was not only his practice, the entire Arabs used to eat with their bare hands, including Abu Jahl and Abu Lahab, who are cursed by Allah (s.w.t.) in the Holy Qur’an! So, eating with one’s bare hands has nothing to do with the “Holiness of Islam”, but rather it existed in Jahiliyyah, too. And even today, it exists among all the primitive pagan tribes of Africa, Latin America and South East Asia; therefore it is actually a primitive practice and has no religious value to it!

Well, the Prophet Muhammad (s.a.w.a.) used to ride camels also, as everybody else used to do in Arabia, in those days. Do you mean to say that we should also today ride a camel to “Follow the Sunnah of Prophet Muhammad (s.a.w.a.)!” (And in those countries where there is no camel, they could never practice this Sunnah of Prophet Muhammad [s.a.w.a.]?).

I am sure if Prophet Muhammad (s.a.w.a.) had spoons available in those days, he would use a spoon rather than his hands, because, we know he was very clean and definitely it is cleaner to use a spoon which is just for eating, rather than to use the hand, which touches a thousand dirty objects everyday - The door, the shoes, clothes, money, etc. (Many diseases in the third world are the direct results of eating with dirty hands!).

Even if you washed your hands with a soap (95% of the people do not even do that) still there are millions of bacteria and toxic elements that constantly pump out from the countless pores of your skin, non-stop!

When you put your hands in the food (especially those in a group eating!) not only you pass lots of bacteria and toxins from your body to others, you also get an oily and messy hand and mouth, which cannot even be washed by water— it needs soap to wash those oils away and soap and water is not always available to all! So, what kind of a “Holiness” (Oiliness) is that? Do you want to introduce this kind of Islam to the world and still hope to convince them to join you?

Question: But how about that “Hadees” which quotes the Holy Prophet (s.a.w.a.) as saying: It is better to eat with your “hands”. It exists even in some Shia books of Hadees?

Answer: We have to check whether such a “Hadees” is really coming from the Holy Prophet (s.a.w.a.) first; and if it were proven to be true, then it should be examined in what context it was issued? Probably, it was told because the Holy Prophet (s.a.w.a.) observed that some people were eating with their mouths! (As many still drink water from the springs with their mouths. . .) So the Holy Prophet (s.a.w.a.) advised them (Mustahab, not Wajib) to use their hands, instead of their mouths!

Besides, using a spoon is also using your hands! The only difference there is that if you use your bare hands, chances are that you also put many other germs into your mouth, while using your hand (not your mouth for eating) to enter the food into your mouth with a clean spoon, saves you from lots of germs as well as a very messy form of eating!

Even if you insist that the Holy Prophet (s.a.w.a.) meant that we should put our fingers into the food, then the answer is: Do you have any “Hadees” where the Holy Prophet (s.a.w.a.) said: Don’t use spoons!

If you can cook your food in a container (metal, China or even clay) why can’t you use a clean piece of the same material to enter the food cooked therein, into your mouth without touching or contaminating it with your hands?

By the way, are you also as clean as the Prophet Muhammad (s.a.w.a.) used to be? I hope so!

(Before I forget: How will you put the soup into your mouth, by your hand, in order to practice the alleged “Sunnah” of Prophet Muhammad?”)

Question: How come you criticize some of the companions of the Prophet Muhammad (s.a.w.a.) while we see that the Holy Prophet married their daughter (like Aisha daughter of Khalifah Abu Bakr and Hafsa dauther of Khalifah Omar)? There are even cases where the Holy Prophet (s.a.w.a.) and Imam Ali (a.s.), gave their own daughters in marriage to them (like Kulsum and Ruqayya, to Khalifah Osmaan, or Imam Ali (a.s.)’s eldest daugther Umm Kulsum to Khalifah Omar, etc.)?

Answer: Well, those are some controversial issues; and nobody today can claim to know the whole truth or the reasons and the prevailing circumstances that lead to those marriages. But one thing is very clear and that is: Nobody goes to Heaven just by marrying a good person, nor does anybody go to Hell just because of marriage to a bad person.

If that were the case, then Blessed Asiah, wife of Pharaoh, the self-styled god of Egypt, should now be in Hell, but we know that she is in Heaven. Or, the wives of Prophet Noah and Prophet Lot (a.s.) both must be in Heaven, but both of them are in Hell.

Allah (s.w.t.) in the Holy Qur’an gives a clear idea about those mismatched marriages by saying:

“Allah gives the example of the unbelievers, the wife of (Prophet) Noah and the wife of (Prophet) Lot! They were married to two of our good servants, but they betrayed them. And these (marriages) did not save them from (the wrath of) Allah; and they were told: Enter both of you the Hell Fire, with those (other unbelievers) who enter (the Hell)!”

“And Allah gives the example of the believers, the wife of Pharaoh (A believing lady married to an unbeliever).”[[248]](#footnote-248)

These two Ayahs become even more meaningful if you consider the fact that just three Ayahs earlier, Allah is scolding two of the wives of the Holy Prophet Muhammad (s.a.w.a.), who connived against the Holy Prophet and betrayed his trust!

Do you know who those two wives of the Holy Prophet (s.a.w.a.) were? If it were not the Sunni Ulama themselves who have named them, we would never bring their names, out of respect for the wives of the Holy Prophet (s.a.w.a.), whom the Holy Qur’an calls, collectively, as: “Your mothers.”

But then again, because the Holy Qur’an has strongly “condemned those two ladies and because the Sunni Ulama themselves, including one of the greatest Sunni Aalims of Pakistan, Abul A’la Moududi (God bless his soul) have mentioned their names, we also take the permission to give their names for the information of our readers. Those two wives of the Holy Prophet (s.a.w.a.) who were condemned by Allah (s.w.t.) in Chapter 66 of the Holy Qur’an are:

1) Aisha, daughter of Khalifah Abu Bakr

2) Hafsa, daughter of Kahlifah Omar.[[249]](#footnote-249)

Now, let us listen to Allah (s.w.t.) Himself and see how He condemns these two wives of the Holy Prophet (s.a.w.a.) for their disobedience and the betrayal of the Prophet’s Trust:

“O Prophet! Why do you forbid to yourself what Allah has made lawful to you, just to please your wives?”[[250]](#footnote-250)

“And when the Prophet told a secret to one of his wives, and she did not keep the secret, and Allah informed the Prophet, she asked: Who told you that? (The Prophet) said: The All Knowing, The All Aware (God) has informed me!” (So, the Prophet knew the Unseen, even if the Wahabis deny it).

“(Now) If you two (wives of the Holy Prophet) repent to Allah, because your hearts have surely deviated from the Path (the Right Path of Islam?), then, it is okay, or else, if you conspire together against him (the Holy Prophet) then (you should know that) verily Allah is his Supporter (against your plots) and Jibrael and the Best of the Believers (Ali (a.s.), who supported the Holy Prophet (s.a.w.a.), from his childhood in Makka till his death) and after that, the Angels are his helpers!(too).”

“Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.!”[[251]](#footnote-251)

No need for any comments. It is very clear that all those virtues that Allah (s.w.t.) has mentioned above, were missing in those two wives of the Holy Prophet (s.a.w.a.) otherwise, why threaten them by replacing them with better than them? (So, they were not the best, as some people want us to believe).

Now, why despite of such betrayals of Trust, the Holy Prophet (s.a.w.a.) did not divorce them, or why did he marry them in the first place, the answer is:

That is what the earlier Prophets, Noah and Lot (a.s.) also did. Only Allah (s.w.t.) and His Prophets (a.s.) know the true reasons; But still this union in marriage did not benefit their wives, nor was it a substitute for those women’s True Iman.

As for giving their daughters in marriage, again the answer is the same. The marriage with them did not change anything. Infact, Abul A’la Moududi in his book, titled: Khilafat Wa Molukiyyat, has some harsh criticisms against the Khalifa Osmaan and calls him a King (Malik) not the Khalifa of Prophet Muhammad (s.a.w.a.)!

Also Imam Ali (a.s.), in his Khutbah in Nahjul Balagha has some of the harshest words for all the Three Khalifahs before him, namely, Abu Bakr, Omar and Osmaan.

Why then did he give his own daughter, Umm Kulsum, in marriage to Omar? We don’t know the reason. Probably, it was a test like many other tests that Allah (s.w.t.) designs, in order to sift “the chaff from the grains!”

Remember Prophet Lut (a.s.)? There came a time in his life that he was even forced to offer his own daughters to a mob of unbelievers, thugs and homosexuals, just to save some innocent guests of his! This story has been recorded in the Holy Qur’an as well as in the Holy Books, before it. (e.g. the Bible). Allah (s.w.t.) in the Holy Qur’an narrates the story of Prophet Lut (a.s.) and his Unbelieving People, this way:

“The People of the City (of Lut) came rejoicing” (hoping to be able to rape the guests of Lut - the handsome Angels!).

“Lut said: These are my guests, don’t put me to shame” (please!).

“Fear Allah, and humiliate me not!”

“They said: Did we not forbid you not to mind the other People’s affairs?”

“(Then in despair) He said: These are my daughters (to marry) if you are to do!”[[252]](#footnote-252)

Now, considering that Prophet Lut (a.s.) was not bluffing nor was he lying and he was very serious in giving his own daughters to those thugs, do you think that their marriage would qualify them as good people, just because they tied the knot with the daughters of a Prophet (a.s.)?

So, neither marrying somebody, nor giving their daughters to somebody in marriage, is a seal of approval by the Prophets or the Holy Imams, of the other party’s character. These are just tests, the real reasons of which are not clear to us.

We judge the people with what they believe and do, and not to whom they are married! And as we saw before, neither Pharaoh’s marriage to Blessed Asiah saved him, nor did their marriage to the Prophets, benefit those two women, at all. Infact, it made their punishment even worse, as Allah (s.w.t.) warns the wives of Prophet Muhammad (s.a.w.a.) of double punishment if they misbehaved![[253]](#footnote-253)

(By the way, many of the things that those people did, was after their marriage, not before it!)

Question: Why the Shia does not accept the Hadees narrated by Abu Huraira and some other Sahabah of the Holy Prophet (s.a.w.a.)?

Answer: Well, the reasons are many; Infact, more than one book has been written about that issue. But here, we can give you just a few reasons, as briefly as possible:

First of all, it was Khalifah Omar, who beat up Abu Huraira for “Manufacturing baseless Hadees!”[[254]](#footnote-254)

The so-called “Hadees” for which Khalifa Omar had to physically punish another “great Sahaba of the Prophet - i.e. Abu Huraira” was:

“I heard the Holy Prophet Muhammad (s.a.w.a.) saying that: Anybody who will say ??? La Ilaha Il-lal Lah faithfully, he will go to Heaven!”

Now, there are some interesting points for any intelligent Muslim, who doesn’t want to walk on blindly[[255]](#footnote-255) to ponder regarding this tragic incident between the two great Sahabas of the Holy Prophet (s.a.w.a.). For example, it is possible that:

a) The Hadees in Sahih Muslim regarding that incident is not true!

Then why rely on a book which is lying and why call it a Sahih? And why consider it as one of the most reliable books after the Holy Qur’an? And still so many more whys?

b) The Hadees of Abu Huraira is correct and therefore this narration from the Holy Prophet (s.a.w.a.) was true!

Then why Khalifa Omar is beating up another great Sahaba of the Holy Prophet (s.a.w.a.) for doing a service to Islam and the Muslims?

How come you consider the Shia “Kafir” (whatever that means) for their criticism of some Sahaba and questioning their credibility; But when you beat up the same Sahaba of the Prophet, you still remain “good Muslims”? (Now, we know what a good Muslim means. Those who beat up other Muslims or kill them, like what the Soldiers of Sahaba are doing in Pakistan! They learned this lesson from the same Sahaba that they are following and defending, otherwise, Prophet Muhammad (s.a.w.a.) never taught Muslims to fight Muslims!).

c) Khalifa Omar was right in beating up Abu Huraira; because Abu Huraira was actually lying and falsifying the Hadees of the Holy Prophet (s.a.w.a.)!

In that case, why accept narrations from a liar, whose character is even questionable to a great Sahaba like Khalifa Omar and deserves beating, not following? Even the Christian courts do not accept as a witness any person who has been proven to have lied even in one case in the court! Can the Muslims accept such a liar as a “great witness of Islam” and the “greatest source of Hadees from the Holy Prophet (s.a.w.a.)?”

Now, what will happen to those groups of Muslims whose books of “Sahih” (certified as valid and correct Books of Hadees!) contain more than 5374 “Hadees” narrated by Abu Huraira, whom they believe was falsifying Hadees and attributing it to the Holy Prophet (s.a.w.a.) and therefore deserved to be physically punished by the Khalifa of Islam?

d) Abu Huraira, himself claimed that he had narrated more “Hadees!” from the Holy Prophet (s.a.w.a.) than any other Sahaba, except Abdullah Bin Omar![[256]](#footnote-256)

If we accept his claim (although we know very well, that he is a great liar and he was punished for that, by no less than the Khalifa Omar!) then it means that almost all the Hadees that are narrated in the “Books of Hadees of the Ahlus Sunnah” are questionable!

And if the Ahlus Sunnah themselves accuse/believe that Abu Huraira was such a liar and have punished him for that, why do they expect the Shia to accept his narrations as the true teachings of the Prophet (s.a.w.a.) and “The Sunnah of Rasulullah”?

This claim of Abu Huraira to be the greatest or the second greatest narrator of Hadees contradicts another undeniable truth that:

“Abu Huraira was the companion of the Holy Prophet (s.a.w.a.) for two or three years, only!”

Now, if we divide the 5374 “Hadees” of Abu Huraira into two years of his presence with the Holy Prophet (s.a.w.a.) it makes up to an average of 7.3 Hadees everyday - non-stop!

But Imam Ali (a.s.) who was with the Holy Prophet (s.a.w.a.), even before the declaration of Islam, up to the last day of the Prophet on earth - all in all more than 30 years, does not have that much Hadees, in the Books of the Ahlus Sunnah!

And yet, the same books of Hadees have recorded, the very popular Hadees of the Holy Prophet (s.a.w.a.), saying:

“I am the City of Knowledge and Ali is the Gate!”[[257]](#footnote-257)

Do you see the inconsistencies? A liar who has seen the Holy Prophet for two to three years only, knows more about the Sunnah and the teachings of the Holy Prophet than the “Gate to the Knowledge of the Prophet” who has been with him for more than 30 years!

e) Khalifa Omar appointed Abu Huraira as the governor of Bahrain. But in a few months, the “Governor” became so corrupt, that the Khalifah had to dismiss him, dishonorably!

When he was removed from his post, by Khalifah Omar, he had already amassed some 10,000 Golden Dinars, and many Arabian horses and other properties.[[258]](#footnote-258)

The Khalifah ordered Abu Huraira to return all that money and properties to the government. But Abu Huraira refused to obey the order of Omar, and claimed that all those wealth was the “gift” of the people of Bahrain to him! Upon hearing such a lame excuse, Khalifah Omar started beating up Abu Huraira (the great Sahaba of Prophet Muhammad (s.a.w.a.)?) Until he was bleeding all over his body! (Is that a Sunnah of Prophet Muhammad (s.a.w.a.)?).

Then, Khalifah Omar confiscated all his properties! Now, was Abu Huraira really such a thief, grafter and a corrupt public official, or was Omar an abusive and authoritarian ruler? That’s upto you to judge for yourself. But one thing is very clear and that is: They were not that “sinless” and “spotless” as some people want us to believe.

Then why are you killing the Shias for questioning and criticizing those un-Islamic acts and practices? Is it not the solemn duty of every Muslim to: “Enjoin the good deeds, and condemn the bad ones?”[[259]](#footnote-259) (Whether past or present)

So, why don’t you do it? Are you also disobeying the clear Orders of Allah (s.w.t.) and the Sunnah of His Messenger (s.a.w.a.)? It is truly said that:

“Those, whom Allah has deprived of Light, will never see the Light!”[[260]](#footnote-260)

Where are those who claim that all the Sahaba of the Prophet were, alright and none of them could go wrong? Were Omar and Abu Huraira both right? Can lying and truth be both correct? Maybe in your judgment, but not in ours! That is why we don’t rely on the words of the “Certified Liars” but rather we get our Hadees only from those “Certified” by Allah (s.w.t.) to be “Pure and Spotless” (i.e. The Ahlul Bayt (a.s.) of the Prophet.).[[261]](#footnote-261)

There are some Muslims who claim that the Holy Prophet (s.a.w.a.) said: “My Sahaba are like the stars of Heaven, anyone of them you follow, you are well guided”!

Will you then follow Abu Huraira who claimed that just by saying “La Ilaha Il-lal Lah” ??? faithfully, we will go to Heaven or you would rather follow the Khalifa Omar, who opposed this “Hadees” and even beat up the narrator of the Hadees of the Holy Prophet (s.a.w.a.) and one of his great Sahaba?

Aside from all those points that were mentioned about the credibility (actually the incredibility) of Abu Huraira, one more reason that the Shia do not narrate the Hadees from him, is that he was a supporter of Moawiya son of Abu Sufyan in his war against Imam Ali, the duly elected Khalifa of Prophet Muhammad (s.a.w.a.).

And, as we have already seen, in the Event of Mubahala[[262]](#footnote-262) anybody, no matter who, that stands up against the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) is rejected by Allah (s.w.t.) and His Prophet and thus, is also rejected by those who want to follow the True Sunnah of the Holy Prophet (s.a.w.a.).

f) To further realize why the Shia don’t accept the narrations from Abu Huraira, here are some examples of his narrations, from the “Authentic” books of Hadees of the Ahlus Sunnah:

Hadees No. 1) “I have narrated so many Hadees to you that had I done during the rule of Omar Bin Khattab, he would have beaten me up!” (All lies?)[[263]](#footnote-263)

Hadees No. 2) “I have got two containers of Hadees (export/import?) from the Holy Prophet! I have emptied (only) one of them, but if I emptied the other container, my throat would be slashed!”[[264]](#footnote-264)

(So, more than half of the most important and sensitive Hadees of the Holy Prophet (s.a.w.a.) did not reach us because Abu Huraira was afraid that the other Sahaba of the Holy Prophet would slash his throat for quoting those Hadees?).

(Also take note that the great Sahabah, and the expert in Hadees, is practicing Taqiyyah, while his Sunni followers claim that Taqiyyah is Haram, and blame the Shia of Taqiyyah!).

Hadees No. 3) “In the Day of Judgment the Hell will be asked: Are you full? And the Hell will reply I want some more!”

“Then, Allah (s.w.t.) will put His Leg inside the Hell (!!) and the Hell will shout: Enough! Enough!”[[265]](#footnote-265)

(So, according to the greatest narrator of the Hadees and the great Sahaba of Prophet Muhammad (s.a.w.a.), Allah (s.w.t.) has a “Leg”, a very Big Leg at that, and He will put it inside the Hell Hole and will fill it up!! And all these were told to Abu Huraira by Prophet Muhammad (s.a.w.a.)!! Then the Christians must also be right when they say that: Jesus as one of the ??? Triun God went into the Hell for three days?).

Hadees No. 4) “Prophet Muhammad (s.a.w.a.) said that one day Prophet Musa (a.s.) was taking a bath. His clothes were placed on a piece of stone. The stone run away with his clothes (!) and Prophet Musa run after the stone, nakedly, in public” (!!)[[266]](#footnote-266)

(So, The Bible is also right that Prophet Noah (a.s.) was drunk and naked!)

Hadees No. 5) “The Holy Prophet said: When Azan is being announced, Shaytan will turn his back and stars “farting” (loudly) so that nobody will hear the Azan . . .!”[[267]](#footnote-267)

“Hadees” No. 6) “The Prophet Sulaiman (a.s.) made “Jema” with 199 wives in one night, and all of them got pregnant.”[[268]](#footnote-268)

“Hadees” No. 7) “The Angel of Death (Hazrat Israil) came to take the life of Prophet Musa (a.s.), by the Order of Allah (s.w.t.); But Prophet Musa (a.s.) refused to hand over his soul to the Angel of Death and instead boxed the Angel in the eye and made him blind!” etc., etc. etc.[[269]](#footnote-269)

These and many more similar “Hadees” are from Sahih Bukhari (the most reliable Book after the Holy Qur’an?). Bukhari himself claims that he has “selected” those Hadees from amongst some 600,000 (six hundred thousand) Hadees!

(If you divide the 600,000 Hadees! that are being attributed to the Holy Prophet (s.a.w.a.), into the 23 years of his active mission, you will have a staggering 71 Hadees from the Holy Prophet, everyday!)

Then, Bukhari says, and we quote:

“I have not collected except the true Hadees, and there were many more true Hadees that I could not record here!”[[270]](#footnote-270)

Now, are you calling the Shias “Kafir”, just because they don’t believe in such “Hadees” and question the truthfulness of their narrators? Should they also accept everything that is in the Book of Bukhari (the Persian), and neglect the narration by the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) in Madina, just to be acceptable in your eyes and in order to receive your seal of approval or that of Abu Huraira?

By the way, the name abu Huraira in Arabic means “the Father of a Small Cat!” (or “the kitten lover”). Because he was very fond of playing with cats! Now why a great Sahaba of Prophet Muhammad (s.a.w.a.) and the “greatest source of Hadees and Sunnah (!)” is a cat aficionado, we don’t know. But we know that playing with a cat as a pet is Makruh (not advisable) in Islam, and the hair of cat on the clothes, makes prayers invalid; And according to the Medical experts, more than 30 different diseases transfer to human beings through their pet cats (and dogs).[[271]](#footnote-271)

Maybe this tradition of playing with the pets by such great Sahaba like Abu Huraira, was the reason why later on even Khalifa (of Prophet Muhammad?) Yazid son of Mo-awia used to play with pet monkeys and dogs! etc.

Question: Why do you call Ulama (the clergy) as Ayatullah, (sign of Allah) or even Ayatullah Al-udma (the Grand Sign of Allah)? Is it not exaggerating to call a person a sign of Allah (s.w.t.)?

Answer: No! Everything that Allah (s.w.t.) has created, big or small, is a sign of Allah’s Greatness and Creativity - even a pebble or a molecule or an atom.

There are many Ayahs in the Holy Qur’an where Allah (s.w.t.) mentions something that He has created and then He says: This is a Sign of Allah (s.w.t.). For example, take note of the following verses:

“Prophet Salih told his people: Verily has come unto you, a clear proof from your Lord, this She-Camel, as Ayah (sign).”[[272]](#footnote-272)

“And among His Signs is the creation of the heavens and the living creatures that He has scattered in them!”[[273]](#footnote-273)

“And among His Signs (Ayatullah) are the vessels, smooth-running through the ocean, (tall) as mountains.”[[274]](#footnote-274)

So, if anything that Allah (s.w.t.) has created can be called a sign of Allah, including you and me and everybody else on the earth or even a camel in the desert or a vessel in the sea, then why should a learned man of Islam not be qualified to have a respectful title, like: Ayatullah?

Infact, we call the Grand Scholars or the Grand Mufti, as Ayatullah Al-Uzma (the Grand Sign of Allah) because according to Allah (s.w.t.) the learned persons are much higher in the Eyes of Allah (s.w.t.), than the non learned ones:

“Say (O’ Prophet!) are those who are learned, equal with those who are not? Only the intelligent people know the difference!”[[275]](#footnote-275)

“In reality, only those servants of Allah, who are Ulama (learned) truly fear Him!”[[276]](#footnote-276) (Have real Reverence for God).

Explaining these and many more similar Ayahs in respect for, and distinction of the Ulama, the Holy Prophet (s.a.w.a.) has many Hadees, some of which we have the honor to quote here:

“The Ulama are the heirs of the Prophets!”

“The ink of the pens of the Ulama (who write the Truth) is higher than the blood of the martyrs!”

“An Aalim whose knowledge is used for the improvement of the people (spiritually and materially) is higher than 70,000 Prayerful persons” (put together!).

(So, the people are not equals; the learned men are much higher in the Eyes of Allah (s.w.t.) and His Messenger (s.a.w.a.). That is why we call them the Great Signs of Allah.)

“The sleep of an Aalim is higher in value than the worship of an ignorant!”

“Looking at the face of an Aalim, is an act of worship (Ibadah)!”

“Looking at the gate of the house of an Aalim (that may later on lead you to learn something from him) is an act of worship (Ibadah)!” etc., etc

After all these wonderful words by Allah (s.w.t.) and His Messenger in praise of the “True Ulama” are you still surprised about our special respect for them and calling them Ayatullah or Ayatullah Al-Uzma?

Probably, the life of the Grand Ayatullah Khomeini and his role in changing the 2500 years of monarchy in Iran into an Islamic Republic and causing a universal revival of the Islamic aspirations is enough to convince everybody, even his critics that he truly deserved to be called “Ayatullah Al-Uzma”.

By the way, the Wahabis call their own “Ulama” (who are not even Aalim in the real sense of the word, but just memorizers of some Hadees, like a parrot, and even less than a tape recorder), as “Sheikhul Islam” meaning: the Grand Old Men of Islam! Or the Grand Masters of Islam! But, are they really qualified as such? Let us see: During 1990-1991 Persian Gulf war, one of these so-called Shaikhul Islams (Sheikh Bin Baz, the Grand Mufti of Saudi Arabia) had a Fatwa that declared: “The American soldiers in Saudi Arabia, are doing Jihad for Islam!”[[277]](#footnote-277) Now, is he a Sheikhul Islam or Sheikhul America?

Question: Why in making Wazu (Ablution) the Shias wash their hands from elbows down to their palms, while the Ahlus Sunnah wash their hands upward towards their elbows (opposite directions)?

Also why the Ahlus Sunnah washes their feet, but the Shias just rub their feet with wet hands? Why the two are so different, while we surely know that the Prophet Muhammad (s.a.w.a.) taught only one form of Wazu! How can we be sure that we are having the right kind of ablution?

Answer: This is a highly debatable issue that needs lot of knowledge not only of the Fiqah (Jurisprudence), but also of the historical developments in Islam after the death of Prophet Muhammad (s.a.w.a.). You also need to know a great deal about the Arabic grammar in order to clearly understand the Qur’anic verse regarding the proper way of making Wazu, as well as the other Islamic issues.

So, again you see, the understanding of the Qur’anic instructions and the Islamic tenets are not so simple that everybody could interpret for himself (like what the Wahabis tell us,), but rather it needs a lot of specialty and theological background.

Nevertheless, for the layman’s understanding, we can explain the reason why the Shias make Wazu, different from the Ahlus Sunnah. Here are some reasons, briefly, as follows:

1) That is the way the Holy Imams of the Family of Prophet Muhammad (s.a.w.a.) taught their Shia, as they themselves saw the Holy Prophet make Wazu, at home as well as outside (while the Four Imams of the Ahlus Sunnah never ever saw the Holy Prophet personally and what they learned about Islam and the Prophet was based on what they heard other people say, some 70-200 years after the death of Prophet Muhammad (s.a.w.a.)!

This fact alone is enough to convince any sincere person regarding what way is more accurate and less susceptible to error - i.e. the first hand observation and information vs. hearsay with several generations in between the source and the receivers. In other words, witness vs. non-witness, which one is more reliable? Only the wise know the difference!

2) It was also approved by the Grand Mufti of Egypt and the Rector of the Al-Azhar University, Sheikh Mahmood Shaltoot. The Grand Mufti (May Allah Bless his soul) not only issued a Fatwa that the Shia Fiqah (the followers of the Twelve Imams of the Ahlul Bayt (a.s.)) is valid, just like one of the Four Mazhabs (Hanafi, Maaliki, Shafei and Hanbali), but he even established a course in the Al- Azhar University to teach the Shia Fiqah along with the Four Sunnah Schools.

This means that to him, the Ja’fari Shia’s Fiqah was as valid as his own Fiqah of the Ahlus Sunnah.

3) That is how Allah (s.w.t.) has instructed all Muslims to do; The Holy Qur’an clearly says that:

“When you stand to pray, first wash your faces and your hands up to your elbows; and rub your heads (with wet hand) and your feet up to the ankles.”[[278]](#footnote-278)

Any person, even without much deep knowledge of theology can understand the simple instruction (at least as far as this Ayah is concerned) that he is ordered by Allah (s.w.t.) to do the following:

1. Wash your faces;

2. Wash your hands up to the elbows (that is the limit);

3. Rub your heads,

4. And your feet!

Now, if you were told to wash your face, would you wash it from the chin upward to your forehead? Or would you rather pour water on your forehead and let it run down and take its natural course?

Then, how come when you are told to wash your hands up to the elbows, you wash it upwards and bring all the dust and the dirt towards your body, instead of letting it is washed away from your hands? If someone told you to wash the wall clean, up to one meter high, will you wash it upward or downward?

As for rubbing our heads and feet, we do as we are told by Allah (s.w.t.) very clearly, without much arguments about the grammatical technicalities; If we are told just to rub our heads and not to wash it, then why should we wash our feet (if they are already clean) and not rub them instead, as Allah (s.w.t.) has instructed?

But, some may argue that the Holy Prophet (s.a.w.a.) and his companions used to wash their feet during Wazu. The answer is as follows:

Almost all the ancient people washed their feet of dust, before they entered a room, especially a house of worship, because they used to walk mostly barefooted (and still a big number of Beduins in Saudi Arabian deserts, do!) or they would use slippers which had no protection against the dust or the germs of the streets!

So, washing one’s feet, to those people was a daily ritual for entering a clean place, especially a holy place, and it had nothing to do with the actual rules and regulations of Wazu; But, because they had to rub their feet (as instructed during the Wazu) therefore they had to wash the dirt from their feet first, before they could even touch it! (Remember Prophet Jesus (a.s.) washing the feet of his disciples?)

That is why some Sunni Imams exempt you from washing your feet if you have already washed it before! Even some go to the extent of allowing you to just rub your shoes or socks, instead of washing your feet! So, if rubbing one’s shoes can make his Wazu valid, then how come rubbing one’s (clean) feet (as instructed by Allah (s.w.t.) in the Holy Qur’an) makes it invalid? The washing of the feet (instead of rubbing it) clearly shows that this kind of Wazu is limited to Arabia and some tropical regions and it is not practical for the people of Sibiria or the Scandinavia where it is so cold all year round that the people almost never remove their shoes (unlike the Beduins of the desert who never wear a shoe!) and they even sleep with their thick socks on! But Islam, Al-Hamdu Lil-lah, is a Religion of the World, and not for the hot or moderate climates, alone!

(It’s just like a snow-white Christmas that the Christians of Africa can never have!).

So, again you see that washing your feet is not a necessary part of Wazu (even according to the Ahlus Sunnah, if you have already washed your feet in a previous Wazu!) but rubbing your feet (not your shoes!) is essential part of the Wazu, as per instruction of the Holy Qur’an (5:7); and that is what the Shias do!

Now, it is up to the intelligent Muslim reader to decide for himself/herself which form is closer to the Qur’anic Text and the True Sunnah of the Holy Prophet (s.a.w.a.). For Allah (s.w.t.) has already said:

“Then give the good news to My Servants — those who listen (first) to what is said, and then follow the best of it! Those are the ones whom Allah has guided (because of their open mindedness and humbleness before the Truth) and those are the people with Understanding!”[[279]](#footnote-279)

Question: Why do you pray the Daily Salats together (Jama’) i.e. Zohar and Asr together and Maghrib and Isha also together, while we all know that the Sunnah of the Holy Prophet (s.a.w.a.) was to pray those prayers separately, in the ordinary situations?

Answer: Well, it is true that the Holy Prophet (s.a.w.a.) used to pray Zohar and Asr as well as Maghrib and Isha prayers separately, but there were many other occassions where he prayed Jama’, even not in any unusual circumstances (i.e. there was no rain, no sandstorm, etc.) in the City of Madina, itself.[[280]](#footnote-280)

When some people asked Ibne Abbas, the great Sahaba and the cousin of the Holy Prophet (s.a.w.a.) why did the Prophet pray Jama, when there was no emergency, he answered:

“The Holy Prophet did so, to make it easier for his Ummah.”[[281]](#footnote-281)

Consider also that the Holy Prophet described Islam as an “Easy and simple Religion.” Even Allah (s.w.t.) in the Holy Qur’an says:

“Allah wants to make it easy for you; He does not want to make it difficult for you!”[[282]](#footnote-282)

Now, taking into account the permission and the actual practice of the Holy Prophet (s.a.w.a.) in praying Jama’, while not in any emergency, the Shia use this permission to pray Jama’, especially with the modern City Lifestyle, the officework, the traffic, etc. which make it even more difficult to wash and pray everytime, separately. (So, we believe that although it is better and more rewarding to pray five separate prayers, as the Holy Prophet (s.a.w.a.) used to do, it is also allowed to pray Jama; again as the Holy Prophet (s.a.w.a.) used to do! But we have seen many people who argue against the Jama’ prayer, yet they themselves do not pray at all! It is definitely better to pray, even Jama’, the easier way, than to make it difficult and not to pray altogether; don’t you think so?).

The fiqah of the Shia of the Ahlul Bayt (a.s.) says that once a Muslim performed his/her Zohar prayer, after that, until the sunset, he/she may perform his/her Asr prayer, whether together (Jama’) or separately. In the same manner, once he/she performed Maghrib prayer, immediately after that, until midnight, he/she has the option to pray the Isha, again together with Maghrib or separately.

This is just to make it easier, especially for the workers, professionals, office staff, housewives, etc. who have to do many other chores. But if somebody is free and he/she is not bothered by the household chores - like most of the Ulama, Imams of the mosques, Hafiz or Qaries, etc. it is much better if they performed their prayers exactly on the time and separate from each other, like what the Holy Prophet (s.a.w.a.) used to do most of the time (but not always, because as we saw before, he (a.s.) also prayed Jama’ on several occassions, right in the Madina without any emergencies, at all).

Aside from that, we pray Jama’ according to the Fiqah of the Holy Imams of the Ahlul Bayt (a.s.), who definitely knew more about the teachings and practices of their grandfather (the Holy Prophet (s.a.w.a.) than any other person - especially the Four Imams of Sunnah, who never saw the Holy Prophet (s.a.w.a.) because they were born outside of Arabia, some 70 to 200 years after Prophet Muhammad (s.a.w.a.)’s Death!

Also, let us not forget that, it is not always necessary for us to try to do exactly everything that the Holy Prophet (s.a.w.a.) used to do! Some Muslims, especially those who don’t have a deep knowledge about Islam, think that to follow the Sunnah of the Holy Prophet (s.a.w.a.) means for us to do everything just like him (his clothes, his shoes, his chewstake, etc.), not knowing that as the Prophet of Allah (s.w.t.) he had some orders and obligations that we, as ordinary people, are not required; A good example is the Midnight Prayer, which was obligatory for the Holy Prophet (s.a.w.a.) but not for us, or the special permission for him to marry up to nine wives, while the maximum allowed to us is four (if we also qualify and meet the terms and conditions) etc.

Here are some Qur’anic verses to clarify that not everything the Holy Prophet (s.a.w.a.) did, is obligatory for us to do, also:

“And at Midnight, pray (O’ Muhammad!) it is an additional prayer (obligatory) for you!” [[283]](#footnote-283)

Now, you cannot say: Because the Holy Prophet (s.a.w.a.) always had to pray the Midnight Prayer then every Muslim “should” perform the Midnight Prayer, too. There are many Ulama and religious people (both Shia and Sunnah) who perform the Midnight Prayer, regularly (like the Late Ayatullah Khomeini, who used to practice it up to the last day of his life!), but to say that everybody must follow this Sunnah is not correct. This is a Sunnah which is optional for the ordinary Muslims like you and me.

Remember Almighty Allah’s Kindness, when He said: “Allah has reduced your burden, because He knows that you are weak!”[[284]](#footnote-284)

So, there are some practices which are expected and even required from the Holy Prophet (s.a.w.a.), but are not required from us, because of our weaknesses (both spiritual and physical, one of them is the Sunnah of always praying exactly on the hour (which is very good, but not obligatory). Or the Holy Prophet’s practice of saying the Zikr after every prayer (The Taqibat) which is again very good, but not obligatory for us, etc. etc.

By the way, the Holy Qur’an mentions only three obligatory timings for the prayers, not five. Just look at the following verses:

“Establish the Salat at the sun down till the darkness of the night (option), and (also establish) the Morning Prayer”[[285]](#footnote-285)

“Keep your prayers, especially the middle (midday) prayer. . .”[[286]](#footnote-286)

So, as far as the Holy Qur’an is concerned, for the obligatory prayers, there is sunset prayer timing, Morning Prayer timing and midday prayer timing.

(Again, as I said, we do not deny the good practice of the five times; Infact we consider that to be even more rewarding, because of the additional devotion, but we consider it as optional (it’s upto you), the second option being a permit to join Zuhr and Asr and Maghrib and Isha, for convenience).

“(Allah) did not impose difficulties upon you, in the Religion”[[287]](#footnote-287)

Question: Why some Shia books of Hadees quote the Holy Imams as saying that: A visit to the Shrine of Imam Husain (a.s.) or other martyrs of Karbala, for instance, is rewarded by Allah more than 70 or even 100 Haj?

Answer: Well, again we have to check and see if the Hadees is correct and authentic or (like some Hadees even in the books of Sunnah) it is weak. After making sure that it is authentic from the Holy Imams of the Ahlul Bayt (a.s.), then we should try to understand its meaning. It centainly cannot mean a Wajib Haj, but rather a Haj which has been performed for rewards (like a resident of Makkah, who has performed non-obligatory Haj many times in his life).

After all those points were clarified, we should say that these Hadees by the Shia are just like those Hadees by the Ahlus Sunnah that believe: “Just reciting a small surah of the Holy Qur’an (not even understanding it!) Before going to bed, has rewards equal to 10 Haj or more!” (So, if you recite 10 surahs before you sleep, then you get rewards of 100 Haj!)[[288]](#footnote-288)

Now, what will you say about that? Is it true that just by reading a small surah from the Holy Qur’an, we are rewarded equal to 10 Haj or not? If you say no, then you are denying the Hadees from some of the best books of Hadees by the Ahlus Sunnah, plus the fact that you are possibly denying a true Hadees of the Holy Prophet (s.a.w.a.) also; And if you say yes, then how come you cannot accept that a visit to the Shrine of Imam Husain (a.s.), who gave his life to save Islam, the Holy Qur’an and the Holy Ka’bah from Yazid’s destruction, can equal in rewards to simply reciting a short surah of the Holy Qur’an (even if you don’t understand a single word of it!), which to you is equal to 10 Haj!

Where is your fairness in judgment?

If our Holy Imams emphasized so much on visiting the shrines of Imam Hasan or Imam Husain (a.s.), where their blessed bodies are buried, it was because:

1) Those blessed bodies were always on the lap and shoulders of the Holy Prophet (s.a.w.a.) and he always used to kiss them! So, touching Imam Hasan or Imam Husain (a.s.) and kissing their blessed bodies, are actually doing what the Holy Prophet used to do - the Sunnah of the Prophet, if you please! But neglecting them (as many so-called “Sunnis” do) is a departure from the very Sunnah of the Prophet that they claim to be following!

(Now you know who is truly following the Sunnah of the Prophet, and who is just claiming to do what the Prophet used to do, but actually doing the opposite).

2) The Bani Umayya and the Bani Abbas Khalifs, not only killed the children of the Holy Prophet (s.a.w.a.) but they even prohibited the people from visiting their tombs (like what the Saudi King is doing today). Therefore, visiting their shrines was not only defiance against the dictators and murderers of the Family of Prophet Muhammad (s.a.w.a.), but also a respect to the Holy Prophet (s.a.w.a.) who loved his children and grandchildren so much!

3) Remember that if there were no Karbala, the Ashura and the tragic martyrdom of Imam Husain (a.s.), Yazid was going to change Holy Ka’bah back to what it used to be during the time of Abu Sufyan (the grandfather of Yazid) — a house to 360 idols of the Arabs, not the Pure House of Allah (s.w.t.) that Prophet Muhammad (s.a.w.a.) (the grandfather of Imam Husain (a.s.)) and Prophet Ibrahim (a.s.), his great grandfather, had built!

So, respecting Imam Husain (a.s.) by visiting his shrine is meant to:

a) Never let the Holy Ka’bah go back to the hands of the oligarchy of Makkah, even if it meant to die for the Islamic principles like Imam Husain (a.s.) did (But today King Fahad, whose Family belongs to the Jewish tribes of Arabia or the Bani Onaiza! is calling himself the guardian of Makkah and Madina!).

b) It is actually the recognition of the Importance of The Ka’bah, that even those who sacrificed themselves to protect the Holy Ka’bah (and Islam as a whole) are respected dead or alive! — Thus Holy Ka’bah is very important.

c) It is also a recognition of the fact that to establish Islam, not only the Holy Prophet (s.a.w.a.) had to fight the unbelievers, but to keep Islam alive, his children and grandchildren had also to fight the children of those enemies of Islam — the Hypocrites. And this war between the Islamic forces on the one hand and the Unbelievers and the Hypocrites on the other will never end.

Thus, the visit ot the shrines of Imam Hasan, Imam Husain (a.s.) and other martyrs of the Ahlul Bayt (a.s.), is the recognition of the Line of the Prophet (s.a.w.a.) and his Household - the pure Islam, vis-a- vis the Line of Abu Sufyan, the Bani Umayya, the Bani Abbas, and today, the Bani Onaiza!

Now you know why some people are so allergic to the visit to the shrines of the children and grandchildren of the Holy Prophet (s.a.w.a.) because it reminds them of the crimes of their own ancestors (=Salafi) against the family of the Prophet!

Question: But they say that Imam Husain (a.s.) was martyred by some Shias and even some Persians?

Answer: Do you mean to say that Yazid son of Mo’awia, son of Abu Sufyan was a Persian? Or a Shia?

Shia means a follower of the Ahlul Bayt (a.s.) not an enemy of them. As for some Persian soldiers in the army of Khalifah Yazid, it is very possible, because those Persians were very new in Islam and they did not know the enmity between the Family of the Prophet (s.a.w.a.) and the family of Abu Sufyan and of Mo’awia. They also believed (like many others) that Yazid was truly the Khalifah of Prophet Muhammad (s.a.w.a.) and obedience to him was like the obedience to the Holy Prophet and disobedience to him was like disobedience to the Holy Prophet and eventually to Allah (s.w.t.)!

But, if you still insist that those who martyred Imam Husain (a.s.) and other members of the Ahlul Bayt (a.s.) were actually Shias or Persians, in that case, we are their enemies; and we want to condemn our own “ancestors” for their crimes, then why are you so badly hurt?

Question: But how about that Hadees in which the Holy Prophet (s.a.w.a.) condemns the Jews and the Christians for making the shrines of their Prophets as Holy Places or Moques, and he prevented the Muslims from doing so?

Answer: Where did you get that “Hadees”? How come these kinds of Hadees were always heard by the Bani Umayya and other enemies of the Ahlul Bayt (a.s.), but never were they heard by Fatimah Zahra, Imam Ali, Imam Hasan, Imam Husain (a.s.), who were always with Prophet Muhammad (s.a.w.a.)?

Do you mean to say that Muslims who built the Shrine of the Holy Prophet (s.a.w.a.) in his own Mosque (Masjid-un Nabi) and then placed the bodies of Khalifah Abu Bakr and Khalifah Omar beside him in the same Shrine inside the Mosque, and kept on building and praying there, for over 1,400 years, did not know that Manufactured “Hadees” of yours?

But only you, who became ultra-religious overnight, found out those Hadees? (Probably learned them from the Fundamentalist Christians; just like the word “Ameen” that started in their churches and later on entered into some Mosques!).

(But Imam Ali, Imam Hasan and Imam Husain (a.s.) [whom the Shia follow as the legitimate Imams, and the Ahlus Sunnah don’t] were with the Holy Prophet (s.a.w.a.) 24 hours a day until his death! And they told us that: The Holy Prophet (s.a.w.a.) always said Bismillah not only in the prayers, but for everything he did, and he never said Aamin after the Al-Fatiha!)

How about if somebody, one day, also manufactured another similar “Hadees” and attributed it to one of the many Sahabah of the Holy Prophet (s.a.w.a.) that he alledgedly said: “The Jews and the Christians wear hats! The Jews and the Christians (and the Hindus and the Buddhists) have long beards, don’t you copy them, too!” etc. etc. will you accept such things as authentic Hadees, also!

Remember that for any Hadees, to be authentic, it should agree with the Holy Qur’an. The Holy Qur’an says that “the People of the Cave (the Blessed Believers in Allah) were buried in a place, with a shrine and a Mosque over them!”[[289]](#footnote-289)

Now, what do you say? Will you contradict the Holy Qur’an with an alleged “Hadees” that some people say came from the Prophet? Are you even accusing the Holy Prophet (s.a.w.a.) of contradicting the Holy Qur’an?

Question: Why do you insist that the prayer must start with Bismillah and why do you not say Aamin in the Al-Fatiha, while the Ahlus Sunnah believe that such were the Sunnah of the Holy Prophet (s.a.w.a.)?

Answer: As we have said before, the Ahlus Sunnah Fiqah comes through the Four Imams, namely, Abu Hanifah, Malik, Shafei and Ahmad Hanbal, who were born some 70 to 200 years after the death of Prophet Muhammad (s.a.w.a.). So they themselves never saw the Holy Prophet, personally. How could they say that: It was the Sunnah of the Holy Prophet not to say Bismillah in the prayer (!!) or to add Aamin to the Al-Fatihah, etc. etc.

Would you rather believe the teaching of Islam according to Imam Ali, Imam Hasan and Imam Husain (a.s.), who were themselves trained by the Holy Prophet (s.a.w.a.) or will you follow Imam Abu Hanifah, Imam Malik, Imam Shafei or Imam Hanbal who never even saw him?

As for us, we believe that it is but right to follow those in whose House the Holy Qur’an was revealed and where the Sunnah was practiced first, - - before it reached others!

With regards to our insistance on saying the Bismillah and saying it loudly (not hiding it!) it is not our insistance but rather it is Allah’s insistance that He ordered jibraeel (a.s.) to say Bismillah for everyone of the 114 surahs of the Holy Qur’an (except surah Taubah or surah 9, which is the anger and the curse of Allah and His Messenger upon the unbelievers). It was also the practice of the Sahabah who were collecting the Holy Qur’an or memorizing it by heart, that they should place the Bismillah at the head of every Surah (as a crown of the surah, if you please!). [Have you observed those Wahabis, who recite 20-30 surahs of the Holy Qur’an, without even once saying Bismillah?!!]

Now, for you to remove the Bismillah it is to oppose Allah (s.w.t.) and His Angels (a.s.) and His Prophet (s.a.w.a.) and for us to say Bismillah, it is the Obedience to the Will of Allah (s.w.t.) and the practice of His Angels (a.s.) and the True Sunnah of His Prophet (s.a.w.a.). What do you think?

As for saying Aamin, it actually doesn’t exist in the Al- Fatihah, (nor anywhere in the entire 6666 verses of the Holy Qur’an). So to say it, is an addition to the Qur’an and an addition to the Holy Qur’an is definitely a Bid-ah! And, what is so strange is that you remove the Bismillah from the Al-Fatihah which is said by Allah Himself, and add the Aamin which is not even there, and then you claim that the Holy Prophet did so! (While the Family of the Prophet says he did not).

Some historians even believe that the word Aamin comes from Amon, one of the many gods of Egypt. When the Jews were in captivity in Egypt, they learned this word from their Egyptian masters and then practiced it in their Synagogues and even passed it to the Christians; that is why the Christians also say “Aamen” after every Lord’s Prayer![[290]](#footnote-290)

(No wonder such a word doesn’t even exist in the entire Holy Qur’an).

Besides, when we recite the Al-Fatiha or any other part of the Holy Qur’an, we are not asking for something that we don’t have but rather we are stating a fact that is already with us (and that is the difference between a prayer i.e. praise, and a supplication i.e. petition. Just remember that the Al-Fatiha is an Affirmation, not a Supplication!)

Do you mean to say that when you tell Allah (or Allah actually tells you to tell Him) “Guide us in the Right Path” you are in the Wrong Path? Are you not in the Right Path, already? Then what is Islam?

(This was exactly the objection that a non-Muslim scholar brought up with Khalifah Omar, and when the Khalifah could not answer it, then Imam Ali (a.s.) solved the problem once and forever! That is why he was an Imam and others were not)

So, once more we should emphasize that when a Muslim is performing his/her Daily Salat, he is not asking what he doesn’t have, but rather he is stating what Allah (s.w.t.) has already given him through His Blessings and Mercy (the Right Path); Thus, there is no way to say Aamin (or let it be so!). As if he or she is not already on the Right Path! or not very sure about it!

On the contrary, the Holy Imams of the Ahlul Bayt (a.s.) used to say: ??? Al-Hamdu Lil Lahi Rab-bil Aalamin! (Thanks be to Allah, the Lord of the Worlds!) Who already has guided us to the Right Path of Islam (See how sure they were? That is Iman!).

Question: Why is it that the Shias, when reciting the Holy Qur’an, end it with saying: ??? Sadaqal-Lahul Aliyyul Azim (Truthful is Allah The Most High, The Greatest), while the Sunnis say: ??? Sadaqal-Lahul Azim (Truthful is Allah the Greatest) In other words, the Shias insist on the word Al-Ali, while the Sunnis omit it; Why?

Answer: Well, I cannot answer for the Sunnis’ real reason for avoiding the word Al-Ali, although some say it is because of the “Allergic Reactions” that some people have towards the name Ali! And this probably happened when Mo’awia, out of his hatred for Imam Ali, started cursing him during the Friday Prayer Khutbah and ordered all the people in his territory to do so. Until after 80 years of cursing Imam Ali (a.s.), this practice was stopped. But its allergic effects still exist among those who believe in Mo’awia as a legitimate Amir.

Now, why the Shias insist on saying ??? “Al-Aliyyul-Azim”, the answer is that: It is because that is exactly what Allah (s.w.t.) says in the Holy Qur’an, and the Holy Prophet (s.a.w.a.) and his Sahaba said; In other words, it is based on The Book and the Sunnah.

Let us see how. In the Holy Qur’an there are seven verses in which Allah refers to Himself as ??? Al-Aliyyul Azim or Al-Aliyyul Kabir.[[291]](#footnote-291)

But the most interesting case is in the Ayatul Kursi, wherein the Ayah ends with: ??? “Wa Huwal Aliyyul Azim” (And He [Allah] is the Most High and The Greatest) And yet some people who print the Ayatul Kursi or recite it, end up by saying: “Sadaqal Lahul Azim!” Can you imagine that? Allah (s.w.t.) is insisting on “Al-Aliyyul Azim”, but this people force themselves to change it into: “Allahul Azim” just to avoid the Name Al-Ali!

As for the Sunnah of the Holy Prophet (s.a.w.a.) and his great Sahaba, there are many examples, but suffices it to remember the very famous prayer that the Holy Prophet (s.a.w.a.) taught his Sahaba, and every Muslim knows it by heart, and that is: ???

“Wa La Haula wa La Quwata il-la Bil-Lahil Aliyyil Azim” (There is neither Might nor any Power except by Allah The Most High, The Greatest).

Now, if Allah (s.w.t.) and His Messenger and the Great Sahaba say: Al-Aliyyul Azim, why some people are tying to change it?

We don’t know why, but Allah (s.w.t.) knows it very well!

Question: Why do the Shias, after mentioning or writing the name of the Holy Prophet (s.a.w.a.) say: ??? Sal-lal Lahu Alaihi wa Aalihi wa Sallam (Allah’s Peace and Salute on him and his Household), while the Sunnis say: Sal-lal Lahu Alaihi wa Sallam (Allah’s Peace and Salute be on him) only?

Answer: Well, the answer is again the same. It all goes back to those who love the Ahlul Bayt (a.s.) of the Holy Prophet and those who are either indifferent towards them (as if they just don’t exist) or actually hate them (like Mo’awia, Yazid and their followers).

These people try to separate the Holy Prophet (s.a.w.a.) from his Ahlul Bayt (a.s.) (to destroy them easily) by saluting the Holy Prophet but intentionally avoiding his Holy Ahlul Bayt (a.s.). This is again a clear violation of Allah’s command and that of His Messenger (s.a.w.a.). Let us see why?

Every Muslim, who knows his Daily Salat, knows very well that in Tashahud if he omits “Aal-e-Muhammad” (the Household of Prophet Muhammad) from his prayer, the prayer is null and void or Batil (not accepted by Allah (s.w.t.). Therefore, every Muslim should say: ???

??? “Allahumma Sal-li Alaa Muhammadin Wa Alaa Aal-e-Muhammad.... (O’ Allah Bless Thee Muhammad and Aal-e-Muhammad, as Thou hath Blessed Ibrahim and Aal-e Ibrahim. . “).

Then, why some people pray the Daily Salat in one way and then change it during their writings and speeches that are beyond our comprehension. (Lack of knowledge or Hypocrisy?)

As for the Holy Prophet (s.a.w.a.) he already has instructed the Muslim by saying:

“Don’t pray for me, an incomplete prayer!”

When the Sahaba asked him what was an incomplete prayer, the Holy Prophet (s.a.w.a.) replied:

“A prayer in which you pray for me, but exclude my Ahlul Bayt (a.s.)!”[[292]](#footnote-292)

Now, it’s up to those who want to follow the Command of Allah (s.w.t.) and the teachings of His Messenger (s.a.w.a.) to pray as they are ordered to pray or to pray as they themselves wish to pray. The difference is that the first one is accepted, but the second one is not!

Question: Why do you build shrines or the replicas of shrines for the Holy Imams and other spiritual leaders? Isn’t it Haram to build any structure or form of a shrine or to display the replicas/pictures of any place, or any person?

Answer: Well, it all depends on what you do with that structure or the figure or the picture. If you worship anybody or anything except Allah (s.w.t.), even a simple object like a ballpen, then it is Haram and by definition you are a Mushrik. But if you don’t worship them, and rather use them as a memorabilia or as a decorative object only, then a picture or even a figurine is not Haram (although sometimes it could be considered as Makruh).

In the Holy Qur’an, Allah (s.w.t.) gives two examples - one of the pictures/figurines which were being worshipped and the other one of those not being worshipped, but rather used as a decorative part of the building only. Allah condemns the first type i.e. the worshipped one, and permits and even praises the second one, i.e. the decorative form. (But those who don’t understand the Holy Qur’an, and just stick to some fabricated Hadees of their own, cannot see the difference!).

Now, here are several verses of the Holy Qur’an, regarding those two types of figures:

1) The Haram Type

“He (Prophet Ibrahim) said: What are these images to which you are devoted? They said: We found our fathers worshipping them! He said: Indeed you and your fathers are in clear error!”[[293]](#footnote-293)

2) The Halal Type

“And to (Prophet) Sulaiman (We made) the Wind (obedient)…

“And We made a fountain of molten brass to flow for him; and there were Jinns that worked in front of him, by the permission of his Lord (Allah (s.w.t.)).

“They worked for him as he desired, (making) the Arches, the Images (animals, cherubims, etc.) . . . Do! O’ Children of (Prophet) Dowoud thank (Allah for his Blessings on you), but (unfortunately) few of My servants are grateful!”[[294]](#footnote-294)

As you can see, anything that is worshipped as god, is condemned, but even an image or a statue (if not worshipped) is permitted and even considered as a “Blessing from Allah” or a work of art, to be appreciated for its beauty and decorative value. Don’t tell me that you are going to accuse the Holy Prophet Sulaiman (a.s.) of idolatry, as the fanatic Jews and the Christians, do!

Now, to further prove to you from the Holy Qur’an that just making an image per se is not Haram, (as long as you do not worship it, but worship Allah [s.w.t.] alone!) here are some more examples, from the Word of Allah:

“(Prophet Isa (a.s.) said) . . . And I will make an image of a bird for you, made of clay, and I will blow it, then it will immediately become a real bird, by the permission of Allah...”[[295]](#footnote-295)

To emphasize this point and further make sure that the Wahhabis (who pretend to be more religious/zealous than Almighty Allah and His Prophets) will not consider “the image of bird” as an isolated case, Allah (s.w.t.) again repeats the same event in another Surah of the Holy Qur’an: “And (among My favors is this) that you make an image/figure like a bird, from the clay by My Authority and then you breathe into it, and it becomes a bird by My Permission.”

“When Allah said: O’ Isa, son of Maryam, remember My favors unto you and your mother . . . .)[[296]](#footnote-296)

And the same thing happened to Prophet Ibrahim (a.s.) who is most remembered for his Monotheistic Belief (TAWHID, of which the Wahabis talk too much, and know too little!). He asked Allah (s.w.t.) by saying:

“My Lord, show me how You give life to the dead. Said He: Do you not believe? He (Ibrahim) answered: Why not, but I like to have peace of heart: Said He: “Take four birds, tame them to turn to thee, then put a piece of (their dead corpes) on every mountain (you like) and then call them; they will come back to you fast and alive! Then know that Allah is Mighty and Wise.”[[297]](#footnote-297)

So, you see that Prophet Sulaiman (a.s.)’s making of different animal figures for his palace, or Prophet Isa (a.s.)’s figure of a bird made of clay or Prophet Ibrahim (a.s.)’s chopped birds turning into living birds all of them show one thing very clearly and that is:

“All those figures and figurines are allowed as long as they are not worshipped, otherwise Allah (s.w.t.) would not allow, or even encourage, His great Prophets to make the figures of the animals.” After all, for those who know Whom to Worship (Allah Alone), no other figures matter, but for those who don’t know the Truth, every object of this world becomes an object of worship (like the Arabs who used to worship idols of stone or wood, or even made of dates (!!) or the people who worship their wives, their children, their rulers, money, positions, etc., etc.).

As for your so-called Hadees condemning pictures and figures, etc. I should say that not a thousand of them can stand against a single Qur’anic verse (Especially, if those “Hadees” came through Abu Huraira, whom the Ahlus Sunnah consider a liar who was punished by no less than the Khalifah Omar, for fabricating Hadees!)[[298]](#footnote-298)

Now, no Shia has ever worshipped any Shrine or its picture or image, (just like the picture of Holy Ka’bah, or Madina, or Karbala), but like the other Muslims, who visit the Shrine of the Holy Prophet (s.a.w.a.) or keep its pictures in their homes for memorabilia, the Shias also visit and fully respect the shrine of the Holy Prophet (s.a.w.a.) (as Allah has ordered us to always bless and respect His Messenger)[[299]](#footnote-299) and also those whom the Holy Prophet (s.a.w.a.) loved very much and respected always, i.e. his Holy Ahlul Bayt (a.s.) and those Sahaba who were with the Ahlul Bayt (a.s.) - not against them!

As for those “ultra-religious”, who, just like the fanatic Jews and Christians condemn any picture or image, we would like to ask them to please open their pockets and bags (not their eyes and their minds, because they will never do that!) and tell us what are those pictures in their passports! Or the money in their pockets with lots of images; or even their own pictures in front of a mirror! (Que horror!) or in the water! etc., etc.

Do they worship them? Are those Haram? If so, then why do they carry them?

There is a beautiful Arabic maxim that says:

“The ignorant people always go to the extreme!”

But, Allah (s.w.t.) in the Holy Qur’an has described the Muslims as the “Moderate Nation”:

“Thus, We made you a Moderate Nation, so that you will witness to other nations, and the Prophet will be a witness over you!”[[300]](#footnote-300)

(By the way, with regards to this Ayah, here arises a very interesting question. Allah (s.w.t.) says: “You will witness to other nations and the Prophet will be a witness over you!” Where is the Prophet to be the witness over this Moderate Nation, today? Don’t tell me that this Ayah has no meaning for present Muslim generation! Then you have to admit that the Prophet (s.a.w.a.) is still a witness over us. But how?

1) Either he is spiritually a witness over us, and that is why Allah (s.w.t.) has ordered us to bless and respect His Prophet (s.a.w.a.) continously, up to the end of Time,[[301]](#footnote-301) and we address the Holy Prophet (s.a.w.a.) in our Daily Salats by saying: “Peace be on you, O’ Prophet!”

2) Or the Authorized Successor to the Holy Prophet (s.a.w.a.) a Khalifah or Imam - like Imam Mahdi (a.t.f.s.), today, is a witness over us whether we are aware of him or not - like the sun behind the clouds that gives light and heat, without being visible).

Question: But, what about the Hadees from the Holy Prophet (s.a.w.a.) that says: “The harshest punishment in the Day of Judgment is reserved for the picture makers”?

Answer: This is also one of those self-serving “Hadees”, that are being falsely attributed to the Holy Prophet (s.a.w.a.) in order to justify some cockeyed and man made teachings, which have no Authority from Allah (s.w.t.) or His Messenger (s.a.w.a.)!

This so-called “Hadees” that has fooled many innocent and sincere Muslims, is in direct contradiction with the Holy Qur’an itself! Because, the Holy Qur’an states very clearly that: The worst punishment in the Day of Judgment is for the Hypocrites, not the picture makers as your alledged “Hadees” says. Allah (s.w.t.) in the Holy Qur’an declares:

“The Hypocrites will be in the lowest depths of the Hell!”[[302]](#footnote-302)

If that “Hadees” were correct, then it would mean that the Holy Prophet Sulaiman (a.s.) who built buildings with ornamental animal figures and figurines, must now be punished worse than even the unbelievers! Do you believe that?

If that “Hadees” were a Hadees, then all the photographers of the world have to be punished the severest possible way; And any Muslim who ever asked those picture makers to draw or take his picture (including those Saudi and Kuwaiti rulers, who give you the money to spread this kind of “Pure” Islam) all are going to be punished worse than the infidels!

We all know that the Holy Prophet (s.a.w.a.) upon the Order of Allah (s.w.t.) strictly prohibited making of idols or even drawings thereof, in order to prevent the return of the Arabs to their former idolatry practices. The Arabs of Jahiliyyah would create their own idols, sometimes even made of dates (!), and then they would eat them (their own gods!) when they were hungry! For those ignorant people who created some 360 idols and put them in the Holy Ka’bah, as gods to be worshipped, aside from Allah (s.w.t.) or together with Almighty Allah, “every object or even a picture could become a god.” But not for the educated and intelligent humans, who know the “Difference between the Creator and His creature and do not fall down for the stones and dates or anything else as gods to be worshipped!” But rather for Almighty Allah alone!

Question: But, why do you go around the shrines of the Holy Ahlul Bayt (a.s.), that are also covered with silver and gold and other decors; Are you worshipping gold and silver? Then why do you kiss those objects?

Answer: We kiss those shrines because they are placed over those Blessed Bodies that the Holy Prophet (s.a.w.a.) himself used to kiss (So, kissing those Blessed Persons is the Sunnah of the Holy Prophet, not a Bid-ah as the Wahabis claim) If we wanted to kiss silver and gold, we would visit a jewelry shop, not the shrine of the Chosen Servants of Allah (s.w.t.)!

When you kiss a copy of the Holy Qur’an, you are not kissing a “paper” or “a piece of leather”, etc. But rather you are kissing the Word of Allah (s.w.t.), which is inside, if you understand what I mean. (Even when you kiss the words of Allah (s.w.t.), you are not kissing the printing or the ink! The same is the Black Stone in Makkah etc. Just as when you hug a Muslim brother and kiss him on the shoulder, are you kissing the shirt or the person?)

A respect given to an object that belongs to a person is actually a respect to that person. Just like our respect for the grave of a Muslim, upon which we do not urinate (while it is only a piece of soil like any other) or do anything disrespectful.

As for going around the shrines (not necessary, though) that is a sign of love and respect for those whom the Holy Prophet (s.a.w.a.) loved and respected so much. They would go around the Holy Prophet (s.a.w.a.) and the Holy Prophet (s.a.w.a.) would go around them, everyday, in their Blessed House! i.e. - The House of the Ahlul Bayt (a.s.).

(So, now you see what you are missing!).

Every year millions of Muslims go around The Holy Ka’bah (including the Maqamo Ibrahim, see Holy Qur’an 2:125 and 3:97) and they touch and kiss the Black Stone (Hajar-ul Aswad). Do you think that they are worshipping those stones? Are they worshipping Prophet Ibrahim (a.s.)? Or are they truly worshipping Allah (s.w.t.) by respecting a House made of stone but dedicated to Allah (s.w.t.)? Just like any other ordinary place that when dedicated to Allah (s.w.t.), as a mosque, suddenly becomes a Holy Place - the House of Allah.

By the way, for those holier-than-thous, who falsely claim that the Holy Prophet (s.a.w.a.) has prohibited us from taking the burial grounds of the Holy Prophets as a mosque and prayer place, we have some food for thought. Allah (s.w.t.) says:

“Remember that We have made the House (Ka’bah) a place of gathering for mankind, and a place of peace; And take ye the station of (Prophet) Ibrahim as a place of prayer!, (worship).”[[303]](#footnote-303)

Do I need to explain further? No! Almighty Allah’s Words are perfect and it is crystal clear that even a place that Prophet Ibrahim (a.s.) stood for a while, is a Holy Place (Maqam-e-Ibrahim) and the Muslims (not those who don’t respect the Prophets) are ordered by Allah Himself to “Take the standing place of Ibrahim, as a place of prayer (to Allah!).”

Does that answer your so-called “Hadees”?

Besides, when the early Muslims buried the body of the Holy Prophet (s.a.w.a.) in his own Mosque (Masjid Al-Nabi), did they not know the “Wahabis Hadees” that says: “Allah cursed the Jews and the Christians, because they took the graves of their Prophets as mosques?”

Do you think that today you know more about Islam and the Holy Prophet’s Hadees than his own family and friends?

Not only the Blessed Body of the Holy Prophet (s.a.w.a.) was buried in the Mosque of the Prophet, but even the bodies of Khalifah Abu Bakr and Khalifah Omar are buried there, next to the Holy Prophet (a proof that being in the shrine of the Holy Prophet can bring the Blessing and Mercy of Allah (s.w.t.) on us! The Sahaba of the Prophet believed this, but today the Wahabis deny it!).

Later on, when Imam Hasan (a.s.) was poisoned by Mo’awia son of Abu Sufyan (a Khalifah of the Prophet!) the Ahlul Bayt (a.s.), lead by Imam Husain (a.s.), decided to bury the body of Imam Hasan (a.s.) next to his grandfather - the Holy Prophet Muhammad (s.a.w.a.), but Aishah did not allow it! She said, this is my house (also the house of eight other wives of the Prophet) and I don’t allow Imam Hasan (a.s.) (the Master of the Youth of Heaven, according to the Holy Prophet) to be buried in my house next to my husband!

(That family feud ran in the House of the Holy Prophet (s.a.w.a.) between those who had the blood of the Prophet in their veins and those who were not that blessed!).

In short, it shows that to the early Muslims, burying their Holy People, in the mosque and praying at the same place, was not prohibited, as the Wahabis want us to believe, otherwise we should not pray in the Masjid Al-Nabi in Madina, anymore!

But all Muslims who go to the Haj visit and also pray in the Mosque of the Holy Prophet (s.a.w.a.) and through their Ijma prove the Wahabis wrong.

Question: The Wahabis believe that the Prophet Muhammad (s.a.w.a.) is just like one of us, and we should not exalt him with any special honors. What can you say about that?

Answer: Well, the Holy Qur’an says that this has been the reasoning of the unbelievers against the Holy Prophets of Allah (s.a.w.a.) since time immemorial. That’s how they wanted to discredit the Holy Prophets (s.a.w.a.) and their special positions and Authority. (Probably it is not a Wahhabi original, but one of their many borrowings from the Jews and the Christians, like the word Aamin or the burying of the dead before sunset, etc.).

Look at these Qur’anic verses, to see how the Wahabis are also saying exactly what their mentors have said, many ages before:

“They (unbelievers) said (to the Messengers of Allah) you are folks just like us!”[[304]](#footnote-304)

And for those who pretend to be very religious (like the Pharisees) but they never try to understand the Holy Qur’an, but only the “Hadees” (the fake-ones preferred!) here is another Shining verse from the Words of Allah (s.w.t.) to show the whole Truth:

“Their apostles said to them (the unbelievers); It is true that we are humans just like you (not Angels) but Allah gives His blessings to anyone of His servants that He wants (not the one you choose!). It is not for us to bring you an Authority except by Allah’s permission. And on Allah alone, let all believers put their trusts.”

“... Indeed He (Allah) has guided us in our ways and surely we will bear with patience all the hurts you (unbelievers) cause us...”[[305]](#footnote-305)

Now, are they and you, still the same?

If the Holy Prophet (s.a.w.a.) were just like one of us, then how come he is the Prophet and we are not? How come we are ordered by Allah (s.w.t.) to obey him completely but he is not ordered to obey us? How come he received the Revelation and the Book, saw jibraeel (a.s.), went up to Heaven (Meraj), cut the Moon into two pieces, the animals and even the pebbles declared his Prophethood and obeyed his orders etc., etc.? Can the Wahabis also claim such privileges? If not, then it means the Holy Prophet (s.a.w.a.) is different and much higher than us. Infact, he is the Imam of all the Prophets (s.a.w.a.) from the beginning up to his time, he himself being the Seal of the Prophets- Khatamun Nabieen.

Here are some Holy Qur’anic verses to show (to those who have an eye to see) that the Holy Prophet (s.a.w.a.) is not just like one of us, but much higher than any other human being!

“We sent you (O’ Muhammad!) as a Blessing to all the worlds!”[[306]](#footnote-306)

“You (O’Muhammad!) have a great character. Soon you will see and they will see, which of you is the crazy one!”[[307]](#footnote-307)

Question: But what about that Ayah which says: “Tell them (O’ Muhammad!) that I am a man like you...?”[[308]](#footnote-308)

Answer: Well, you only read the first part of the Ayah and forgot the next portion that says: “I receive Revelations. . .” and that is exactly where the Holy Prophet (s.a.w.a.) has been exalted by Allah (s.w.t.) over us.

In the first part, it states that Prophet Muhammad (s.a.w.a.) is a human being like all other human beings (He is not an Angel, but higher than all the Angels, just like Prophet Adam (a.s.) was; He also has a head, two hands, two legs, etc.), but then he adds, the only difference (a great difference indeed) is that I receive the Message from Allah (s.w.t.) but you don’t!

In other words, he says: I am a Prophet sent by Allah and authorized by Him to guide you, but you are not! And that makes a lot of difference, if you use your mind. (Unlike the Wahabis who never use it!).

Question: Is it true that the Shia also believe in the reincarnation, like some other religions of the world?

Answer: Well, the Shia, like the Ahlus Sunnah, has many splinter groups. As you may know, among the Ahlus Sunnah we have the Hanafi, Maliki, Shafei and Hanbali. Then, the Four Mazhabs have also some sub-groups, like the Asha-ira, the Mo’tazila, the Ahle Hadees, and then various Sufi groups - The Naqshbandis, Tijanis, Molawis, etc. and finally, the latest addition, the Wahabis who call themselves Salafis or the followers of the Ancestors (which ancestors?) who denouce all the above Mazhabs and sub-groups!

Among the Shia also, we have the mainstream, which is the Shia Ithna Ashari (the followers of the Twelve Imams) who are also called the Ja’faris or the followers of Imam Ja’far As-sadiq (a.s.) (the sixth Imam of the Family of the Prophet (s.a.w.a.), who was the teacher of Imam Abu Hanifah, the Grand Imam of the Ahlus Sunnah, as well as Imam Malik). Aside from this, the second biggest group of the Shias are the Zaidis of Yemen, who accept only up to 4 Imams out of the 12, but they also follow the Fiqah of Imam Abu Hanifah of the Ahlus Sunnah, (and therefore, are half Shia and half Sunnah!) and the Ismailis and the Bohris (very close to the Zaidis) as well as some secretive groups like the Druze of Syrian - Lebanese Mountains, Kaisanis and various other cults of Sufis.

As far as the mainstream Shia (the Twelve Imamis or the Ja’faris) are concerned, they don’t believe in the reincarnation[[309]](#footnote-309) or some other extreme beliefs regarding Imam Ali (a.s.), etc. This extreme views of some Shia cults has lead the Ahlus Sunnah brothers to accuse the Shia as a whole, while we don’t attribute some similarly extreme views of a few Sunni splinter groups to the mainstream Ahlus Sunnah. (There are some Sunni groups who believe that Allah (s.w.t.) has a donkey and every Friday night, He descends on the roof of the Mosque with His donkey; and therefore they put some candy for Allah (s.w.t.) to eat and some feed for His donkey, etc.).

In short, what we want to say is that, the strange views of a group or a cult - whether it is Shia or Sunnah, should not be the basis of our sweeping statements for or against any sect. Remember the famous Hadees of the Holy Prophet (s.a.w.a.) which has been recorded by Tirmidi, that:

“After me, my Ummah shall be divided into 73 groups; all of them are in Hell, except for One!”

So, let us not judge one group for the beliefs or the deeds of the other, nor condemn one sect for the fault of the other. Allah (s.w.t.) in the Holy Qur’an warns us against this, by saying:

“O’ You who believe! If a wicked person comes to you with news, make it sure that it is true, so that you won’t harm any people out of ignorance and later on regret it!”[[310]](#footnote-310)

And that is exactly what happened to so many people who fell victim to the false propaganda against the followers of the Ahlul Bayt (a.s.) and later on when they researched for themselves, they apologized and some of them even wrote books or articles in defense of the Shia and several of them later became Shia. Some of the apologists were Marhum Sheikh Salim of the Al-Azhar University in Egypt and Sheikh Mahmood Shaltoot, the Grand Mufti of Egypt and the Director of the Al-Azhar University.

And among those great Ahlus Sunnah Ulama, who later on became Shia are the Marhum Sheikh Muhammad Al-Antaki of Syria and Dr. Muhammad Al-Tijani Al-Samawi of Tunesia. His famous books are:

1) Then I was guided

2) Shia is the True Sunnah

3) Ask those who know

4) The Path of the Truth (Be with the Truthful)

And because of this one Guided Person, who is also a descendant of the Holy Prophet (s.a.w.a.), more than 100,000 people in North Africa and the Arab world were guided. (His books are available in English for those who want to search for the truth by themselves and not just believe in the rumors and false accusations against the followers of the Ahlul Bayt (a.s.)).

Question: Why do you show more affection and reverence towards Fatimah Zahra (s.a.) than her two other sisters - Kulsum and Roqayyah? How can you discriminate between the Children of the Holy Prophet (s.a.w.a.)?

Answer: We, just like any other Muslim, respect and pray for the children of the Holy Prophet (s.a.w.a.) during everyday’s Salat (Allahumma Salli alaa Mohammadin wa Ala Aal-e Muhammadin . . . O’ Allah Bless Muhammad and his Household . . .). ???

But, the special respect for Fatimah Zahra (s.a.) is what Allah (s.w.t.) and His Messenger (s.a.w.a.) and the Sahaba (r.a.) as well as any other true Muslim is doing everyday and it is not exclusive to the Shia. Now, if you can accuse Allah (s.w.t.) and His Prophet (s.a.w.a.) and the Believers, of discrimination or favoritism, then we cannot do anything about that!

However, in order to explain the reason for our special regards for Fatimah Zahra (s.a.), here are some well known facts that prove clearly the special favor of Allah (s.w.t.) and His Messenger (s.a.w.a.) towards her exclusively, but not to her two step sisters (from the earlier marriage of Hazrat Khadija (a.s.) Kulsum and Ruqayyah).

The Holy Prophet (s.a.w.a.) many times, said:

1) “Fatimah is the Lady of the Ladies of Heaven!”[[311]](#footnote-311)

2) “Fatimah is part of me (not only physically, which is very obvious, but spiritually, too!) And whoever will anger her, has indeed angered me!”[[312]](#footnote-312) Now what will happen to those who took away the property of Fatimah Zahra (s.a.) and made her angry? How about those who killed Fatimah Zahra (s.a.) and the baby in her womb?).

3) The Holy Prophet (s.a.w.a.) gathered Fatimah (s.a.), Hasan, Husain and Ali (a.s.) under his own cloak and said: “O’ Allah! These are my Household . . .”[[313]](#footnote-313)

4) All Muslims, during the Khutbah of Friday prayer, bless Fatimah Zahra (s.a.) by name, but this privilege does not exist for her two step sisters.

5) Allah (s.w.t.) chose Maryam (a.s.) mother of Prophet Isa (a.s.) during her time, above the other woman of the world[[314]](#footnote-314) and according to the Holy Prophet (s.a.w.a.), Fatimah (s.a.) is the Lady of all the women of all Ages! ??? (Sayyidato Nisa-il Aalamin).

6) The Holy Prophet (s.a.w.a.) said: “If Ali (a.s.) were not born, no other man would be worthy to marry Fatimah (s.a.)!” (but not her other sisters!).

As you can see, all these special favors are shown by the Holy Prophet (s.a.w.a.) exclusively for Fatimah (s.a.) (but not for her two step sisters); And considering that the Holy Prophet (s.a.w.a.) does not say or do anything except by the Will of Allah (s.w.t.) and His Commands, it is very clear that those favors were also Allah’s Favor on Fatimah Zahra (s.a.), but not on her step sisters.

We all know in the history of Islam, that Prophet Muhammad (s.a.w.a.) married Hazrat Khadija (a.s.) (the first wife) while she was a widow. She had those two daughters from a previous marriage. But only Fatimah (and two sons, named Qasim and Ibrahim, who died in the early childhood) was born from the flesh and the blood of the Holy Prophet (s.a.w.a.).

Even those who dispute the fact that the Holy Prophet (s.a.w.a.) had two step daughters from Hazrat Khadija (a.s.), cannot deny the fact that the Holy Prophet had a special respect exclusively reserved for Fatimah (s.a.) (like standing up whenever Fatimah (s.a.) would enter the room, kissing her hands or calling her “Umm Abiha”, meaning the mother to her father - the Prophet Muhammad (s.a.w.a.)! etc.).

And we also, by showing our special respect for the Blessed Lady of Jannah (Heaven) are actually following the footsteps of the Holy Prophet (s.a.w.a.) - i.e. his true Sunnah. Now let others, who so vehemently claim that only they are the true followers of the Sunnah of the Holy Prophet (s.a.w.a.) examine those facts, for themselves, and act accordingly!

Question: The Wahabis call themselves Salafis (the followers of the Ancestors); is it correct for a Muslim to brand himself as a Salafi?

Answer: No, it is not correct for a Muslim to call himself a Salafi, for many reasons:

1) During the time of the Holy Prophet (s.a.w.a.) and his early Sahaba and the Tabein there was no such brand as Salafi, and therefore, according to the Wahabis’ own definition, such new brand is a Bid-ah (new in Islam) for sure! Also upto a 100 years later, there were not even Hanafi, Maliki, Shafei, Hanbali or Ahlus Sunnah Wal Jama’ah, either! (Although the term Shia is in the Holy Qur’an and the Hadees, as we shall see, later).

2) The Salafi means the Ancestral, but Allah (s.w.t.) in many parts of the Holy Qur’an, prohibits us from following the Ancestors, and orders us to follow only Him and His Messenger and those who are authorized by Him and His Messenger.

For example, take a note of the following verses:

a) “When they are told to follow the Revelations from Allah, they say: No! We shall follow the ways on which we found our Ancestors (walking!).”[[315]](#footnote-315)

b) “O’ Believers! Obey Allah and obey the Messenger and those who are Authorized amongst you.”

3) When the Wahabis claim that they are following the Ancestors, they do not say which ancestors? Are those Ancestors Mo-awia and Yazid or Imam Ali, Imam Hasan and Imam Husain (a.s.)?

(Mo-awia rebelled against Imam Ali (a.s.) and they fought a bitter war, called Siffin, for two years. Thousands of the Sahabah and Tabein died in that war, including the great Sahabah Ammar Yasir (r.a.) about whom the Holy Prophet (s.a.w.a.) had already Prophecied that: “Ammar! You will be killed by a rebellious group!”

Hazrat Ammar (r.a.) was on the side of Imam Ali (a.s.) and he was killed by the followers of Mo-awia. When the Sahabah blamed Mo-awia for the murder of Ammar Yasir, he replied:

“It was not me who killed Ammar; it was Ali who brought him to the war front, so Ali is guilty of killing Ammar!” But, Imam Ali (a.s.) answered:

“If what Mo-awia is saying were true, then it means all those Blessed Sahaba who joined the Holy Prophet (s.a.w.a.) in the battles and died, were actually killed by the Prophet! Is that your logic?”

Well, that is the illogical logic that Mo-awia and his Wahhabi followers - the Ancestrals, utilize in deceiving many people! Infact, their so-called Ulama (religious scholars) say:

“We know that Imam Ali (a.s.) was right, and we also know that Mo-awia was wrong, but we cannot judge or condemn any Sahaba of the Holy Prophet (s.a.w.a.), only Allah (s.w.t.) knows the Truth!”

Yet, the Holy Qur’an, from the beginning up to the end, calls the attention of the Muslims to: Follow the Righteous Leaders, support the Truth, condemn the wrong doers, call for good and right and prevent evil deeds, and whenever you see that:

“Two groups of Muslims are fighting, make peace between them, but if one of them rebelled against the other, then fight against the rebel group until they shall comply with the Will of Allah!”[[316]](#footnote-316)

Now, which Ancestor are you following? Mo-awia or Imam Ali (a.s.)? If you say that you are following Mo-awia, then how can you follow a person whom you yourselves believe was wrong?

But, if you say that you are following Imam Ali, who was also the duly constituted Authority or the Khalifah, then how come he fought against Mo-awia and condemned him, but you are today even praising Mo-awia?

And if you say that you are following the Holy Qur’an, then why don’t you take sides with the Truthful and condemn the rebellious and the law breaking group?

So, not only the name Salafi is a Bid-ah and un-Islamic, but even their beliefs and deeds are also the opposite of the righteous ancestors (Imam Ali, Imam Hasan and Imam Husain (a.s.)) and they are in accordance with the wrong doing ancestors of Jahiliyyah (Yazid son of Mo-awia son of Abu Sufyan, the most dangerous enemies of Islam and the Holy Prophet (s.a.w.a.) and his Blessed Children).

After knowing that the brand of Salafi and Wahabis did not exist during the time of the Holy Prophet (s.a.w.a.) and his Sahaba, and the Tabein, now let us see if the word Shia existed during those days, also.

Actually, the first person to be called Shia by Allah (s.w.t.) in the Holy Qur’an was Prophet Ibrahim (a.s.):

??? “Wa Inna Min Shia Tihi La-Ibrahim . . .” (Ibrahim was a Shia of him - i.e. Prophet Noah’s).[[317]](#footnote-317)

Aside from Prophet Ibrahim (a.s.) the next people who were given the title of Shia by Allah (s.w.t.) in the Holy Qur’an, were the followers of Prophet Moosa (a.s.):

??? “Fas-ta-gha-tha hul Lazii Min Shia Tihi . . .” (the one who was the Shia or the follower of Prophet Moosa (a.s.) asked him for help . . .).[[318]](#footnote-318)

[By the way, take note that the Holy Qur’an says that the Shia of Prophet Moosa (a.s.) asked Moosa to help him, and he did help, without any objection, but the Wahabis or the Salafis claim that asking help from anyone other than Allah (s.w.t.) is Shirk! What do you say? Is it, or is it not?]

And here are three famous Hadees from the Holy Prophet (s.a.w.a.) who used the word Shia for the Muslims who were to follow Imam Ali, after the Holy Prophet (s.a.w.a.). Take note that all the three Hadees are narrated by the great scholars of the Ahlus Sunnah, who were not even the Shias of Imam Ali (a.s.), themselves!

1. The Holy Prophet (s.a.w.a.) said:

??? “Ali yon wa Shia Tohu Homul Fa-izun” (Ali and his followers are saved).[[319]](#footnote-319)

2. The Holy Prophet (s.a.w.a.) said:

“Ali! You and your Shia will come before Allah (s.w.t.) happily and Almighty Allah will be pleased with you.”[[320]](#footnote-320)

3. The Holy Prophet (s.a.w.a.) said:

“Ali and his Shia are saved in the Day of Judgment.”[[321]](#footnote-321)

Now, let the other groups show a single Ayah in the Holy Qur’an or any Hadees (even a weak Hadees) from the Holy Prophet (s.a.w.a.) to have called any Muslim as Salafi or even Hanafi, Maaliki, Shafei, Hanbali, or Ahlus Sunnah Wal Jama’ah, etc.

And that is exactly what the Holy Prophet (s.a.w.a.) meant when he said:

“After me, my followers shall divide themselves into 73 groups; all of them are in Hell, except for one group!”[[322]](#footnote-322)

We strongly believe that the saved group is that of Ali and his Shia, according to the Holy Prophet (s.a.w.a.). Look again at the Hadees which were quoted a while ago. Otherwise, it would be contradictory for the Holy Prophet (s.a.w.a.) to say that: Ali and his Shia are saved, at the same time, Mo-awia and his followers are also saved, etc., etc. and yet only one out of the 73 groups are saved! Which is which? Remember that Allah (s.w.t.) in the Holy Qur’an says:

“He (the Prophet) doesn’t speak of himself! Whatever he says is the Revelation sent down (from Allah to him)!”[[323]](#footnote-323)

Question: Is it true that Allah (s.w.t.) is pleased with each and every person who has seen the Holy Prophet (s.a.w.a.) and has accepted Islam in his time, and thus he is considered to be a Sahabah or companion of the Holy Prophet (s.a.w.a.)?

Answer: No, not necessarily! If just seeing the Holy Prophet (s.a.w.a.) and being with him were a sure guarantee for the salvation of a person, then the 200 verses in the Holy Qur’an about the Hypocrites, those who came to the Holy Prophet, accepted Islam, but were not sincere, would be meaningless.

And if just seeing a Prophet or being with a Prophet would have saved anyone, why should Allah (s.w.t.) condemn the two wives of two great Prophets, namely: Noah and Lut (a.s.)?

So, we better look at the Iman, sincerity and the good works of the companions and the degree of their obedience to the Holy Prophet, both during his life time and after him, rather than just their seeing the Holy Prophet and accepting Islam in those days. If that were the case, then Abu Sufiyan should be considered a great Sahaba, is he?

How about his son Mo’awia? Is he also?

Question: But, what about those Qur’anic verses that say that Allah is “well pleased” ??? (Razial Lahu Anhom) with the “Sahaba” of the Holy Prophet (s.a.w.a.)? If Allah (s.w.t.) is well pleased with them, then who are we to judge them otherwise?

Answer: First of all, if we judge any Sahaba, it is in accordance with how Allah (s.w.t.) in the Holy Qur’an judges them. For example, Allah warns the Sahaba of the Holy Prophet (s.a.w.a.) not to “Disobey the Prophet, or even not to raise their voices above his voice, because it will destroy all their good deeds, and it will render them null and void!”

“O’ Believers! Obey Allah, and obey the Prophet, and do not destroy your (good) deeds! (by disobedience)”[[324]](#footnote-324)

“O’ Believers! Don’t raise your voices above the voice of the Prophet, nor shout back at him, as you do amongst yourselves. . . It may destroy your good deeds (also) without you even knowing it!”[[325]](#footnote-325)

Now, what will you say about those “Sahabah” who shouted back at the Holy Prophet (s.a.w.a.) and raised their voices against his voice by saying: “No need for your will, the Book of Allah is enough for us!” And then adding an insult to an injury that Sahaba said: “This man (the Prophet) has lost his mind!”

The Prophet got angry with them and told them: “Get out of my sight!”[[326]](#footnote-326)

Will you then “over-rule” the words of the Holy Prophet (s.a.w.a.) which is actually the “Judgment of Allah (s.w.t.) on the disobedient people” just because they were Muslims who “saw the Prophet face-to-face” (and then insulted him also face-to-face)?

So, as I said, our judgment of the Sahaba is based on how Allah (s.w.t.) and His Messenger (s.a.w.a.) judge them. As for “Allah being well pleased with them”, that is also conditional. It means that Allah (s.w.t.) is pleased with the Sahaba (and other Muslims, as we shall see, later) provided they kept their Iman up to the last minute and they did their Islamic duties accordingly and did not commit any mortal sin, or they had repented to Allah (s.w.t.) for their lack of Faith!).[[327]](#footnote-327)

But, here are some more verses to show how, according to Allah’s judgment, some of those who were companions of the Holy Prophet, did not pass the test, and failed:

1. “Allah knows those (“Muslims”) among you (Prophet and his faithful companions) who delay (going to Jihad with the Prophet) and those who say to their brethren “come to us!”[[328]](#footnote-328) (Don’t join the Prophet).

2. “And when the fear (of Jihad) comes, you (O’ Prophet) will see them looking at you, their eyes revolving, afraid of dying. But, when the fight is over they will start “singing sweet songs!” They (those kind of Sahaba) have no faith! And so Allah has made their good deeds also useless to them, and that is easy for Allah to do!”[[329]](#footnote-329)

3. “They (some Sahaba) swear to please you! Even if you are pleased with them, Allah will not be pleased with the wrong doers!”[[330]](#footnote-330)

And here are some Ayahs from the Holy Qur’an, to prove the fact that:

“Allah’s pleasure is not limited to the Sahaba only, but to any true Believer, past or present” (Although seeing the Holy Prophet (s.a.w.a.) is a great honor, by itself, but it is not a substitute for Iman, nor will it make anyone immune from the punishment or criticism for wrong doing. See the earlier Ayahs).

4. “The early Muhajirs and the Ansar, and those who followed them in good way, Allah is pleased with them and they are pleased with Him... (Not the Hypocrites)”[[331]](#footnote-331).

5. “Those who have faith, and do good deeds, they are the best of creations... Allah is pleased with them and they are pleased with Him; this is for anyone who fears his Lord.”[[332]](#footnote-332)

So, as you see, Almighty Allah’s pleasure is not exclusive to those Muslims who were present with the Holy Prophet (i.e. the Sahaba) but it includes any Muslim, past or present, who truly believes and does good deeds. And while the true Sahaba are highly respectable, yet the Hypocrites among them are very much condemnable, too.

Question: Brother, my name is Hameed. But some of my Muslim friends tell me that I should not use the name Hameed alone but rather I should be called Abdul Hameed. Their reasoning is that Hameed is one of the 99 Holy Names of Allah (s.w.t.). So, I have to call myself Abdul Hameed (the servant of Hameed) and not Hameed, which is one of Almighty Allah’s Attributes. What shall I do now?

Answer: While it is true that Hameed is one of the Great Names of Allah (s.w.t.), yet, it is an adjective and not a proper noun, like the word “Allah”. The adjectives can be attributed to any person according to his/her capacity, because the adjectives are relative in our case, and they are Absolute in the case of Allah (s.w.t.).

Let me explain some more. Actually, the word Hameed means greatful or thankful. In that case, anybody can be greatful or thankful to some degree, just as the Believers are thankful to Allah (s.w.t.). But, when it is applied to Almighty Allah, then the meaning is different and beyond our comprehension. Thus, it all depends on how this adjective is being used. Nobody is so ignorant to mistake your greatfulness or mine with the Greatfulness of Allah (s.w.t.), like His Reward Giving Nature, etc. which needs many thick volumes of books to discuss and a lot of Islamic knowledge, both of which this poor writer lacks!

But, still I can share a few examples from the great leaders of Islam, just to prove that using an attribute of Allah (s.w.t.) without a Prefix of “Abdul” (servant) is not prohibited and in fact it is very much encouraged, too!

For example, the name Ali, Maalik and Malik are all names and attributes of Allah (s.w.t.). Ali means high and above, Maalik means owner and proprietor and Malik means king and ruler.

And yet, no ignorant person (like some Wahabis) ever came to Imam Ali, to “teach” him saying: “O’ Ali! Your name is one of the 99 attributes of Allah (s.w.t.); so, don’t you use Ali (high and above) but rather you should use the name Abdul Ali (the servant of the Most High)! Incidentally, the name Ali was the choice of the Holy Prophet Muhammad (s.a.w.a.) for the baby Ali, upon his birth! So, the Holy Prophet (s.a.w.a.) should know Islam better than the newly formed Wahhabi groups!

Again, we all know that Imam Maalik is one of the Four Great Imams of the Sunni Muslims, and yet, never in the history of Islam did any busybody dare to be more Poppish than the Pope to say that Imam Maalik should be called Imam “Abdul Maalik”, instead!

Also, all the Arab kings, past and present, good and bad, (as if there were any good kings at all!) are called “Malik” —like Malik Fahd, Malik Khalid, Malik Faisal, Malik Husain, Malik Hasan, etc. and yet none of these Wahhabi ulama and their ignorant and blind followers ever objected to those Maliks, who support their Wahhabi brand of Islam and pay them in American Dollars to preach us their “pure” Islam!

The reasons for that silence are many thousands or even several millions!

These “experts on Islam” have forgotten that one of the greatest Khalifahs of Prophet Muhammad (s.a.w.a.) in the History of Islam was Khalifah Haroon Ar-Rashid, a contemporary to several great Imams of the Ahlus Sunnah as well as the Imams of the Ahlul Bayt (a.s.). But, no Muslim ever, not even any of those Imams, told him that Ar-Rashid was an attribute of Allah (s.w.t.) and the Khalifah of Islam should be called Abdur Rashid! Do you Wahabis know a better Islam than even the first and the second generation Muslims?

How about Khalid (Everlasting) which is another Name of Allah (s.w.t.) but it is used also for several Sahabah of the Prophet (s.a.w.a.) and the Tabein and even the Wahhabi king Khalid of Saudi Arabia, today?

Besides, the Holy Qur’an calls Prophet Muhammad (s.a.w.a.) as: “Rasulon Karim” not “Abdul Karim”[[333]](#footnote-333).

In another Surah, Allah (s.w.t.) calls His Prophet (s.a.w.a.) as: “Ra-ufor Rahim”[[334]](#footnote-334) not Abdul Ra-uf or Abdul Rahim!

Now, to further refute the narrow-minded Wahabis’ claim that Allah’s attributes could be used for human beings, only with the word “Abdul” (servant), we would like to quote several Ayahs from the Holy Qur’an, from Allah’s own Words, that is going to prove that this people are absolutely wrong. Allah (s.w.t.) in the Holy Qur’an says:

“Why don’t you fight for the cause of Allah, and in defense of the oppressed men, women and the children, who cry: “Our Lord! Bring us out of this town, whose people are oppressors; and assign for us, from your own, a leader, and assign for us a Naseer (helper)!”[[335]](#footnote-335)

“He will have no power and no Nasir!”[[336]](#footnote-336)

Plus a dozen other places in the Holy Qur’an where the word Nasir or Naseer, which is an attribute of Allah (s.w.t.) is used to refer to human helpers.

Considering that the words Naseer and Nasir are both names and attributes of Allah (s.w.t.) meaning (Helper) we can see how they are used here and in many other places in the Holy Qur’an by Allah (s.w.t.) and in the Hadees, by the Holy Prophet (s.a.w.a.) and his great Sahaba for human beings both as names as well as adjectives, without any prefix of “Abdul” or anything else. (Although, there are some cases in which they are used with Abdul, also).

## A Good example from the Holy Qur’an

Remember the story of Prophet Yusuf (a.s.) in the Holy Qur’an? For the details you may look it up in Chapter 12 of the Holy Qur’an. But what is of great interest for us now, is the fact that: Allah (s.w.t.) quotes the brothers of Prophet Yusuf (a.s.) as calling him: ??? “Ya Ayyohal Aziz!”[[337]](#footnote-337) (O’Aziz... help us!)

We all know very well that the word Aziz or Al-Aziz is the Holy Name of Allah (s.w.t.) and yet, neither Allah, nor His Messenger (s.a.w.a.), ever said: “Dont use the word Al-Aziz for Nabi Yusuf (a.s.), it is Haram! Why don’t you say: Abdul Aziz, instead?”

By the way, in this Ayah, another interesting point is that the brothers of Yusuf (a.s.) who were children of a Prophet themselves, used the word “Ya” (O’ . . .) to address Yusuf (a.s.) and they also asked for help from a human being, rather than Allah, both of which are harshly condemned by the Wahabis as Shirk and Polytheistic!

But Allah (s.w.t.) and His Prophet (s.a.w.a.) and the knowledgeable Believers, believe otherwise!

Question: Is it true that we are not allowed to pray to Allah (s.w.t.) during the sunrise, the high-noon and the sunset?

Answer: Well, according to the Ahlus Sunnah it is forbidden to pray during those three timings[[338]](#footnote-338). But as far as the Holy Imams of the Holy Prophet’s Family are concerned, there is not any single moment, during the day or night, in which Allah (s.w.t.) has ever prevented His servants from praying to Him. He never uses the sign “Sorry, We Are Closed!” Because Allah (s.w.t.) never rests, as the Jews and the Christians believe!

A Shia Aalim, who had been to Haj and had visited the Mosque and the Shrine of the Holy Prophet (s.a.w.a.) in Madina, once told me a very interesting story, which I would like to quote here, for the benefit of our readers:

According to that Aalim, he was inside the Masjidun Nabi (s.a.w.a.) and was preparing to pray. Out of a sudden, a man approached him and said:

“Dont pray now, it’s Haram!”

“How on earth, the prayer is Haram?”

“Because, according to the Holy Prophet (s.a.w.a.), during the Sunrise, High Noon and the Sunset, the Sun is on the Horn of Shaytan!”

The Shia Aalim said, I told him:

“Did you know that every moment, all over the Globe, a part of the Earth is Sunrise, another part is the High Noon and the third corner is the Sunset? So this Earth is always — Day and Night — on the Horn of Shaytan on three spots? (How about the Mid-night?) And therefore, as long as you are living on this Earth, you can not pray, at all!”

Then he said, I quoted this famous Ayah from the Holy Qur’an that says:

“Did you see that (person) who prevents the servant (of Allah) from praying!”[[339]](#footnote-339)

The poor guy did not know what to say. He looked puzzled and just went away!

(This is the result of murdering the children of your Holy Prophet (s.a.w.a.) and following others, who did not know Islam even themselves, much less to teach you about it!).

Question: What is the rule of greeting in Islam? Because, some foreign workers in Saudi Arabia, always face this problem with the Saudi People!

If they greet the Saudis with “Good Morning” or “Good Afternoon” the Arabs don’t even understand, much less answer them back. They may even consider it as a Bid-ah and Haram to greet or to be greeted in an “Un-Islamic” way! And, if the foreigners try to greet the Arabs in their own language as “As-Salamo Alaikum” then they are scolded by the Saudis who tell them:

“Are you a Muslim?”

“No, Sir!”

“Then don’t use As-Salamo Alaikum!”

“Then how can I greet you?”

“Don’t greet!”

“Ha?!...”

Answer: Well, those people are ignorant about Islam! They have got from Islam only its shell, but not the true meaning or the “Spirit of Islam.”

Infact, they are as ignorant about the Islamic spirit as were their forefathers, who before becoming Muslims, insulted the Holy Prophet Muhammad (s.a.w.a.) and called him crazy![[340]](#footnote-340) and even when they became Muslims, still they disobeyed the orders of the Holy Prophet (s.a.w.a.), repeatedly, and on may occasions, they hurt his feelings[[341]](#footnote-341) and finally before his death, they accused him of “Talking nonsense in his death-bed!”[[342]](#footnote-342)

## How to greet in Islam?

Allow me to give you a backgrounder in order for you to understand and appreciate the answer, better. Before Islam, the Arabs of Jahiliyyah (Age of Ignorance or Before Islamic Era) were always fighting among themselves. It was so terrible that when two people would see each other on the road, both of them would have their hands on their swords, because none of them knew for sure whether the other side was at peace with him or at war!

The Holy Prophet of Islam told his own followers to greet the other side (Muslim or non-Muslim) with “peace” or “As-Salamo Alaikum”. Now, if the other party also greeted them back with peace, then it meant that they were not at war with the Muslims, but if they would not answer with As-Salamo Alaikum, it meant that they were to fight, and the Muslims would better prepare to defend themselves.

So, it became a tradition in Islam (as it was in the Bible before) that when two people or two groups meet, they should greet each other with peace, in order to have a peace of mind, regarding the other party. But, it was not, and it still is not, an exclusive greeting just among two Muslims, otherwise Prophet Muhammad (s.a.w.a.) would not have ordered his followers to greet the other person, whom they did not even know for sure whether he was a Muslim or not, with As-Salamo Alaikum, and see if he also answered the same, which meant he had no bad intentions towards the first person, and if he would not answer back, it meant that he was an enemy.

Therefore, the sign of a person being at peace with us was, and it still is, whether he will say: “As-Salamo Alaikum” to us or not; and if we greeted him with “As-Salamo Alaikum”, we would know his peacefulness (not necessarily his Islam) or his enmity, thru his answer (like the Wahabis who do not greet, nor do they answer the “As-Salamo Alaikum” of the non-Wahhabi Muslims, meaning they are the enemies of every non-Wahhabi Muslim!).

Now, here are some proofs from the Holy Qur’an, and the Sunnah of the Holy Prophet (s.a.w.a.) as well as the solid historical facts to show how un-Islamic is the idea and the practice of the Wahabis of Saudi Arabia, who scold the foreigners (non-Muslims) regarding the adoption of the Islamic tradition of greeting with: “As-Salamo Alaikum”, as well as their Anti-Islamic practice of not greeting the non-Wahhabi Muslims with “As-Salamo Alaikum” and even not answering their “As-Salamo Alaikum,” which is Wajib in Islam!

1. First of all, is the order and the Sunnah of the Holy Prophet (s.a.w.a.) that the Muslims should greet the other person with the Islamic greeting of “As-Salamo Alaikum”, in order to know whether he is a friend at peace or an enemy at war with us! (Not necessarily a Muslim only).

Not doing so is disobeying the order of the Holy Prophet (Actually Allah’s Order!) and breaking his Sunnah and the practice of his Sahaba, who used to greet even the unbelievers of Makkah and Madina, before they all embraced Islam!

2. It is Wajib (obligatory) in Islam to answer a person’s greeting of As-Salamo Alaikum even if we are praying! Not doing so, is Haram or a sin, regardless of the person, whether he is a Muslim or not, as we shall see from the Holy Qur’an, in just a while. (Now, when you are praying you cannot ask the other person, as Saudis do, whether he is a Muslim or not, but you have still to answer his As-Salamo Alaikum, because it is Wajib to answer!).

3. Allah (s.w.t.) in the Holy Qur’an orders the Muslims this way:

“And whenever (or wherever) you are greeted with any word of greeting, then you (should) greet back with (even) a better word than it, or (at least you should) return the same. Truly, Allah checks all and everything”[[343]](#footnote-343) (that you do or do not do!).

Now, where does it say that the person greeting you should necessarily be a Muslim? Or where does it say that you should ask him first whether he is a Muslim before you greet him back? Infact, Allah (s.w.t.) strictly prohibits us from inquiring about other person’s Islam or even questioning his claim to Islam (as the Wahabis do). Look at the following verse, in the Holy Qur’an:

4. “O’ believers (in Islam). . .do not say to any one who greets you with Salam: “O’ you are not a Muslim! Remember that you, too, were such before, then Allah blessed you with Favours!”[[344]](#footnote-344)

5. “O’ Believers! Don’t enter any house, untill you have asked permission, and until you have said: “As-Salamo” to those inside. .”[[345]](#footnote-345) (Muslim or non-Muslim)

6. Not only that, but Allah (s.w.t.) in the Holy Qur’an mentions as one of the signs of the Believers to be this way:

“And the (Good) servants of (Allah) The Most Merciful are those who walk on the Earth in humility, and when the ignorant people shout at them (utter bad words) their answer is: Salam! (“Peace”)[[346]](#footnote-346).

7. “And when they (the good believers) hear vain talk, they turn away from it and say: “We go our way and you go yours, Salamo Alaikum!”[[347]](#footnote-347) (Peace be with you!) But we are not going to follow the ignorant people!”

Now, if according to the Holy Qur’an, the true believers should say:

“As-Salamo Alaikum” even to the bad mouthing ignorant people and they should not tell anybody who greets them with “As- Salamo Alaikum” you are not a Muslim, then why the Wahabis, who think that they are the only true believers in Islam and the Holy Qur’an and the Sunnah of the Holy Prophet (s.a.w.a.) do rebuke their foreign visitors for greeting them with: As-Salamo Alaikum?

We don’t know the reason. But then again, the act of the ignorant people is never meant to be reasonable!

(However, it could be treason—in order to destroy the beautiful name of Islam with their ugly and disgusting practices.

Just ask Mr. Hempher and the infamous Lawrence of Arabia, the two British spies who started and supported Wahabism in the first place, and the Saudi Royal family, the former Jews, who sponsor those Wahhabi preachers, and claim to be the exclusive Guardians of Islam!).

Question: But what about the Qur’anic verse that says: “Peace to those who follow the Truth”[[348]](#footnote-348) Can we also greet with Salam (peace) those who are not following the Truth - i.e. the non-Muslims?

Answer: First of all, peace be with you, doesn’t necessarily mean that no peace to others! It just means peace be with you, period!

Secondly, that Ayah is actually opposite of what the Wahabis claim it to mean.

Infact, it is telling how Allah (s.w.t.) ordered Prophet Musa (a.s.) to talk to Pharaoh (one of the greatest enemies of Truth and even of Allah (s.w.t.), who claimed to be the god of Egypt!)

“very gently and nicely!”

Let us quote the whole Ayah, for a better clarification; Allah (s.w.t.) in the Holy Qur’an orders Prophet Musa (a.s.) and his brother Prophet Haroon (a.s.) this way:

“Go, both of you to Pharaoh; verily he has rebelled” (Against Me!).

“But, talk to him very gently; May be he will change his way”! (Take note that Allah and His Prophets are more polite with Pharaoh than the Wahabis are with their foreign visitors and even with the non-Wahhabi Muslims!)

“Tell him: We are Messengers of your Lord. . . . We have come to you with a sign from your Lord. And peace (As-Salamo) to all who follow the Truth!”[[349]](#footnote-349)

Now, if you can utter “As-Salam” even when talking to Pharaoh, who claimed unjustly to be a god, why can’t you use the same word “As-Salam” to greet an ordinary God-fearing non- Muslim, or even at least answer him with a word of peace if he utters you a word of peace?

Again, to prove from the Holy Qur’an itself that the Muslims, not only are allowed to accept and return As-Salamo Alaikum from the non-Muslims but they are even encouraged to say: “As-Salamo Alaikum” to them, here are some more Ayahs:

1. (Prophet) Ibrahim (a.s.) told his (adopted) father (or uncle) “Why are you worshipping that (idols) which cannot hear or see or help you at all?”

(And when his “father” did not listen to him) “He (Ibrahim) said: “Salamon Alaik!” I shall pray to My Lord for your forgiveness! because He is very kind to me!”[[350]](#footnote-350)

So, Prophet Ibrahim (a.s.) says “As-Salamo Alaik” even to an idol worshipping person, but you Wahabis refuse even simplest of human courtesies, which is answering back the As-Salamo Alaikum to a God-fearing Christian (Ahlul Kitab or the people of the Book)? Are you more Godly than Prophet Ibrahim (a.s.)?

That’s what the Hypocrites often do. In order to cover up for their insincerity, they usually pretend to be even more “religious” than the Believers.

(Just like what Satan did when he refused to make sajda to anyone other than Allah (s.w.t.) while all the Angels (a.s.) obeyed Allah’s Order and made sajda to Prophet Adam (a.s.) Now, did that make Satan more “religious” than all the Angels of God?).

2. About the Holy Prophet Muhammad (s.a.w.a.) the Holy Qur’an says:

“. . . And his (Prophet’s) cry O’ my Lord! This people will never believe!”[[351]](#footnote-351)

“(Allah’s answer was) Let them go their own way and tell them “Salam” (peace be with you!). Soon will they know (what they have done to themselves)!”[[352]](#footnote-352)

Now, if even Prophet Muhammad (s.a.w.a.) himself is ordered by Allah (s.w.t.) to say: “As-Salamo” to the unbelievers, why then his courtrymen, and supposed followers, in Saudi Arabia cannot do the same?

Opposing the Sunnah of the Holy Prophet (s.a.w.a.) and still claiming to be the Ahlus Sunnah! Is that possible? Maybe with the Wahabis, it is!

Apparently, in Saudi Arabia 2+2 are not 4, but something else. Just the opposite of anything rational!

## A Very Interesting Story

Now, that we have reached this point of the discussions, let me also tell you a story about greeting “As-Salamo Alaikum” between the Muslims and the Jews of Madina, during the time of the Holy Prophet (s.a.w.a.) himself.

In those days, the Jews and the Muslims were living in the City of Madina, very peacefully. They used to do business and had a lot of contacts, everyday.

Naturally, they had to great each other everytime they would meet.

For the Jews, and later the Christians, the greeting which was prescribed by Allah (s.w.t.) in the Taurah and the Injil, is “Shalom” or “Shalom Alaikem” which are the Hebrew pronunciation of “Salam” and “As-Salamo Alaikum”, respectively.

But, some naugthy Jews (as it is the nature of many of them) would greet the Muslims not with the Hebrew “Shalom” or the Arabic Salam, but rather with “Sam” which in Hebrew and Arabic means poison.

So, their greeting to the Muslims, instead of “Peace be with you” was “Poison be with you!”

When the Muslims complained about this problem to the Holy Prophet Muhammad (s.a.w.a.) the Prophet did not immediately tell them to cut all the communications or greetings with all the Jews, just because of some naugthy individuals among them.

No! The Prophet was much gentle and humane than the fanatic Wahabis. Instead, the Holy Prophet (s.a.w.a.) said:

“We are not yet sure that all the Jews are telling “Sam” to us, so to be safe, if you suspect any of them greeting you with the word Sam, then simply answer them with: Alaikum! (same to you!)”.

That way, you have not offended the courteous and good people among them, and at the same time, you have saved yourselves from being rediculed by those naugty ones!

This was a perfect solution to a big socio-religious problem, that could only come from Allah (s.w.t.) and His Messenger (s.a.w.a.) and the Enlightened Believers; But not from some brainless fanatics, whose only qualification of knowing the religion is a long and untidy beard (like the American Hippies or the Indian Gurus or the Jewish extremists) and some loose and shapeless clothes!

As you observed in that famous story, the Holy Prophet (s.a.w.a.) did not order the Muslims not to answer the “As-Salamo Alaikum” of the Jews (or the Christians).

He did not even tell the Muslims not to use “As-Salamo Alaikum” for the Jews and the Christians (because, it was in their Books even before Islam, anyway); But rather he told them:

“Answer them in the same way that they greeted you. If good, then good and even if bad, then return it to them by saying; “Alaikum (same to you!)”.

I hope our Arab brothers will be humble enough to learn something from their non-Arab Muslim brothers too, and they will not consider Islam to be exclusively an Arab issue (like the Palestine and Jerusalem!) After all, most of the Imams and Great Scholars of Islam were non-Arabs, isn’t it!

Question: Ustad! The Wahabis tell us: “Never debate about religion; and never study Ilmul Kalam, or the Analytical Study of Islam;” Why is that so?

Answer: It’s because the Wahhabi principles are nothing but assumptions, based on the whims and caprices of their founders - a bunch of third rated “Talibs”, rather than the qualified Ulama of Islam. But, according to the Holy Qur’an, “The Assumption cannot stand against the Truth!”[[353]](#footnote-353)

If they were so sure about their beliefs, then why would they be so scared to at least examine their so-called Hadees under the light of the Holy Qur’an, as well as Aql (Logic and Reasoning), which is Allah’s (s.w.t.) Great Blessing to Mankind?

In reality, Islam is the only religion in the world that has based its fundamental beliefs on “Logic and Reason” (not hearsay, or mystery as the Christians say) and requires its followers to examine their Faith and to accept this religion analytically (not just as an Ancestral hand-out or Salafi!).[[354]](#footnote-354) Even the belief in Allah (s.w.t.) and the fact that He is the only One God — At-Tauhid, must also be analyzed and not just memorized!

Note, for instance, the following verses from the Holy Qur’an:

1. “They have other gods beside Him (Allah)? Tell them: Bring your proof!” (Prove me logically and analytically that the stones and woods, which were curved by your own hands, could become your own gods!)[[355]](#footnote-355).

2. “If there were other gods…. there would be confusion!”[[356]](#footnote-356) (Very logical because more heads mean different decisions).

3. “Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?”[[357]](#footnote-357) (Logical conclusion)

Just to know how logical the Religion of Islam (not Wahabism) is, and how much emphasis Allah (s.w.t.) has put on “thinking”, “wisdom”, “knowledge” and “understanding” (not just memorizing some few Hadees, without even analyzing their real meaning), here are the statistics regarding the usage of those words in the Holy Qur’an: ???

Deep Thought (Tadabbor) 4 times

Proof (Burhan) 8 times

Thinking (Fikr) 18 times

Debate/Argument (Hujjah) 20 times

Analysis/Understanding (Tafaqquh) 20 times

Vision/Perception (Sho-ur) 25 times

Brains/Reasoning (Aql) 49 times

Wisdom (Hikmah) 116 times

Explanation/Proving (Tebyan/Bayyenah) 400 + times

Learning/Knowledge/Science (Elm) 800 + times

Total: 1,460

And why all these emphasis on “using our God-given brains and understanding?” The Holy Qur’an says:

“. . . So that those who perish, might perish with a clear reason, and those who are saved, might be saved with a clear reason!”[[358]](#footnote-358)

“There is no forcing in the Religion (Islam); Verily the Right has already been distinguished (explained logically) from the wrong!”[[359]](#footnote-359)

(Force is used, where logic is absent!)

And for those ignorants who claim that it’s Haram to discuss or analyze the religion, Allah (s.w.t.) has an answer:

“Invite (the people) to the Path of your Lord (Allah), with (the use of) Wisdom (Logic) and kind words, and argue with them (about religion) the very best way. . .”[[360]](#footnote-360)

Infact, all the debates of Prophet Ibrahim (a.s.) with the people of his time, as well as Prophet Musa (a.s.), Prophet Jesus (a.s.), Prophet Muhammad (s.a.w.a.), which are already recorded in the Holy Qur’an, are based on the analytical argumentations and logical reasonings. (You can read those debates in different chapters of the Holy Qur’an).

Do you think that those great Prophets of Allah (s.w.t.) did not know about the True Islam, but the Wahabis know it, today? (A new Discovery in Islam, or a Bid-ah?)

Now, it’s up to you to use your brains and the logic that goes with it, and be thankful to Allah (s.w.t.) for such a blessing[[361]](#footnote-361) or just let it go to the waste (like the Wahabis), and then blame Islam for your brainlessness! But, as far as Allah (s.w.t.) is concerned, He always issues His Orders, in the Holy Qur’an, with “reasons” behind them, and then ends up by saying:

“This way, Allah explains to you the Signs (of His Wisdom?), so that you may understand!”[[362]](#footnote-362)

(Thru reason, and not just believing without understanding!).

By the way, the Wahabis, not only prohibit the discussions and the analytical study of the religion, which they themselves, cannot do, they even say that it’s Haram to study History!

Why? Simply because they know that the History of Islam proves their claims, wrong! Very wrong! Remember the hypocrites insulting the Holy Prophet? Or murdering Fatimah Zahra (s.a.)?

Remember Mo’awia fighting Imam Ali (a.s.) and poisoning Imam Hasan (a.s.)?

Remember Yazid killing Imam Husain (a.s.) in Karbala on the Day of Ashura? Etc. etc.

Now, how could those murderers of the children of Prophet Muhammad (s.a.w.a.) be still good, as the Wahabis believe?

So, the History must become Haram, in order to save the Wahhabi Faith from the embarassment, and its leaders from exposure!

Question: Brother, the Wahabis tell us that, it is Haram and a Bid-ah to: Shake hands after Salat and to say ??? “Taqabal-al Lah” or “May Allah accepts your prayers.” But we have been observing this tradition among all Muslims throughout the world, since the early days of Islam. What shall we do now?

Answer: Well, just ignore them!

The Wahabis are used to go against anything that the majority of Muslims have believed and practiced since the earliest days of Islam. This has led to an incurable disease in the body of the Muslim Ummah that we call “Wahhabites!”

This kind of disease cannot be cured, because, it comes from the hearts and the only one who can cure the heart (spiritual) disease is Allah (s.w.t.). And He has already declared that He will not cure “the disease of the hearts” of the insincere people:

“In their hearts is a disease, and therefore, Allah, adds more disease to it!”[[363]](#footnote-363). . .

Now, let us see what the Holy Qur’an (which is definitely more reliable than any Hadees) says about such a practice, i.e. shaking the hands of your Muslim brother after Salat and saying: “May Allah (s.w.t.) accept your prayer?”

Well, shaking hands or holding hands is mentioned in several parts of the Holy Qur’an. Remember when the Muslims made “Bayat??? Ridwan” with Prophet Muhammad (s.a.w.a.) by shaking his hands as a sign of allegiance and Allah (s.w.t.) announced that: “Allah’s Hand is over their hands!”[[364]](#footnote-364)

And all throughout history, every Muslim (or any other civilized person) who met another one, shook his hands and prayed for his blessings by such expressions as: Yarhamak Allah (May Allah be Merciful to you!) or Aafak Allah (May Allah give you health) or Jazak Allah (May Allah reward you) or Ghafarak Allah (May Allah forgive you) etc., etc.

So, what is the un-Islamic or Bid-ah about that?

As for asking for the acceptance of another Muslim’s good deeds or the forgiveness of her/his sins, the Holy Qur’an is full of such instructions and examples. Here are some of them:

1. Surah 2, Ayah 127 of the Holy Qur’an reads:

??? “Rab-bana! Taqabbal Min-na!”. . . (Prophet Ibrahim and Ismail (a.s.) laid the foundations of the Holy Kabah and said) “Our Lord! Accept this work from us!”

And that’s exactly what the Muslims say, after every Salat: Taqab-bal Min-na (May Allah (s.w.t.) accept from us!) or they pray for each other by saying: ??? Taqab-bal Allah Min-Kum (May Allah accept it from you!)

So, this is the Sunnah of Holy Prophet Ibrahim and Isma-il (a.s.) to pray for each other’s “Amal” to be accepted by Allah (s.w.t.). And Prophet Muhammad (s.a.w.a.) and all the Muslims are ordered by Allah (s.w.t.) to follow the Sunnah and tradition of Prophet Ibrahim (a.s.):

2. “Then We told you (O, Muhammad) to follow the way of Ibrahim, the Right Path . . .!”[[365]](#footnote-365)

Therefore, those Wahabis who claim that the Holy Prophet (s.a.w.a.) did not shake hands of his Sahaba or he never said May Allah (s.w.t.) accept your deeds/salat, are actually saying that the Holy Prophet (s.a.w.a.) did not obey Allah’s order and he did not follow the tradition of Prophet Ibrahim (a.s.)!

Do you also say like that?

## Some more examples:

3. “O’ Our Lord! Give us Blessings from Yourself. . .”[[366]](#footnote-366)

4. “O’ Our Lord! Perfect our Light for us, and forgive us. ..”[[367]](#footnote-367)

5. “O’ Our Lord! Forgive us and our brothers who are ahead of us in Iman.”[[368]](#footnote-368)

There are more than a 100 similar Ayahs throughout the Holy Qur’an, just to show us how we are supposed to pray for our brethren, ask blessings from Allah (s.w.t.) for them, as well as, the acceptance of their Amal (Prayer, fasting, Haj, etc.) and the forgiveness of their sins.

Then why all of a sudden, shaking the hands of a Muslim brother, after prayer and praying for him, and asking Allah (s.w.t.) to accept his prayers, becomes Haram and Bid-ah? A new Revelation?

## And Now Some Hadees

1. When the Holy Prophet Muhammad (s.a.w.a.) and his companions migrated from Mecca to Madina, he made a covenant of Brotherhood among his companions. Every two Sahaba were matched, and after shaking each other’s hands, the Prophet (s.a.w.a.) prayed for them and declared them “Brothers in Islam.”

Finally, it was the turn of the Holy Prophet (s.a.w.a.) himself; and he chose Ali (a.s.) as his brother! (No other Sahabah got such an honor. No wonder, the Holy Prophet (s.a.w.a.) told Ali (a.s.): “You are to me like Aaron to Moses, except that there is no Prophet after me.” (But, still many Muslims do not know Ali (a.s.), and they even compare him with Mo’awia son of Abu Sufyan! Oh, my!).

2. On the Ghadir Khum Day, the Holy Prophet (s.a.w.a.) raised Ali’s hand and declared:

“To whom I was Maula (Master/Leader/Friend) this Ali is his Maula, O’ Allah! Love Thee, those who love him (Ali) and hate Thee, those who hate him, help Thee, those who help him, and destroy Thee, those who destroy him!” (So, Mo’awia and all those companions who fought against Ali (a.s.) are cursed by Allah (s.w.t.) and His Prophet Muhammad (s.a.w.a.). Now, where are those who want to follow Allah (s.w.t.) and the Sunnah/way of Prophet Muhammad (s.a.w.a.)?

After the Holy Prophet (s.a.w.a.) declared Ali (a.s.) as the Maula of the Muslims, (to whom the Prophet himself was the Maula), many thousands of Sahaba, including Omar, came to Ali, shook his hands and said: “Well, well, Ali! You are our Maula and the Maula of all believing men and women!”[[369]](#footnote-369)

So, the practice of shaking hands and praying for each other is actually the practice of the Holy Prophet (s.a.w.a.) and his great Sahaba, even if the Wahabis in the 13th and 14th century after the Prophet, deny it, and call it a Bid-ah!

Now that we have given so many examples from the Holy Qur’an, the Hadees as well as the Ijma (the practice of virtually all the Muslims) that shaking hands (Musafiha) and praying for the acceptance of each other’s Amal, is the order of Allah (s.w.t.) and the Sunnah of his Prophet (s.a.w.a.) and the practice of his Sahaba, the Tabein as well as every other Muslim today (except the Wahabis), let them also show us a single Ayah that says it is Haram or Bid-ah!

Let them also present even a single “believable” Hadees from any reliable book of Hadees that it is Haram to shake the hands of your Muslim brother and say: ??? “Taqab-bal Allah... May Allah accept it from you!”

Also, let them declare that the Ijma of the Muslims, throughout history, has been wrong, but a bunch of Saudi “Sheikhs” are right! Allah (s.w.t.) in the Holy Qur’an says: “And from each cult shall We get a witness and We shall say: “Produce Your proof!” Then, shall they know that the Truth is in Allah alone, and the lies that they invented (from themselves) will lead them nowhere.”[[370]](#footnote-370)

Question: The majority Muslims (i.e. Sunnis) believe that the Shias are the Deviators and Rejectors of the main-line Islam, and thus, they call them Rafedhis. What can you say about that?

Answer: First of all, I should like to caution my brothers and sisters in Islam, not to be carried away by the word majority or the large number of crowds. Those things may be important in the American electoral system and other so-called democracies of this world, but as far as Islam is concerned, “the Majority” have almost always been rejected, and only a “Few” or the Minority have been approved and accepted by Allah (s.w.t.).[[371]](#footnote-371)

And as far as Allah (s.w.t.) and His Messengers (a.s.) are concerned, never in the entire history of Mankind, even for one single day, the Majority has been Right — but only the Minority!

That’s why Allah (s.w.t.) in the Holy Qur’an says:

“But only a few of My servants are grateful!”[[372]](#footnote-372)

As for the question that the Shias have rejected the mainstream Islam, the truth of the matter is that the Shias are the followers of the Ahlul Bayt (a.s.). They rejected what the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) have rejected and they accept what the Ahlul Bayt (a.s.) have approved!

For instance, the Shias accept the Holy Imams of the Family of Prophet Muhammad (s.a.w.a.) who were called Imams by the Holy Prophet himself, like Imam Ali, Imam Hasan, Imam Husain, Imam Zainul Abidin (a.s.) . . . .upto the Holy Imam Mahdi (a.t.f.s.), the Twelve Imams, all in all. And they reject the entire Khalifate of Bani Umayya (Abu Sufyan’s family) and that of Bani Abbas, down to the last Khalifate —the Othomans of Turkey, who were deposed by the hands of the Arabs themselves, albeit with the help of the Lawrence of Arabia —the infamous British spy!

Now, if Imam Ali (a.s.) and Imam Hasan (a.s.), who rejected Mo’awia, son of Abu Sufyan, as the “Khalifah of Prophet Muhammad (s.a.w.a.) and the Leader of Islam” could be guilty of rejecting Islam, then we Shias are like them, too.

If Imam Husain (a.s.), who also rejected Khalifah Yazid, son of Mo’awia, and was killed for it, could be classified as a “Rejector of Faith” then so be it, we also follow him one hundred percent!

And, if rejecting any so-called “Imam” who was not called Imam by the Holy Prophet (s.a.w.a.) and thus he was not Authorized by the Rightful Authority, could be considered as “Deviation from the Religion” then we Shias accept it, willingly.

But, if according to the Holy Prophet Muhammad (s.a.w.a.), “Imam Hasan and Imam Husain (a.s.) are the Masters of the Youth of Heaven, and Fatimah Zahra is the Lady of the Women in Heaven.”[[373]](#footnote-373) then those who do not follow them, or those who follow someone other than them, have to worry about their Future!

Now, it becomes clear that who are the real Rejectors, and who are the big losers — those who followed the un-Authorized leaders!

Allah (s.w.t.) in the Holy Qur’an says:

“Don’t you see those who changed the Blessings of Allah (Islam,) into Kufr (went astray) and led their people into the House of Destruction? — The Hell! In which they shall enter, and what a painful place it is!”[[374]](#footnote-374)

Question: But they say that you have separated yourselves from the Majority of the Ummah (Ijma), and that you are the main target of the Ayah in which Allah (s.w.t.) tells His Prophet Muhammad (s.a.w.a.) that:

“(O Muhammad!) Those who separated their religion (from your’s) and formed their own group (Shi-ya-an) you are not from them in any way!”[[375]](#footnote-375) What is your answer to that?

Answer: Well, I think, as far as the question of being in the Majority (or Ijma) as well as the separation from the Truth of Islam is concerned, the answers were sufficiently provided in our previous explanations.

But, with regards to the quotation (or actually the misquotation) of the Holy Ayah and the interpretation (read misinterpretation) of it against the Shia, we have the following to say:

Those people simply don’t understand “The Language of the Holy Qur’an and its semantics”, nor do they know anything about the “Shaan-e-Nuzul” (the Revelation Story) and the actual (not distorted) History of Islam, itself.

First of all, the word Shi-ya-an in that Ayah means “A Group” and that could mean any group from among the various Muslim groups. After all, it was the Holy Prophet (s.a.w.a.) who prophecied that:

“After me, my Ummah shall divide itself into 73 groups; all of them will be in Hell, except for one group!”[[376]](#footnote-376)

(And as for those who claim that the Holy Prophet had alledgedly added that “the saved group is the one who follows me and my Sahaba”, the answer is: Which Sahaba? The same Sahaba who said that Prophet had “lost his mind?”[[377]](#footnote-377) or is it Sahaba Ali or Mo’awia, who fought some bitter wars for several years, and killed many of the Sahaba of the Holy Prophet, from both sides? Or is that Sahaba Osmaan or those equally Sahabas, who murdered him? Can Allah’s Messenger contradict himself?

No! Of course not! So, the claimers of such a statement are just liars!).

Going back to the Ayah that they claim is against the Shia, let us look at it. More closely.

The Ayah says: “(O’ Muhammad!) Those who separated their religion (from your’s) and formed their own group, you are not from them in any way!” So, this “separation and formation of group against Islam and against the Holy Prophet” took place right there in the presence of the Holy Prophet (s.a.w.a.) himself. That’s why, Allah (s.w.t.) told His Beloved Prophet Muhammad that: “You are not a part of that group of separation!”

Therefore, we have to find out first who were the people who separated their ways from Islam and the Holy Prophet (s.a.w.a.) even during the lifetime of the Messenger of Allah (s.w.t.)?

Here are some of them:

1. The Hypocrites, who formed their own group, (and even their own Mosque!)[[378]](#footnote-378) and while they also claimed to be the “true” followers of Islam and the Holy Prophet (s.a.w.a.) yet they were liars (see Holy Qur’an, chapter on Hypocrites); And Allah (s.w.t.) has cursed them in many parts of the Holy Qur’an (cursing the companions of the Holy Prophet? Yes, if they are Hypocrites! Are you being more polite than Allah, or are you protecting those whom Allah has already slapped on the face?).

2. Another group who separated themselves from the religion of Islam and the Holy Prophet (s.a.w.a.) were those who did not join the Jihad under the leadership of Osamah, the adopted grandson of the Prophet (son of Zaid, the Prophet’s adopted son).

They disobeyed the repeated orders of the Holy Prophet (s.a.w.a.) who said:

“Join all of you, the Army of Osamah; May Allah curse those who won’t join the Army of Osamah!”

Not surprisingly, a big number of the opportunists, who also strongly claimed to be the “followers” of the Holy Prophet (s.a.w.a.), did not follow his order to join in the Jihad. The reason for that refusal to obey (aside from the lack of faith) was that those oppurtunists knew very well that the Holy Prophet (s.a.w.a.) was seriously ill and he could pass away at any moment. Especially, when we consider the fact that the Holy Prophet (s.a.w.a.) had already announced to everybody that this was the last year of his life on this earth and therefore, he even performed his Goodbye Haj or the Hajjatul Wida. (It’s very amazing that the Holy Prophet (s.a.w.a.) knew it was his last year, and his Sahaba also knew it, and yet the ultra “religious” Wahabis, the Pharisees of this Ummah, believe that anyone who claims to know his own death or the future events, is actually a Taghut or Shaytan! Now, who is telling the Truth, the Holy Prophet (s.a.w.a.) or the Wahabis?).

Knowing that the Holy Prophet (s.a.w.a.) might pass away at any moment, the opportunists wanted to stay in Madina and grab the power, after his death!

That you can see very clearly in the Saqifah, when the leaders of the Muhajir from Makkah and the leaders of the Ansar from Madina, were holding each other by the neck and shouting at each other, this way:

“The Holy Prophet (s.a.w.a.) is from Makkah and we also come from Makkah, so the Leadership after the Holy Prophet is ours!”

(Leadership based on townmateship? But Allah (s.w.t.) says: “All the Decision belongs to Allah!”).[[379]](#footnote-379)

The Leaders of the Ansar (the Madina folks) shouted back at the leaders of the Muhajirs (from Makkah) by saying:

“No! You People of Makkah persecuted the Holy Prophet (s.a.w.a.) while we people of Madina welcomed him and supported him; So, the leadership after the Holy Prophet is our right” (Something for something?).

That was the “reason” why some Sahaba, disobeyed the clear and repeated orders of the Holy Prophet (s.a.w.a.) to join the Jihad under Osamah, and they brought upon themselves the curse of the Holy Prophet (s.a.w.a.) and that of Allah (s.w.t.) as a result of their disobedience to the Order.

Those were the people who separated their religion from the Holy Prophet and Allah, Who sent him; and they were the ones, who “formed a group of opportunists, of which the Holy Prophet is not a party, in any way,”

3. The third group, who separated their “way” from the Holy Prophet (s.a.w.a.), while he was still alive, and Allah (s.w.t.) says that the Prophet had nothing to do with their “group”, were those who openly disobeyed the clear order of the Holy Prophet (s.a.w.a.), and even accused him of “Talking nonsense in his deathbed!”

The story is fully recorded in Sahih Bukhari, Vol. 5, and again it’s repeated in Vol. 9. Now, considering the fact that Sahih Bukhari, as the majority of Muslims believe, is the most important book, after the Holy Qur’an, the event becomes even more meaningful.

According to Sahih Bukhari, the Holy Prophet (s.a.w.a.) was dying; and when his Sahaba were gathered around him, as his last wish, he ordered them, saying:

Bring me a piece of paper and a pen so that I may dictate to you my will, that if you followed it, you would never go astray, after me! (It was guaranteed by the Holy Prophet himself to keep the Muslim Ummah away from wrong ways and to protect them from having a religion separate from that of the Holy Prophet (s.a.w.a.).

“No need for your writing!” Shouted one Sahaba, “The Book of Allah is enough for us!” (Thus, he became the first person who denied the Sunnah of the Holy Prophet and considered the Holy Qur’an to be enough as a guide for the Islamic Ummah!).

He even went on further hurting the feelings of the Holy Prophet (s.a.w.a.), and every Muslim who truly loves the Prophet, by saying:

“This man (the Holy Prophet!) has lost his mind and is talking nonsense!”

According to Bukhari, the Sahaba began quarelling among themselves; some said: “Let us obey the order of the Holy Prophet and jot down his Last Will”, but others headed by that “Shouting Sahaba” insisted on their refusal to obey the order, and prevented the last wish of the Holy Prophet from being written down. (So, the Wahabis, or the Salafis, who claim that they are the followers of the Ancestors, should tell us, now, which one of those two quarelling Ancestors, — the Pro-Prophet or the Anti-Prophet group, are they following? Both of them? One of them? Or none of them, but rather they follow Mr. Hempher and the Lawrence of Arabia!).

When the Holy Prophet (s.a.w.a.) saw them fighting among themselves, he said:

“Get out of my sight!”[[380]](#footnote-380) (O’ disobedient folk!).

Now, you understand who were the people who separated their religion from the Holy Prophet (s.a.w.a.) and formed a group (Shi-ya-an) against him and his obedient followers, and thus included themselves among those people whom Allah (s.w.t.) and His Messenger (s.a.w.a.) have disowned, by saying:

“(O Muhammad!) Those who separated their religion (from your’s) and formed their own group (against you) you are not from them in any way!”[[381]](#footnote-381)

I hope the answer is clear, now!

Question: Why do you attribute “miracle healings” and “cures” to the Prophets, Imams and the Awliya-ullah? Isn’t it shirk or making them “gods”?

Answer: No, it is not! Infact, we do not attribute such things, but rather it is Allah (s.w.t.) who has given such spiritual powers to His Chosen Servants. But those who don’t know about the Holy Qur’an (and hold on to some fake “Hadees” and false teachings) can never understand the Truth.

Allah (s.w.t.) in the Holy Qur’an very clearly states that Prophet Isa (a.s.) (Jesus) told the people that:

“I will make a bird out of clay and I will blow into it and it will become a real bird, by Allah’s Permission!”

“And I will heal the blind,”

“And the lepers,”

“And I will bring the dead person back to life,”

“And I will tell you what you have eaten, (the Unseen or the Ilmul Ghayb)”

“And I will also tell you what you have stored (in your houses -additional knowledge of Ghayb!)”.[[382]](#footnote-382)

Now, is this belief that Prophet Isa (Jesus) was healing the sick and he was actually blowing life into clay and a dead person and making them alive, shirk or making him “god”, like the Christians do? In that case, we have to stop reading or even believing in the Holy Qur’an, just to please some sick and weak minds that cannot understand the difference between the “Independent Authority of Allah” and the “Acquired Authority or the Authorization of His Chosen Servants and Prophets!”

(Also take note that Prophet Isa (a.s.) claims that he knows what the people have stored in their houses; while the Wahabis believe that anybody who claims to know the unseen or Ghayb, is Taghoot or Shaytan! Then according to the Wahabis, Prophet Isa is not a Holy Man, but rather a Shaytan! Should we also follow the Wahabis, blindly?).

Again, to prove that the Healing Miracles of Prophet Isa (a.s.) was not an isolated case, but other Prophets (a.s.) also performed them, Allah (s.w.t.) gives some more examples to put to shame the ignorant “Guardians of Religion!”

Allah (s.w.t.) says that Prophet Yusuf (a.s.) “cured the blind eyes of his father, Prophet Ya’qub (a.s.) by sending his own shirt to be placed over his face!” Allah (s.w.t.) says it best:

“Bring this shirt of mine and put it over the face of my father: he will see!”[[383]](#footnote-383)

(Prophet Yusuf (a.s.) not only performed a “Healing Miracle”, but he actually claimed to know what will happen! Is he also another “Taghoot” according to the Wahhabi teachings?). Once more, Allah (s.w.t.) repeats this Healing Miracle so that some simple minded “Muslims” will not forget Almighty Allah’s Words and choose the Wahabis’ “Pure Deen!”

“And when the Bashir came and placed it (Prophet Yusuf’s shirt) on his (Prophet Ya’qub’s) face, immediately he regained his eye sight!”[[384]](#footnote-384)

Now, is it shirk to believe that a shirt of a Prophet of Allah (Awliya Allah) brought healing to a blind man? In that case, the Holy Qur’an is teaching us shirk, and you better read the books of “Sheikh” Abdul Wahhab to get “pure” Islam, not the Holy Qur’an!

Also, the Holy Qur’an is a testimony to Prophet Musa (a.s.) throwing his rod (a dead wood) and it’s becoming a real python to gobble up all the “snakes” of the Magicians of Firaun.[[385]](#footnote-385)

Again, Prophet Musa (a.s.) by the order of Allah uses a piece of the body of a slaughtered cow, to bring back a person to life (just like what Prophet Isa (a.s.) did).

“Strike the (dead) with a piece of it (the cow) thus Allah brings the dead to life. . .”[[386]](#footnote-386)

(And so many other Miracles and healings by Prophet Musa and other Prophets. For details, refer to the books of Hadees).

As for our beloved Prophet Muhammad (s.a.w.a.) there are many examples for his healing miracles and special Authority from Allah (s.w.t.) which are manifest in his healings of the Sahaba, who were sick; and these are all recorded in the books of Hadees and the history of Islam.

But, to give you just one good example of his Miraculous Healings, we would like to remind the readers about the Holy Prophet’s (s.a.w.a.) curing of Imam Ali (a.s.)’s sore eyes, during the Battle of Khaybar, and sending Ali (a.s.) to conquer the castles of Khaybar for Islam, which he did!

Now, what will you say? Do you also have the wrong notion that attributing such special powers to the Chosen Servants of Allah (s.w.t.) will make a person Mushrik? If not, then you also agree with us that those who deny the Miracles by the Chosen Servants of Allah (s.w.t.) in general, and Healings by them in particular, are just ignorant, and thus should be ignored, not followed!

Question: But those Miracles and Healings took place when the Chosen Servants of Allah (s.w.t.) were alive, how about now that they are dead?

Answer: Well, that’s exactly the difference between a Believer in Allah (s.w.t.) and a non-believer, (Atheist, Communist, etc.), the difference between a true Muslim and a Wahhabi who claims to be true!

The Believers in Allah (s.w.t.) and His Messengers (a.s.) believe that a person may die physically, but his spirit is alive until the Day of Judgment, and even beyond that, as long as Allah (s.w.t.) will permit.

Take note of these Ayahs of the Holy Qur’an, just as an example:

“(After the people die) there is a Barzakh (the life in the spirit world) till they are raised up (again in their physical form for the Judgment Day).”[[387]](#footnote-387)

“He (The martyr) was told: “Enter the Garden!” And he said how I wished my people (left behind) knew that my Lord forgave me and honored me!”[[388]](#footnote-388)

“Don’t ever think that those who died in the way of Allah are dead! No, they are alive, and are being sustained by their Lord.”

“They are happy with what Allah has given them thru His Grace, and they (also) give good news to those who have not yet joined them (left behind in this world) that they need not fear nor worry (at all!)”[[389]](#footnote-389)

“And do not say about those who died for Allah, “They are dead!” No, they are living but you cannot understand!”[[390]](#footnote-390)

That is the way Allah (s.w.t.) and His Prophets (a.s.) and those who Believe in them, look at those who are only physically dead, but spiritually very much alive. On the other hand, the unbelievers and those who think that they are believers — like the Wahabis, believe that the dead are “finished”, “useless”, and “incapable of doing anything!”

That’s why once a Wahhabi “Aalim” from Saudi Arabia scolded some Muslims, by saying:

“Why are you visiting the Shrine of Muhammad (s.a.w.a.)? He is dead! He cannot do anything for you now! Infact, this rod that I am holding in my hand can help me more than the dead Muhammad (s.a.w.a.)!”

But, this “scholar!” forgot that he himself greets the same Muhammad, whom he calls “dead”, at least five times everyday, in his “Salat” by saying: ??? “As-Salamo Alaika Ayyohan Nabi!” (Peace be upon you O’ Prophet!).

Are you greeting a non-existing person? Then you must be crazy!

(There is a Hadees that says the Holy Prophet (s.a.w.a.), hears our Salam to him and he answers back ??? “Wa Alaikum As-Salam”, because answering a Salam is Wajib to every Muslim, more so the Holy Prophet, who is the highest Muslim himself!)[[391]](#footnote-391).

This so-called “Aalim” also had forgotten the Holy Qur’an that says: “Truly, Allah and His (many) Angel’s continously send their Blessing (Salawat) upon the Prophet (Muhammad and His Aal). O’ Believers! You (also) Bless him (Muhammad and his Aal, by saying: ??? Allahumma Salli Ala Mohammadin Wa Aal-e-Mohammadin, Kama Salaita Ala Ibrahima Wa Aal-e Ibrahim...) and greet him with a “Special Greetings!”[[392]](#footnote-392)

This Saudi “Aalim” had forgotten his lessons in the school (If he had ever attended any school, at all!) that teaches every Muslim to declare his Faith in Allah (s.w.t.) and His Prophet (s.a.w.a.) by saying:

“There is no god but Allah” and “Muhammad is (not was!) His Messenger!”

This “Muslim Preacher” had disregarded the clear fact that in every Mosque, everyday, every Mo’azzin has to declare five times a day, that:

“I am a witness (also) that Muhammad is (not was) the Messenger of Allah.”

(Now, for those Wahabis who say: “Don’t bring anybody’s name with Allah’s Name!” “Never exalt anyone except Allah Alone! etc. etc..” These Azans are like a slap from Almighty Allah on their thick faces! But they never wake up!).

This “Teacher of Islam” forgot that the Holy Prophet Muhammad (s.a.w.a.) and his Ahlul Bayt (a.s.) and the Sahaba as well as the rest of the Muslims for over a 1,000 years have been visiting the graves of their parents, friends and other believers.

Infact, there are so many Hadees that say: The Holy Prophet (s.a.w.a.) used to visit the graves and he (a.s.) always used to say: ??? As-Salamo Alaikum Ya Ahlul Qobur![[393]](#footnote-393) “Peace be with you O’ people of the graves...” and he would talk to them like this:

“Your wives, whom you left behind, are now married to other men! The properties that you collected so hard, has been divided and are in the hands of the other people, etc., etc. Now, tell us what the news from your side is?” And then the Holy Prophet (s.a.w.a.) would tell his Sahaba: “If only your ears could hear, you would hear them complaining about their own situation in the Barzakh, the world of the spirits.” But the Wahabis don’t believe in such things, and Allah (s.w.t.) reprimands them by saying:

“. . . They are so hopeless about the Day of Judgment (ever happening) as the Unbelievers are (hopeless) about the people in the Graves!”[[394]](#footnote-394)

That “Sheikh” forgot that when Imam Husain (a.s.) was forced by Khalifa Yazid son of Mo’awia, to accept him as the legitimate Khalifa of the Holy Prophet (s.a.w.a.) he visited the Shrine of the Holy Prophet (s.a.w.a.) in the Masjidun Nabi, in Madina, and talked to the Holy Prophet (s.a.w.a.), this way:

“O Grandpa! (Ya Jaddaah — the Wahabis believe that it is a Shirk to call anybody except Allah!). Yazid son of Mo’awia son of Abu Sufyan, is forcing me to support his illegitimate rule; But I can’t, so I have to leave you and your city and go into exile or die for my Faith, etc., etc.”

Now, do you think that you know Islam more than Imam Husain (a.s.) who was born in the House of Revelation, and was 24 hours with the Holy Prophet (s.a.w.a.) and he was raised literally on the lap and shoulders of the Prophet, and even during the Sajdah, Husain was riding on Prophet’s back, in the Mosque of the Holy Prophet (s.a.w.a.)?

The Salafis should think again if they have got any thoughts left! (Although the Wahabis believe that we should never think and analyze, but we should rather listen and memorize!).

## The Spirit is Important Not the Body

After making it clear that according to the Islamic (and even other religious) belief system, the spirit is alive, even if the body dies (actually there is no need to prove such basic things, but when you are facing the ignorant Wahabis, you have no choice but to start from the ABC of Islam, to make them realize how wrong they are even in the fundamentals!) yes after clearing those points about the life of the spirit vs. the death and decay of the body, now we should state another very simple fact, and that is:

According to Allah (s.w.t.) it is the spirit of man which is important not his body! (Although even the body and the grave of a Muslim must be respected). It was Prophet Muhammad (s.a.w.a.)’s spirit that would enable him to communicate directly with the Arsh of Allah (s.w.t.) or he could see and hear what others could not, and he possessed that Holiness and the Authority that the rest did not have; otherwise his body was made up of flesh and bones like anybody else! So, the greatness and “power” was in his spirit.

And Allah (s.w.t.) in the Holy Qur’an praises not the body, but the greatness of the character, spirit and the Prophethood of the Holy Prophet (s.a.w.a.) by saying:

“And you (O’ Muhammad!) are of a Great Character!”[[395]](#footnote-395)

(Not only in physical form, otherwise would this Ayah now be meaningless, because the body of the Holy Prophet is not with us anymore!).

Now, if the Holy Prophet (s.a.w.a.) could pray for his people - his family, his Sahaba, etc. when he was physically among us, and Allah (s.w.t.) also would accept his prayers for his followers, because of his “Great Character and Great Soul as a Prophet”, then what makes you think that, the same Great Character and soul and the Prophet, cannot pray for us now that he is even in higher level of existance?

Is he now even spiritually dead and useless? How can the spirit be dead? Then, what will happen to the Qur’anic verses that tell us not to think of those who died in the way of Allah (s.w.t.) physically, as dead? (Totally non-existent).

Then, why do the Muslims declare everday that: “We are witnesses that Muhammad is the Messenger of Allah!” While the Wahabis believe he is finished and he does not even exist!

If you want to avoid all those confusions and pitfalls about Islam, you better humble yourself and try to learn Islam from its true teachers - i.e. the Holy Prophet and His Ahlul Bayt (a.s.), who are purified by Allah (s.w.t.) as the Holy Qur’an (33:33) states, and avoid making an Islam according to your own “understandings” or according to the teachings of some misguided elements, who themselves are lost, and need someone to show them the Right Path! The Holy Qur’an says:

“. . . Is he who guides towards the Truth, more worthy of following, or he who himself (is lost and thus) needs guidance? What’s the matter with you? Where is your right-judgment?”

“But majority of them follow nothing but fancy (based on their own understanding) But fancy cannot stand against the Truth!”[[396]](#footnote-396)

So what shall we do?

“.. .Then ask from the Ahluz Zikr (Ahlul Bayt (a.s.)) if you don’t know (the true answer).”[[397]](#footnote-397)

Question: But why do you have to “Deify” the Prophets, the Imams of the Ahlul Bayt (a.s.) and some Awliya Allah? How come you exalt them to an extraordinary or super-human position as if they were some sort of “gods” or “demigods”?

Answer: First of all, I should like to think that this was the same protest that Shaitan (l.a.) made, when he disobeyed Almighty Allah’s order to make sajda to Prophet Adam (a.s.)! He also said: “Why should we make sajda to a mere man, while we already make sajda to Allah (s.w.t.)?”

What happened? Well, Allah (s.w.t.) kicked him out of His Grace for being a self-styled “religious freak” like some Muslim Fanatics, who also question the special respect for the Chosen Servants of Allah (s.w.t.).

But, as far as Allah (s.w.t.) and the true Believers are concerned, the mere fact that those Chosen Servants, are Prophets, Holy Imams and the Awliya Allah, it means that they are above the ordinary people like you and me; Otherwise, it would be irrational and grossly unfair on the part of Allah (s.w.t.) The Just, to place a person who is only equal to us, above us, and order everyone of us to obey him.

Take note of the following verses of the Holy Qur’an;

1) “O’ Believers! Obey Allah, and obey the Messenger and those who are Authorized...”[[398]](#footnote-398) (Not just any tyrant or a power grabber!).

2) “Whosoever obeys the Messenger, verily he has obeyed Allah!”[[399]](#footnote-399) (No difference whatsoever!).

3) “O’Belivers! Obey Allah, and obey the Messenger and don’t destroy your works” (because of disobedience!).

Now, did Allah (s.w.t.) also order the people to obey you and me, as He ordered everybody to obey the Prophet Muhammad (s.a.w.a.) and those who are authorized by Allah and His Messenger? If not, then it means that their positions are much higher than the ordinary people, in the Eyes of Allah (s.w.t.) and His Messenger (s.a.w.a.) even if the myopic Wahabis, and the blind of heart, could not see!

Why do you think that Allah (s.w.t.) is always repeating “Obedience to Him and to His Messengers” and “Belief in Allah and His Messenger” (The Shahadah, as well as in the Azan and even during the Salat)?

Well, maybe it is because Allah (s.w.t.) in His Infinite Knowledge knew very well that somewhere in the 19th and the 20th centuries, some fanatics will come, who will pretend to be more “Allah Centered” than even the Holy Prophet (s.a.w.a.) himself was, and they will try, in vain, to separate Allah (s.w.t.) from His Prophet (s.a.w.a.) and vice versa, by saying:

a. “Don’t bring the name of anybody together with Allah (s.w.t.)! That is Shirk and Haram!”

b. “Don’t praise Prophet Muhammad (s.a.w.a.); only praise Allah, alone!”

c. “Prophet Muhammad (s.a.w.a.) is just like one of us!”

And many other “big” but empty words!

By doing so they are actually including themselves in the ranks of those who: “Want to separate Allah from His Prophets!”

And here is how Allah (s.w.t.) looks at them:

4) (1) Those who deny Allah and His Messengers, and (2) Those who want to separate Allah from His Messengers, and (3) Those who say that we believe in this, but we don’t believe in that, and (4) Those who want to take a road in between,

“They are in reality all (equally) Unbelievers!”

“And We have prepared for the Unbelivers a humiliating punishment!”

5) “And those who believe in Allah and His Messengers and don’t separate them from each other, We shall soon give them their Rewards. . .”[[400]](#footnote-400)

So, as far as Allah (s.w.t.) and His Messengers (a.s.) and the Believers are concerned, there is no separation between Allah (s.w.t.) and His Messengers (a.s.).

Now, if that high position of these Great Men of Allah (Awliya Allah) to you appears as “deifying” or making them “demigods”, etc., etc. then you have to change your “eye-glasses” and you better enroll yourself in an authentic school of Islam and look for a qualified teacher (Ahlaz Zikr, according to Holy Qur’an 16:43 and 21:07), and not just any bearded Zaid or Amr!

And if you still have hesitations about the Exalted Positions of the Awliya Allah, then you should question Allah (s.w.t.) as did Shaytan, when he (l.a.) questioned Allah’s choice of Adam (a.s.) even above the Angels (a.s.) by ordering all of them to fall in Sajdah for Adam (a.s.)![[401]](#footnote-401)

But, Allah (s.w.t.) confirms that He Himself has Chosen “some people” over the rest of Humanity and He doesn’t care if many “get jealous” because of that!

6) “(O’ Muhammad!) Are they (?) jealous of the people (?) because Allah has blessed them with His Grace? But we had already given Aal-e Ibrahim (the Family of Prophet Ibrahim) The Book and the Wisdom and We gave them a Great Kingdom (Rule over the nation)!”[[402]](#footnote-402)

(And the Muslims pray five times a day: “O’ Allah! Bless Thee Muhammad and Aal-e-Muhammad [his Household] as Thou hath Blessed Ibrahim and Aal-e Ibrahim. . .).

To make it sure that we have understood this special privilege that Allah (s.w.t.) has given to some of His servants and that He has exalted them above other human beings, again Allah repeats the same point in chapter 3, verses 33-34, this way:

7) “Allah has chosen (not the people!) Adam and Noah, and the Aal-e Ibrahim [his Household] and Aal-e Imran [Family of Moses] above all the people of this world!” (Demigods? No! Only chosen people, who are extra-ordinary, the Cream of the Crop!).[[403]](#footnote-403)

8) “(They are) children after children, (one whole Family from beginning to the end, no outsiders!) And Allah hears and knows everything!”[[404]](#footnote-404)

(So, don’t try to teach Allah (s.w.t.) what to do, because He knows everything. Don’t be like that guy who even tried to “lecture” Prophet Muhammad (s.a.w.a.) by shouting: “No need for your dictation! The Book of Allah is enough for us!” As if Prophet Muhammad (s.a.w.a.) did not know about the Book of Allah. After the death of the Holy Prophet (s.a.w.a.), the same guy again shouted: “The Bani Hashim (the Family of the Prophet) cannot have both Prophethood and the Khalifate in their House! That’s too much for them!” Such were jealous people who could not take Allah’s Blessing being bestowed on Aal-e-Muhammad (s.a.w.a.), who are also the direct descendants of Prophet Ibrahim (a.s.), or Aal-e Ibrahim!).

Again, Allah (s.w.t.) says:

9) “Those are the (special) people, whom Allah has Blessed - the Prophets from the children of Adam and those whom We carried with Noah and from the Children of Ibrahim (Including Prophet Muhammad and his Ahlul Bayt (a.s.)) and that of Israel (Prophet Jacob) and (those people whom) We guided and We Chose!”[[405]](#footnote-405) (Who may not be Prophets, but rather chosen Imams from the family of Prophet Muhammad (s.a.w.a.) and other Awliya Allah?).

Allah (s.w.t.) further emphasizes His Special Favor on the Aal-e Ibrahim, exclusively, by restating the fact that they are chosen by Him and they are given the privilege of Imamah (Leadership) over the rest of the people:

10) “And We made them Imams (Imams in Islam are made by Allah, not self-made and not people-made) in order to guide (the people) by our Order and We (also) sent them Inspirations to do right. . .”[[406]](#footnote-406)

(Who is that Imam now? - Imam Mahdi (a.t.f.s.), of course! Don’t tell me that Allah (s.w.t.) has stopped guiding the people thru a chosen Imam, who is made Imam by Him, who guides the people by His Order! And that’s exactly the meaning of the Hadees of the Holy Prophet (s.a.w.a.), who said: “Anyone who died without knowing/ following, the Imam of his Time, has died a death of Jahiliyyah!” (He is not a Muslim!) See all the major Books of Hadees.

(Also, very note-worthy here is the fact that according to Allah (s.w.t.), “His Angels come down to this Earth every year on the occasion of Lailatul Qadr or the Night of Value in every month of Ramadan”[[407]](#footnote-407) To whom do you think that these Angels of Allah pay a visit? Anyone you know? But, it is clear to every Muslim that those Angels come to visit the Special servants of Allah (s.w.t.) Look it up in the Holy Scriptures, including the Holy Qur’an, for additional information).

Now, why is that such a privilege is given only to some special people of the Human race, and not to others? We don’t know; But Allah (s.w.t.) answers such questions by saying:

11) “Verily, We sent Noah and Ibrahim (people did not choose) and We gave Prophethood and the Book to their children….”[[408]](#footnote-408)

And about the children of the Holy Prophet Muhammad (s.a.w.a.) who are also the grand children of Prophet Ibrahim (a.s.) Allah (s.w.t.) says:

12) “Truly, Almighty Allah wants to keep away all the impurities from you O’ Ahlul Bayt (a.s.) (of Prophet Muhammad (s.a.w.a.) and purify you (not others), perfectly!”[[409]](#footnote-409)

And again the question is why only purifying them alone? The Answer comes this way:

13) “This is (actually) a Grace from Allah, which He gives (not to all the people, but only) to those whom He likes...!”[[410]](#footnote-410)

(Don’t ever question His Decisions).

Now, after presenting all these Qur’anically asserted privileges and the Exclusive Favors by Allah (s.w.t.) upon His Chosen Servants, will you still condemn us, for remembering them with high esteem and saluting them with respect, as Allah (s.w.t.) Himself has already done, and He has ordered us also to do so?[[411]](#footnote-411)

Will you still consider yourselves very “religious” by contradicting Allah (s.w.t.) and His Messenger (s.a.w.a.) and saying: “Prophet (and the Ahlul Bayt (a.s.)) is just like us! And we are just like him!! etc?”

Just think about it!

Question: The Wahabis attribute a Hadees to the Holy Prophet (s.a.w.a.), narrated by some Companions that says:

“Our Lord, comes down to the sky of this world every night, and He asks: “Is anyone repenting, so that I may forgive him? Is anyone asking, so that I may fulfill his wish? Is any one reconciling with Me, so that I may reconcile with him, etc.?” What can you say about that?

Answer: As you may already know, the Shia of the Ahlul Bayt (a.s.) do not accept any “Hadees”, which is:

1. Contrary to the Holy Qur’an,

2. Contrary to the true teachings of the Holy Prophet (s.a.w.a.)

3. Contrary to the Ijma, (consensus of the Muslims),

4. Contrary to the Aql (Common Sense),

5. Narrated by the enemies of the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.),

6. Narrated by the followers of the enemies of the Ahlul Bayt (a.s.),

7. Narrated by any “unreliable” person.

And I honestly believe that any true believer in Islam, who has some common sense, will also agree with us that any so-called Hadees that doesn’t agree with the above mentioned criteria cannot qualify as a Hadees to be attributed to the Holy Prophet (s.a.w.a.), and ultimately to Allah (s.w.t.), Who sent him with the Message (Al-Islam).

Maybe, that’s also the reason why the most reliable collector of the Hadees among the Ahlus Sunnah - a great man from Persia, named Muhammad Ibne Ismail Bukhari (his great grand father was Baruziah, a Zoroasterian from Bukhara, ancient Persia) did not believe in most of the “Hadees” that he encountered, and he chose less than 1% of them!

According to Bukhari, he went over 600,000 “Hadees” which were all attributed to the Holy Prophet (s.a.w.a.), and they were all quoted by “Sahaba” or the companions of the Holy Prophet, and yet, he rejected most of them! Why? because those so-called Hadees did not agree with the true Islamic standards.

And now, the Wahabis of Saudi Arabia are reducing even that 1% “Hadees” of the Sahih Bukhari to less than 1%! They have already reduced the Nine Volumes of Bukhari into Two Volumes only; thus rejecting the rest of it, as “Weak and Fake” Hadees; Therefore, the original 1% Hadees are now made almost 3/10 of one percent!

And most probably one day, a new sect (maybe Neo-Wahabism) will eradicate the entire Hadees of the Holy Prophet (s.a.w.a.) which was quoted by his Sahaba. (As they did eradicate the tombs and the Shrines of the children of the Holy Prophet, in order to please Shaitan, who also, likes the Wahabis, believed that respect towards anybody except Allah (s.w.t.) is Shirk and Bid-ah! That’s why, he (l.a.) refused to make Sajdah to Prophet Adam (a.s.)!

Now, going back to the so-called Hadees by the Wahabis that says: “Allah will come down to the sky of this world. . .”

Well, this “Hadees” doesn’t agree with any Islamic criteria at all. For instance:

1. “Allah (s.w.t.) comes down. . .”

First of all, Allah (s.w.t.) never comes or goes to anywhere, because going or coming to some places is the nature of the mortal and material beings, and Allah (s.w.t.) is not material, but rather He is a Spiritual Being (not a spirit, but spiritual).

So, when you say that “He comes down to a certain sky, it means that He was not there before, that’s why He came! Also it means that He had to “leave” another place “vacant” so that He may come down...!

(This also contradicts with the fact that moving from a place to another place is for the limited beings, while Allah (s.w.t.) is Unlimited!)

Now, who is up there, when Allah (s.w.t.) is down here, in the sky of this world?

If you say that Allah (s.w.t.) is still up there, then how could you also say that He came down here? And if you say He is partly up there and partly down here, then you have contradicted another Islamic principle that says Allah (s.w.t.) is not a material being and thus He has no “parts”. ??? (“Allahus Samad”)[[412]](#footnote-412)

And if you agree with us that He is simultaneously up there and down here, and always everwhere - which is the Belief of all the Muslims “He is with you anywhere you are!”[[413]](#footnote-413) “We are near you, but you cannot see!”[[414]](#footnote-414) “We are nearer to him (Man) than his own jugular vein!”[[415]](#footnote-415) then that so-called “Hadees” becomes meaningless and fake, because it claims that only during the night, Allah (s.w.t.) comes down to the sky of this world!

2. Besides, is this “Night” of your “Hadees” the night of the Middle East and Asia or is it the night of America?

How about the Scandinavian contries, wherein it is six months night, and another six months, day?

And even more rediculous, is the fact that your “Hadees” indicates that “Allah’s Office Time to forgive the sinners” is held only at night time; He cannot accept their repentance and other requests, during the day time!

While the Holy Qur’an says:

1. “When My Servants ask you (O’ Muhammad!) about Me, tell them: “I AM NEAR!” (Not in the sky!) I answer the call of everyone who calls Me. . . .(anytime!).”[[416]](#footnote-416)

2. “Truly my Lord is Near and Answering!”[[417]](#footnote-417)

3. “He is the Listener, the Near-One!”[[418]](#footnote-418)

4. “Everything in the Heavens and in the Earth ask Him (for their needs); Everyday (always, not only night time!) He is Gloriously Doing!”[[419]](#footnote-419)

If I were you, I would feel greatly ashamed of Allah (s.w.t.) to present such kind of “Hadees” contrary to those clear Qur’anic verses, and even worse, to attribute such baseless contradictions, to the Holy Prophet (s.a.w.a.) and his Righteous Companions (r.a.)!

Question: Is it true that the Sahaba could never go wrong, and whatever they did, they were rewarded by Allah (s.w.t.), doubly, if they were right, and at least a single reward, if they were wrong?

Answer: No, Brother! Because if that illogical and un-Islamic view were correct, then all those Sahaba, who conspired and murdered Khalifah Osmaan (the Third Khalifah) must be rewarded for the crime that they committed, just because they were Sahaba! While we know that under the Islamic principles they are not rewarded, but rather they will even be punished for what they did, as we shall see later.

Those Sahaba, who murdered Khalifah Osmaan, either did not consider him as the Legitimate Khalifah of the Holy Prophet (as some great Sunni Scholars, like Abul A’la Maududi of Pakistan, and others, believe — for details see Khilafat Wa Molukiyyat by Maududi) or else, if they believed him to be a true Khalifah, then they have committed an unforgivable sin in the Eyes of Allah (s.w.t.) and a great injustice to the whole Muslim Ummah, for which there could be no forgiveness, without a compensation; and their punishment, according to the Holy Qur’an is, death in this world and the Hell in the Hereafter, forever and ever!

“And anyone, who kills a Believer, intentionally, his punishment is Hell forever and ever, plus the Anger and the Curse of Allah; and a harsh punishment is prepared for him!”[[420]](#footnote-420)

Now, what will you say? Will you deny the words of Allah (s.w.t.), which no true Believer could do, or would you rather accept that:

1. According to the Words of Allah (s.w.t.), those Sahaba, who murdered Khalifah Osmaan, are in Hell forever and ever (not rewarded, as the Majority think!).

2. Allah (s.w.t.) is Angry with those Sahaba (not pleased with them, as many would like us to believe!).

3. Allah (s.w.t.) has already cursed them, despite being the Sahaba (and who are we to go against Allah’s Decisions?).

4. The only possibility of getting out of this dilemma is to say that: This Rule of Allah (s.w.t.) does not apply in the case of Khalifah Osmaan, because he went out of the bounds of Islam, and deserved to be killed, by the Sahaba as Hazrat Aishah used to declare.[[421]](#footnote-421)

## The True Meaning of Double and Single Rewards

That ruling is about the scholars of Islam (including the qualified Sahaba), who teach Islam to others who don’t know, and in the process of doing their duty, sometimes they have to issue a ruling or Fatwa — in other words, they have to apply Ijtihad; But even that should satisfy several conditions before it is valid. For example:

1. The Ijtihad (by Sahaba or by the Ulama) should not go against any clear instructions of Allah (s.w.t.) in the Holy Qur’an; otherwise, it is not valid and it is not rewarded, but even could be punishable.

2. It should not also go against any clear practices of the Holy Prophet (s.a.w.a.) or the Sunnah of the Prophet.

3. It should not be contrary to any valid Hadees or instructions of the Holy Prophet (s.a.w.a.).

4. It should not go against the Ijma or the overwhelming majority of the Muslim Ummah. (Like in the case of the Shrine of the Holy Prophet (s.a.w.a.), which the Wahabis don’t like!).

5. It should not also be contrary to the Aql or the common sense.

Now, if a Muslim scholar (or a Sahaba) gives his opinion regarding any secondary Islamic tenets (not the Fundamental Principles, which are non-negotiable!), then he is entitled to a great reward for doing a service for Allah (s.w.t.) and to the Ummah of the Holy Prophet (s.a.w.a.). And if he did his best and yet he could not find any ruling on the subject anywhere, and out of necessity, had no other choice but to issue a ruling and solve the problem, then he is still entitled to a reward, even if he made a mistake; But, mind you, this reward was not for his making mistake (No! Mistake doesn’t have a reward, it may have forgiveness) but rather a “reward” for the “effort” he made, in solving a problem in the Islamic society!

(Not just doing anything he wanted to do, including the murder of the innocent people, or raping Muslims wives like what Khalid Bin Walid did and still be rewarded, solely because he happened to have met the Holy Prophet, even once, in his lifetime!).

The analogy of being rewarded thru Almighty Allah’s Grace, is just like a qualified doctor, who does his best and yet, his patient dies. He is still rewarded, not for killing the patient (which can be punishable if it is proven to be negligence) but rather for doing his duty and his best, under the prevailing circumstances.

I hope the answer is clear.

Question: The Shias believe in the total purity and the Infallability of the Holy Prophets (a.s.) from Adam (a.s.) upto the Last Prophet— Our Beloved Prophet Muhammad (s.a.w.a.) as well as his successors — The Holy Imams of the Ahlul Bayt (a.s.).

But, how come the Holy Qur’an mentions the “sin” or the “sins” of the Holy Prophets, like Adam (a.s.) or even the Prophet Muhammad (s.a.w.a.) himself, thru the following Ayahs:

1. “... And Adam disobeyed his Lord and was mislead (by Shaitan).”[[422]](#footnote-422)

Or about the Holy Prophet Muhammad’s “sins” the Holy Qur’an says:

2. “Truly, We gave you a clear victory!”

“So, that (by this victory) Allah may remove all your sins of the past and of the future. . .”[[423]](#footnote-423)

And some other similar Ayahs. Why is that so?

Answer: Well, actually these types of questions need a more detailed explanation, which is beyond the scope of our book. Nevertheless, we have to give the minimum possible answer; just good enough to satisfy the questions, here.

As far as the “sin” of Prophet Adam (a.s.) is concered, the answer is given in the question about the Khalifah of Allah (s.w.t.) see the question on page 169??? of this book. And regarding the Infallability and the Impeccability of the Holy Imams of the Ahlul Bayt (a.s.), the detailed answer could be found in the Chapter Two of The Book (“Prophet Muhammad and His Household [Ahlul Bayt (a.s.)] by Ustad Abdus Samad, Manila, Philippines 1996).

But, what we shall try to explain now is regarding the alleged “sins” of the Holy Prophet Muhammad (s.a.w.a.) that are mentioned in the Holy Qur’an:

First, we should understand that in any religion, and that includes Islam, there are some Fundamental Beliefs that could never be neglected, and any other views or statements found in, say, the Holy Qur’an or the Authentic Hadees, that seemed to be contrary to those Fundamental Principles, should be interpreted under the guiding light of those Essentials of Faith.

For example, the most Essential Belief in Islam is that God is Absolutely One (Because logically speaking, “There can only be one Number One!). But, what will you say about those verses in the Holy Qur’an, in which Allah (s.w.t.) says: “We created... this and that” “We sent Revelation ...” “We gave. ... etc., etc.”? (Which are of course the Plurals of Majesty, otherwise it means that there are many gods, which is un-Islamic!).

The Wahabis, who have an exclusive claim to Islam (!) say that we should never even attempt to explain the Words of Allah (s.w.t.) [Because, we are not holy enough to do that kind of interpretations!] and we should take them as they are — just literally!(So, “We” means several Gods!?).

In that case, then Allah (s.w.t.) has a “Face” (with eyes and ears and nose and mouth?), He has a “Hand” (with how many fingers? Like the Hindu gods?) He goes here and there, etc. (See the Holy Qur’an for details).

But all this goes against the First Principle and the Essential Belief of Islam, that: Allah (s.w.t.) is One and Only! He is not material, but spiritual... He is The Absolute, Unlimited One, which cannot be perceived by the limited mortals like us ... He is Omnipotent, Omniscient, Omnipresent, etc. etc.

So, whatever else contrary to those Basic Elements of Faith you read or hear from someone, must be interpreted accordingly, otherwise your Faith will be in a shambles (Just like the Wahabis who are now in a quagmire about their beliefs, which contradict so many clear verses of the Holy Qur’an, the practices and the Sunnah of the Holy Prophet and so many Islamic Traditions - e.g. The opposition to the building of the Shrines of the Prophets and the Holy Men of Allah or denouncing the celebration of the Birth of the Holy Prophet (s.a.w.a.), as Haram or Prophet’s prophecies about the future and the unseen, as being against Tauhid, etc., etc.).

Now, going back to the main question (i.e. the sins of the Holy Prophet, according to the Holy Qur’an) the answer is as follows:

It contradicts the First Principle on Prophethood that is: A Prophet of Allah (s.w.t.) cannot be preaching purity and Truth and violating it at the same time! He cannot commit any sins himself, including the sin of lying and cheating,otherwise all his words and claims to the Truth, including his claim that the Holy Qur’an is The Word of Allah (s.w.t.), will be in question, in that case, how could there be any Faith?

But a thousand and one Ayah in the Holy Qur’an attest to the fact that the Prophets, especially the Last and the Greatest of them all, i.e. The Holy Prophet Muhammad (s.a.w.a.), could never say or do anything contrary to the Commands of Allah (s.w.t.) and if there seems to be anything like that, it has either been a minor ethical negligence (not a sin!) or it was just meant to educate others, thru Almighty Allah’s correction of His Prophet’s deeds, etc.

Now, here are some Holy Qur’anic verses to explain further:

1. “And We made them Imams, guiding (the people) by Our Orders, and We Talked to them to do right things . . .”[[424]](#footnote-424) (Not wrong things!).

2. “Tell them (O’ Muhammad!) If Allah wished, I should not have read (these verses) to you. I have lived my whole life amongst you, can’t you understand! (That I never did anything wrong, cheat or lie, etc.?).”[[425]](#footnote-425)

(No unbeliever ever contradicted the Holy Prophet (s.a.w.a.) by saying: “O’ Muhammad! You committed a sin in your entire lifetime; and I saw it!)”

(But the Wahhabi groups say that: “He committed sin before he “became” a Prophet, but not after! - As if the Prophets “become” Prophets, while the Truth is that they are born Prophets!)”[[426]](#footnote-426)

Now, who is more unbelieving, the unbelievers or those so-called “Muslims”?

3. “(The Prophet) doesn’t speak from his selfish desire! But whatever he says is a Revelation! . . .”[[427]](#footnote-427)

(And yet, some “Muslims” believe that the Prophet Muhammad (s.a.w.a.) made mistakes in some non-religious or even some religious matters! Infact, Omar once asked the Holy Prophet (s.a.w.a.) to “Take back some of his Hadees, because the people may misunderstand them!” Is that also your belief?).

4. “Verily, in (the life of) the Prophet of Allah, there is a beautiful pattern for you (to follow)!”[[428]](#footnote-428)

5. “And you (O’Muhammad!) Are of a great character!”[[429]](#footnote-429) (Not a sinful one!).

6. “We sent you (O’ Muhammad!) As a Mercy (of Allah) for all creatures!”[[430]](#footnote-430)

(Not another sinner like them! Because they have enough of that stuff themselves!).

7. “We did not send any Prophet, but to be obeyed (by the people) because of the Order of Allah!”[[431]](#footnote-431)

(Should we obey a person who himself is disobedient to Allah (s.w.t.)?).

All these, and many other Ayahs in the Holy Qur’an, prove that a Prophet, especially the Seal of the Prophets (Prophet Muhammad) could never be a sinner, himself.

These kinds of allegations, i.e. the Holy Prophet (s.a.w.a.) committing sins or mistakes, were starded by some unqualified rulers, who claimed to be the Khalifahs of the Holy Prophet (s.a.w.a.) (sitting on his seat and occupying his lofty position) and yet being ignorant about his teachings and because of their moral weaknesses, they committed sins and blunders after blunders. They wanted to tell the people that: If we committed sins after sins or mistakes, it’s not a big deal! Even the Holy Prophet (s.a.w.a.) committed them! And if some Sahaba did not obey the Holy Prophet (s.a.w.a.), it was because the Holy Prophet (s.a.w.a.) was wrong, sometimes! — A good (actually a very bad) justification for self-deceiving. However Allah (s.w.t.) supports His Holy Prophet (s.a.w.a.) by saying:

8. “But no, by thy Lord, they can have no Faith, untill they make you the sole judge in all their differences, and submit to your decisions completely, without any reservations in their hearts!”[[432]](#footnote-432) (That the Prophet made a mistake, etc., etc.).

(Now, where are those who claim that the Muslims should decide for themselves, not the Prophet (s.a.w.a.)?).

9. “The end of those who went into extreme in doing wrong, was (and is) to deny the signs of Allah, and to make fun of them!”[[433]](#footnote-433)

(Like the “Khalifah” Yazid son of Mo’awia, son of Abu Sufyan, a favorite Khalifah of the Wahabis, who beheaded Imam Husain (a.s.), the Grandson of the Holy Prophet (s.a.w.a.), and then shouted: “The Bani Hashim, [the Household of the Prophet], were after power! There was no such thing as Revelation!” In other words, Yazid the “Khalifah” of the Holy Prophet Muhammad (s.a.w.a.) was denying that he was a Prophet, and that there was any Revelation called Holy Qur’an, etc., etc. You cannot blame him much, because he just followed another “Khalifah” of Prophet Muhammad (s.a.w.a.) who used to say:

“Until that Day (the Hudaibiyya Peace Agreement, between the Holy Prophet, and the Unbelievers of Makkah, to which Omar protested, as usual!) I had never doubted the Prophethood of the Prophet Muhammad!”[[434]](#footnote-434) (But that day, he did!).

In all of these, there are some unforgettable lessons from the History of Islam, for any intelligent Muslim to learn and to straighten his path accordingly, and not just follow his ancestors, (Salafi), blindly!

As the Holy Qur’an says:

“Keep on guiding us (O’ Allah!) In the way of those (people) Whom You have Blessed! Not the Cursed (People!) And not the misguided (People)”.[[435]](#footnote-435)

## The True Meaning of the “Sin” in that Ayah

And now, after all those explanations, that lay the ground for a correct understanding of Islam as a whole, and the Holy Prophet (s.a.w.a.) in particular, it’s about time to zero in on the specifics. Take for example, the second Ayah of the Surah Al-Fatah, in the Holy Qur’an that says:

“Truly, We have given you (O’ Muhammad!) a clear victory ... So that Allah may remove all your sins . . .”[[436]](#footnote-436)

The answer is that: Those sins, were not the sins of the Holy Prophet (s.a.w.a.) in the Eyes of Allah (s.w.t.), but rather those were his sins in the eyes of the unbelievers of Makkah!

Remember that the Holy Prophet (s.a.w.a.) went against the entire belief system of the Arab society of that time (as did Prophet Ibrahim (a.s.) during his time) and thus he became a “rebel” deserving to be killed, with grave “sins”, like blasphemy, against the idols in Holy Ka’bah and opposing many other traditions of Jahiliyyah, (like the burying of their daughters alive, etc.).

Those were some unforgivable “sins” to Abu Sufyan, Abu Jahal, Abu Lahab and other leaders of Makkah, and the violator, in this case Prophet Muhammad (s.a.w.a.), was considered a great “sinner” against the gods of Arabia, for which the punishment was no less than death! And that’s why some 40 men, from 40 tribes of Arabia, came to kill the Prophet, and he had to flee his own city and take refuge in Yasrib (Later on called Madina).

So, in the eyes of the unbelievers of Makkah, Muhammad (s.a.w.a.), not only was not a Holy Prophet, as he claimed, but rather to them he was “a big criminal who had insulted the gods and had broken many laws of the Jahiliyyah and now he was a fugitive from the law, whom the elders of Makkah were trying to extradite back to Makkah and probably, to burn him alive!” (As it was done to Prophet Ibrahim (a.s.).

But, Allah (s.w.t.) says: “By giving you a clear victory (O’ Muhammad!) against the people of Makkah, We turned your “sins”, in their eyes, into virtues, and you, a former “rebel”, after the Victory, became a Hero! And now, whatever you do, and whatever you did before, that they considered as “grave sins” has been removed from you!”

(That is a double victory! To have your past deeds forgiven, and also to be accepted as their Hero; and your acts now become standard and they will be emulated, even by your former enemies!).

A beautiful Chinese proverb sums it up by saying: “The conquerors are kings, the defeated are called bandits!” What makes this view more acceptable is the fact that Allah (s.w.t.) in the latter part of this Ayah says:

“... To forgive the sins of past and (even) the future! ...” Well we all know that Allah (s.w.t.) does not want to encourage His Prophet (s.a.w.a.) to commit sins in the future, but that means it refers to his futures acts, in the implementation of the Islamic Laws which were against all Arab practices (like breaking their idols, which to them was a very great sin, etc.)

Besides, what could be the relation of the victory to the personal “sins” of the Holy Prophet (s.a.w.a.)? So, it could only mean his Law Breaking acts, in the eyes of the former establishment. That’s the true meaning of the “sin” in that Ayah. I hope it is clear by now!

P.S.

Please also take note that whenever you come across such a word as “sin” with regards to the Holy Prophets of Allah (s.w.t.) you should understand that: Those are not the “sins” which we commit, but rather some “shortcomings” in comparison with the excellent standards of greatness, which are expected from the Holy Prophets (s.a.w.a.) but not of the ordinary men.

Just remember that no matter how pure and clean a Prophet is, still in front of the Absolute Perfection of the Almighty Allah, he is “inadequate”!

(And these are some delicate points that the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.) can understand, but the Wahabis and their leaders, never!).

Question: How come when we attend your lectures in the Mosque, some Arabs and their local recruits - the Wahabis, scold us by saying:

- Don’t go there!

-Why?

- Basta! I told you don’t go there. Dont’t you know that they are Shia?

What’s wrong about You?

Answer: Well, I don’t think that there is something wrong about us. Maybe it’s the other way around! You just ask them. Infact, we never stop anyone from attending their lectures. We ourselves attend some of their lectures, listen to the Khutbah, and even pray with them.

Probably, they are afraid that if their “recruits” will attend our lectures, their eyes will be opened to the Truth; and the Wahabis’ false accusations against us will be exposed! Because, Wahabism is just like a big baloon, full of hot air, that could be punctured by even a little “needle of Truth!”

But, Allah (s.w.t.) in the Holy Qur’an gives the Good News of Salvation, to those: “Who listen (first) and then follow the best of it! Those are the ones whom Allah has guided, and they are the real wise!”[[437]](#footnote-437)

It is very amazing that so many people have imprisoned themselves in their own “Cocoons”, and some others, with their heads in the “sands”, are pretending to have the monopoly of Islamic truths.

I ask you, is it possible that some strangers, who never ever saw the Holy Prophet (s.a.w.a.) were more knowledgeable about his teachings and his Sunnah than the Prophet’s own Household or the Ahlul Bayt (a.s.)?

Can Imam Abu Hanifa, who was born some 70 years after the Holy Prophet (s.a.w.a.), in Persia, or Imam Ahmad Hanbal, who was also born in Marv of Khorasan (Persia), some 150 years after Hijra, be more knowledgeable about the Sunnah of the Holy Prophet (s.a.w.a.) than Imam Ali, Imam Hasan and Imam Husain (a.s.), who were actually living with the Holy Prophet in the same House, 24 hours a day?

Where is your right judgment?

Are those who follow some foreign Imams (including Bukhari, Muslim, Nasai, etc.) the “pure” Muslims, but we, who follow only the Imams of the House of Prophet Muhammad (s.a.w.a.), “Rejectors of the Faith?” Are you kidding?

The example of those Arabs, who prevent the public from listening to our lectures, is just like their own ancestors (Salafi) in Makkah, who also used to prevent the people from listening to Prophet Muhammad (s.a.w.a.) by saying:

“He is crazy!”

“He will charm you!” etc… etc.

That is because, we are not teaching anything except that which the Holy Prophet (s.a.w.a.) taught, and his family, the Ahlul Bayt (a.s.), witnessed!

And we don’t care anymore what some other “Imams” say, who never even saw the Holy Prophet (s.a.w.a.) and yet, they claimed to know his “true” teachings, better than his Blessed Household, the Ahlul Bayt (a.s.)![[438]](#footnote-438)

Question: The Wahabis say that we should not condemn or curse Yazid and other criminals, who murdered the children of the Holy Prophet (s.a.w.a.), or took them as captives, plundered their properties and usurped their Authority, as the Legitimate Persons to Lead the Ummah.

Their reasoning is that those people may have repented from their sins and Allah (s.w.t.) may have granted their requests for forgiveness.

Furthermore, they also believe that those criminals are now enjoying themselves in Heaven!

Answer: First of all, there is not a single concrete evidence that Yazid and his father Mo’awia son of Abu Sufyan, or the rest of the criminals, who massacred or abused the children of the Holy Prophet (s.a.w.a.), actually repented from their sins against the Ahlul Bayt (a.s.), or corrected their wrong doings against them, by reversing their evil deeds or compensating their victims or even asking for forgiveness, firstly from Allah (s.w.t.) and then from those whom they had harmed so much, or at least from their heirs.

Therefore, legally speaking, as well as religiously and logically, the question becomes Moot and Academic! But, even if they did attempt to repent, then Allah (s.w.t.) says that He will not accept the “repentance” of those who knowingly, persistently and systematically committed sins! Take note of these clear Qur’anic statements that can erase any doubts, which those fake Wahhabi “Hadees” may have created in the minds of some innocent and unwary people:

1) “Allah accepts the repentance, only of those people who do wrong out of ignorance (not intentionally) and repent soon thereafter. . . (Do not persist further).”

2) “But, there is no (accepted) repentance for those who continue in their wrong doings until Death; and then (when the death comes) he says: “Now, I repent!” For such people, We have prepared a harsh punishment.”[[439]](#footnote-439)

3) “A Believer shall not kill another Believer, except by accident. . .”

4. “But he who kills a Believer intentionally, his punishment is Hell, forever, and the Anger of Allah and His curses upon him; also a dreadful penalty is prepared for him!”[[440]](#footnote-440)

Now, under the Light of these clear Qur’anic verses how could Yazid and Mo’awia, and the rest of people who abused, persecuted and killed the Blessed children of Prophet Muhammad (s.a.w.a.) be ever qualified for a sincere repentance?[[441]](#footnote-441)

Maybe, their Wahhabi friends and followers can pray for their “forgiveness”, but then again the Wahabis themselves believe that when a person dies, nobody else can do anything for him (charitable or otherwise) anymore!

(Then why perform Salat Al-Mayyit for our dead, or pray for their souls, at all?).

So, Yazid could not qualify for repentance because first of all, he did not change his way, nor did he compensate the family of the Holy Prophet (s.a.w.a.) for the crimes he had committed against them, plus the fact that no Muslim group ever prayed for his forgiveness (Ijma), except perhaps some hard headed Wahabis; But even if they did, still it is Allah (s.w.t.) Who will not forgive the murderers of a Believer, intentionally, and no Muslim, even a Wahhabi, could deny the fact that Imam Husain (a.s.) was definitely the best Believer of his time, (the master of the Youth of Heaven, according to the Holy Prophet (s.a.w.a.)).

This clearly proves that the Wahhabi asumptions of Yazid’s alledged repentance and Allah’s acceptance of his repentance, etc. are nothing more than the Wahabis’ own figments of imagination, as usual!

But Allah (s.w.t.) in the Holy Qur’an, states it very clearly that “Assumptions can’t stand vis-a-vis the Truth!”

“Majority of them follow nothing except their own fancies; But in reality, the wishful thinking cannot stand against the Truth!”[[442]](#footnote-442)

I pray to Allah (s.w.t.) to make the answer clear to you, too!

Question: The Wahabis teach that Allah (s.w.t.) cannot exist in a C.R. because the comfort room is a dirty place! Is that an Islamic belief?

Answer: No! It’s not an Islamic belief, but rather a Wahhabi concoction that they inherited from their ancestors of Jahiliyya (Salafis).

They cannot even understand that C.R. is dirty for you and me, but not for Allah (s.w.t.) Who is The Creator of everything, be it good or “bad” (If there is such a thing as “bad” in His creation, at all!).

If Allah (s.w.t.) would not exist in a C.R. then in that case, you could commit some sins which Allah (s.w.t.) could not see! (Do you notice the absurdity of such a belief?).

But Allah (s.w.t.) in the Holy Qur’an refutes these foolish Wahhabi teachings by saying:

1. “Allah sees well ALL that you do!”[[443]](#footnote-443)

(Plus some 50 more Ayahs of the same nature that emphasize His Ability to see us, everywhere.).

2. Besides, in many other verses of the Holy Qur’an, Allah (s.w.t.) reminds us that: “He is the Ever-Hearing, the All Knowing One!”[[444]](#footnote-444)

Now, if you say that He is not in a C.R., and then it means that, He cannot hear or know what’s going on in several billion spots in the world, everyday!

On the contrary, the Holy Qur’an very clearly states that:

3. “He (Allah) is with you wherever you are, and Allah sees well whatever you do!”[[445]](#footnote-445)

What these ignorant people have assumed is that Allah (s.w.t.) has a “body” (as they believe that He will be visible in the Day of Judgment!) and thus He could be affected by the physical dirt and germs of His own Creation! (And that’s exactly what the Bible of the Jews and the Christians teaches about their gods!)

Well, you cannot blame these people. They don’t have much Islamic education, nor do they follow any True Imam, of Islam; they consider just memorizing (not even analyzing) some baseless “Hadees”, sufficient enough for them to make those “big, but absurd pronouncements about Islam” and lead many people astray.

But, Allah (s.w.t.) has made His points very clear for everyone who can think, even a little, in this verse:

4. “He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.”[[446]](#footnote-446)

Now, would you still say, like that misguided group that Allah (s.w.t.) cannot exist in certain places, like the C.R.?

Question: Is it true that we should not talk in the C.R.? Then how would I be able to answer, when somebody knocks on the door, or my parents call me?

Answer: Well, this is also one of those cases in which the Bedouin and tribal culture and practices are being fed to the people of the world as the “Pure Islam”. While in reality, Islam has got nothing to do with them, at all.

In the entire Holy Qur’an (which teaches even simple manners like how to knock on the door before you enter, how to behave in a friend’s house, how to talk in a group, how to greet, etc., etc.) there is not a single word to indicate that you cannot talk in the C.R.

Also in the Authentic Hadees, which is required to agree with the Holy Qur’an, there is no such thing. And as far as we know from the Ahlul Bayt (a.s.), there is no prohibition or even displeasure (Makruh) if you please. But such baseless beliefs are found only in some fake and man-made teachings, which are falsely being attributed to the Holy Prophet of Islam (s.a.w.a.).

On the contrary, there are several zikr or meditation, which is recommended to be uttered, even verbally, in the C.R.[[447]](#footnote-447)

The problem with these people is that they underestimate the importance of our body’s ability to eliminate its toxic by-products, without which, in less than 72 hours, a person may even die!

They do not know how wonderful is the process of internal cleansing, in which, the body performs some 500 different laboratory analysis, in order to “refine” what we eat and drink, and then it eliminates the waste! (That’s a miracle, folks, if you just think about it!).

That’s why Allah (s.w.t.) in the Holy Qur’an says: “You can never count the Blessings that Allah has given you!”[[448]](#footnote-448)

In this regard, there are some thanksgiving zikr, quoted from the Holy Prophet (s.a.w.a.) which could be found in the authentic books of Hadees - both from Shia and Sunni sources.

By the way, can these people tell us which Islamic rule will be broken, if someone answered a knock on the door or a person’s call, while he is in the C.R.?

Do you see how “tribal” these man-made teachings are, which are only “sugar-coated” with the name of Islam, just to mislead the people?

Question: Ustad! The Wahabis tell us that the names like Abdul Muhammad (Servant/slave of Prophet Muhammad) or Abdur Rasul, Abdun Nabi (Servant/slave of Prophet) or Abdul Husain (Servant/ slave of Imam Husain (a.s.)) etc. are Haram, only Abdul Lah (Slave/ Servant of Allah) or Abdul Aziz, etc. are allowed. Is that true?

Answer: No! It is not!

You see, the Wahabis always try to present themselves very, very religious and “God-centered”, probably to cover-up for their fake origin and their insincerities. And this overacting and super- showing, is one sure sign of a Munafiq, who is trying very hard to hide something. (Remember the Pharisees of the time of Prophet Isa (a.s.) who used to put up a very religious facade, by painting themselves pale-faced and standing in the street corners and praying in public, just to show everybody how seriously they were in prayer and fasting?).

That’s why Allah (s.w.t.) describes the Munafiqs in the chapter of the Hypocrites, in the Holy Qur’an, this way:

“And when you look at their physical appearance it is decieving, and when they talk, you (like to) listen to their sayings (it seems interesting). They are like propped up wood! (Pompous)”[[449]](#footnote-449)

(Do you recall those extremely long beards, like the Jews, those antique dresses, and the abnormal appearances, while the Holy Prophet and his Sahaba did not use any ancient style, but the same sytle that was popular in Makkah, during those days!)?

Now, going back to your question, whether using names like Abdul Muhammad (Servant/Slave of Prophet Muhammad or Abdul Husain (Servant/Slave of Imam Husain (a.s.)) is Haram, the answer, as we have said, is no, for the following reasons:

1) The Holy Prophet (s.a.w.a.)’s own grandfather was called Abdul Motallib (Servant/Slave of Mottalib) and he named his own son (the father of the Prophet) Abdullah, meaning to say that he believed in both names, without calling one Haram and the other one, Halal!

2) The Holy Prophet (s.a.w.a.) never said that the name of my grandfather was Haram and you should never name your children Abdul Motallib! (That’s why many Muslims use the names Mottalib or Abdul Motallib, until today).

3) Prophet Muhammad (s.a.w.a.) and his Sahaba had Servants/Slaves (which were a tradition among the Muslims, Christians, Jews and all other nations of the world) and those Servants/Slaves in Arabic are called: Abd (Obedient).

So, if having an Abd itself was not Haram, but rather it was the Sunnah of the Holy Prophet (s.a.w.a.) and the practice of his Sahaba, then why calling them Abd of the Prophet, or Abdul Muhammad, became Haram? (How come the act of being an Abd is O.K. but calling him/her the Abd of so and so is Haram? In other words, you do it, but you don’t want to call a spade a spade? What Hypocrisy!)

And if Prophet Muhammad (s.a.w.a.) and his Sahaba had those Abds, and they were called as Abds of the Prophet, then why can’t a Muslim today call himself or his child an “Honorary Servant of Prophet Muhammad (s.a.w.a.)”? Do you mean to say that if the Prophet (s.a.w.a.) were alive today, any true Muslim would feel uncomfortable to serve him or to be called his servant!

If Allah (s.w.t.) is always asking us to “Believe in Allah and believe in His Prophet” and to “Obey Allah and obey His Prophet” then why suddenly being a servant/slave to that Great Prophet becomes Haram!? (Another Bid-ah from the Wahabism?)

4) Imam Ali (a.s.), who, according to the Holy Prophet (s.a.w.a.) was the “Gate to the City of Knowledge”[[450]](#footnote-450) i.e... The Imam Ali (a.s.) often used to say:

“I am an Abd from among the many other Abds of Prophet Muhammad (s.a.w.a.).”

Well, Imam Ali (a.s.) knew more about Islam than any self-styled Wahhabi “Aalim” could ever imagine. If calling oneself an Abd to the Prophet (s.a.w.a.) were Haram, Imam Ali (a.s.), would never say that.

On another occasion, the same Imam Ali (a.s.) said:

“Anyone who teaches me one word has made me his Abd (slave) forever!”

Now, what will you say? Will you accuse Ali, the First Muslim and the best, according to Holy Qur’an 66:4, Ref. Dorrul Manthur, by Imam Suyuti, etc. of Shirk, because he called himself an Abd to the Holy Prophet (s.a.w.a.), or an Abd to his teachers!

5) The Holy Prophet (s.a.w.a.) said:

“Hasan and Husain are the Masters (Sayyids) of the Youth of Heaven”[[451]](#footnote-451). Also the Holy Prophet (s.a.w.a.) said: “Fatimah is the Lady of the women of Heaven.”

So if according to the Holy Prophet (s.a.w.a.), Imam Hasan and Imam Husain (a.s.) are the Masters of the Youth and Fatimah (s.a.) is the Lady of the women of Heaven, then how will you call those youth and the women in heaven? Certainly they could not also be masters, because they have already masters, as per declaration of the Prophet of Allah (s.w.t.), then what will you do?

Either you have to deny the undeniable Hadees of the Prophet (s.a.w.a.) or else you have to accept that the people of the heaven are very much honored by being servants of Imam Hasan (Abdul Hasan) Imam Husain (a.s.) (Abdul Husain) and Fatimah Zahra (Abdul Zahra).

6) In order to prove from the Holy Qur’an, that Allah (s.w.t.) Himself calls the servants/slaves of the Muslims, as “Abd”, here are some examples:

1. “O’ Believers! The Law of Retaliation is written for you ... The free man for free man and the Abd (slave) for Abd. . .”[[452]](#footnote-452)

2. “Don’t marry the unbelievers ... A slave man who believes, is better than an unbelieving free man...”[[453]](#footnote-453)

Now, whose slaves were these? Of course the slaves of the Muslims, then why can’t we call them the slave of so and so?

3. “And marry among yourselves or from among the chaste slaves of you, male or female . . .”[[454]](#footnote-454)

So, if Allah (s.w.t.) calls them “your slave” then why the Wahabis claim that they are not our slaves, but Allah’s slaves, and calling anybody somebody else’s slave is Shirk! Are you being more religious than Allah (s.w.t.) or are you overacting in order to cover- up hypocrisy?

4. “Allah made some of you richer than the others. Those who are given more will not share everything equally with their servants (slaves).”[[455]](#footnote-455)

5. “Allah gives an example of a slave under the domination of another, who has no authority of his own...”[[456]](#footnote-456)

6. “Truly, your master is Allah and His Messenger...”[[457]](#footnote-457)

## A Clarification

Probably one reason why these ignorant people thought that it is Haram to call anybody “servant/slave of the Prophet” and they even fabricated some fake Hadees to justify their man-made beliefs (as usual!), is the fact that they could not even understand the meaning of the word “Abd” in the first place.

What is the meaning of “Abd”

Well, the word Abd is an Arabic and Hebrew term that means servant/slave/obedient, etc. It originally comes from the root word ??? “Obudiyyah” which means “Obedience/Servitude/Slaveness”

Now, if this word is used for us in relation to Allah (s.w.t.) the meaning is different and much deeper, than say in relation to our worldly masters, superiors, bosses, employers, etc.

In relation to Allah (s.w.t.) “Obudiyyah” means worship and the total surrender of body, soul, and spirit and virtually everything that we posses, i.e. an absolute submission!

But, in relation to our worldly masters, bosses, employers and higher-ups, it implies only a limited authority that they have over us, and while we have to obey them also as our masters, yet, we should not worship them, nor should we carry their orders against the Laws of Allah (s.w.t.).

Therefore, when someone calls himself an honorary servant/ slave of the Prophet, or he is actually the servant/slave of him, the relationship is different from his servant/slave relationship to Allah (s.w.t.).

If they could just understand this “difference” then the problem would have been solved, but unfortunately, some people will never understand it, because Allah (s.w.t.) in the Holy Qur’an, has already said, that:

“They have hearts that do not understand, eyes that do not see, and ears that do not hear ... They are like cattle and even worse!...”[[458]](#footnote-458)

Question: Is it true that the “love of the Relatives” which is required by Allah (s.w.t.) thru His Prophet in verse 25, Chapter 42 of the Holy Qur’an, “as the compensation for the efforts of Prophet Muhammad (s.a.w.a.),” refers to “our own relatives”, not the “Relatives of the Holy Prophet (s.a.w.a.)”?

In other words, are we obliged to “Love the Ahlul Bayt (a.s.), as a token of our gratitude to the Holy Prophet” or, as some people say, we just have to “Love our own relatives as the compensation for the Holy Prophet’s services to us”?

Answer: The norm of human decency tells us that: Any compensation for someone’s efforts should be paid him first, and in case he asked for nothing, but “The Love of kins”, then that love is first and foremost for (him and for) those, who are his kins, rather than those, who have not done any services, and thus, they are not entitled to any compensation for the undone job, in the first place!”

Even Allah (s.w.t.) doesn’t reward someone else for another person’s efforts[[459]](#footnote-459), although, He may bless the children for the good works of their parents, or vice versa:

“And We granted him Ishaq and Yaqoub, and caused the prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.”[[460]](#footnote-460)

Now, going back to the issue of compensation, the Holy Prophet (s.a.w.a.) has already stated in many Hadees that the “Love of the Relatives” in that Ayah of the Holy Qur’an, is reffering to his Relatives or the Ahlul Bayt (a.s.), not your relatives or mine… (which will be a reward, without any merits, at all!)

So, if the Holy Prophet (s.a.w.a.) is saying that it means his relatives, then who are we to say otherwise, unless we also want to declare our enmity against the Holy Prophet[[461]](#footnote-461) and his Blessed Family, as Mo-awia, Yazid and others, did!

Question: But, they argue that the Holy Qur’an only says: “The Love of the Relatives”, not the “Love of my Relatives”!

Answer: Well, again that’s where the Common Sense comes in (although the Common Sense doesn’t seem to be very common among the Common folks!).

Yes, it is true that the Holy Qur’an, did not say: “My Relatives”, but did it say “Your Relatives?”

So, if it did not say: “My Relatives”, nor did it say: “Your Relatives” and it just said: “The Relatives”, then you have to use your right judgment, in order to understand that:

The one who is being compensated for his services, is the Holy Prophet (s.a.w.a.) not you and me, and therefore, the following statement that says:

“Except (I ask of you) to Love the Relatives”[[462]](#footnote-462) could only mean the Relatives of the one, who is to be compensated, not the one who has to compensate!

In other words, it is the relatives of the person, to whom we owe the gratitude, not the relatives of the person, who himself is indebted and owes gratitude to the first party!

Still, in other words: It means the relatives of the benefactor (s.a.w.a.), not the one who has benefited from his services!

(You mean to say that you have been served by someone, and as a compensation, you will still get another service in your favor? what a selfserving idea!).

Question: The Wahabis tell us that: There is no need to follow any Imam in Islam; we just have to read the Holy Qur’an and the Hadees of the Holy Prophet (s.a.w.a.) and follow them; is that true?

Answer: No! It is not. Just remember that there was a time when out of the entire Muslim population, there were only 5 or 7 people who could read and write! And even they, did not have much to read; Because, it took the Muslims a quarter of a century before they could even compile the Holy Qur’ an, into its present form, and two centuries more, before the Hadees of the Holy Prophet (s.a.w.a.) were compiled in the forms of Sahih Bukhari, Muslim, Tirmidi, etc.

So, within such a long period of time, that they had no books to read, who was teaching them, if not the Imams? (And that’s why we have had so many Imams, since the early days of Islam, and it is a clear proof, thru the Ijmaa of all Muslims, except the Wahabis, and their blind followers, that the Muslim Ummah always needs a qualified Imam!)

As for their education today, the majority of Muslims, especially those in the Third World and the Forth World countries, are illiterates… particularly about the Arabic language, and more so about the hard points of the Holy Qur’an, and the Hadees.

How then, do you expect the illiterate folks to read the Holy Qur’an or the Hadees, by themselves, and even to understand them, correctly! (This, plus another Wahhabi dogma that believes, we should not even translate the Holy Qur’an into other languages! In that case, how is the non-Arab Muslims going to understand the Holy Qur’an, which evens the Arab Ulama, cannot completely understand? Therefore, there is the necessity of a qualified person to teach us the True meanings of the Qur’anic verses, and not just be guessing in the dark![[463]](#footnote-463)

Now, if the Muslims in the early days of Islam, who were closer to the time of the Holy Prophet (s.a.w.a.) needed so many Imams to help them understand the Truth of this religion, how much more we need today? We are even more desperately in need of a qualified Imam, to explain the unclear issues, and to save the Ummah from disunity and further divisions.

Just to give you an example of how unable the Muslims have been, in the correct understanding of the Holy Qur’an, without a qualified Imam, it is enough to realize that over 1400 years the Believers in Islam, have been divided on how to even wash their hands for their daily prayers, as the Holy Qur’an tells them to do!

Half of the Muslim population wash their hands from the elbow down to their palms, while the other half, and wash it from their palms upward (!!) to their elbows! And both of them claim that they have read it in the Holy Qur’an that says: “When you stand up to pray, wash your faces and your hands, up to your elbows!”[[464]](#footnote-464)

(So, if somebody told you to wash your hands up to your wrist, then you will start washing it from your fingers upwards until finally you will reach your wrist? Or you would rather understand that the wrist is the limit? Which one is more logical?).

All this goes to show that the Wahabis doctrine of “No need for Imams”, which appears very “righteous”, is nothing but a Pharisee-style hypocrisy and a bunch of nonesense being falsely attributed to Islam and fed to the innocent Muslims.

While the truth of the matter is that we always need a qualified Imam, in order to teach us the Islamic issues in every age and for everyday. And that is also the meaning of that famous Hadees from the Holy Prophet (s.a.w.a.) which says:

“Anyone (Muslim) who dies without knowing the Imam of his time has died a death of Jahiliyyah (i.e. Before Islam!)”

[During Friday prayers, the Sheikh of Makkah, a Wahhabi himself, always prays for “The Imam of Muslimin!” Who, is he? Then why do you preach that the Muslims don’t need an Imam?]

Question: The Majority of Muslims believe that Prophet Muhammad (s.a.w.a.) died without leaving any Last Will or Testament for his family, and he did not even say a word about his successor; Is that true?

Answer: No; it is not! That’s why I always remind my brothers and sisters in Islam, not to be carried away by the big number of the crowds, because numbers do not justify the truth, but rather it is the Truth that justifies the groups, big or small!

(Remember the saying: “You and God constitute a majority!” That’s why when Prophet Muhammad (s.a.w.a.) said: “Ali is always with the Truth and Truth is always with Ali!” He knew very well that: Ali (a.s.) will not be always with the majority, and the majority will not be with Imam Ali (a.s.) — Infact the majority was with Mo’awia son of Abu Sufyan! Later on, Imam Husain (a.s.), the grandson of the Holy Prophet was in minority, but Yazid son of Mo’awia was in majority!).

Now, going back to your question, how could Prophet Muhammad (s.a.w.a.) go against the Order of Allah (s.w.t.) that says: “Every believer should execute his/her will, before death?”[[465]](#footnote-465)

How could the Holy Prophet (s.a.w.a.) order the Muslims to make their will, but he himself, being the first Muslim[[466]](#footnote-466) failed to practice what he preached? While we all know very well that it is a great sin and immoral to exhort others to something we ourselves do not practice.[[467]](#footnote-467) So, definitely Prophet Muhammad (s.a.w.a.) had his Last Will, just like any other Muslim, even if the majority wants to deny the truth, and to fool themselves!

As for the declaration of his successor, after him, the answer is as follows:

a) He did announce his “Assistant, Vezir and Successor” at the first Da’wah he made, in Makkah, among his own relatives (Da’wah Zil Ashirah).[[468]](#footnote-468)

b) He also repeated this many times, in words and in deeds, during 23 years of his Da’wah. And then again, he did it more elaborately, in front of some 300,000 Muslims, returning from Haj, in Ghadir Khum![[469]](#footnote-469)

c) And finally, he decided to put it in writing, when he was on his death bed, only to be disobeyed by some “followers”, who shouted back at him saying:

“No need for your writing! The Book of Allah is enough for us.”[[470]](#footnote-470)

(But, as it was proven later, The Book of Allah alone is not enough, we certainly need the Sunnah of His Prophet, too!).

Those who claim that the Holy Prophet (s.a.w.a.) did not appoint any successor, are actually accusing all his “Righteous Khalifahs (Khulafa Rashidin)” of breaking the Sunnah of the Holy Prophet (s.a.w.a.) ! Because, all of them appointed their own successors, after themselves!

## Let us see how:

1) The First Khalifah, Abu Bakar, did not follow the Sunnah of the Holy Prophet, when he appointed the Second Khalifah, Omar, as his own successor!

2) The Second Khalifah, Omar, also broke the Tradition of the Holy Prophet, by appointing six people (Shaura) to choose one from among themselves, as the Khalifah of the Prophet (s.a.w.a.)!

3) The Third Khalifah, Osmaan, was killed before he could appoint anybody; But because he himself was one of the six people, who were chosen by Khalifah Omar, as a possible candidate to become a khalifah, it means that he also believed in the appointment of a successor.

(Contrary to the Holy Prophet (s.a.w.a.)’s Practice of not saying anything about it, as the majority claim!).

4) The Forth Khalifah, Imam Ali (a.s.), declared Imam Hasan (a.s.) (as per the instructions and the will of the Holy Prophet (s.a.w.a.) as we believe) his own successor, by appointment.

Now, if you still insist that the Holy Prophet (s.a.w.a.) did not say or do anything about his own successor, while we see that all his “Righteous Followers” did the opposite, then it only means that (Nauzu Bil-Lah… may Allah forbid):

a) The best followers of the Holy Prophet (s.a.w.a.) and his disciples and the best Muslims of all time, broke the Sunnah and the tradition of the Holy Prophet (s.a.w.a.)!

b) They actually knew what to do, even better than the Holy Prophet! (As some Sahabah, who objected to the Prophet’s decisions were implying).

c) They were more concerned about the future, of Islam and the Muslim Ummah, than the Holy Prophet, himself!

And if none of those are possible (as no true Muslim can accept those views) then it means that they were all following the Sunnah, of the Holy Prophet (s.a.w.a.) which was the announcement of his successor after him (and his righteous followers were doing the same, as the Prophet did), even if:

“The majority of people will never (truly) believe, no matter how hard you (the Prophet) try!”[[471]](#footnote-471)

Question: Is it true that the Prophet Muhammad (s.a.w.a.) did not leave any properties for his children, at all?

Answer: Can any father (or mother) die, without passing his own properties (no matter how little) to his or her offspring? Then, the Laws of Inheritance should be abolished from the Islamic jurisprudence!

But Allah (s.w.t.) in many parts of the Holy Qur’an orders the Believers to strictly observe the rules of Inheritance among their children and even among their relatives.

“It is written, for you that when anyone of you is near death, if you leave anything, he should execute a Will, in favor of his parents and those related (more so for the children, which is so obvious under any law, that there is no need to mention it, at all!) the best way possible; That is an obligation for the God-fearing persons.”[[472]](#footnote-472)

Now, how could the Holy Prophet (s.a.w.a.) break the same law of Islam that he was telling others to apply? Tell me, how is it possible? Was not the Prophet a God-fearing person? (Na-uzo-Bil-lah- God forbids!).

Question: But how come the First Khalifah, Abu Bakr, confiscated Fadak (an Orchard, given to Fatimah Zahra (s.a.), by the Holy Prophet (s.a.w.a.), himself) and said:

“I heard the Messenger of Allah (s.a.w.a.), saying that: We Prophets do not inherit, nor do we leave any inheritance (to our relatives); whatever we leave behind is for charity!”

Answer: What? A Hadees against the Holy Qur’an? That is impossible! Then somebody must be lying, for sure!

Just show me a Prophet, who died and after his death, his properties were given to others, but not to his own children!

How come this Hadees was never heard by the family of the Prophet, who loved and lived with him, during his entire life, but only by the opponents and the persecutors of the Blessed Household?

When Fatimah Zahra (s.a.)’s property was consfiscated by Abu Bakr, she said:

Abu Bakr! How come you inherited your father (and your children will inherit you) but I cannot inherit my father? (An Islam with a double standard; with an unfavorable bias against those who were actually favored by Allah and His Messenger… the Holy Ahlul Bayt (a.s.)?).

Abu Bakr! Have you not read the Holy Qur’an that says?

“(Prophet) Sulaiman inherited (Prophet) Dawood”[[473]](#footnote-473) (Not only spiritually, but all his properties, as well?).

Now considering that Fatimah Zahra (s.a.) was born in the House of Revelation, and was educated by the Holy Prophet (s.a.w.a.) himself, and that she was actually the first woman in Islam, who collected the Holy Qur’an with its first-hand commentaries quoted from the Holy Prophet (s.a.w.a.), then she knew what she was talking about; and the Holy Qur’an is also supporting her stand ... In other words, she was not depending on any one-person - narrated Hadees, but rather on the Sure Words of Allah (s.w.t.)

Besides, if what the Prophet Muhammad (s.a.w.a.) had left behind, were not to be inherited by his family and the relatives, but rather by the government and the people, as the majority claims, then why did they not confiscate his other belongings, as well... like his clothes, horse, camel, sheep, goat, chicken, and more importantly his residence? The Holy Prophet (s.a.w.a.) did not say: “Only my orchard is for charity, not my other belongings!”

So, those who confiscated his orchard (Fadak) but not his other properties actually broke the Sunnah of the Holy Prophet (s.a.w.a.), by looting only his choice properties and leaving the small properties, untouched! Now, which is which?

Further more, we see that some 50 years after the confiscation of Fadak Orchard from Fatimah Zahra (s.a.), by the First Khalifah, another “Righteous Khalifah” called Omar Bin Abdul Aziz (the best ruler of the Umayyad Dynasty) returns that same property back to the children of Fatimah Zahra (s.a.), saying:

“I will not take away from the Family of the Prophet (s.a.w.a.) what he has given them!”

Now, which of those “Righteous Khalifahs” was following the truth, and which one was violating the Laws of Islam? Have you got any honest answer? Don’t tell me that both of them were doing right!

Ironically, some years later, another Umayyad Khalifah, confiscated again the same property from the children of the Holy Prophet (s.a.w.a.)!

Now, is that an Islamic rule or a Yo-Yo government?

Question: Is it true that the Holy Prophet (s.a.w.a.) said: “The differences among My Ummah are a blessing”?

Answer: Can anybody, especially a teacher and a leader like Prophet Muhammad (s.a.w.a.), who always invited his followers, and even other people[[474]](#footnote-474) to unity, tell them that the difference and disputes among them is a blessing? That is contrary to the Holy Qur’an and to the tradition of the Holy Prophet (s.a.w.a.) and any logical reasoning.

This kind of “Hadees”, like many other “Hadees” were fabricated by those selfish people, who rebeled against the “Rightful Authority” (Ulil Amr). Then, in order to justify their anti-Islamic deeds, they added one more crime to their previous crimes, by inventing such a ridiculous concept that the Greatest Prophet of Allah (s.w.t.) encouraged his followers to dispute among themselves and called it a blessing!

When Mo-awia, son of Abu Sufyan and the rest of the Bani- Umayya clan, fought against Imam Ali, Imam Hasan, Imam Husain (a.s.) and the rest of the Pure Family of the Holy Prophet (s.a.w.a.), [who are certified pure, by the Holy Qur’an, 33:33], they justified those barbaric acts as a blessing!

And the funny, nay, the tragic part was that their gullible followers also took those “Hadees” hook, line and sinker to be true!

Sometimes ago, I listened to a lecture by an Egyptian Islamic Scholar, who was also discussing this same “Hadees”. According to him: “Dispute in logical matters is a blessing, but in religious matters it is not!”

(Now you confused me even more!)

First of all, this is against the very “Hadees” that you believe came from the Holy Prophet (s.a.w.a.) that allegedly said: The dispute among my Ummah is a blessing!” (What about other Ummahs?).

Secondly, how will you justify the differences on religious matters that exist among the Hanafi, Shafei, Hambali, Maliki, Wahhabi, etc., etc.? Is that a blessing? According to the Holy Prophet (s.a.w.a.)?

Thirdly, what will happen to the very well known Hadees (a very authentic) of the Holy Prophet (s.a.w.a.) which is recorded in Sahih Tirmidi and many other books of Hadees that says?

“After me, my Ummah shall divide itself into 73 groups (many) and all of them shall be in Hell, except one group!” Anyone to answer?

Question: But what about the Qur’anic verse that says: “If your Lord wanted, He could make all people as one, but they shall always differ, except those whom your Lord has blessed and for this (the dispute/blessing) He created them”[[475]](#footnote-475)

Answer: Well, that Ayah is telling us what the people would do, not what they should do! (as we shall see later). Remember that when Allah (s.w.t.) created the Angels and the animals, they were not given any choice for disobedience. But mankind was given the choice, and with that, comes the right choices and the wrong choices. (Remember the saying: “Free will is our greatest gift, and also our greatest misfortune!”) Yet, we are always ordered by Allah (s.w.t.) to make only the right choice, saying:

1. “Obey Allah and His Messenger, and don’t dispute!”[[476]](#footnote-476)

2. “And hold you fast, all together, by the Rope of Allah and be not divided!”[[477]](#footnote-477)

3. “And don’t be divided, like those who divided themselves and disputed after the Truth had come to them; for them is a harsh punishment (from Allah)”[[478]](#footnote-478) (not blessings!)

Now, will you still say, like those who said that according to the Holy Prophet (s.a.w.a.)?

“The differences among the Ummah is a blessing!”?

## How to understand Hadees

Now, before we end up, let me also give you a tip on how to distinguish the fake “Hadees” from the real ones! A touchstone, if you please:

(The Wahabis cannot give you such a standard, because they don’t believe in logic. Infact, they don’t have any logic! To them a good Muslim is an illogical one, a blind fanatic! And the blinder the better!)

So, here is the tip: Whenever you come across any Hadees, and you are not sure whether it is genuine or fake, then present it to the Holy Qur’an, which is the Direct Word of Allah (s.w.t.).

If you found out that any verse in the Holy Qur’an is supporting the meaning of that Hadees, then you are sure that it is truly the word of the Holy Prophet (s.a.w.a.) — because, logically and religiously speaking, it is impossible for the Prophet of Allah (s.a.w.a.) to contradict Allah (s.w.t.)! [Just like the “Hadees” of difference of Ummah is a blessing].

And if it did go against the Holy Qur’an, then you know what to do. Remember the Order of the Holy Prophet (s.a.w.a.):

“If any Hadees did not agree with the Book of Allah (s.w.t.), then throw it on the wall!” (Throw it away).

[P.S. Even if that Hadees were proven to be authentic, then the meaning is not what this people claim, for sure].

Question: The Wahabis teach that we should take everything in the Holy Qur’an literally, and we are not allowed to interpret them on any other way than what it seems to be.

In that case, how are we going to understand Prophet Adam’s (a.s.) sin? Can a Holy Prophet (s.a.w.a.) be a sinful person at the same time, as the Jews and the Christians also believe?

Answer: Well, this questions aught to be answered from two angles:

1. First, are we to take every word and expression in the Holy Qur’an to mean literally, as the Wahabis suggest, or should we interpret them also logically, as other Muslims believe?

2. Did Prophet Adam (a.s.) and other Prophets actually commit any sins, as the Wahabis and the Jews and the Christians, claim?

The first portion, i.e. taking the Holy Qur’an always to mean literally, is not correct, because of the following:

a. The Holy Qur’an itself says so.[[479]](#footnote-479)

b. How would you, then, take, some verses literally without violating the fundamentals of Islam itself, for example:

1) “And those who were blind (spiritually) in this world shall be blind in the hereafter, and most misguided!”[[480]](#footnote-480)

Does that mean the blind people of this world; will all go to Hell, according to the Holy Qur’an? Just because they were born blind, or later became blind?

2) “His (Allah’s) Chair (Throne) is as wide as the heaven and the earth!”[[481]](#footnote-481)

Is His chair also a big piece of furniture, made of wood, metal or stone, or rather it means the “Seat of Authority over the heavens and the earth”?

3) “And hold you fast to the Rope of Allah (Qur’an and the Teachings of the Prophet) and be not divided . . .”[[482]](#footnote-482)

Then Allah (s.w.t.) has a literal rope? of cotton, wool or nylon?

4) “And don’t put your hand tied to your neck (don’t be stingy) nor stretch it very wide (spend everything)”[[483]](#footnote-483). Etc.

Now, try to take those verses (and many other similar verses) literally, and you will see how un-Islamic and illogical they will be.

5) Allah (s.w.t.) very often, in the Holy Qur’an, says: “We” Created... “We” Gave... “We” Took... etc. etc.

If you don’t interpret the word “We” for Allah (s.w.t.) as a “plural of majesty” than it means there are many Gods!! (Plural) Do you believe in that?!

All this proves the fact that not every word or expression in the Holy Qur’an (and the Hadees) should be taken literally, but rather they should be analyzed and interpreted with the common sense as well, which is the great gift of Allah (s.w.t.) to the human beings, only (not to those who are like cattle![[484]](#footnote-484)

## Prophet Adam (a.s.)’s Sin

After making it clear that not all the words that are used by Allah (s.w.t.) in the Holy Qur’an, are to be taken to mean literally, but some may actually have other meaning, considering other Islamic and Qur’anic principles involved, now we should say that:

“The word sin used for Prophet Adam (a.s.) doesn’t mean any violation of the Laws or harming anybody, but rather a choice that brought him down to this earth, instead of staying in the garden, where he was placed in the begining”

First of all, remember that eating wheat or an apple has never been Haram, nor will it ever be, but rather those were the fruits of this world, which were placed in the Garden, in order to test the will power of Prophet Adam (a.s.) as we are all being tested, everyday.

The only difference is that the standard of passing the test for the Holy Prophets is so high, that even a simple negligence (like eating a fruit that didn’t belong there) could be considered a “disobedience or sin” on their part.

Actually, since the creation of Adam (a.s.) it was Allah’s own plan to send him down to this earth (“I am assigning a Khalifah on earth!”[[485]](#footnote-485)) but then, Allah the Most Merciful, knowing perfectly well the hardness of this life and its problems, did not want to put Adam (a.s.) into these hardships, without him “deserving” it. And that could happen only after his “failure” in the test and “Chosing the lesser, over the better” by deciding to eat some earthly fruits, which were put in the garden, to test his will power.

(But, the curiosity killed the cat!)

Another fact to consider is that the food and fruits of the Garden, by their nature are so pure (unlike the food and fruits of this world) that eating them, one does not need to go to the bathroom in order to eliminate them (thus, no C.R. in heaven!) but they would rather evaporate in the form of body heat and perspiration.

By choosing to eat the fruits of this earth, Adam and Eve needed to discharge; (and many other weaknesses in them appeared, that were not known to them,) thus they had to leave the world of “Bliss” and to come down to this earth; and that was the result of a choice and not a sin.

And also one more reason that Prophet Adam (a.s.) and Eve were tempted to eat the fruits of this earth, was that: Shaitan used the Name of Allah (s.w.t.) by swearing that it was not in any way harmful to eat those fruits; And Prophet Adam (a.s.) out of his innocence, could not believe that anyone would actually use the Name of Allah (s.w.t.) to tell a lie!

That innocence caused Adam (a.s.) the Comfort of the Garden and the hardships of this world. But the Muslims never consider that choice, a sin, as the Wahabis claim, nor do they consider Adam’s children born into the sin, as the Christians and the Jews believe.

Is living in this world and having the choice of good and evil (which only the human beings can have) a sin, or is it the abuse of that choice, the actual sin?

And finally, remember that this world cannot run outside of the Master Plan of Allah (s.w.t.)! And everything and everybody, wittingly or unwittingly and willingly or unwillingly is obeying Allah[[486]](#footnote-486) and they are praising His Glory even though we could not understand![[487]](#footnote-487)

Question: Why does the Shia pray to the Imams or Sayyidah Fatimah (s.a.) or to the Holy Prophet (s.a.w.a.) and even to the Awliya, etc.

Is it not just like praying to Multiple gods (shirk) or taking men of God and making them as God (Kufr)?

Answer: Yes, it is, if you don’t know how to do it!, And no, it is not, if you just knew how it is done!

Let me explain more:

First of all, the Shia (and many other Sunnis) do not pray to, but they pray thru, the Holy Men and Women of Allah (s.w.t.) as the Mediators between man and God. (In the same manner that Allah Himself chose them to be the Mediators between Him and His servants, when He gave the Message to the Messengers to bring it to us, but He did not give it direct to us! Did He?).

As we did not recieve the Message directly from Allah (s.w.t.) but thru His Prophets (s.a.w.a.), therefore we cannot also go to Allah (s.w.t.) directly, by removing the Prophets (s.a.w.a.) as Mediators, between us and Allah (s.w.t.). Because we have no Authority and “Credentials” to go direct![[488]](#footnote-488)

It may sound very strange to you, but just try to remove the Prophets (s.a.w.a.) as Mediators between you and Allah (s.w.t.) and you will realize that you don’t have any Islam left for you, not even Allah (s.w.t.) for that matter.

In other words, without the ever-presence of the Prophets as the “Intermediaries” between you and Allah (s.w.t.) in every act of worship, you have no worship at all!

## Examples:

For example, try to enter Islam by declaring faith in Allah (s.w.t.) alone (as the Wahabis always emphasize!) but not in His Prophet Muhammad (s.a.w.a.), then you have no Islam, nor do you have Allah (s.w.t.)!

Or, try to call for prayer (Azan/Baang) with the name of Allah (s.w.t.) but without the name of Prophet Muhammad (s.a.w.a.) then you have nothing but Bid-ah and un-belief.

Try to recite the “Al Fatiha” in Salat and remove (O’ Allah! Guide us to) “The path of those (People) whom you have blessed” and you get nowhere with Allah (s.w.t.) either!

And finally, try to remove the names of the Holy Prophet (s.a.w.a.) and his Ahlul Bayt (a.s.) from the Daily prayers ??? (Allahumma Salli Alaa Mohammadin wa Aal-e-Muhammad...) and you have no prayers at all!

So, when the Shia (and many Sunnis also) pray to Allah (s.w.t.) by invoking the Holy Names of the Prophet (s.a.w.a.) and his Household, they are praying to Allah (s.w.t.) thru them but not to them, as some Wahhabi gurus have mistaken!

(They just cannot understand that when I use the phone to call you, I am not talking to the Phone, but thru the phone — to you!).

There is a big difference between “to” and “thru” if only one is intelligent enough. Infact the difference is from Heaven to Earth!

## Some more Examples:

When you perform Hajj (which is purely for Allah (s.w.t.)) You cannot “reach Allah” ??? (Qurbatan Ilal Lah) unless you go around the “House of Allah” (Is He staying there?) which was built by the hands of Prophets Adam, Noah, Ibrahim, Ismail (a.s.) and Prophet Muhammad (s.a.w.a.) and other believers, from the stones of the mountains around the city of Makkah.

Thus, you pray to Allah (s.w.t.) by going around the House, which is made of stones and other building materials. It’s also going to Allah (s.w.t.) thru them, but not to them!

(So, going to visit the dead in their graveyards or visiting the Shrines of the Holy Prophets (s.a.w.a.) or the Holy Ahlul Bayt (a.s.), is not worshipping stones. It is also reaching Allah (s.w.t.) (Qurbatan Ilal Lah) thru His Chosen Servants).

Just as praying in “Maqam-e Ibrahim” (where Prophet Ibrahim (a.s.), once stood!) inside the House of Ka’bah itself (which is ordered by Allah (s.w.t.) to be observed[[489]](#footnote-489)) is a prayer to Allah (s.w.t.) alone (not to Prophet Ibrahim (a.s.) but thru the acknowledgement of Prophet Ibrahim’s lofty position in the Eyes of Allah (s.w.t.) if only you could see! (But, alas, majority of mankind are blind!)[[490]](#footnote-490)

In the same manner that Sajda (Prostration) to Prophet Adam (a.s.) by the Angels (a.s.) in the beginning of this world was actually worshipping Allah (s.w.t.) alone (by absolute obedience to His Orders). It was a Sajda to Allah (s.w.t.) but “thru” Adam (a.s.)… That’s the intermediary role which connects us to Allah (s.w.t.) thru respecting His Prophets (a.s.). And this is “Al- Tawhid that the Wahabis have never understood; because they just close their eyes (and hearts) and shout Tawhid on top of their voices, therefore they can never “see” the Tawhid!

But in Sajda to Adam (a.s.), Shaitan (l.a.) got “very religious” and Meticulous, by objecting that Sajda could not be done to anyone, except to Allah (s.w.t.)! (Isn’t that what you are also saying?).

That’s why Shaitan (the Hypocrite “Religious”) became the founding father of the first Wahhabi movement in the world that continues in the hearts and minds of his many “religious followers” until today!

## Another Example:

When you hold the “Curtain of Holy Ka’bah” which is made by man (but dedicated to Allah) and you pray to Allah (s.w.t.) to Bless you, at that moment, you are reaching unto Allah (s.w.t.) thru that curtain… but you are not worshipping the curtain, are you?

(That’s why, I said, you should know what you are doing. For instance, if you take medicine or food and you say that this is the medicine which is healing me or it is the food that is giving me life, then you are Kafir; And if you say that it is the medicine and food together with Allah (s.w.t.) that is working, then you are a Mushrik; But if you say that it is Allah (s.w.t.) who has made the Medicine healing, and the food a source of living, and He has ordered me to use these things as His Agents of blessing, then you are a true believer! That’s exactly how we approach the intermediating roles of the Holy Prophets (s.a.w.a.) and their Ahlul Bayt (a.s.)… ??? Allahumma Salli Alia Mohammadin wa Aal-e-Muhammad...).

When all the Muslims (including the Wahabis) touch the Black Stone (Hajar Al-Aswad), which came from the Heaven, but it is a stone nonetheless, and perform the act of worship to Allah (s.w.t.) are they worshipping that stone? And if they are worshipping Allah (s.w.t.) alone (which we believe they all do) then why touching the stone and praying to Allah (s.w.t.)? Why not going direct to Allah (s.w.t.) without that stone or even without the Holy Ka’bah or the Holy Prophet (s.a.w.a.) etc.? After all you believe that there is no mediator between God and man, isn’t it?

I hope these many examples from the fundamental practices of the Islamic Faith have shown you the difference between the “To” and the “Thru”.

Now, don’t tell me that Prophet Muhammad (s.a.w.a.), who, upon his Blessed Personality our entire beliefs in Allah (s.w.t.), the Holy Qur’an, etc. is based, in the Eyes of Allah (s.w.t.) is less valuable as a source of prayer to Allah, than the Curtain of Holy Ka’bah, which is woven by man, or the Black Stone, for example?

## What the Holy Qur’an says?

Here are five clear Qur’anic verses to show us the right way (Siratal Mustaqim):

1) “O’ Believers! Commit yourselves to Allah (alone) and seek the means (thru which) You (can) reach Him...”[[491]](#footnote-491)

2) “Guide us (O’ Allah!) to the Right Path. The path of those (people) whom You have Blessed”[[492]](#footnote-492)

3) “Tell them (O’ Muhammad!): “If vou love Allah, then follow me! Allah will love you!”[[493]](#footnote-493)

4) “Anyone who obeys the Prophet, surely he has obeyed Allah!”[[494]](#footnote-494)

(How about those “followers” who disobeyed him?)

5) “When You (O’ Muhammad) threw (at the enemy position) it was (actually) Allah Who threw!”[[495]](#footnote-495)

Do you see how “Connected” Allah (s.w.t.) and His Prophet (s.a.w.a.) are? Still you want to separate them, and go direct to Allah (s.w.t.) without His Prophet (s.a.w.a.)?

You must be kidding!

## Khalifah Omar used Intermediaries

In order to better understand the fact that taking the Blessed Men and Women of Allah (s.w.t.) as the Intermediaries between us and Allah (s.w.t.) is neither Shirk, nor Kufr (as the Wahabis have imagined) here is an example of what Khalifa Omar did.

(And considering that Kahlifah Omar is believed by the Wahabis to be a possible “Prophet” after Prophet Muhammad (s.a.w.a.), if there would be another Prophet,[[496]](#footnote-496) then what he did, is very important and believable, to his followers, at least. Especially, if you take also into consideration the fact that more the Seventy “Islamic” practices of the Wahabis today, are actually the “Innovations” (Bid-ah) of Omar, not the teaching and the Sunnah of the Holy Prophet, (s.a.w.a.)!

The Wahabis narrate in their books of Hadees that: “When Khalifah Omar was ruling, there came a severe draught; and the Muslims asked him to pray for the rain (Salat Istesqa). Omar brought Abbas (the uncle of the Holy Prophet) with him to the prayer ground, and said:

“O Allah! When your Prophet (s.a.w.a.) was alive, we used to ask rain from You, for his sake: But now that he is not among us, we bring his blessed uncle, Abbas (r.a.), to Your Presence and ask You to please accept our prayers for his sake and to give us rain (for his sake)” - - - and it rained![[497]](#footnote-497)

(Apparently Omar did not know that Prophets (s.a.w.a.) dead or alive are still Prophets! That’s why we still greet Prophet Muhammad (s.a.w.a.) with “As-Salamo Alaik” ... during our daily Salats!)

(The Wahabis and their leaders cannot understand that the soul is still alive, even if the body is dead; and they also, just like the Communists, believe that the physical death is the end of it all! See how close a foolish “Muslim” gets to a fool Communist!).

Now, we ask Omar and his Wahhabi followers that if the uncle of the Holy Prophet (s.a.w.a.) Janab Abbas (r.a.) could be brought to the Prayer Ground and presented to Allah (s.w.t.) as “an intermediary between us and Allah (s.w.t.), for whose “sake” Allah (s.w.t.) will grant our prayers” why can’t we take the Holy Prophet (s.a.w.a.) himself as our intermediary?

(Don’t tell me that to you, the Uncle of the Holy Prophet (s.a.w.a.) is higher than the Holy Prophet himself!).

And how come the Uncle of the Prophet (s.a.w.a.) could be taken as an intermediary but not Sayyida Fatimah (s.a.), “The Lady of Heaven” and the “Lady of all women of all Ages” (according to the Holy Prophet)?

Why not Imam Al-Hasan and Imam Al-Husain (a.s.) “The Two Masters of the Youth of Heaven”?

But then you say that they are dead! (Even spiritually?) And we say: That’s the difference between a Muslim and a Communist!

As far as Islam is concerned “Those who died for Allah (s.w.t.) are living”

Look at the following verses from the Holy Qur’an:

1) “Don’t say that those who died for Allah are dead! No. they are living but you can’t understand!”[[498]](#footnote-498)

To emphasize more, again the Holy Qur’an repeats in the next chapter:

2) “Don’t even think that those who died for the cause of Allah are dead! No. they are very much alive and are being sustained by their Lord!”[[499]](#footnote-499)

Now, what do you say? Are they dead or alive?

## Names of Prophets (s.a.w.a.) in the Prayers

When you pray to Allah (s.w.t.) five times a day, and ask His Blessings, forgiveness, etc. etc. you include the names of the Holy Prophet (s.a.w.a.) and his Ahlul Bayt (a.s.) in those Prayers by saying: ??? (Allahumma Salli Ala Mohammadin wa Aal-e-Muhammad...) How come invoking their names in the Daily Prayers to Allah (s.w.t.) is not making them like gods, but in other prayers (like supplications) to Allah (s.w.t.) if you bring their Blessed Names, it suddenly becomes Shirk?! (What a fertile immagination you have!).

Not only that, even the Holy Names of Prophet Ibrahim (a.s.) and his Blessed Children (many Prophets and Awliya) are also included in the Muslim Daily Prayers ??? (Kama Sallaita Ala Ibrahim wa Aal-e Ibrahim...).

So, invoking the Blessed Names of the Prophets (s.a.w.a.) and their Blessed Children is part of the Islamic daily prayers — not Shirk, as say the ignorants, who pray it themselves (Do it themselves!) and yet they never think a second about what they are praying! (Doing!)

Truly, Allah (s.w.t.) calls them:

“. . . They are like cattle, even worse than that!”[[500]](#footnote-500)

## Allah Tells the Muslims to seek Prophet’s Intercession

Look at the following verses of the Holy Qur’an, very carefully:

1) “If they had come to you, and asked Allah’s forgiveness, and the Prophet (also) had asked forgiveness for them (from Allah… intercession), then they would have found Allah to be Very-Forgiving, Very-Kind!”[[501]](#footnote-501)

2) “They (Prophet Yusuf’s brothers) said: O’ our father (Prophet Ya’qub (a.s.))! ask (Allah (s.w.t.)) to forgive us.... He said: I will soon ask my Lord forgiveness for you...”[[502]](#footnote-502)

(Note that Prophet Ya’qub (a.s.) was not an ultra-religious Wahhabi to say... “Why don’t you go to Allah (s.w.t.) yourselves? Why do you want me to intercede between you and Allah, for your sins?).

But about those who don’t believe in the intercessions of the Prophets (s.a.w.a.) — the so-called “pure of any shirk,” (Except the Shirk of Self![[503]](#footnote-503)), Allah (s.w.t.) has this to Say:

3) “And when it is said to them (the Hypocrites) come! The Prophet of Allah will pray for your forgiveness (intercession), they turn aside their heads (Don’t believe it!) and you see them turning away their faces in arrogance!”[[504]](#footnote-504) (That the Holy Prophet (s.a.w.a.) could intercede between them and Allah (s.w.t.)).

Now, tell me, are you also one of those true Muslims who greet the Holy Prophet (s.a.w.a.) at least five times a day (…“As-Salamo Alaika!”...) and also approach him to intercede for you, with Allah (s.w.t.) for your forgiveness, etc.?

Or are you among those Munafiqs who say the Prophet (s.a.w.a.) is dead and “useless to us” and yet they also greet him “As-Salamo Alaika!” five times a day (to a dead and useless person?!) and still “turn their heads in arrogance (as if they are the only true Muslims) and go away (from Islam istself!)”?

How beautiful is the famous poem by Dr. Muhammad Iqbal (of India and Pakistan), the National Poet of Pakistan, who is also, called the “Poet of the East” (and I humbly would like to call him “the Poet of Islam”).

Allamma Iqbal says:

“Reach out to the Prophet!

And do follow, him,

For, he is Islam!

And Islam is him!

But if you don’t reach him,

And if you don’t have him

No matter where you reach,

And no matter what you have

You don’t have Islam...

That’s Bu Lahab’s Deen!”[[505]](#footnote-505)

(It’s amazing that an Indian Muslim scholar saw the Light, that many Arabian Muftis could not see!).

Allah (s.w.t.), in the Holy Qur’an, describes this situation, and gives the reason for this spiritual blindness, by saying:

1) “And those who were “blind” in this world, will also be blind in the Hereafter...!”[[506]](#footnote-506)

2) “... Allah guides to His Light, whomsoever that He would like!”[[507]](#footnote-507)

I hope you have got your answer, by now. And remember next time when you ask your Muslim brother or sister: “Please pray for me”- - - That is an intercession! But that doesn’t make them like gods!)

And also when you pray for the Holy Prophet (s.a.w.a.) and His Blessed Ahlul Bayt (a.s.), during your daily prayers…that is also an intercession! (But that doesn’t make anyone of you like gods!)

Question: The Wahabis say that Mot’ah was stopped by the Holy Prophet (s.a.w.a.) after it had been allowed for a short period. They also say that Mot’ah was allowed only for emergency situations, like war for example. What can you say about that?

Answer: If they say like this, it only shows that they are not reading their own books, such as Bukhari, Muslim, etc. (Infact majority of the Wahabis are no-read, no-writes (and all of them are no-rights!)

And Allah (s.w.t.) in the Holy Qur’an asks us: “Are those who know and those who don’t know the same? Only the wise people can understand!”[[508]](#footnote-508)

Now, we ask those “who claim to know Islam better than others” if it was the Holy Prophet (s.a.w.a.) who had prohibited Mot’ah, and his Sahaba already knew about it, then why Omar had to prohibit it, again?

Why was it being still in practice during the rule of Abu Bakr (the first Khalifa)?

Sahih Bukhari and Sahih Muslim have recorded that one day Khalifah Omar declared:

“There are two Mot’ahs that were allowed during the time of the Messenger of Allah (s.w.t.) but I am making them Haram. And I will punish anybody who will practice them...”[[509]](#footnote-509)

So, how could Omar (or anybody else) prohibit what Prophet Muhammad (s.a.w.a.) had allowed? That’s already a Bid-ah or even worse!

And if you still insist that it was already prohibited by the Holy Prophet (s.a.w.a.) then you have a bigger problem:

1) It means that Sahih Bukhari and Sahih Muslim and many great Imams who have quoted that Hadees (i.e. Omar’s prohibition) were actually lying!

2) It also means that the Sahaba, who were practicing Mot’ah, before Omar stopped it, did not know about Prophet Muhammad’s Prohibition of Mot’ah!

3) Otherwise — if they knew the prohibition as you claim, then it means those Sahaba were committing Zina, as you accuse the Shia, today!

4) And again back to the first question; how could Omar Prohibit Mot’ah, if it was already prohibited before? (That’s like killing a dead animal over and over again, which is impossible!).

As for the second part of their claim that Mot’ah was allowed only during the war, the answer is: when was that we did not have a war?

Question: Is it true that the Shia believe in a Surah in the Holy Qur’an, titled “Surah Al-wilayah”? And if not, then what is it?

Answer: The answer is no. There is no such thing as the “Surah Al-wilayah” (Probably you mean the Ayah Al-wilayah, which I will explain, later).

But, as far as the so-called “Surah Al-wilayah” is concerned, I can categorically tell you that there has never been such a thing, ever, in Shia (I don’t know about the non-Shias).

This nasty rumor about Shia (like many others) was started by the enemies of Islam (Probably the Jews) and it was fanned by the fanatic Wahabis, and thus was accepted as a “Truth” by many ignorant people, whom the Holy Qur’an calls, “A brainless majority.”[[510]](#footnote-510)

## How about the Ayah Al-wilayah

However, there is an Ayah Al-wilayah in the Holy Qur’an, which is Ayah 58 of Surah 5. And it’s possible that some Non- Shia, who was sincere, but not well informed, mistook it as the “so-called Surah Al-wilayah.” (Remember that we are all human beings and misunderstanding is always possible).

## What is the Ayah Al-wilayah?

Well, the Ayah Al-wilayah, that the Shia (as well as many Sunni Muslims) believe, is the Verse 58 of Chapter 5 of the Holy Qur’an, that says:

??? “In -nama Waliy-yo-kumul Laho, wa Rasulo-Hu, wal Lazina Aama-nu...”

“Your only true Waliy (Superior) is Allah, and (then) His Messenger and (then) those Believers who (whose sign is) establish the prayer and give charity, while they are bowing down”[[511]](#footnote-511) (In Ibadah; An act of worship, within an act of worship!).

Now, compare this Ayah with the other one that says: “Obey Allah, and Obey the Messenger, and those who are authorized amongst you...”[[512]](#footnote-512)

All Shia and many Sunni scholars have narrated the Hadees that this verse was specifically revealed, after an incident in which Imam Ali (a.s.) gave alms to a poor man, who was asking for some help in the mosque, but nobody paid attention to him - - Except the Charitable Ali (a.s.), who offered his only ring to the poor, while he was still in Roku! (Performing a Mustahab Prayer)[[513]](#footnote-513).

Now, to the Shias, this verse of the Holy Qur’an about Al-wilayah (Mastership, Leadership, and Superiority) is strong evidence (among many others) that Imam Ali (a.s.) is the Rightful Waliy (Authorized Leader) of the Muslims, after the Holy Prophet (s.a.w.a.), as per the Order of Allah (s.w.t.) in the Holy Qur’an, itself. (Plus many Hadees and other instructions from the Holy Prophet (s.a.w.a.) on Imam Ali’s Wilayah).

That’s why, we declare: ??? “Ash-hado An-na Aliy-yan Waliy-yul Lah” (I bear witness that Ali is Waliy, as per the Order of Allah (s.w.t.)).

Because, doing so is in accordance with the declaration of the Holy Qur’an ??? (5:58). It is to support Allah (s.w.t.) and His Messenger (s.a.w.a.) in their Pronouncements; But not doing so (i.e. not declaring) or being ambivalent about it, is like saying “I don’t care!”

So, if by “Surah Al-wilayah”, you actually mean the Ayah Al-wilayah, then it is true that the Shia believe in it, because it is in the Holy Qur’an (and the question is why the Wahabis don’t believe!)

But, if you mean a separate Chapter, then it is not true, and the Shias dont’t believes as such.

Question: The Wahabis preach that “Everything, good and bad” conies from Allah (s.w.t.)! That’s why, when they convert a non- Muslim to Islam, they ask him also to declare that: “There is no god, but Allah, and Muhammad is His Messenger, and the Destiny, the good of it and the bad of it, all comes from Allah!”

Is it Islamic? Is that true?

Answer: No, it is not! Because, it contradicts the Holy Qur’an itself, where Allah (s.w.t.) clearly states that:

“Whatever good happens to you is from Allah, and whatever bad happens to you is from yourself!”[[514]](#footnote-514) (Result of your own wrong doings!)

(Whatever good things that Allah gave you, He did not owe it to you, but rather, it was because of His Grace and Mercy; but whatever punishment you receive (from Allah) is the result of your own wrong doings).

Tell me, where did you get your “Hadees” that says, everything, good and bad comes from Allah (s.w.t.)?

Are you accusing Allah (s.w.t.) of lying in the Holy Qur’an or His Prophet (s.a.w.a.) of contradicting Allah (s.w.t.)?

So, there is only one conclusion: The “so-called Hadees” is fake, and those who quote such things are liars, belying Allah (s.w.t.) and His Holy Prophet (s.a.w.a.). In short, such kind of a belief is rotten to the core, and it is contrary to the basic principles of Islam!

These guys do not know Allah (s.w.t.) as they aught to know. They do not even know His Holy Prophets (s.a.w.a.) and even the simplest Islamic teachings. That’s why they have mixed up and distorted practically every aspect of Islam.

That is because: “. . . They are brainless!”[[515]](#footnote-515)

(Otherwise, they should have known that the Absolute Light, i.e. Allah (s.w.t.), cannot be the cause of darkness… because darkness is nothing, but only the absence of light.).

First of all remember that “good” or “bad” are relative concepts. Something bad for you may actually be good for someone else. For instance, rain is good for the farmer, but it is “bad” for the brick-maker!

Sun is good for everything in this world, but bad for the “bats” and other nocturnal animals. (It also causes cancer to those who go naked or Sun tan!).

The poison of a snake is harmful to its enemies/victims, but “good protection” for the snake. (Also a good medicine).

A typhoon is very necessary to clean the nature of parasites and harmful elements and to shower us with fresh and life-giving water, but it could be harmful to some careless people, who may be washed away!

A bacteria or a virus is harmful to others, but very useful to its own kind, or to the environment, etc. etc.

What the Wahabis have forgotten (actually, they knew it not from the start!) is that: “A bad act can only come from a bad person, with a bad intention” and Allah (s.w.t.) is neither “bad” nor He has any bad intentions (which is the sign of weakness and defect)[[516]](#footnote-516).

But, rather Allah is Perfect in Every Aspect; He is Light without darkness;[[517]](#footnote-517) He is Absolutely Pure with no defects whatsoever. He has no bad intentions, and He does nothing but Justice, and He says nothing but the Absolute Truth.[[518]](#footnote-518)

But the ignoramos do not understand Allah (s.w.t.):

“They didn’t regard Allah, as they should...”[[519]](#footnote-519)

## How About Allah’s punishments of the people?

Well, those calamities and destructions, brought by Allah (s.w.t.), on some people, as a punishment, is actually His judgment, based on what those people deserved, for the sins that they had committed. That is not bad, that is Justice and justice is always good, even if it means punishing the guilty.

## How About the Tragic Accidents?

Well, actually, “There is no such thing as an accident in the life of a believer.” Because, for everything there is a “reason” (in reality many reasons) which we often don’t know or don’t understand. And when there is a reason for something (no matter how apparently tragic) then it is “reasonable”, and something “reasonable” is always right, not wrong or bad. (It sounds philosophical, no?).

## How About Murders and Crimes?

When it comes to crimes committed by man against others (not natural calamities) intentionally, then there is the abuse of the “Free Will” or “To do or not to do” that’s the question!

The Holy Qur’an says:

“Corruption has filled the land and the sea because of the evil that the hands of the man have created (not Allah’s, O’ Wahabis, wake up!) In order to punish them for some of their deeds, so they may turn back (from evil)”[[520]](#footnote-520).

Allah (s.w.t.) has given man a free will to do good or to do evil, and that’s where the reward and punishment of Allah (s.w.t.) come in:

“We have shown him (Mankind) the (right) way; It’s upto him to be grateful (obey Allah) or ungrateful (obey Shaitan).”[[521]](#footnote-521)

Infact, at this very moment that you are reading this book and the Qur’anic verses, therein, you can also stand up, and do something else… even against the Holy Qur’an. You can even burn the Book, if you wish to, as many have done before (like Khalifah Osmaan who burned all other copies of the Holy Qur’an, except his own!) You are free; don’t blame Allah (s.w.t.) for your deeds.

(Although there are some areas in our lives where we are not free also, like our birth and death, being born as boys and girls, rich or poor, white or black, in a Muslim family or a Christian, etc. But that is another topic, altogether. As far as the ordinary situations in our lives are concerned, we have a choice, and we are free, and thus we are responsible).

That’s why Allah (s.w.t.) in the Holy Qur’an clearly states that:

“Allah will never change the situation of any people until (and unless) they change themselves!”[[522]](#footnote-522)

(So, where is the “good and bad all come from Allah?”)

If everything, good and bad was the Will of Allah (s.w.t.) then this Ayah (and many similar ones) would be meaningless. Because, the Wahabis would also say: “We won’t change until Allah (s.w.t.) changes us” etc. and so on!

Yes, it is true that nothing (good or bad) can take place without the Permission of Allah (Because nothing can exist out of His control, anyway), but Allah’s permission does not necessarily mean Allah’s pleasure, too!

There is a free will for man (which is actually the Will of Allah for man to have choices) that allows him even to disobey or deny Allah (s.w.t.); But as far as Allah (s.w.t.) is concerned He never wants bad, but only good!

I think the answer is clear, provided your heart and mind are also clear. Remember that a dirty mirror will never show you a clean face, in the same manner that a dirty vessel cannot provide you with pure water.

## How Did Such an Idea Enter into Islam?

I honestly don’t know where such an absurd idea crept into the pure religion of Islam that teaches “all good and bad things come from God.” (As if Shaitan and his many followers are just innocent by-standers, and all the Qur’anic verses about the punishments of the here and the Hereafter, are just cruel jokes!).

It could be the influence of the Arab pagans, who were themselves probably influenced by the Hindu pagans (with all their angry gods, like Vishnu the god of destruction!) or the Egyptian pagans (with their blood thirsty gods of crocodiles, killer snakes, etc.).

It could also be the influence of some Christian Fundamentalists (just like the word Aamin!), who also believe in the “Absolute pre-destination, with no choice for human beings, whatsoever” or even the Jewish fanatics, who have the most absurd beliefs (actually disbeliefs!) about the God Almighty[[523]](#footnote-523).

But, one thing I know for sure is that, these kinds of absurdities were spread by some “Religion-for-sale-Ulama” at the behest of the absolute dictators, who even imposed themselves upon the Muslims, as the Khalifahs of the Holy Prophet (s.a.w.a.)!

They wanted to justify their crimes and cruelties against the Ahlul Bayt (a.s.), and the rest of the Ummah, by claiming that everything that happened was actually the Will of Allah (s.w.t.) and not their fault!

Therefore, if Imam Husain (a.s.) was murdered in Karbala, it was not Yazid, who committed that crime, it was Allah’s Will!

If Fatimah Zahra (s.a.) (and the baby in her womb) were killed, it was not the crime of the mob who attacked and burned the House of the Ahlul Bayt (a.s.), it was Allah’s Will! (So, the criminals are innocent, and probably it is the innocent who are “guilty”, or may be it is all Allah’s fault, Na’uzo Bil-lah!).

## What Ibne Abil Hadid Savs?

What some Sunni scholars’, including Ibne Abil Hadid, say, is amazing and very tragic. He once said:

“All praises be unto Allah (s.w.t.), Who placed the less qualified people ahead of the most qualified person! (i.e. Imam Ali (a.s.)!)”.

He actually believes that Imam Ali (a.s.) was the most qualified Muslim leader, after the Holy Prophet Muhammad (s.a.w.a.), and he also believes that the others were less qualified than him, but then again he doesn’t have enough moral courage (just like many of them!) to tell the truth, fair and square, that:

“Those who took charge of the Authority without proper Authorization and prevented the Rightful Authority (the Ulil Amr) from leading the Muslims did a grave injustice to the Truth, to Islam and to the Humanity as a whole!”

And the Holy Qur’an asks:

1) “... Will you choose the lesser over the better?!...”[[524]](#footnote-524)

2) “Are the knowledgeable people equal with those who are not?”[[525]](#footnote-525)

3) “Are those who “see” the same as the blind? Is light the same as darkness?”[[526]](#footnote-526)

4) “Are the righteous people the same as the corrupt?”[[527]](#footnote-527) etc.

Your correct answer to those Holy Qur’anic questions, which are Almighty Allah’s questions to every Muslim (and non-Muslim), will also answer your inquiry to:

“Is everything, good and bad, actually the Will of Allah (s.w.t.)?”

But the Holy Qur’an makes it further clear, by saying:

5) “And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?[[528]](#footnote-528) (Like all is from Allah, as the Wahabis claim!).

Question: The Wahhabi Ulama say that: In the conflict between Imam Ali (a.s.) and Mo’awia, we know that Imam Ali (a.s.) was right, and was justified; We also know that Mo’awia was wrong and was rebelious, but we cannot judge (!). Only Allah (s.w.t.) can Judge!

What can you say about that?

Answer: Pardon me, but this is the weirdest statement I have ever heard in my whole life! (I am now 50 years old). Infact, this can even qualify in the Guinness Book of Records, as the most absurd idea expressed by man, ever!

Why? Because the moment you say that we know Imam Ali (a.s.) was right, and he was justified, you are already judging him. And when you say that we know that Mo’awia was unjustified and a rebel, you are also judging him, as wrong! (Judging does not need a big court house!).

So, how could you still claim that you cannot judge? Apparently these so-called “ulama” do not even understand the meaning of the word “judging”. Let them consult the dictionary, or better yet, go back to school! And their unfortunate follower’s better wake up before it is too late!

Also when they say that we cannot judge, (Although we already know that they have done so) they are actually disobeying Allah’s (s.w.t.) repeated orders in the Holy Qur’an to the Muslims, to: “Judge, and judge according to the Rules of Allah, or else they are corrupt!”

Take note of the following verses in the Book of Allah (s.w.t.) which are repeated one after another, to show how serious this issue is:

1) “It was We (Allah) who sent the Law - - with Guidance and Light... And those who do not judge by what Allah has revealed, they are unbelievers!”

2) “... And those who do not judge by what Allah has revealed, they are sinfull people!”

3) “... And those who do not judge by what Allah has revealed, they are corrupt people!”[[529]](#footnote-529)

As for the fight between Imam Ali (a.s.) and Mo’awia, Allah (s.w.t.) has left no excuses for anyone, by saying:

4) “If two groups of believers are fighting, make peace between them; But if one of them is agressor (Unjustified/Rebel) then fight against the aggressor, until he submits to the Order of Allah...”[[530]](#footnote-530)

And you already confessed that you know “Between Imam Ali (a.s.) and Mo’awia, who was right and who was a rebel and thus wrong, according to the Order of Allah (s.w.t.)!”

Then why can’t you judge accordingly? Are hypocrites anything but double-talkers?[[531]](#footnote-531)

Question: The Wahabis believe that the Condemnation by Allah (s.w.t.) in Surah 80 of the Holy Qur’an is directed at His Beloved Prophet Muhammad (s.a.w.a.). What can you say about that?

Answer: Well, in fairness to the Wahabis (at least once!) it is not only they who have made such a grave mistake, but many other scholars (Both Shia and Sunnah) have had the same mistaken views. It could be either because some earlier scholars made the mistake and their students followed them without proper analysis, or it’s because of a lack of accurate understanding about Islam as a whole, and the Prophethood in particular, among the Muslims.

And Probably, Allah (s.w.t.) wants to test our Faith in Him and His Messenger (s.a.w.a.) and to “separate the sheeps from the goats!”

Infact, some Anti-Islamic forces have used such baseless accusations to destroy the reputation of the Holy Prophet (s.a.w.a.) or the Holy Qur’an, but Allah (s.w.t.) has saved them, both.

## A Little Explanation

Before I try to analyze the verses 1-10 of Surah 80 (Abasa) I would like to explain a few points:

First of all, the Holy Qur’an, doesn’t say it was Prophet Muhammad (s.a.w.a.), then why should the Wahabis and others, insist that it was indeed him?

Second, the common sense and fairness in judgment, rule that when an act or a news is reported, we must first consider the source (which in this case is the Holy Qur’an, and there is no doubt about the story) and then, in the absence of any direct mention of the name, we should consider whether the person we are blaming, is actually capable of such kind of behavior in the first place? Or has he ever been guilty of similar offences, before? Otherwise, we may be ourselves guilty of another moral blunder, namely, accusing an innocent man.[[532]](#footnote-532)

Now, here is how the Holy Qur’an presents the flowless character and the unblemished record of the Holy Prophet (s.a.w.a.), as a challenge to all unbelievers - - including those who claim to believe!

“Surely, I (the Prophet) have lived among you so long, will you (still) not understand (my character and personality?)”[[533]](#footnote-533).

(In other words: “I am not that kind of a man!”).

If someone “knows” the Holy Prophet of Islam (s.a.w.a.) well, he will definitely realize that the person in the story could not be a gentleman like the Holy Prophet (s.a.w.a.), (or even one of his true followers) in the same manner that anybody who “knows” the other Prophets of God, will also reject all those shameful stories in the Bible about Prophet Noah (a.s.), Ibrahim (a.s.) Lut (a.s.) Dawood (a.s.) and Sulaiman (a.s.) etc.

Tell me, are you yourself ready to commit those immoral and un-ethical acts that you are attributing to the Holy Prophet of Islam (s.a.w.a.)?

Are the Christian Priests and the Jewish Rabbis themselves ready to practice those shameful acts that they are accusing the Holy Prophets (s.a.w.a.) of God of commiting?

And yet, they also call Prophet Ibrahim (a.s.): “A friend of God”, Prophet Dawoud (a.s.): “A Man after God’s own heart”, and Prophet Sulaiman (a.s.): “The wisest man who ever lived”.

So, aside from the source of the story, we should also always ask ourselves: “Is the accused person capable of doing such a thing in the first place?”

## Now the Story

The Holy Qur’an narrates the event, like this:

“He frowned and turned away, because a blind man came to him.”[[534]](#footnote-534)

The story is about a rich man of Arabia, who was a pagan, and he wanted to talk with the Holy Prophet (s.a.w.a.). While they were talking, one of the poor followers of the Holy Prophet (s.a.w.a.) who was also blind, physically, entered the meeting place and thus he enterrupted the conversation of the Prophet (s.a.w.a.) and the rich pagan. (Note, that the conversation was not such a state secret, it was about that pagan and his tribe converting to Islam - - that’s all!).

Thus “he” (The Prophet or the rich pagan?) frowned and turned away, unpleased!

Now, knowing the pro-poor and pro-people characteristics of the Prophet Muhammad (s.a.w.a.) (look at the history of his life, and his lifestyle) and comparing it with the racist, anti-poor pagan leaders and the filthy rich of Arabia (who were well known for their discriminations against the poor and the lowly), which one of the two is more likey to be the “he” in that immoral and inhumane behavior?

Just ask yourself that question and I am sure you will find the right answer within yourself.

## The Past Prophets (a.s.)

Infact, there are other similar stories about “the rich pagans, who also despised the poor followers of the Prophets of God,” in the earlier ages.

Look at these verses, for example:

1) “They (unbelievers, the rich and the mighty) said (to Prophet Noah (a.s.) How could we follow you, with this “unwashed” crowd around you!?”[[535]](#footnote-535)

But the answer of Prophet Noah (a.s.) was:

2) “Who they are and how they are is upto God... I cannot shoo away the (poor) believers!”[[536]](#footnote-536) (In order to please the filthy rich).

Again in another chapter of the Holy Qur’an it says:

3) “The unbelievers said: You are also a man, just like us! (The Wahabis also say the same thing about Prophet Muhammad (s.a.w.a.)) and we don’t see anybody following you except the lowest among us (the lower class)”[[537]](#footnote-537).

And again, the answer of the Prophet (a.s.) was:

4) “I can’t reject the believers (whom you call lower class); They (also) will meet their Lord... (Just as you and me). Who will protect me from Allah’s Anger, if I rejected them? Won’t you consider that?!”[[538]](#footnote-538)

Now, if it has been the tradition of the Prophets of Allah (s.w.t.) since thousands of years before Prophet Muhammad (s.a.w.a.) and we have observed that all other Prophets (s.a.w.a.) one after another have been pro-poor and often Anti-rich, then how could Prophet Muhammad (s.a.w.a.) be any different? Infact, he himself clearly states his own mission as: “To Complete the Moral and Ethical Standards” (Revealed to the previous Prophets); And Allah (s.w.t.) in the Holy Qur’an gives him the title of:

5) “You (O’ Muhammad!) are of a Great Character!”[[539]](#footnote-539)

(Is it a great character to frown at a poor blind, and probably old, man who enters your meeting place?).

So, how could a great leader of the believers of the whole world, do such a mean thing that even people like you and me are not ready to do? Tell me how could that be logical? (Although, the Wahabis and other fanatics don’t believe in logic, because they don’t have any logic in the first place!).

## Some Added Proofs

Now, here are some more circumstancial evidences to prove that this could not be about Prophet Muhammad (s.a.w.a.):

1) Almost every one of his followers was poor and ordinary person, not rich and mighty, (So, he should have turned from them, too!).

2) He used to sit down on earth, while other leaders had thrones to sit upon!

3) He would walk, work with his own hands and ride donkey or camels… just like any ordinary person, while other leaders would mount horses and elephants with many bodyguards, around them.

4) He used to kiss the hands of his daughter, Fatimah Zahra (s.a.), when other Arabs were even ashamed to have a girl in the family!

5) He would carry his grandchildren - - Imam Hasan and Imam Husain (a.s.), on his own shoulders in the streets, while the Aristocrats of Arabia would rather their servants and slaves do it for them!

6) He would stop in the streets and would talk to the old folks as well as to the children!

7) Everyday he would greet the poor followers, who used to sleep in the mosque, because they had nowhere else to sleep! (Ashab Soffah).

8) He would sit with his followers in a round circle, on the ground, so that there could be no distinctions between him and them!

(And you are telling me that, he would frown to see them!).

\* \* \*

And here are some more Qur’anic verses, in order to show how kind and close (not arrogant and aloof) the Holy Prophet (s.a.w.a.) was to the ordinary people:

1) “We sent you (O’ Muhammad!) as a Mercy to the worlds!”[[540]](#footnote-540)

2) “. . . And lower yourself to the believers!”[[541]](#footnote-541)

3) “And lower yourself to your followers, who believe!”[[542]](#footnote-542)

(Don’t tell me that, according to your Wahhabi Faith, the Holy Prophet was disregarding all those clear orders from Allah (s.w.t.)).

4) “Truly, there is a Prophet, from amongst You ... to the believers is he most kind and merciful”[[543]](#footnote-543) (not arrogant and despising!)

5) “It’s by the Mercy of Allah that you are so gentle with them (followers); If you were harsh-at-heart, they would surely go away...”[[544]](#footnote-544)

(But they did not go away, which means he was kind and friendly to them, not frowning as the Wahhabi teachers claim!).

Now, do you also believe that such a gentle personality could actually frown, because a poor and blind follower of him enters, while he is talking to a rich pagan? If that’s also your logic, then I am sorry for you!

By the way, take note that the Ayah says: “He frowned...” not “You, O’ Muhammad frowned!” and considering that the Holy Qur’an was revealed to the Holy Prophet (s.a.w.a.) it should have been addressed as “You, not he...” but it is “He, not you”.

And, probably, that’s why the following Ayahs (2-10) are addressed as “You...” talking to the Holy Prophet (Possibly, or to any other reader of the Holy Qur’an, in general) but, still condemning the “He...” who frowned, and not “You”!

Did you get it? I hope so.

Question: The Wahabis say that the Persians are very ungrateful to Khalifah Omar, who expanded the Islamic territories so much - - including Persia, and converted the Persians to Islam.

What’s your answer to that accusation?

Answer: With due respect to Khalifah Omar, and his many followers and admirers, we believe that the Conquerring of Persia (and other territories) and the Conversion of the Persians, and others, to Islam, had nothing to do with Omar, but rather it was the “moving spirit of Islam” still vibrating among the Muslims, who were inspired by the dynamic teachings of Islam, and the most excellent examples set by the Holy Prophet (s.a.w.a.) himself.

Infact, Khalifah Omar was absent during those wars. He was staying in Madina, while the soldiers of Islam were marching forward and conquerring Persia and Eastern Rome: (He visited Jerusalem after it was conquerred, a clear deviation from the Sunnah of the Holy Prophet (s.a.w.a.) who used to lead the Islamic forces, himself.).

Another misplaced concept among the Wahabis is that bragging about “Conquerring territories” as if Islam was after lands; while the truth of the matter is that, Islam and the Holy Prophet (s.a.w.a.) were after the “Hearts” of the people, not their lands; And everybody knows that the Muslim Sufies and businessmen did more in the spreading of Islam (by conquerring the hearts of the people) in the world than the Muslim soldiers. (May Allah bless them all).

And if we were to admire the “Conquerrors” and the “expansionists”, then we should also salute Alexander the Great, Cyrus the Great, Darius the Great, Genghis Khan, etc.

As for the Islam that Omar brought to Persia, it was a kind of Islam that:

1) Prayed without Bismillah!

2) Shouted Aamin like the Jews and the Christians (while there is no Aamin in the Holy Qur’an).

3) Made wazu upside down! (not straight).

4) Broke the Fasting before night (violating the Holy Qur’an, 2:187).

5) Called non-Arab Muslims (especially the Persians) as “Mawali” (slaves!) not our “Muslim Brothers!” (And you want the Persians even to thank Omar for insulting them, and insulting Islam, itself!).

6) Gave the Persian converts half the salary compared to the Arabs! (I wonder where were the U.N. and the Human Rights, then? But, definitely Allah (s.w.t.) was watching!).[[545]](#footnote-545)

7) Plus 70 other innovations (deviations) and Bid-ah in Islam, by Omar.

But, as soon as the “Conquerring Army” of Omar et al, left, and the Holy Family of the Prophet (s.a.w.a.) came in, not as soldiers with bloodied swords, but as loving teachers with the “Light”,[[546]](#footnote-546) the Persians embraced Islam, thru the Ahlul Bayt (a.s.), and returned the innovations of Omar et al, back to the sender! (Some people are still keeping his many Bid-ahs and call it excellent!).

As for us following the Ahlul Bayt (a.s.), Allah (s.w.t.) has already guaranteed their absolute purity and truthfulness, by declaring:

“Truly, Allah wants to keep away from you, O’ Ahlul Bayt (a.s.), all forms of impurity, and to purify you perfectly!”[[547]](#footnote-547)

So, the Persians are grateful to Allah (s.w.t.) and to His Messenger (s.a.w.a.) and the Holy Ahlul Bayt (a.s.) for leading them out of darkness into the Light of Islam, even if that means giving up the “innovations” made by Omar et al, in the name of Islam!

\* \* \*

## Non-Arab Muslims, a Second Class?

Upto now, in Arabic dictionaries and Arabic language, the Non-Arab Muslims (Especially the Persians) are described as “Mawali” (Slaves/Former slaves) and as Ajam (Dumb!)[[548]](#footnote-548).

Now, you wonder how could Islam, “The champion of Human Brotherhood”[[549]](#footnote-549) allow its followers to discriminate against each other on the basis of race or language? That’s beyond me!

Not even the racist Zionist Jews (“the only legitimate children of Ibrahim!”) and (“the only race which will go to heaven!”) or the Hindu nationalists, do call their own co-religionists that way! Nor do the white racist Americans, Austeralians, Germans or French call the black people like that, anymore.

But the Salafis (the grandfathers of the Wahabis) did such Anti-Islam and Anti-human insults on their non-Arab brothers in faith, and their children still continue to use such pejorative terms, until today!

No wonder some Western critics of Islam, like Mr. Robert Morey, have accused Islam of being racist-Arabist hegemony.[[550]](#footnote-550)

Question: The Wahabis say that if we celebrate the Birthday of the Holy Prophet (s.a.w.a.) we are just like the Christians, who celebrate Christmas!

They also say that some Muslims Celebrate the Birth of the Holy Prophet (s.a.w.a.) believing that the spirit of Prophet Muhammad (s.a.w.a.) may be present in their gatherings. This, the Wahabis claim, is un-Islamic; because, it means that the Holy Prophet (s.a.w.a.) is Omnipresent — in many places, all at the same time!

Is that correct?

Answer: Well, first of all, if the Wahabis really don’t want to do what the Christians do, then they should not also:

1) Shout “Aameen” in their prayers, as the Christians and the Jews do! (There is no Aameen in the whole Qur’an or in the Al-Fatihah).

2) They also should not let their beards just grow and grow, as the Orthodox Priests, fanatic Jews, the American Hippies (Hindus, Buddhists and even goats!) do.

3) They should not wear long white robes, as the Christian Bishops do.

4) They should not wear white caps as the Popes do!

5) They should not also greet “Salam Alaikum”, because the Jews too, greet each other “Shalom Alaikem”. (It used to be a Jewish- Christian tradition, long before it became also an Islamic tradition).

6) Finally (and more importantly!) they should not even walk on their feet, because the Jews and the Christians walk that way!

Who said that everything (religious or otherwise) which was practiced by the Jews and the Christians is automatically prohibited for the Muslims… for the simple reason that it is practiced by them; that’s absured!

We need specific instructions from the Holy Qur’an and the True Hadees (not the fake ones that the Wahabis always prefer!) of the Holy Prophet (s.a.w.a.); we cannot just depend on the say-so of any long-bearded fanatic!

Now, where in the Holy Qur’an it says that: It is Haram to celebrate any Birthday? Or the Birtday of the Holy Prophet (s.a.w.a.)? Where in the True Hadees is says the Birthday Celebration is Haram or even Makruh? Show me just one! (An authentic Hadees, not fake!).

## Christmas and Miladun Nabi not Comparable.

The Christmas and the Miladun Nabi are two completely different cases, and thus not comparable, at all. It is like comparing apples with oranges, or the day with the night!

(Although the Wahabis are well-known for their irrational and illogical comparisons. Remember Khalifah Omar comparing “prayer with sleeping!”?).

His followers after 1,400 years still shout: ??? As-Salato Khairom Minan Naum! (Prayer is better than sleeping) in the Morning Prayer Azan, and not even one of them ever stopped to think; “Wait a minute! How could you compare two things of totally different categories, and then say: This is better than the other?

Some years ago, a “Sheikh” from the Egyptian University of Al-Azhar wrote in his book: We know that “prayer is better than sleeping” was actually added by Khalifah Omar, and it is a Bid-ah, but we cannot change it!”

Well, if Omar dared even to change the Islamic practices, into a Bid-ah, why can’t you change his deviation back to the original Islamic practice, which you “The Great Sheikh of Islam” confessed to know, already?)

Again, going back to “Comparing Miladun Nabi with Christmas” As I said, they are not comparable, because:

1) Everybody, (even the Christians themselves) knows that Christmas is not really the true date of the Birth of Prophet Isa (a.s.). Christmas is originally a pagan Roman Celebration (dedicated to one of the many Roman gods and godesses i.e. Sun-god, Mithra)[[551]](#footnote-551). While, the real date of Birth of Prophet Isa (a.s.) is probably somewhere in March or April (Remember the empty “Manger”, the sheeps grazing, and the Shepherds out in the fields? The sheeps do not eat ice or snow! They eat grass!).

But the Birth Day of the Holy Prophet Muhammad (s.a.w.a.) is genuinely his own, and has nothing to do with any pagan Arab festival, or any Arab “god”. So, how could you compare the two?

How could you compare something genuine and true, with something fake, and untrue (comparing apples and oranges?) and then conclude that the true one is bad, just because the false one is bad! (It’s like holding a fake bill in one hand and a real one on the other, and condemning both of them as bad, just because they look alike!).

Now, if the Christians (and even the Muslims, who also believe in the Prophet Isa (a.s.) celebrated the real Birth Day of Prophet Isa (a.s.) on the true date of his birth (not the Roman festival) then they would have done exactly what the Holy Qur’an is actually telling them to do:

“And Salam (Peace/Greetings) be on me (Jesus son of Mary (a.s.) On the Day of my Birth (Birthday!)”[[552]](#footnote-552)

So, on the Birthday of Prophet Isa (a.s.) (not on Christmas, which is not his Day of Birth) you should bless him, as Allah (s.w.t.) and His Angels (a.s.) and His Prophets (a.s.) do - - - as per the instruction of Prophet Isa (a.s.) himself, and the confirmation of the Holy Qur’an![[553]](#footnote-553)

Therefore, as the Holy Qur’an teaches us, greetings on the Day of Birth (or Birthday) of the Prophet (a.s.) is an “Order from Allah (s.w.t.) and His Prophets (a.s.)” and must be practiced by the believers in the Holy Qur’an.

(But the Wahabis are exempted, because they never saw the Light; and also because they are arrogant, self conceited and know-it-all!).

“They have hearts that doesn’t understand, eyes that doesn’t see, and ears that doesn’t hear — they are like cattle or even worse!”[[554]](#footnote-554)

## Holy Prophet (s.a.w.a.) Present in many Places?

As I have said before, the Wahabis always pretend to look ultra-religious. (Like all fake things that seem more attractive than the genuine stuff!). They always talk in “Islamese” language, but the truth is that their entire concept is “Satanese!”

Why? Because they believe that if we say the spirit of Prophet Muhammad (s.a.w.a.) could be present in several places, all at the same time, it is un-Islamic; Yet they can accept that Shaitan is present, everywhere!

How come you can believe in the omnipresence of “Shaitan (l.a.) the Rejected”, but not “Prophet Muhammad (s.a.w.a.) the selected!”

So, you have more Faith in Shaitan, your teacher[[555]](#footnote-555) whom you believe is alive and powerful, than in the Holy Prophet of Allah (s.a.w.a.) whom you call “dead and useless!” to his followers, and to those who visit his shrine in Madina! (What a tragedy!).

That’s why I am saying that the Wahabis do O.A., in order to show their “religious” side, and to cover up their dark side (the real side) which belongs to Devil, their master.[[556]](#footnote-556)

No wonder, Prophet Isa (a.s.) told the Pharisees (the Wahhabi fanatics of his time): “You! sons of your father, the Devil!”

## Some more Proofs

If Prophet Muhammad (s.a.w.a.) could not be present in spirit in several places, than the Prayers of Muslims around the world, would be meaningless!

Why? Because the Muslims in America, Europe, Asia, Middle East (and even in the space, just like that Saudi Astronaut, who went into space) pray five times a day, and they say: “As- Salamo Alaika Ay-yohan Nabi... “Peace to you, O’ Prophet!”

If you say that the Holy Prophet (s.a.w.a.) is not in those places, and therefore, unable to hear their “Salam” and answer them back (which is part of the Daily Prayers to Allah (s.w.t.) and thus Wajib!) then their prayers is in vain, and their “Salam” is also useless. (Greeting someone who doesn’t even exist!).

In other words, you are saying that the Prophet (s.a.w.a.) can not answer our “Salam” because he is not omnipresent! In that case, you are accusing the Holy Prophet (s.a.w.a.) of breaking his own rule that: Answering “Salam” is Wajib! And the Holy Qur’an says: “Why are you preaching what you don’t practice yourself! It’s a great sin in the Eyes of Allah...”[[557]](#footnote-557)

And if you say that the Angels of Allah (s.w.t.) get our “Salams” and bring them to the Holy Prophet (s.a.w.a.) then the question becomes even more complicated:

1) Where is the Holy Prophet (s.a.w.a.) that the Angels (a.s.) bring our Salams to him?

2) When billions of Angels bring billions of Salams everyday (sometimes every minute!) to the Holy Prophet (s.a.w.a.) and he is dealing with Billions of Angels every time, then he must be omnipresent in order to deal with all of those Angels, all at the same time! (First recieving the Salams and then also answering them back).

As you see, the Wahabis, who claim to have the monopoly of Islam, causes more shame to this religion than even the unbelievers.

With this kind of so-called “followers”, who needs enemies!

Even a child today knows that a transistor radio system can send messages to billions of recievers around the world. It also can recieve messages from virtually everywhere in this universe (like a sattelite), but the Wahabis don’t have even that much respect for the Prophet of Allah (s.w.t.), because their Prophet (not the True Prophet of Allah (s.w.t.)) is less capable than a child, holding a transistor or a cellphone, in his hands! (Then where are the miracles of the Prophets of Allah (s.w.t.)?).

Oh, my! What’s happening to Islam, because of these self-styled guardians!

Question: The Wahabis claim that the Birthday Celebration for Prophet Muhammad (s.a.w.a.) or Miladun Nabi (a.s.) was started at the Fourth Century A.H., in Egypt, by the Fatimi Dynasty, who where Shia; Therefore, they say, it is a Bid-ah and must not be practiced.

What is the Truth?

Answer: Well, the Birthday Celebration in Islam, in general, was actually started by Prophet Muhammad (s.a.w.a.), himself, when he celebrated the Birthdays of his beloved grandchildren, Imam Al-Hasan and Imam Al-Husain (a.s.), and called it Aqiqah - - - A Sunnah of the Holy Prophet (s.a.w.a.) (and Prophet Ibrahim (a.s.) before him), that all true Muslims practice upto now (and the Hypocrites oppose it, as usual!).

[For more information about Aqiqah, see Bukhari, Muslim, etc.].

As for the Fatimid Caliphs (children of Fatimah Zahra (s.a.)) having started the Miladun Nabi (a.s.) in Egypt, at the Fourth Century, I honestly don’t know much; But what I know for sure, is that:

1) Those Blessed children of Fatimah (the Lady of Heaven, as Prophet called her), were from the Pure Family[[558]](#footnote-558) of the Holy Prophet (s.a.w.a.), so, they knew more about the True Tradition of the Holy Prophet, than all those Wahabis!

(An Arabic proverb says: Ahlul Bayt (a.s.) ??? Aula Bema Fil Bayt — The People of the House, know more about the House!).

2) They were closer to the early days of Islam, by 1,000 years - - - much ahead of the New Wahabis. Therefore, they are more reliable witnesses to the original Islamic practices, and the Holy Prophet’s True Traditions.

3) The Egyptian Muslims in those days did not consider the Miladun Nabi (a.s.) as Bid-ah, nor do the Egyptian Imams of today (who are the best among the Ahlus Sunnah Ulama). Infact they join, and enjoin others also to join, in the Celebration of the Miladun Nabi (a.s.).

So, for more than a 1,000 years, all Muslims throughout the world (Except the Wahabis of Saudi Arabia, which banned it some 60 years ago), have been celebrating the Miladun Nabi and if there is a True Ijma, among the Muslims, then that is it!

(Note: The Fatimids also established the oldest university in the world Al-Azhar; a name which was adopted from the Blessed name of Fatimah Zahra (s.a.), the beloved daughter of the Holy Prophet (s.a.w.a.); Don’t tell me that you will also condemn the Al- Azhar, as a Bid-ah, by the Shia!).

Even if the Wahabis insist that Miladun Nabi (a.s.) Celebration was actually started by the Fatimid Caliphs in Egypt, and therefore it is a Bid-ah, then the answer is:

According to the Hadees narrated in Sahih Bukhari, Khalifah Omar also started Salat Tarawih as a group prayer, and said:

“It is a Bid-ah, but it is a good Bid-ah!” (A good Haram?).

Now, if the Wahabis can accept that a leader of Islam, like Khalifah Omar is actually authorized to add a prayer (Salat) to the Religion of Islam, admitting that it is a Bid-ah (Innovation/ Deviation), and yet call it a good Bid-ah (!) and all the Wahabis take part in this Bid-ah, knowing very well that the one who started it, confessed himself that it was a Bid-ah, and yet it is O.K. (!), then why can’t another Muslim Leader (Authority) from the Family of the Prophet of Islam, start even a Celebration (not a Salat, which is an addition to the Religion) regarding the Holy Prophet’s Birthday, by saying:

??? “Ya Nabi Salam Alaikum,”

“Ya Habib Salam Alaikum,”

“Salawatul Lahi Alaikum,”

“O’ Nabi, Peace be with you,”

“O’ friend (of Allah) Peace be with you”

“Allah’s Mercies be with you”[[559]](#footnote-559)

Isn’t this what all Muslims say, five times a day, during their Tashahhod (Daily Salats) all over the world! (Allahumma Salli Alaa Mohammadin wa Aal-e-Mohammadin...).

So, what is the Bid-ah about it? And so what if it is a Bid- ah? After all, you believe that sometimes a Bid-ah (Even in Religion!) can be good, as Khalifah Omar called Salat Tarawih, and you are also practicing it!

How come, when a Bid-ah starts by you, it is automatically a Good Bid-ah, but if it started not by you but by somebody else, it is a Bad Bid-ah?

“What is it? One roof and two climates!”

Question: The Wahabis say that the Shia are waiting for a “Hidden Imam” called Imam Mahdi (a.t.f.s.), who disappeared some 1,200 years ago, in a “Basement”! But according to the Wahabis, this is an un-Islamic and baseless belief.

Besides, how could somebdoy live that long?

Answer: Well, if the Wahabis or any other Muslim group denies the “Concept of Mahdi”, as an Islamic belief, then they are actually denying the Holy Prophet Muhammad (s.a.w.a.) himself (and anybody who denies the Holy Prophet (s.a.w.a.) has actually denied Allah (s.w.t.)).[[560]](#footnote-560)

According to many Authentic Hadees, narrated in almost every credible book of Hadees in Islam (both Shia and Sunnah), the Holy Prophet (s.a.w.a.) has said:

“At the Last Days of this world, a man from my Family, by the name of Mahdi (a.t.f.s.), shall come to reform the world. Even Nabi Isa (a.s.) shall come down from Heaven to support Imam Mahdi (a.t.f.s.).”[[561]](#footnote-561)

So, as far as the belief in Imam Mahdi (a.t.f.s.) and his coming to reform this world is concerned, it is not only a Shia belief, it is also a Sunnah belief, a Wahhabi belief, in fact it is the belief of all other religions of the world (in a Messiah). In short it is a universal religious belief, not limited to the Shia, alone. In sociology, there is a separate chapter that is titled as “Messianism” — the belief of all nations in a Messiah — The Liberator).

(But, those who know nothing, not even their own Islam, go around very arrogantly and deny everything, by calling it a “Shia belief!”. Truly, it is very dangerous to have read only one book or nothing at all!).

Now, when it comes to some details about Imam Mahdi (a.t.f.s.) - - - his brith, place of birth, his disappearance, etc., etc. there are different views among various Islamic Scholars, as well as different Muslim schools. But we are not interested in those side issues, now, the main issue is that belief in Imam Mahdi (a.t.f.s.) is very much Islamic, and the faith in a Messiah is very much a universal faith.[[562]](#footnote-562)

## The Shia Concept of Imam Mahdi (a.t.f.s.)

The Shia (followers of the Twelve Holy Imams) believes that Imam Mahdi (a.t.f.s.) is the 12th Imam of the Line of the Holy Prophet Muhammad (s.a.w.a.). His blessed father and mother are known by name; his birth is well recorded, so that nobody else could legitimately claim to be The Mahdi (a.t.f.s.), which has been prophecied by the Holy Prophet Muhammad (s.a.w.a.) to be his great great great grandson.

As for his disappearance from the public eye, it is exactly the same as the disappearance of Prophet Isa (a.s.) when the Jews were planning to kill him, in the same way that they had already done to many other Prophets of Allah (s.w.t.) before.[[563]](#footnote-563)

The Jews massacred the children of Prophet Ibrahim (a.s.), and the so-called Muslims massacred the Children of Prophet Muhammad (s.a.w.a.) starting with the brutal murder of Fatimah Zahra (s.a.) and her un-born baby, immediately after the death of Prophet Muhammad (s.a.w.a.), and later Imam Ali, Imam Hasan, Imam Husain, Imam Zainul Abidin (a.s.), and so on, one child of the Prophet after another!

Allah (s.w.t.) thru His Mercy did save the Holy Imam Mahdi (a.t.f.s.) from the murderers of this Ummah, as He did save Isa (a.s.) from the previous murderers. No wonder, the Holy Prophet (s.a.w.a.) said that Isa Massih (a.s.) will also come to support my son Mahdi (a.t.f.s.), in reforming this world. (Their role is the same).

(Now, how come you can believe in the disappearance of Isa Massih (a.s.), but then consider it impossible for Imam Mahdi (a.t.f.s.)?

Do you then believe in a part of the Book and disbelieve in the other?[[564]](#footnote-564)

## Imam Mahdi’s Long Life

Well, when it comes to the second part of your Question, i.e. the long life of Imam Mahdi (a.t.f.s.), the answers are very simple, as we will briefly enumerate, here:

1) For those who don’t believe in Islam, the answer must be the scientific researches of the DNA etc. which prove that it is very much possible for the “living beings” to live much longer than what we think.

2) But for the Muslims (those who have no “heart diseases”) the answer is even easier. If you can believe that Prophet Isa (a.s.) is still alive, after more than 2,000 years of disappearance, then why can’t you accept the possibility, nay even the probability, of such a long life for Imam Mahdi (a.t.f.s.), as well?

If Muslims can believe that Prophet Khizr, Prophet Ilias (a.s.) are still alive, after several thousand years, then why can’t they believe the same for their own Imam Mahdi (a.t.f.s.), also?

If, according to the Holy Qur’an (29:14), Prophet Noah (a.s.) lived some 950 years (or the people of the cave,[[565]](#footnote-565) etc.), what makes it so impossible for Allah (s.w.t.) to grant a life, twice as long or even longer to another of His own Chosen Servants?

You mean to say that you don’t believe in Allah’s Ability to give life as much as He wants, to whomever He Chooses to? You don’t believe in Miracles anymore? The Faith is gone?

3) As all Muslim believe, the Shaitan (l.a.) has been living for thousands of years, and he is still kicking, very much alive and in fact very active in recruiting members to his own party (Shaitan Party Inc.?) and building up followers; How come you cannot believe that Allah (s.w.t.) can extend the same privileges that He, thru His Great Mercy, extended to the worst of His Creatures, to the Best of His People?

(It seems that your faith in Shaitan is much stronger than in the spiritual servants of God?)[[566]](#footnote-566)

## The Sunni Concept of Mahdi

The Ahlus Sunnah also, based on the many Hadees from the Holy Prophet (s.a.w.a.), believe in Imam Mahdi (a.t.f.s.), and the second coming of Prophet Isa Massih (a.s.) to support him, but some of them believe that Mahdi is not yet born; They also don’t believe in the indentity of his father and mother, and other identifications, mentioned in some Hadees, from the Holy Prophet (s.a.w.a.) himself, (which was actually meant to prevent any future impostors or false claimants, later on).

As a result (of not believing in his exact identities, by the Ahlus Sunnah) many false Mahdis (just like many false Prophets) have appeard among the Muslim Ummah, (e.g. Ghulam Ahmad Qadiani in India-Pakistan, Mahdi Sudani in the Sudan, a certain Sanusi in North Africa, Ali Muhammad Bab in Iran, or the guy who took refuge in Holy Ka’bah, in Saudi Arabia, year 1979, etc.).

But, unlike the Ahlus Sunnah, the Shia believes that the Holy Prophet (s.a.w.a.) not only told us about the coming of his great grandson, Imam Mahdi (a.t.f.s.), he also gave the detailed descriptions about his personality, as follows.[[567]](#footnote-567)

1) He is the 12th Imam from the House of the Holy Prophet (s.a.w.a.).

2) He is also the namesake of the Holy Prophet, himself.

3) His father’s name is Imam Hasan Al-Askari (a.s.).

4) His blessed mother is Lady Narjis. (A daughter of the Emperor of Rome).

5) He has several specific physical signs that make him identifiable (See books of Hadees for details).

Based on those descriptions by the Holy Prophet (s.a.w.a.) we know that the son of Imam Hasan Al-Askari (a.s.) is Imam Mahdi (a.t.f.s.). We also know his date of birth and his place of birth:

6) His date of Birth: 255 A.H. (868 A.D.)

7) His place of Birth: Samarrah (Iraq).

Now, no impostor, no matter how canny, will be able to claim to be the Mahdi of Islam, because of those specific descriptions. There can only be one man with those unique identities, in the whole world, and in the whole history of mankind!

Question: But what is the use of a “Hidden Imam”? He cannot do anything in leading the Ummah!

Answer: Well, not necessarily so; because, the Angels (a.s.) are hidden from our eyes, but they are very much useful to us, and to the rest of the world. (Even if we don’t feel it!).

Prophet Isa (a.s.) and Prophet Khizr Ilias (a.s.) or Elijah, whose stories we read in many parts of the Holy Qur’an (10:65-82 etc.) and many Hadees, are hidden from us, yet, they are serving a “Great Purpose” that is the Plan of Allah (s.w.t.) for them.

(Even the cursed Shaitan is hidden from us and yet, he is playing a great role in the lives of the People… but because the Wahabis have no real faith, only pretending, they always question the existence or the capabilities of the Holy Servants of Allah (s.w.t.) but they have no problem in believing in Shaitan’s existence, his powers, his long life, his omnipresence, his being hidden, yet effective, etc., etc. In short, they have more faith in Shaitan, than in the Chosen People of God! Well, that - serves them right! They deserve it! Because Allah (s.w.t.), doesn’t want to lead them out of the Darkness of faithlessness to the Light of Faith, and Truth, and He has left them to their unbelief!).[[568]](#footnote-568)

Back to the role of the “Hidden Imam”, we should say that he is just like the “Sun behind the clouds”.

The “clouds” (the criminal elements, who massacred the children of the Holy Prophets (s.a.w.a.)) caused the temporary disappearance of the “Sun” (the Holy Servants of Allah (s.w.t.)) And Allah, allowed this for two purposes:

1) A punishment for the sinfulness of the people, who did not appreciate what Allah (s.w.t.) had given them (just like the Israelites under Prophet Musa (a.s.)).

2) Protecting the Holy Servants of Allah (s.w.t.) for the plans that He has for them, in the future.

The Holy Qur’an describes it much better:

1) “Allah has promised to those among you who believe and do righteous deeds, that He shall make them Khalifahs/ Inheritors of the Earth, as He (Allah) did for the people (of Moses (a.s.) before them; And He will establish their religion - - the one which He has chosen for them; And He will change (their situation) after the fear (and persecution) in which they (lived) to one of security and peace...”[[569]](#footnote-569).

2) “And it was Our Will (it’s always Allah’s Will) to bless those who were oppressed in the Earth, by making them Imams/ Khalifahs and to make them Inheritors (Authorities/Rulers of the Earth).”[[570]](#footnote-570)

3) “This was Our Way with the apostles We sent before you, and you will find no change in Our Ways!”[[571]](#footnote-571)

But, what about those who deny all of these?

Well, the Holy Qur’an has answers, even for that:

4) “They want to extinguish the Light of Allah, with their mouths (Blow/Propaganda/Rumors?) But Allah will not allow it: Until His Light is Perfected: Even if the unbelievers hate it!”[[572]](#footnote-572)

Question: The Wahabis say: “The Messenger of Allah, taught us to repel Shaitan (by some prayers... and) by spitting three times on our left side!”[[573]](#footnote-573)

Is that true?

Answer: Well, if Shaitan was going to be scared by your spittings, then all those ill-mannered and uncivilized people, who spit throughout the day (especially those Muslim who Chew Tabacco or pan and spit right and left!) should be free from Shaitan!; While the Holy Qur’an calls the extravagant people as “the brothers of Shaitan!”[[574]](#footnote-574)

Instead, I believe that we should spit at those foolish guys, who make up these kinds of rediculous stories, and then attribute them to the Holy Propet (s.a.w.a.) of Islam!

That’s because, they are actually “Shaitan in a human flesh!”[[575]](#footnote-575)

And yet, these people have the audacity to go around and to do a lot of rumor mongerings and gossip, against other Muslims, too! Shame on you!

Question: Is it allowed for a Muslim to swear by anything that is dear or important to him (like the Holy Qur’an, the Holy Prophet and his Ahlul Bayt (a.s.), the person’s own family - - his children, his parents, his own life, etc.)? Because, the Wahabis claim that: “He who swears by anything beside Allah (s.w.t.) is guilty of Shirk!”[[576]](#footnote-576)

“He who must take an oath, should swear by Allah (s.w.t.) or just keep quiet!”) Agreed upon

Answer: Well, it is true that swearing is to express our seriousness, sincerity and to emphasize an important point. Therefore, the more important the issue, the more credible should our swearing be; and to a Muslim, nothing should be more credible and convincing than the Holy Name of Allah (s.w.t.). So, the first and foremost swearing is definitely the Exalted Name of Allah (s.w.t.).

But the point is, just because Allah is the Most High and the Most Exalted to us, does it mean that the Holy Prophet Muhammad (s.a.w.a.) is not important? (Then how come his holy name; is always attached to the Holy Name of Allah, in all Islamic prayers?).

Does it also mean that the Holy Ahlul Bayt (a.s.) (a part of Muslims daily prayers, too) are not important anymore? Does it mean that our parents (whose respect Allah has placed next to His own worship)[[577]](#footnote-577) are not valuable to us, anymore?

You mean to say that just because we love Allah (s.w.t.), we are not allowed to also love our own parents, our children, our relatives, anymore? (Are these two loves mutually exclusive? At least not in Islam!).

Still, does it mean that the Holy Lands (which Allah Himself has named Holy and has actually sweard by them[[578]](#footnote-578) like Makkah, Madina or Al-Quds, etc. are not dear enough or worthy enough, that we can swear by them, also, and assure somebody of our seriousness in our statements?

How about swearing by the Holy Qur’an?[[579]](#footnote-579)

If swearing by anything else except Allah (s.w.t.) were Haram, then we could not even recite many of the Qur’anic verses, in which, it swears by objects and persons and places (aside from Almighty Allah’s Holy Names). For example, these:

1) “I swear by the fig! I swear by the olive! I swear by Mount Sinai! I swear by this secure city (Makkah)!”[[580]](#footnote-580)

2) “I swear by Time!”[[581]](#footnote-581)

3) “I swear by the morning Light! I swear by the Night...”[[582]](#footnote-582)

4) “I swear by the Night, I swear by the Day, I swear by the creation of Male and Female!”[[583]](#footnote-583)

5) “I swear by the Sun, the Moon, the Day, the Night, the Sky, the Earth, the Soul...”[[584]](#footnote-584)

6) “I swear by the Winds sent forth!”[[585]](#footnote-585)

7) “... I swear by the Pen, and by what they write!”[[586]](#footnote-586)

8) “... I swear by the Qur’an!”[[587]](#footnote-587)

9) “(I swear) By your life (O’ Muhammad!) In their wild intoxication, they wonder in distraction!”[[588]](#footnote-588)

These, and many other Holy Qur’anic verses, clearly show us how ignorant the hypocritical - ultra - religious Wahabis are about the Holy Qur’an, on the one hand, and on the other, it also shows how expert they are in manufacturing or quoting fake Hadees!

Question: Is it true that after Salat, we are not allowed to make any Sajda (prostration) anymore, even Sajda Shukur (Thanksgiving Sajda)?

Answer: No! There is no office-break in Allah’s Kingdom! Besides, Allah (s.w.t.) in the Holy Qur’an (2:186) says:

“Whenever My servants ask You (O’Muhammad!) about Me, (tell them) surely I Am very near (to them) listening to the prayers of those who call Me!...” (Who was that Wahhabi who said: Allah does not exist in all places?!).

Now, where does it say that after one Salat, don’t call Him (pray to Him) anymore, because His Office is closed? Or He is busy?!

And for those fools, who say that Sajda or Salat is prohibited at certain times, what can you say about those Angels (a.s.) who are engaged in prayer 24 hours, non-Stop… in Sajda and worship of Allah (s.w.t.)?

Look at the following verses of the Holy Qur’an, for example:

1) “Everything (Everything!) in Heaven and Earth makes Sajda to Allah!”[[589]](#footnote-589) (No break time!)

2) “(Everything, from) the stars (down) to the trees, are in Sajda (to Allah, continiously!)”[[590]](#footnote-590)

But, those who prevent the people from prayer (as Wahabis do on certain hours) are scolded by Allah (s.w.t.); and those who stop making Sajda to Allah (s.w.t.) are equated with Shaitan!

3) “Have you seen him who prevents the servant (of Allah) when he wants to pray?!”[[591]](#footnote-591)

(They say: The Earth is on the horn of Shaitan now! Don’t Pray! Well, I believe they are the agents of Shaitan, or even Shaitans, themselves!)

4) “All Angels made Sajda (no time limit, to Adam (a.s.); A Sajda to a human being, the Prophet of Allah?) Except Shaitan, who refused to be of the Sajda practitioners?”[[592]](#footnote-592)

(His excuse, like the Wahabis, was that: You should not “worship” anybody except Allah (s.w.t.); so, why should I make Sajda to a mere man! Probably he was also concerned about the time of Sajda, like his Wahhabi followers!).

Are you also among those who prevent others from prayer, and avoid making Sajda? (Just because of time excuse?).

Question: Is it true that we should never give the Holy Qur’an to the non-Muslims; (even if they want to study Islam) and we ourselves also should never touch the Holy Qur’an, without Wazu or ablution?

Answer: Well, those injuctions are true in their right places, but there are some exemptions to those rules; and not properly understanding the real purpose behind those rules, have done more damage to Islam and the spreading of the Message of the Holy Qur’an, than good!

I believe that Shaitan will be very happy to see that no non-Muslim gets any chance to read the Truth in the Holy Qur’an, and to compare it with many superstitions that exist in the Bible or the Hindu books, etc.

He is also very happy that even the Muslims themselves do not get much chance to read the Holy Qur’an (And that’s why the majority of Muslims are as ignorant about Islam as a whole, and the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.a.), in particular!).

It’s because anytime they get a few moments of time to read the Message of Allah (s.w.t.) they must go thru ablution and many other rituals that rarely they have anymore time left (especially for the busy people) to read the Holy Qur’an!

The idea behind those rules (the spirit of law) was to have respect for the Words of Allah (s.w.t.) not to stop the people from reading it, or to prevent the spreading of Islam and the Holy Qur’an, in the world!

(But unfortunately the ignorant fanatics are doing more harm to Islam and to the Holy Qur’an, than any good! As that beautiful proverb says, it’s better to have a wise enemy than a foolish friend!).

Just ask any new convert to Islam, (especially in the well educated parts of the world) and you will realize that 99.99% of them became Muslims, after reading the Holy Qur’an!

Now, if we had applied that Wahhabi misconception that never, never (under any circumstances, even for research) give the Holy Qur’an to any non-Muslim (even to those well educated people who are sincere about looking for the Truth) then we would have stopped millions converting to Islam, by our own hands! (And Shaitan together with his ignorant friends would have loved that).

But Allah (s.w.t.) says otherwise

1) There are virtually hundreds of Ayahs in the Holy Qur’an that orders us “To bring the Message of Allah to others and to reach out to the unbelievers with the Message of Allah”[[593]](#footnote-593)

2) Prophet Muhammad (s.a.w.a.) wrote his letters to the Emperors of Persia, Rome, Egypt and many other unbelievers, starting with the Qur’anic verse of “Bismillah...” and ending those letters with another Qur’anic verse, like:

“And peace with those who follow the Truth!”[[594]](#footnote-594)

Don’t tell me that those letters were not sent to those unbelievers, or that they did not touch them! (Infact the King of Persia read the letter and tore it into pieces in anger. Despite this insult, the Holy Prophet (s.a.w.a.) did not stop sending letters with Qur’anic Messeges to the unbelievers!).

3) Prophet Sulaiman (a.s.) wrote a letter to the Queen of Shaba (an unbeliever) and on top of it he used ??? “Bismillahir-Rahmanir-Rahim” (the most popular verse in the Holy Qur’an; although the Wahabis never use it during Salat! or just hide it, so that Shaitan will not get angry!).

Don’t tell me that this Qur’anic verse in the letter of Prophet Sulaiman (a.s.) was not touched by those unbelievers, who later on became Muslims![[595]](#footnote-595)

## A Good Example:

I still remember the interview with Brother Yusuf Islam (formerly Cat Steven, the rock star, who converted to Islam, and his own father called him crazy; Just as the Arabs also called Prophet Muhammad (s.a.w.a.) crazy, and even some of his own Sahaba, on his deathbed said that he had lost his mind!).

According to Yusuf, the reason why he converted to Islam was that his brother gave him a copy of the Holy Qur’an, on his birthday, and he read the Holy Qur’an and became a Muslim!

Now, if a Wahhabi were there, he would have stopped Cat Steven from holding the Holy Qur’an and reading it, and becoming Yusuf Islam!

That’s why; I always tell you that the Wahabis damage to Islam is much greater than their benefits (if any!).

## Some Facts:

Did you know that in many parts of the world today, even in non-Muslim countries like Chile, in Latin America, the Holy Qur’an is the bestseller!

Any non-Muslim can go to any bookstore and obtain a copy of the Holy Qur’an, or even download it from the Internet, at anytime! So, how are you going to stop that? And why stop the people from reading the Word of Allah (s.w.t.) in the first place? It was precisely sent in order to guide the people of the world!

Allah (s.w.t.) in the Holy Qur’an tells the Holy Prophet (s.a.w.a.) that:

If a non-Muslim asks your help, so that he may hear the Word of Allah, do help him... because they don’t know (the Truth!)

And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know”[[596]](#footnote-596)

But, some fanatics are doing the exact opposite!

Question: The Wahabis claim, and proclaim very loudly, that when people die, no amount of our prayers or Charities on their behalf will help them, in anyway!

Is that true?

Answer: NO! The True Islamic teachings say otherwise!

Look at the following Islamic rules and Qur’anic verses which are quoted here very briefly:

1) Muslims have to perform Salat Al-Mayyit (Prayer for the dead) which is Wajib in Islam. So, if our prayers do not benefit the dead people, then why it is obligatory for us to perform the prayer for them? (A useless act?).

2) If a person dies, with incomplete prayers, fasting, Haj, zakat, etc. Islam says that his eldest son is responsible to perform those missed prayers, fasting, haj, zakat, etc. on his parent’s behalf. He can even authorize someone else to perform those Islamic rituals for them — and the dead will recieve the rewards thru the Proxy Prayers. Now, if, as the Wahabis preach, those prayers will not benefit the dead, why should Islam oblige the eldest son to do it? (Another practice in futility?).

3) When a Muslim builds a charitable place like a Mosque, Madrasah, Hospital, Orphanage, a bridge for the public, etc. etc., he will be rewarded by Allah (s.w.t.) even after his death, as long as his past action is helping others, in this world.

The Holy Qur’an calls those charitable acts that we leave behind, as ??? “Baqiatus Salihat” or the Good Deeds Left Behind,[[597]](#footnote-597) “And the Good Deeds (that you left behind) are better with You Lord! ...”

Then how could we receive the rewards of our Good Deeds after death, if we believe in the Wahhabi teaching?

4) All books of Hadees (Bukhari, Muslim, etc.) have recorded that the Holy Prophet (s.a.w.a.) prayed over the graves of his own mother, or Fatimah Bin Assad, or the martyrs of Uhud, etc. etc. (Also many Sahabah who prayed over the graves of the Holy Prophet or other Sahabah).

How about that? Did the Holy Prophet (s.a.w.a.) and his closest followers, not know the Wahhabi Religion that says: “Once a person is dead, nothing that we do can help him anymore?” Then why pray for them O’ Prophet of Allah (s.w.t.)?

5) All Muslims pray for the Holy Prophet (s.a.w.a.) and his Blessed Ahlul Bayt (a.s.), five times a day, in their daily Salats ??? (Allahumma Salli ala Muhammad wa Aal-e-Muhammad...).

The Holy Qur’an also orders us to pray for the Holy Prophet (s.a.w.a.) (even after his death!)[[598]](#footnote-598)

6) The Muslims must also pray for Prophet Ibrahim (a.s.) and his family (who died some 5,000 years ago!) ??? “Kama Sallaita Alaa Ibrahim wa Aal-e Ibrahim...”

7) Prophet Noah (a.s.) Prayed for his own parents.[[599]](#footnote-599) Now, if Prophet Noah (a.s.) was 950 years old[[600]](#footnote-600) then his parents were more than a 1,000 years old (and surely dead!) and yet he Prayed for them!

8) The Holy Qur’an in many places says (and we Muslims also everyday repeat those verses billions of times!) that:

a) ??? “Salamun Ala Noah!” (Peace/Prayer/Blessings be upon Prophet Noah! (Who died some 8,000 years ago!)[[601]](#footnote-601)

b) “Salamun Alal Mursalin!” (Peace/Prayer/ Blessings be upon the Prophets (All dead?)

c) Salam on Aal-e Yasin (dead?)[[602]](#footnote-602)

d) Peace on Ibrahim (dead?)[[603]](#footnote-603)

e) Salam on Prophet Musa (dead?)[[604]](#footnote-604)

9) All Muslims say: “As-Salamo Alaika Ayyohan Nabi — Peace and Blessings on You O’ Prophet Muhammad (dead?) In their Daily Salats, everyday! (Just for nothing?).

10) Now that we have quoted so many Qur’anic verses which prove that prayers for the dead and the charities on their behalf will reach them, even after their death, let the Wahabis also quote just a single Qur’anic verse (not those fake “Hadees”, please!) to say that these are not correct!

So, what do you think? Do you believe that Allah (s.w.t.) and His Messenger (s.a.w.a.) know Islam better, or rather those weird looking fellows, who claim to have the monopoly of Truth and Halal and Haram, by using some fake “Hadees” to challenge even the strong Qur’anic verses, as well the tradition of the Holy Prophet (s.a.w.a.) and the well established practices of the Righteous Muslims, throughout the world, and throughout history?

It’s upto you to decide and to define your faith.

Question: What is Shia?

Answer: This is a very interesting question, because, the followers of Yazid and Mo’awia and the rest of the enemies of the Ahlul Bayt (a.s.), call the followers and supporters of the Ahlul Bayt (a.s.) - the Shia, non-Muslims, and they consider themselves as the true believers in Islam.

Now, let us see what the word Shia means and who the Shia’s are, lest we point a finger of accusation at others, out of misinformation and end up regretting what we did![[605]](#footnote-605)

Actually, Shia is an Arabic word that means follower, supporter or partisan. In general terms, anybody who follows after anyone or walks in his footsteps, is called a Shia.

Therefore, there is nobody in this world who is not a Shia - including you! The only question is that whether you and I are the Shia’s of the right Imam or not?

In Islam, the first person who was called a Shia was Prophet Ibrahim (a.s.). Allah (s.w.t.) in the Holy Qur’an states this fact by saying: ??? “Wa Inna Min Shia Tihi la-Ibrahim”[[606]](#footnote-606) (and one of his - Prophet Noah’s, Shias/followers, was Prophet Ibrahim).

The second time that the Holy Qur’an has used the term Shia is about the followers of Prophet Musa (a.s.) when they were still in captivity in Egypt. This is how the Holy Qur’an says it: “Fas- Ta-gha-tha hul Lazii Min Shia Tihi...”[[607]](#footnote-607) (the one who was the Shia/follower of Musa (a.s.) asked him for help...).

(There are also several other verses in which the word Shia/follower is used in the negative sense, because they followed the wrong person, like Firaun, etc.).

## Prophet Muhammad (s.a.w.a.) Used the Word Shia

The Holy Prophet (s.a.w.a.) used the word Shia for Imam Ali’s followers by saying: ??? “Ali Yon Wa Shia Tihi Homol Fa- izun” (Ali and his Shia/followers are saved)[[608]](#footnote-608). (How about those who don’t follow him or even follow his enemies?).

Infact, this Hadees has been supported by another Hadees about the Household of the Prophet (s.a.w.a.) which includes Imam Ali, Fatimah Zahra, Imam Hasan, Imam Husain (a.s.) and their children.[[609]](#footnote-609)

In that famous Hadees, the Holy Prophet (s.a.w.a.) said:

“The example of my Household is like the Ark of Noah, those who join it (follow my Household/Shia of Ahlul Bayt (a.s.)) are saved and those who don’t, will perish!”[[610]](#footnote-610)

Thus, Shia simply means follower, and everybody that follows somebody is a Shia. Therefore, those who follow the right Imam (authorized by Allah and His Messenger)[[611]](#footnote-611) are the true Shia who are saved and those who don’t, won’t!

Question: In the Books of Hadees, like Sahih Muslim, etc. There is a separate Chapter, titled “Merits of the People of Persia”[[612]](#footnote-612) Why is it? And what is it?

Answer: It clearly shows the cosmopolitan view and the universality of Islam that most of its great religious and scientific as well as sociopolitical leaders were the non-Arabs; notable among them are the Persians, about whom the Holy Prophet said:

“If religion/knowledge were in the stars, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would have surely found it.”[[613]](#footnote-613)

It’s amazing that Prophet Muhammad (s.a.w.a.) is all praises for the Persian/Iranian people. But some ignorant groups call the Iranians “Kafir”! Now, whom should we believe the Holy Prophet (s.a.w.a.) or these detractors?

In order to better appreciate the truth of the Hadees of the Holy Prophet (s.a.w.a.), here are some historical facts, as follows:

1) The greatest Imam in Islam (aside from the Ahlul Bayt (a.s.)) is an Iranian. He is Imam Abu Hanifa bin Thabit bin Marzban (this is a Persian name which means “guard of the frontiers” or the Governor). Imam Abu Hanifa is also known as Imam A’zam or the highest Imam. (Some historians believe that even Imam Ahmad Hanbal was born in Marv of Khorasan, a Province of Persia).

2) All the great men of Hadees, who gathered and preserved the sayings of the Holy Prophet (s.a.w.a.) were Iranians. They are: 1) Bukhari from Bukhara (Ancient Persia), 2) Muslim from Nishapur (Persia), 3) Tirmizi from Tirmiz (Persia), 4) Nasai from Nasa of Khorasan (Persia), 5) Abu Dawud from Sajistan (Sistan-Baluchistan, Persia) and finally, 6) Ibne Maja from Qazwin (Caspian, Persia)[[614]](#footnote-614).

3) The greatest Mofassir (interpreter) of the Holy Qur’an is also an Iranian. He is Imam Tabari, from Tabaristan of Persia.

4) The greatest Sufi or Mystic in Islam is another man from Persia. He is Imam Muhammad Al-Ghazzali. (From Tous, Khorasan). Some Orientalists call him the most knowledgeable man about Islam.

5) The greatest grammarian of Arabic language is Sib-waih of Shiraz, the capital of Pars province in Iran.

6) The first person who compiled the Arabic Dictionary was a Persian, by the name of Khalil Bin Ahmad.

7) The greatest collector of Hadees, in Islam (100 volumes, titled Behar Al-Anwar) is Shaikh Muhammad Al-Majlisi of Iran (10th Century A.H.).

8) The greatest number of the translations of the Holy Qur’an, by the non-Arab Muslims, has been done in Persian—some 1,000 translations.[[615]](#footnote-615)

9) The youngest person, who ever memorized the entire Holy Qur’an was a 5-year-old Persian boy, by the name of Muhammad Husain Taba-Tabai. He received a Ph. D, from the Oxford University in England, as the youngest scholar of the Holy Qur’an, in 1996.

10) And finally, the greatest non-Arab Muslim, who was also a great Sahabah of the Holy Prophet, is Salman Al-Farsi (r.a.) from Isfahan, Iran. (He was the first translator of the Holy Qur’an, into another language, i.e. Persian).

It was about this great personality that Prophet Muhammad (s.a.w.a.) said: “Salman is from us the Ahlul Bayt (a.s.)!” No other person outside the Family of the Prophet got the honor of such a title, in Islam.

And there are several Ayahs in the Holy Qur’an, directly referring to Salman and his people - the Persians. See for example:

1) The last part of the last Ayah of Surah Muhammad (s.a.w.a.). The Holy Qur’an (47:38).

2) The third Ayah of Surah Jum’ah (62:3), according to Sahih Muslim, vol. 4, p. 1, 352, Chapter: “The Merits of the People of Persia.”

3) Also, Ayah 103 of Surah 16 (Suratul Nahl).

These and many other Ayahs and Hadees, show us very clearly how true is the Holy Prophet (s.a.w.a.) and how wrong are the detractors, who are just envious of the “Allah - given” merits of a people[[616]](#footnote-616).

There are many other great Muslim philosophers, thinkers, poets, mystics, scientists, mujahids, etc. in the history of Islam, who were Persians. Here are the names of some of them:

1) Muhammad Al-Kulaini (Expert in Hadees)[[617]](#footnote-617)

2) Ibne Sina or Avicenna (Medicine, Philosophy) who, in the 11th Century A.D., diagnosed and treated Meningitis. He was the greatest intellectual mind, during the middle Ages[[618]](#footnote-618).

3) Al-Farabi (Philosophy, Arts, and Linguistics). He is considered to be the “second teacher,” after Aristotle.

4) Al-Khwarazmi, who popularized the use of Arabic numerals in the West (9th Century A.D.)[[619]](#footnote-619)

5) Al-Biruni (History, Astronomy)

6) Muhammad Zakarayya Al-Razi (the Chemist or Alchemist who, 1) Discovered alcohol for industrial uses, and 2) Described and treated small pox in 10th Century A.D.[[620]](#footnote-620)

7) Omar Khayyam (Poetry, Math and Astronomy). He calculated and created the most accurate Solar Calendar, ever, in the world, called Jalali Solar Calendar, in 11th Century A.D. (More accurate than the Gregorian calendar of the West!).

8) Jalal Ad-Din Rumi (Great Mystic, Poet)

9) Fakhar Al-Razi (Tafseer)

10) Qutb Shirazi (Science). He explained the cause of the rainbow in 13th Century A.D. (Ibid).

11) Al-Kashani (Science). He invented a computing machine in 15th Century A.D. (Ibid).

12) Naseer-ud Din Tousi (Astronomy, Fiqah and Philosophy).

13) Sheikh Abdul Qadir Gilani (Great Spiritual Leader).

14) Sheikh Abdul Qadir Jorjani (=Gorgani) Founder, Science of Arabic Prosody.

15) Salahud Din Ayyubi (The Kurdish leader who liberated Jerusalem from the Crusaders).

16) Imam Ruhullah Khomeini (Islamic Reformist, Revivalist, Revolutionary) who’s Islamic Revolution was called “The Miracle of our Time”, by the Algerian Revolutionary president, Ben Bella, in 1979.

And many more, for details, please refer to the history of Islam and the biographies of great Muslim personalities[[621]](#footnote-621).

Question: Why the Holy Prophet Muhammad (s.a.w.a.) did not insist on writing his Last Will, after Omar stopped him from doing so?[[622]](#footnote-622) If it were really very important (“that you will not go astray, after me!”) then he would have written it, at all cost!

Answer: Well, had the Holy Prophet (s.a.w.a.) insisted further on writing his Last Will, it would have created a big division, among the Muslims, in his own life time — between his obedient and the disobedient “followers”; And had the Prophet (s.a.w.a.) written about his rightful successor, after him (“that if you follow, you won’t go wrong”) again Omar and his faction would have disobeyed it (as they already did a while ago) and they would have said: “We told you so! You see, the Holy Prophet (or “this man!”) has lost his mind!” (so his writing, like his saying, is meaningless and not valid!).

That would be a “Tragedy upon The Tragedy”, a cause for bloodshed among the Muslims, right in front of the Holy Prophet (s.a.w.a.) and a division beyond repair; actually it would be the end of Islam.

But, by saying: “Get you out of my sight! I am in a much better mind set than what you think!” The Holy Prophet (s.a.w.a.) put the record straight, for us, forever.

Today, at least, we as Muslims know very well, that: You cannot obey those “leaders” who themselves disobeyed the Holy Prophet of Allah (s.a.w.a.). Because, obeying those who disobeyed the Holy Prophet (s.a.w.a.) is actually disobeying Allah (s.w.t.) Himself![[623]](#footnote-623)

## Afterwords

## On ??? Sha-fa-ah or Intercession:

Every Muslim, in his prayers, intercedes with Allah (s.w.t.) on behalf of the Holy Prophet Muhammad (s.a.w.a.) and his Blessed Family. In other words, they do Sha-fa-ah for them, by asking Allah (s.w.t.) to bless those Holy People. Infact, they are ordered to do so, by Allah Himself.[[624]](#footnote-624)

Now, if the ordinary people like you and me, could and should do Sha-fa-ah, with Allah (s.w.t.) for those Holy People, then how come those Blessed Persons cannot do Sha-fa-ah or intercession, for us?

Have you ever thought about that?[[625]](#footnote-625)

## On the Myth of Arabism:

Until today, the African Egyptians (with due respect to all of them, by the way) cannot even pronounce some Arabic letters, like J and Q, properly - Remember that the Pharaos of Egypt were not Arabs.

They pronounce letter J as Gey and letter Q also as Gey! So, Qur’anum Majid becomes Magid, Jamal becomes Gamal, and Qalb (heart) becomes Galb, etc. etc.

On the other hand the Iraqis (the Babylonians), aside from changing the letter Q into G, also change K into Ch (as in Chat), a letter which doesn’t exist in the Arabic Alphabet, at all!

Now, what kind of Arabs are those who cannot even pronounce the Arabic letters?

And yet, all of them swear that they are Arabs, as if just being an Arab makes one a member of the super race! Are they so proud to be fake Arabs, by fooling themselves, just like those racists who are proud for being “Born in the U.S.A.”? (or in Germany?).

Why aren’t you simply proud to be just normal human beings? Why aren’t you proud of Allah (s.w.t.) and Islam? Unless to you, those are not much to be proud of! Besides, just speaking a language doesn’t change ones origins. The Americans and many Africans speak English, but that doesn’t make them English (Although some of them are!).[[626]](#footnote-626)

\* \* \*

## Regarding eating with bare-hands:

Some people insist that it’s better to eat with bare-hands, because by putting their hands into their mouths, they become healthy!

Well, we would like to suggest that they better put their foot into their mouths to get even healhtier! Because all those germs that are found in their fingers, are also found in their feet and their toes, plus some more.[[627]](#footnote-627)

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## On Raj’at (Return after death)

Do you still remember that story of the Holy Qur’an, in which, Allah (s.w.t.) brought back a man to life after 100 years of his death?[[628]](#footnote-628)

How about Prophet Isa (a.s.) bringing dead people back to life again, by Almighty Allah’s permission?[[629]](#footnote-629)

Also Prophet Musa (a.s.) and his people.[[630]](#footnote-630)

But more spectacular is the case of the People of the Cave, whom Allah (s.w.t.) brought back to life after 300 years of death or sleep[[631]](#footnote-631).

Now if it has already been done by Allah (s.w.t.) so many times in the past, then what makes it so impossible for Him to do it again in the future? Especially when you consider the fact that Prophet Isa (a.s.) who used to perform the miracle of back-to-life after death, is going to be among the lieutenants of Imam Mahdi in the Last Days[[632]](#footnote-632).

## On Tarawih (Ramadan Nightly Prayers)

The Wahabis believe that Khalifah Omar has declared Tarawih as an “Excellent Bid-ah!” (An innovation in Islam, which was started by Omar, although the Holy Prophet had prohibited it as a “group prayer”, precisely because it was a Sunnah prayer to be performed individually, just like the midnight prayer, not a Wajib prayer to be performed in a congregation).

Bukhari and Muslim have recorded that: There was no such “group prayer” as Tarawih, during the time of Khalifah Abu Bakr; not even during the first year of Khalifah Omar. But in second year of his rule, Khalifah Omar started this form of “group prayer” and called it an “Excellent Bid-ah”![[633]](#footnote-633)

Now, can a Bid-ah (addition to Islam) be also excellent at the same time?

The answer is: No! Because, an excellent Bid-ah is a contradiction in itself, just like a “Good Bad” a “Black White” a “Dark Light” or a “Day Night”! That is the illogical “Logic” of some Bedouins, for whom every inconsistency is possible, and those blind fanatics, who can swallow it, hook, line and sinker, without even thinking a little!

But, as far as Allah (s.w.t.) and His Messenger (s.a.w.a.) and the true Believers are concerned, the rule is very clear, as Allah (s.w.t.) has already stated:

“So take whatever the Messenger (not Omar et al) gives you and stop (doing) whatever he stops you from doing; And fear Allah (don’t change His Rules); Truly Allah is Harsh Punisher!”[[634]](#footnote-634)

Now, what do you say? Is Tarawih still an excellent Bid-ah? (A good Haram?) Well, we are not sure of its being excellent, but we all agree that it is a Bid-ah, and according to the Holy Prophet (s.a.w.a.) “All forms of Bid-ah (Religious innovasions) lead to the Hell-Fire!”

Infact, Imam Malik has openly denounced the “Excellent Bid’ah” by saying that:

“Anybody (even Omar?) who adds anything to Islam and calls it a “Good Bid-ah” is accusing the Holy Prophet (s.a.w.a.) of failing to completely deliver the Message of Islam!”[[635]](#footnote-635)

May I say: He is not only accusing the Holy Prophet (s.a.w.a.) of failure to deliver the Message of Islam, but he is also belying Allah (s.w.t.) Who has already completed the Religion of Islam for us! Look at this Ayah:

“... Today, I have perfected your religion and completed My Favor upon You...”[[636]](#footnote-636)

Now, what do you say?

## On Bid-ah (Innovations in Islam)

For something to be considered as Bid-ah, there must at least two criteria be present:

1. First of all, it must be related to the religious matters (not purely social or cultural practices, like national or cultural festivals, birthdays or customs and traditions, tribal dresses, housing styles, languages, habits, etc. which are absolutely cultural in nature).

2. Secondly, it must also be an innovation after the advent of Islam; otherwise those practices that have been in existence even before the coming of Islam, and yet there is no specific prohibition against them in the Holy Qur’an or the true Hadees, (like Birthdays that were celebrated even before Islam, etc.) could not be considered as Haram.

How could you declare something as Haram, which already existed at the time of the Holy Prophet (s.a.w.a.) and yet the Holy Qur’an or the Holy Prophet were silent about it?

(If it were Haram, then the Holy Prophet should be the first person to speak against it, otherwise Islam would be an incomplete mission… na-uzu Billah!).

And if you declare such thing as Haram, today, while the Holy Qur’an and the Holy Prophet (s.a.w.a.) did not do so, before, then you are committing a Bid-ah, supposedly to stop a Bid-ah!! (Just like what Omar did earlier, and his Wahhabi followers are doing, now). Are you innovating a new Islam?[[637]](#footnote-637)

## On “Prohibition” to cry:

Everybody knows that the human babies are born crying. And they continue crying almost 24 hours a day (Because crying is a natural reaction). Now, if crying were Haram (as the Wahabis claim), then all those babies should be in Hell by now (And all human beings are born as babies… sinful at birth, as the Christians believe?).

On the contrary, the Holy Prophet (s.a.w.a.) said:

“When a baby dies, he/she goes straight to Heaven, and waits at the Gate of Heaven for his/her parents also to arrive; and he/she does Intercession or Shafa-ah for his/her parents” (Another thing that the Wahabis vehemently deny (i.e. Shafa-ah) but Allah (s.w.t.) and His Messenger (s.a.w.a.) insist on it!)

Now, if a crying baby has committed no sin, and he/she is even going to do Shafa-ah for other people, too, on the Day of Judgment, then how come the Holy Prophet Muhammad (s.a.w.a.) and his Blessed children can not do Shafa-ah for their followers?

Sometimes, you wonder whether the Wahabis have any faith in Islamic teachings, at all![[638]](#footnote-638)

## On those who ‘Say’ ‘Bismillah’, silently:

Well, for those who claim that they say Bismillah silently (or in truth, they hide it) but then they shout Al-Hamdu Lillah... or Aamin very loudly, I have a sad news for you!

You are actually violating three Qur’anic instructions, all at the, same time, which is:

1) Don’t shout your Prayers aloud (as the pagans do!)

2) Neither hides it (silently),

3) But follow a middle ground (the Common sense way)!

Look at this verse from the Holy Qur’an:

“and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.”[[639]](#footnote-639)

Now, what will you do? Will you still hold on to some fake “Hadees” against the clear instructions of the Holy Qur’an?

That’s up to you!

## On “Imam must be Infallible”

There is a very well known Hadees from the Holy Prophet Muhammad (s.a.w.a.) that says:

“Ali is with the Truth (always)” “And the Truth is with Ali (always)”[[640]](#footnote-640)

This well recorded Hadees is more than enough to prove the fact that according to the Holy Prophet (s.a.w.a.) who himself was an Infallible[[641]](#footnote-641) Imam Ali is also an Infallible (“To whom I was Maula, this Ali is his Maula”); Because Allah (s.w.t.) has guaranteed that “whatever he (the Prophet) says is a Revelation, sent down (from Allah (s.w.t.)) to him.”[[642]](#footnote-642)

Now, if you deny the Hadees of the Holy Prophet (s.a.w.a.) that “Ali is with the Truth and the Truth is with Ali” (even if he is fighting Mo’awia, Aisha, Talha, Zubair, etc.) than you have denied the Prophethood, which also means that you have denied Allah (s.w.t.) Who has guaranteed him as a True Prophet (s.a.w.a.)!

But if you accept his Hadees that “Ali is always with the Truth and the Truth is always with Ali” then it means that Ali (a.s.) never did anything or he said anything which was untrue or which was not right. (Remember the saying: “One lie makes a liar!”).

And that’s exactly what an “Infallible” is all about — Always True and always Right!

It also means that Imam Hasan, Imam Husain, Imam Zainul Abidin (a.s.) and the rest of the Imams of the Ahlul Bayt (a.s.) were also Infallibles, because they were endorsed by Imam Ali (a.s.) (also by the Holy Prophet (s.a.w.a.), earlier) as the Infallible Imams that the Muslims should follow.

So, if you want to distinguish the Truth from the confusions that followed among the Muslims, after the death of Prophet Muhammad (s.a.w.a.) then look where Ali (a.s.) is standing; Because according to the ultimate source of Truth, in Islam, i.e. The Prophet Muhammad (s.a.w.a.):

“Ali is with the Truth and the Truth is with Ali!”

## On “Ameen Not an Islamic Word”;

The word “Ameen” is not an Islamic term. But, rather it is a Jewish influence among some Muslim groups. Now, how did such a monster (the name of Amon, the Egyptian god) enter into the Islamic vocabulary, here is some historical background, which we quote:“Christians did not create the word Amen. It originated in Egypt, around 2,500 B.C., and referred to Amon (or Ammon), the name of the highest Egyptian deity, who, at one time was worshipped throughout the Middle East. As later cultures invoked the Roman god Jupiter with the exclamation “By Jove!” the Egyptians called on their deity “By Amon” The Hebrews (Jews) borrowed the word (when they were in the captivity in Egypt, for more than 400 years) gave it a new meaning (“Truly, Centainly”) and passed it to the Christians!”[[643]](#footnote-643)

And the Christians (or the Jews) passed it to some Muslims? Because, as far as the Holy Qur’an is concerned, there is not even a single mention of the word Ameen in the entire Book of Allah (s.w.t.)! (I don’t know about the book of Shaitan!).

## On “Sahaba Prevented the Prophet writing his Will”:

When Prophet Muhammad (s.a.w.a.) wanted to dictate his Last Will for the Muslim Ummah, Omar objected, and shouted:

“No need for writing your Will, the Book of Allah is enough for us!”

And then he went on further to say:

“This man (the Holy Prophet?!) has lost his mind! (Is feverish and delirious!)”[[644]](#footnote-644)

Yet, the same Omar did not stop Khalifah Abu Bakr from writing his last Will, and he did not say:

“The Book of Allah and the Sunnah of His Prophet, is enough for us!” (How come?)

It only means that to Omar, his friend Abu Bakr was more knowledgeable about Islam and he was wiser and more intelligent and right minded than the Holy Prophet, and he did not lose his mind during his death, as did the Holy Prophet!

So, where is the Faith in the Prophet of Allah?

But, the real reason behind these two different reactions to the same action (a Muslim writing his Last Will) by Omar, was this:

When Khalifah Abu Bakr was writing his last Will, he was endorsing Omar, as his own successor (which Omar liked!).

But, when Prophet Muhammad (s.a.w.a.) was going to write his last Will, he was going to endorse Imam Ali (a.s.) as his successor (which Omar and his faction did’nt like!).

How come, the Holy Prophet of Allah (s.a.w.a.) is being scolded and insulted, disobeyed and even prevented by his own “followers” from writing his Last Will (no need for that!).

But Abu Bakr is not!

That is, the bitter Truth, that majority of Muslims never understood, nor do most of them understand, even today!

“You can never wake up people who pretend to be asleep!”

## What is “Siratal Mustaqim? “(The Right Path)”

Allah (s.w.t.), in the Holy Qur’an, explains the ??? “Siratal Mustaquim”, this way: “Keep on guiding us (Muslims) in the Right Path (Siratal Mustaqim, i.e. Islam); The Path of Those (People) whom You (Allah (s.w.t.)) have specially Blessed (the Prophets and their Children,[[645]](#footnote-645) particularly the Prophet Muhammad (s.a.w.a.) and his Blessed Children - the Ahlul Bayt (a.s.)).[[646]](#footnote-646) Not (the Path of those) who have been Cursed (by You)[[647]](#footnote-647) and not those (People) who were/are misguided”.[[648]](#footnote-648)

In simple words, the Right path of Islam is, to 1) Follow the Path of the “Blessed People” (the Holy Prophet (s.a.w.a.), and his Household), 2) Not to follow the “Cursed People” (the enemies of the Prophet and his Household), and 3) Not also the Path of the “misguided people” (followers of the enemies of the Holy Prophet, and His Blessed Household).

\* \* \*

## Regarding the ideas expressed in this book:

“Whenever I hear people talking about “liberal ideas,” I am always astounded that men should love to fool themselves with empty sounds. An idea should never be liberal; it must be vigorous, possitive, and without loose ends, so that it may fulfill its divine mission and be productive. The proper place for liberality is in the realm of the emotions.”

J.W. Goethe

Aal-e-Muhammad

“If loving Aal-e-Muhammad is an act of Heresy (!),

Let the whole world, of men and angels,

Be a witness, that I am Heretic!”

Imam Shafe-iy (150-203 A.H.)

??? “In Kaana Rafdan Hobbo Aal-e-Mohammadin” “Fal-yash - Hadees Thaqalano Anni Rafidon!”

\* \* \*

An English poem says it all

“How could you,

Memorize my name,

But, forget who I Am...?”

1. Sahih Muslim, vol. 5, p. 272, etc [↑](#footnote-ref-1)
2. Mostadrak Sahihain, vol. 2, p. 343 [↑](#footnote-ref-2)
3. Sahih Tirmidi, Vol. 2, p. 308; Sahih Muslim, vol. 5 p. 272, and vol. 7, p. 122; Sunan of Abu Dawud, p. 307 and more than 30 other books of Hadith [↑](#footnote-ref-3)
4. Sahih Bukhari, vol. 5, p. 74 [↑](#footnote-ref-4)
5. Sahih Muslim, vol. 1, p. 46 etc [↑](#footnote-ref-5)
6. See Sahih Tirmidi [↑](#footnote-ref-6)
7. See all the books of Hadith, chapter on Ahlul Bayt (a.s.) [↑](#footnote-ref-7)
8. See Sahih Bukhari, Original Version, vol. 5, p. 511-512 & vol. 9, p. 346 [↑](#footnote-ref-8)
9. Holy Qur’an 16:83 [↑](#footnote-ref-9)
10. Holy Qur’an 10:35 [↑](#footnote-ref-10)
11. Sahih Tirmidi. [↑](#footnote-ref-11)
12. See Karachi massacres and other atrocities committed by the Soldiers of Sahaba (!) in Pakistan [↑](#footnote-ref-12)
13. See Holy Qur’an 9:9, 2:79 & 2:174, etc [↑](#footnote-ref-13)
14. Holy Qur’an 28:56 [↑](#footnote-ref-14)
15. Holy Qur’an 2:26 and 1:6-7 [↑](#footnote-ref-15)
16. Sahih Muslim Vol. 4 p. 1286 (See Original Version) [↑](#footnote-ref-16)
17. See Ettelaat Daily, Ramazan, 1416 A.H./1996 A.D. Tehran, Islamic Rep. of Iran [↑](#footnote-ref-17)
18. See Sahih Bukhari, vol. 5 p. 63, vol. 6, p. 162, 291 and 508. Also Vol. 8 p. 539 & vol. 9, p. 212; also Sonan Ibn Maja, vol. 2, p. 854 and 2553, etc. [↑](#footnote-ref-18)
19. Holy Qur’an 33:56 [↑](#footnote-ref-19)
20. Holy Qur’an 2:154 [↑](#footnote-ref-20)
21. Holy Qur’an 3:169-170 [↑](#footnote-ref-21)
22. Holy Qur’an 71:28 [↑](#footnote-ref-22)
23. Holy Qur’an 9:103 [↑](#footnote-ref-23)
24. Holy Qur’an 4:65 also 24:62-63, etc [↑](#footnote-ref-24)
25. Holy Qur’an 63:5-6 [↑](#footnote-ref-25)
26. (Wali/Guide) Sahih Tirmizi, vol. 2, p. 298, Sonan Ibne Maja, vol. 1, p. 43, etc. (This Hadith has been narrated by 360 narrators, 110 Sahaba, and 84 Ta-be-in, in the History of Islam! See Al-Ghadir by Allamah Amini) [↑](#footnote-ref-26)
27. Sahih Tirmizi, vol. 2 p, 298, etc [↑](#footnote-ref-27)
28. See Abu Dawud, vol. 1 Chapter 327, etc. [↑](#footnote-ref-28)
29. Ref. Sahih Muslim, vol. 1., p. 275, Kitab- As-Salat [↑](#footnote-ref-29)
30. See Holy Qur’an, 53: 7-9 [↑](#footnote-ref-30)
31. Sahih Tirmidi, vol. 2 p. 306-307 [↑](#footnote-ref-31)
32. See Sahih Muslim, vol. 1, p. 373; Sahih Tirmidi, vol. 9, p. 74; Sahih Ibne Maja, vol. 2, p. 928, etc. Also the Fatwa of World Muslim League, dated 5/31/1976; see Mo-amirat Al-Mot-ajirin Bid-din, p. 29, etc [↑](#footnote-ref-32)
33. Holy Qur’an 2:124 [↑](#footnote-ref-33)
34. See Kanzul Ommal, vol. 6, p. 22 and vol. 7, p. 106 and Sahih Tirmidi, vol. 2, p. 306-307, Sahih Ibne Maja, etc., etc., [↑](#footnote-ref-34)
35. Holy Qur’an 72:26-27 [↑](#footnote-ref-35)
36. Holy Qur’an 3:33-34 [↑](#footnote-ref-36)
37. Holy Qur’an 3:44 [↑](#footnote-ref-37)
38. Holy Qur’an 3:49 [↑](#footnote-ref-38)
39. Holy Qur’an 3:45 [↑](#footnote-ref-39)
40. Holy Qur’an 28:7 [↑](#footnote-ref-40)
41. Holy Qur’an 16:68-69 [↑](#footnote-ref-41)
42. Holy Qur’an 41:30-31 [↑](#footnote-ref-42)
43. Holy Qur’an 2:85 [↑](#footnote-ref-43)
44. See Tahdib by Ibne Hajar, vol. 2, p. 242, and many others [↑](#footnote-ref-44)
45. Holy Qur’an 3:169 and 2:154. etc [↑](#footnote-ref-45)
46. See Holy Qur’an, 6:162 [↑](#footnote-ref-46)
47. Holy Qur’an 3:49 etc [↑](#footnote-ref-47)
48. Holy Qur’an 12:93 [↑](#footnote-ref-48)
49. Holy Qur’an 16:69 [↑](#footnote-ref-49)
50. See Holy Qur’an, 21:107 [↑](#footnote-ref-50)
51. See Holy Qur’an, 38:78, etc. [↑](#footnote-ref-51)
52. See Holy Qur’an 28:15 [↑](#footnote-ref-52)
53. Holy Qur’an, 12:12:88 [↑](#footnote-ref-53)
54. Holy Qur’an, 12:97 [↑](#footnote-ref-54)
55. Holy Qur’an 12:98 [↑](#footnote-ref-55)
56. Holy Qur’an 12:99-100, etc [↑](#footnote-ref-56)
57. Holy Qur’an, 6:121, 7:27, 7:30, etc., etc. [↑](#footnote-ref-57)
58. Holy Qur’an 28:15 [↑](#footnote-ref-58)
59. See the Fatwa, 1990 [↑](#footnote-ref-59)
60. Ref. Holy Qur’an 7:179 [↑](#footnote-ref-60)
61. See Holy Qur’an, 40:23 [↑](#footnote-ref-61)
62. See Holy Qur’an, 22:71, etc. [↑](#footnote-ref-62)
63. Holy Qur’an, 10:106 [↑](#footnote-ref-63)
64. Holy Qur’an 28:88 etc [↑](#footnote-ref-64)
65. Holy Qur’an 10:36 etc [↑](#footnote-ref-65)
66. See Sahih Bukhari, vol. 5, p. 511-512 and vol. 9, p. 346 [↑](#footnote-ref-66)
67. See chapter 63 of the Holy Qur’an titled the Hypocrites, for their specific descriptions [↑](#footnote-ref-67)
68. Holy Qur’an 2:187 [↑](#footnote-ref-68)
69. See Holy Qur’an, 33:33 [↑](#footnote-ref-69)
70. Holy Qur’an 16:98 -9:100 etc [↑](#footnote-ref-70)
71. Holy Qur’an 9:120 [↑](#footnote-ref-71)
72. Holy Qur’an 2:187 [↑](#footnote-ref-72)
73. Sahih Muslims, vol. 3, p. 555, chapter on Mot’ah, also p. 556, 331 etc. Sahih Bukhari, vol.6, p. 34,110; vol. 2, p. 375, vol. 7, p. 36, etc., etc [↑](#footnote-ref-73)
74. Sahih Muslim, vol. 3, p. 331 etc., etc [↑](#footnote-ref-74)
75. See Bukhari and Muslim [↑](#footnote-ref-75)
76. Sahih Tirmizi, vol. 3, p. 185, Hadith No. 824, etc See the original version [↑](#footnote-ref-76)
77. See Holy Qur’an, 4:24; Sahih Muslim with Nouwi paraphrases, vol. 3, p. 552 and vol. 9, p. 179. Also Tafsir of Ibne Kathir, vol. 1, p. 486 [↑](#footnote-ref-77)
78. For details, see the report by the Reuter News Agency or the Manila Bulletin dated March 04, 1997 [↑](#footnote-ref-78)
79. Holy Qur’an 61:2 [↑](#footnote-ref-79)
80. Source: The Foreign Post. Manila, Oct. 15, 1998, p. 17 [↑](#footnote-ref-80)
81. (For example, Thomas Jefferson, one of the founding father of America had a child from a slave mistress; also his father had several such mistresses. Also, Joseph smith, the founder of the Mormon Church, in America, had 48 wives and many American Mormans, still do!). [↑](#footnote-ref-81)
82. See Holy Qur’an 23:6 and 70:30, etc., etc. [↑](#footnote-ref-82)
83. Holy Qur’an 16:93 [↑](#footnote-ref-83)
84. Holy Qur’an 40:28 [↑](#footnote-ref-84)
85. Holy Qur’an 28:15 [↑](#footnote-ref-85)
86. See the Holy Qur’an, 2:9 [↑](#footnote-ref-86)
87. Holy Qur’an 16:106 [↑](#footnote-ref-87)
88. See p. 301 of Tarikh Falsafat Al-Islam by Mohammad Lotfi Jom’ah of Egypt [↑](#footnote-ref-88)
89. Holy Qur’an 6:76-78 [↑](#footnote-ref-89)
90. See full story in chapter 6 of the Holy Qur’an. [↑](#footnote-ref-90)
91. Holy Qur’an 22:78 [↑](#footnote-ref-91)
92. Holy Qur’an 37:83 [↑](#footnote-ref-92)
93. Ref. Sawa-iq Muh’riqa p. 147, Sahih Muslim, Vol. 5, page 272, Sahih Tirmidi, Vol 2, page 308 and many other books of Sunnah [↑](#footnote-ref-93)
94. Holy Qur’an 20:12 [↑](#footnote-ref-94)
95. Holy Qur’an 5:21 [↑](#footnote-ref-95)
96. Holy Qur’an 7:179 [↑](#footnote-ref-96)
97. see Holy Qur’an 42:23 [↑](#footnote-ref-97)
98. See Bukhari Vol. 5, p. 511-512 and Vol. 9, p. 346 [↑](#footnote-ref-98)
99. Sahih Bukhari [↑](#footnote-ref-99)
100. Holy Qur’an 4:93 [↑](#footnote-ref-100)
101. Holy Qur’an 3:179 [↑](#footnote-ref-101)
102. Holy Qur’an 2:256 [↑](#footnote-ref-102)
103. Holy Qur’an 33:4 [↑](#footnote-ref-103)
104. See Holy Qur’an 42:23 [↑](#footnote-ref-104)
105. Holy Qur’an 12:84 [↑](#footnote-ref-105)
106. Holy Qur’an 12:86 [↑](#footnote-ref-106)
107. See Holy Qur’an 27:65 [↑](#footnote-ref-107)
108. Holy Qur’an 6:50 etc [↑](#footnote-ref-108)
109. Holy Qur’an 3:7 [↑](#footnote-ref-109)
110. Holy Qur’an 16:43 and 21:7 [↑](#footnote-ref-110)
111. See Holy Qur’an 2:26 [↑](#footnote-ref-111)
112. Holy Qur’an 27:65 and 6:50, etc [↑](#footnote-ref-112)
113. See Holy Qur’an 72:27 [↑](#footnote-ref-113)
114. See Holy Qur’an 3:48 [↑](#footnote-ref-114)
115. See Holy Qur’an Chapter 18, verses 65-82 [↑](#footnote-ref-115)
116. See Holy Qur’an, chapter 18, verses 65 [↑](#footnote-ref-116)
117. Holy Qur’an 18:65-68 [↑](#footnote-ref-117)
118. For full story, see Holy Qur’an, Ch. 18, V. 79-82, etc. [↑](#footnote-ref-118)
119. Holy Qur’an 12:15 [↑](#footnote-ref-119)
120. Holy Qur’an 12:41 [↑](#footnote-ref-120)
121. Holy Qur’an 12:47-48 [↑](#footnote-ref-121)
122. See Ch. 12, V. 68, etc [↑](#footnote-ref-122)
123. Holy Qur’an 12:93 [↑](#footnote-ref-123)
124. Holy Qur’an 76:3 [↑](#footnote-ref-124)
125. Holy Qur’an 16:33 [↑](#footnote-ref-125)
126. See Sahih Bukhari regarding Prophet on his death bed. Vol. 5, p. 511- 512 and vol. 9, p. 346 [↑](#footnote-ref-126)
127. See 7:179, 5:103, 6:111, 17:89, 12:38 etc [↑](#footnote-ref-127)
128. Holy Qur’an 12:100-103 [↑](#footnote-ref-128)
129. See Holy Qur’an 2:34 and more than 20 other places [↑](#footnote-ref-129)
130. See Holy Qur’an 2:30, etc [↑](#footnote-ref-130)
131. See Holy Qur’an 28:7, etc. [↑](#footnote-ref-131)
132. Holy Qur’an 18:21 [↑](#footnote-ref-132)
133. Holy Qur’an 10:36 [↑](#footnote-ref-133)
134. Holy Qur’an 10:35 [↑](#footnote-ref-134)
135. Holy Qur’an 75:22-23 [↑](#footnote-ref-135)
136. Holy Qur’an 2:26 [↑](#footnote-ref-136)
137. Holy Qur’an 17:72 [↑](#footnote-ref-137)
138. see Holy Qur’an 3:7 [↑](#footnote-ref-138)
139. See Holy Qur’an 7:143 [↑](#footnote-ref-139)
140. See the Holy Qur’an 2:55 and 4:153 [↑](#footnote-ref-140)
141. Holy Qur’an 6:103 [↑](#footnote-ref-141)
142. See Bukhari, Muslim, etc. [↑](#footnote-ref-142)
143. See Nahjul Balagha, Khutba No. 2 [↑](#footnote-ref-143)
144. Holy Qur’an 57:3 [↑](#footnote-ref-144)
145. Holy Qur’an 2:186 [↑](#footnote-ref-145)
146. Holy Qur’an 50:16 [↑](#footnote-ref-146)
147. Holy Qur’an 75:22-23 [↑](#footnote-ref-147)
148. See the Fatwa of Sheikh Shaltoot, Al-Kifah, Lebanon, July 8, 1959 [↑](#footnote-ref-148)
149. Holy Qur’an 1:7 [↑](#footnote-ref-149)
150. See Sahih Bukhari, Sahih Muslim etc [↑](#footnote-ref-150)
151. see Holy Qur’an 2:189 [↑](#footnote-ref-151)
152. See Nahjul Balagha, lectures of Imam Ali (a.s.) [↑](#footnote-ref-152)
153. Holy Qur’an 18:65-82 [↑](#footnote-ref-153)
154. Holy Qur’an 12:55 and 68 [↑](#footnote-ref-154)
155. Holy Qur’an 21:30, etc. [↑](#footnote-ref-155)
156. See Holy Qur’an 27:15-28, etc. [↑](#footnote-ref-156)
157. See Holy Qur’an 27:40 [↑](#footnote-ref-157)
158. See Sahih Bukhari (original version, not revised) vol. 5, p. 511-512 and vol. 9, p. 346 [↑](#footnote-ref-158)
159. Holy Qur’an 13:43 [↑](#footnote-ref-159)
160. Holy Qur’an 2:223 [↑](#footnote-ref-160)
161. Holy Qur’an 6:108 [↑](#footnote-ref-161)
162. Holy Qur’an 33:30-33 [↑](#footnote-ref-162)
163. Holy Qur’an 49:2 etc [↑](#footnote-ref-163)
164. See Sahih Bukhari Vol. 5, p. 511-512 and Vol. 9, p. 346 [↑](#footnote-ref-164)
165. Holy Qur’an 49-14 [↑](#footnote-ref-165)
166. Holy Qur’an 9:97 [↑](#footnote-ref-166)
167. Holy Qur’an 9:98 [↑](#footnote-ref-167)
168. Holy Qur’an 9:101 [↑](#footnote-ref-168)
169. Holy Qur’an 49:4 [↑](#footnote-ref-169)
170. Holy Qur’an 33:12 [↑](#footnote-ref-170)
171. Holy Qur’an 33:15 [↑](#footnote-ref-171)
172. Holy Qur’an 59:11 [↑](#footnote-ref-172)
173. Holy Qur’an 4:88 [↑](#footnote-ref-173)
174. Holy Qur’an 33:57 [↑](#footnote-ref-174)
175. Holy Qur’an 9:61-62 [↑](#footnote-ref-175)
176. See Sahih Bukhari, Original Version, vol. 5, p. 511-512 and vol. 9, p. 346 [↑](#footnote-ref-176)
177. Holy Qur’an 9:64-68 [↑](#footnote-ref-177)
178. Holy Qur’an 6:50 [↑](#footnote-ref-178)
179. Holy Qur’an 13:16 [↑](#footnote-ref-179)
180. Holy Qur’an 32:18 [↑](#footnote-ref-180)
181. Holy Qur’an 9:25-26 [↑](#footnote-ref-181)
182. Holy Qur’an 33:10-11 up to 20 [↑](#footnote-ref-182)
183. Holy Qur’an 62:11 [↑](#footnote-ref-183)
184. Sahih Bukhari, original version, Vol. 9, p. 144, Hadith No. 173, etc [↑](#footnote-ref-184)
185. Holy Qur’an 5:49-50 [↑](#footnote-ref-185)
186. See Sahih Tirmidi, etc [↑](#footnote-ref-186)
187. Holy Qur’an 10:32 [↑](#footnote-ref-187)
188. See the books of Sheikh Abdul Wahhab and other Wahhabi Gurus [↑](#footnote-ref-188)
189. See Sahih Bukhari, vol. 9, p. 346, etc [↑](#footnote-ref-189)
190. See Mostadrak Sahihain, vol. 3, p. 149, etc [↑](#footnote-ref-190)
191. See Iqdul Farid, Vol. 1, Chapter 1; Also, Al-Isabah by Ibne Hajar As-qalani, etc [↑](#footnote-ref-191)
192. See the Holy Qur’an, 31:17 plus 10 more Ayahs on the same subject [↑](#footnote-ref-192)
193. Holy Qur’an 24:40 [↑](#footnote-ref-193)
194. See Sahih Bukhari, vol. 5, p. 57 and Musnad Hanbal, vol. 4, p. 421, etc [↑](#footnote-ref-194)
195. See History of Tabari, the most famous Sunni historian and expert on Qur’an and Hadith. Also the History of Islam by Mohammad Hasanain Haikal of Egypt, etc [↑](#footnote-ref-195)
196. See Sahih Muslim, vol. 1, p. 201, Hadith No. 52 [↑](#footnote-ref-196)
197. See Tabari, vol. 4, p. 277, Cairo, also Ibn Athir, vol. 5, p. 80, etc [↑](#footnote-ref-197)
198. Holy Qur’an 33:33; For the full story of the Jamal war, see History of Tabari, vol. 5, p. 172 and Ibn Athir’s History, vol. 3, p. 206, also Sahih Bukhari, original version; vol. 4, p. 217, etc. [↑](#footnote-ref-198)
199. See Muruj Ad-dahab, vol. 3, p. 77, also Abul Fida, vol. 1, p. 183, etc [↑](#footnote-ref-199)
200. See Al-Nasa-ih Al-Kafiyah, p. 72-73, etc [↑](#footnote-ref-200)
201. Holy Qur’an 4:157-159 [↑](#footnote-ref-201)
202. Holy Qur’an 58:21 [↑](#footnote-ref-202)
203. Holy Qur’an 61:8 [↑](#footnote-ref-203)
204. Holy Qur’an 9:32 [↑](#footnote-ref-204)
205. Holy Qur’an 21:105 [↑](#footnote-ref-205)
206. Holy Qur’an 19:40 [↑](#footnote-ref-206)
207. Holy Qur’an 6:164; the same point has been mentioned in many more Ayahs of the Holy Qur’an - See also 17:15/35:18/39:7 and 53:38 etc. [↑](#footnote-ref-207)
208. Holy Qur’an 53:39 [↑](#footnote-ref-208)
209. Holy Qur’an 37:38 and some 20 more Ayahs on the same subject matter [↑](#footnote-ref-209)
210. Holy Qur’an 2:286, plus five more Ayahs [↑](#footnote-ref-210)
211. Holy Qur’an 2:135 [↑](#footnote-ref-211)
212. See Holy Qur’an 37:83 [↑](#footnote-ref-212)
213. Holy Qur’an 33:33 [↑](#footnote-ref-213)
214. See-1, Sahih Muslim, original version, vol. 5, p. 272 also 2, Sahih Tirmidi, vol. 2, p. 308, Hadees No. 3788, Thirty-nine versions of this Hadees have been recorded from the Sunni sources alone and eighty two from the Shia sources. Are you still in doubt? [↑](#footnote-ref-214)
215. See-1, Sawa-iq Al-Muhriqa by Ibn Hajar p. 150 and 184 Also 2, Tarikh Al-Khulafa by Suyuti p. 307, This Hadees has eleven Sunni sources and seven Shia sources [↑](#footnote-ref-215)
216. See 1, Sahih Bukhari, original version, vol. 9, p. 250, 2, Sahih Abu Dawud, vol. 2, p. 207, 3, Musnad Ahmad, vol. 5, p. 92, 4, Sahih Muslim, vol. 4, p. 482, etc., etc [↑](#footnote-ref-216)
217. See Holy Qur’an for the full story 2:34-37, 7:11-61 and 20:115-121, etc [↑](#footnote-ref-217)
218. Holy Qur’an 8:53 [↑](#footnote-ref-218)
219. See Holy Qur’an, 7:142, etc. [↑](#footnote-ref-219)
220. Holy Qur’an 7:142 [↑](#footnote-ref-220)
221. Holy Qur’an 2:187 [↑](#footnote-ref-221)
222. Holy Qur’an 8:66 [↑](#footnote-ref-222)
223. Holy Qur’an 73:20 [↑](#footnote-ref-223)
224. Holy Qur’an 2:106 [↑](#footnote-ref-224)
225. Holy Qur’an 40:60 [↑](#footnote-ref-225)
226. Holy Qur’an 2:186 [↑](#footnote-ref-226)
227. Holy Qur’an 37:143 [↑](#footnote-ref-227)
228. Holy Qur’an 10:98 [↑](#footnote-ref-228)
229. Holy Qur’an 55:29 [↑](#footnote-ref-229)
230. See Sahih Bukhari, the Original Version Vol. 5, p. 63, vol. 7, p. 162, 291 and 508, vol. 8, p. 539 and vol. 9, p. 212 etc [↑](#footnote-ref-230)
231. See Sahih Bukhari, Muslim, etc [↑](#footnote-ref-231)
232. Kanzul Ummal, vol. 5, P. 237 etc [↑](#footnote-ref-232)
233. Holy Qur’an 9:91-92 [↑](#footnote-ref-233)
234. See: Tabaqat al-Kubra, vol. 2, p. 136 [↑](#footnote-ref-234)
235. See Sahih Bukhari, vol. 5, p. 387, etc [↑](#footnote-ref-235)
236. Holy Qur’an 2:30 [↑](#footnote-ref-236)
237. Holy Qur’an 2:30 [↑](#footnote-ref-237)
238. Holy Qur’an 2:30 [↑](#footnote-ref-238)
239. Holy Qur’an 4:145 [↑](#footnote-ref-239)
240. Holy Qur’an 3:33-34 [↑](#footnote-ref-240)
241. Holy Qur’an 19:58 [↑](#footnote-ref-241)
242. Holy Qur’an 2:124 [↑](#footnote-ref-242)
243. Holy Qur’an 33:33 [↑](#footnote-ref-243)
244. Holy Qur’an 2:30 [↑](#footnote-ref-244)
245. Holy Qur’an 7:179 [↑](#footnote-ref-245)
246. See Holy Qur’an 30:30 [↑](#footnote-ref-246)
247. See Tabaqat, Ibn Sa’ad, vol. 2, page 76 [↑](#footnote-ref-247)
248. Holy Qur’an 66:10-11 [↑](#footnote-ref-248)
249. See Abul A’la Moududi’s Commentary of the Holy Qur’an, 7th Edition, p. 1450, Lahore, Pakistan, 1989, Ayah 5 of Surah 66 or Al-Tahrim. The original text is in Urdu language, but those who know Arabic Alphabet can read it easily. Also look it up in Sahih Bukhari, vol. 7, p. 48, etc. [↑](#footnote-ref-249)
250. Holy Qur’an 66:1 [↑](#footnote-ref-250)
251. See Holy Qur’an 66:3-5 [↑](#footnote-ref-251)
252. Holy Qur’an 15:67-71 [↑](#footnote-ref-252)
253. See Holy Qur’an 33:30-33 [↑](#footnote-ref-253)
254. Sahih Muslim, vol. 1, p. 201, Hadees No. 52 and please look it up in the original and old editions. Because, the Wahhabi Ulama of Saudi Arabia have removed some Hadiths in their “Revised Edition” [↑](#footnote-ref-254)
255. Holy Qur’an 25:73 [↑](#footnote-ref-255)
256. See Sahih Bukhari - the original version - Vol. 1, p. 86, the Book of “Knowledge” [↑](#footnote-ref-256)
257. See Mostadrak Sahihain, vol. 3, p. 126, etc [↑](#footnote-ref-257)
258. See Iqdul Farid, Vol. 1, Chapter 1: Also, Al-Isabah by Ibne Hajar As-qalani, etc [↑](#footnote-ref-258)
259. Holy Qur’an 31:17 plus 10 more Ayahs on the same subject [↑](#footnote-ref-259)
260. Holy Qur’an 24:40 [↑](#footnote-ref-260)
261. See Holy Qur’an 33:33 [↑](#footnote-ref-261)
262. Holy Qur’an 3:61 [↑](#footnote-ref-262)
263. See Fiqhus Sirah, by Sheikh Muhammad Ghazzali, Sixth Edition, p. 41 [↑](#footnote-ref-263)
264. See Sahih Bukhari - original version, vol. 1, p. 89, the chapter of Knowledge [↑](#footnote-ref-264)
265. Sahih Bukhari - original version, vol. 6, p. 353 [↑](#footnote-ref-265)
266. Sahih Bukhari, vol. 1, p. 169 [↑](#footnote-ref-266)
267. Sahih Bukhari vol. 1, p. 336 [↑](#footnote-ref-267)
268. See Sahih Bukhari [↑](#footnote-ref-268)
269. See Sahih Bukhari [↑](#footnote-ref-269)
270. See Ibne Hajar’s Commentary on Sahih Bukhari, p. 5 [↑](#footnote-ref-270)
271. Source CNN International 2001 [↑](#footnote-ref-271)
272. Holy Qur’an 7:73 [↑](#footnote-ref-272)
273. Holy Qur’an 42:29 [↑](#footnote-ref-273)
274. Holy Qur’an 42:32 [↑](#footnote-ref-274)
275. Holy Qur’an 39:9 [↑](#footnote-ref-275)
276. Holy Qur’an 35:28 [↑](#footnote-ref-276)
277. See the “Fatwa” during 1990-1991, Persian Gulf war [↑](#footnote-ref-277)
278. Holy Qur’an 5:7 [↑](#footnote-ref-278)
279. Holy Qur’an 39:17-18 [↑](#footnote-ref-279)
280. See Fiqhus Sunnah, vol. 2, p. 118, also Sahih Bukhari, Muslim and others [↑](#footnote-ref-280)
281. Ref. Fiqhus Sunnah, vol. 2, p. 118, Also Bukhari and Muslim, Chapters of “Salat”, etc [↑](#footnote-ref-281)
282. Holy Qur’an 2.185 [↑](#footnote-ref-282)
283. Holy Qur’an 17:79 [↑](#footnote-ref-283)
284. Holy Qur’an 8:66 [↑](#footnote-ref-284)
285. Holy Qur’an 17:78 [↑](#footnote-ref-285)
286. Holy Qur’an 2:238, also 50:39 and 20:130, etc [↑](#footnote-ref-286)
287. Holy Qur’an 22:78 [↑](#footnote-ref-287)
288. See Faza-il ul Amaal, Pakistan 1990, etc [↑](#footnote-ref-288)
289. Holy Qur’an 18:21 [↑](#footnote-ref-289)
290. See Philippine Daily Inquirer (Trivia) Sep. 19/2002 [↑](#footnote-ref-290)
291. See Holy Qur’an 2:255, 42:4, 22:62, 31:30, 34:23, 42:4, etc. [↑](#footnote-ref-291)
292. See Sahih Bukhari, vol. 8, p. 245 and Sahih Muslim, vol. 1, p. 87 etc. [↑](#footnote-ref-292)
293. Holy Qur’an 21:52-54 [↑](#footnote-ref-293)
294. Holy Qur’an 34:12-13 [↑](#footnote-ref-294)
295. Holy Qur’an 3:49 [↑](#footnote-ref-295)
296. Holy Qur’an 5:112 [↑](#footnote-ref-296)
297. Holy Qur’an 2:260 [↑](#footnote-ref-297)
298. See Sahih Bukhari, vol. 1, p. 89, Also Sahih Muslim, vol. 1, p. 201, Hadees no. 52, etc [↑](#footnote-ref-298)
299. Holy Qur’an 33:56 [↑](#footnote-ref-299)
300. Holy Qur’an 2:143 [↑](#footnote-ref-300)
301. Holy Qur’an 33:56 [↑](#footnote-ref-301)
302. Holy Qur’an 4:145 [↑](#footnote-ref-302)
303. Holy Qur’an 2:125 [↑](#footnote-ref-303)
304. Holy Qur’an 36:15, plus 10 other similar verses in the Holy Qur’an, 21:3, 26:186, etc., etc. [↑](#footnote-ref-304)
305. Holy Qur’an 14:11-12 [↑](#footnote-ref-305)
306. Holy Qur’an 21:107 [↑](#footnote-ref-306)
307. Holy Qur’an 68:4-6 [↑](#footnote-ref-307)
308. Holy Qur’an 41:6 [↑](#footnote-ref-308)
309. Some religions believe in Reincarnation, like the Hindus, the Buddhists, etc. Even some cults among the Jews, Christians and Muslims also believe in it. But the best defense against this wrong belief is that: If a human soul could enter into another person or animal, then the second person or animal, should also behave like the first owner. So, if for example, Einstein or Plato’s souls entered into a horse or a donkey, then those animals also should behave like those scientists and philosophers! Because, the soul is still Einstein or Plato, only the body has changed! An Engine from any car sounds and functions just the same, even if the body is different! [↑](#footnote-ref-309)
310. Holy Qur’an 49:6 [↑](#footnote-ref-310)
311. See Sahih Bukhari vol. 5, p. 74 and vol. 8, p. 202 [↑](#footnote-ref-311)
312. See Sahih Bukhari original version, vol. 5, p. 75 [↑](#footnote-ref-312)
313. See Musnad of Ahmad Hanbal, vol. 6, p. 323, also Shih Tirmidi, vol. 2, p. 209 Hadees No. 3787 and Sahih Muslim, vol. 5, p. 287, Hadees No. 61, etc [↑](#footnote-ref-313)
314. Holy Qur’an 3:42 [↑](#footnote-ref-314)
315. Holy Qur’an 31:21 also 2:170,5:104,26:74,43:22- 23 [↑](#footnote-ref-315)
316. Holy Qur’an 49:9 [↑](#footnote-ref-316)
317. Holy Qur’an 37:83 [↑](#footnote-ref-317)
318. Holy Qur’an 28:15 [↑](#footnote-ref-318)
319. See Yanabi ul Mawad-dah p. 180 and 238 [↑](#footnote-ref-319)
320. Sawa-iqul Muhriqa by Ibne Hajar Al-Makki [↑](#footnote-ref-320)
321. Durrul Man-thur by Imam Sayuti, Cairo, Circa 1313 A.H., vol. 6, p. 379 and Ghayatul Maram p. 326, etc [↑](#footnote-ref-321)
322. Sahih Tirmidi and other books of Hadees [↑](#footnote-ref-322)
323. Holy Qur’an 53:3-4 [↑](#footnote-ref-323)
324. Holy Qur’an 47:33 [↑](#footnote-ref-324)
325. Holy Qur’an 49:2 [↑](#footnote-ref-325)
326. For details see Sahih Bukhari, Original Version, vol. 5, p. 511-512 and vol. 9, p. 346 [↑](#footnote-ref-326)
327. See Holy Qur’an 4:153, etc. [↑](#footnote-ref-327)
328. Holy Qur’an 33:18 [↑](#footnote-ref-328)
329. Holy Qur’an 33:19 [↑](#footnote-ref-329)
330. Holy Qur’an 9:96 [↑](#footnote-ref-330)
331. Holy Qur’an 9:100 [↑](#footnote-ref-331)
332. Holy Qur’an 98:7-8 [↑](#footnote-ref-332)
333. See Holy Qur’an 69:40 and 81:19 [↑](#footnote-ref-333)
334. See Holy Qur’an 9:128 [↑](#footnote-ref-334)
335. Holy Qur’an 4:74 [↑](#footnote-ref-335)
336. Holy Qur’an 86:10 [↑](#footnote-ref-336)
337. See Holy Qur’an 12:88 [↑](#footnote-ref-337)
338. See Fiqhus Sunnah, p. 90 [↑](#footnote-ref-338)
339. Holy Qur’an 96:9-10 [↑](#footnote-ref-339)
340. See Holy Qur’an 68:51 [↑](#footnote-ref-340)
341. Holy Qur’an 9:61 [↑](#footnote-ref-341)
342. See Sahih Bukhari, (Original Version) Vol. 5, p. 511-512, and Vol. 9, p. 346 [↑](#footnote-ref-342)
343. Holy Qur’an 4:86 [↑](#footnote-ref-343)
344. Holy Qur’an 4:94 [↑](#footnote-ref-344)
345. Holy Qur’an 29:27 [↑](#footnote-ref-345)
346. Holy Qur’an 25:63 [↑](#footnote-ref-346)
347. Holy Qur’an 28:55 [↑](#footnote-ref-347)
348. Holy Qur’an, 20:47 [↑](#footnote-ref-348)
349. Holy Qur’an 20:43-44 and 47 [↑](#footnote-ref-349)
350. Holy Qur’an 19: 42-47 [↑](#footnote-ref-350)
351. Holy Qur’an 43:88 [↑](#footnote-ref-351)
352. Holy Qur’an 43:89 [↑](#footnote-ref-352)
353. Holy Qur’an 10:36 [↑](#footnote-ref-353)
354. See Holy Qur’an 5:104, 26:74 and 31:21, etc. [↑](#footnote-ref-354)
355. Holy Qur’an 21:24 [↑](#footnote-ref-355)
356. Holy Qur’an 21:22 [↑](#footnote-ref-356)
357. Holy Qur’an 10:34 [↑](#footnote-ref-357)
358. Holy Qur’an 8:42 [↑](#footnote-ref-358)
359. Holy Qur’an 2:256 [↑](#footnote-ref-359)
360. Holy Qur’an 16:125 [↑](#footnote-ref-360)
361. Holy Qur’an, 14:7 [↑](#footnote-ref-361)
362. Holy Qur’an 24:61,57:17, 3:118 & 2:242, etc [↑](#footnote-ref-362)
363. Holy Qur’an 2:10 [↑](#footnote-ref-363)
364. Holy Qur’an 48:10 and 18, etc [↑](#footnote-ref-364)
365. Holy Qur’an 19:123 plus 10 more Ayahs on the same ordinance [↑](#footnote-ref-365)
366. Holy Qur’an 18:10 [↑](#footnote-ref-366)
367. Holy Qur’an 66:8 [↑](#footnote-ref-367)
368. Holy Qur’an 59:10 etc., etc [↑](#footnote-ref-368)
369. See Al-Ghadir by Allama Amini and 30 other popular books of Hadees. This Hadees has been narrated by 360 narrators, 110 Sahaba and 84 Tabein or the Second generation of the Sahaba. Also 110 Arab poets have composed poems for that Great Occasion [↑](#footnote-ref-369)
370. Holy Qur’an 28:75 [↑](#footnote-ref-370)
371. See the Holy Qur’an under the words Qalil or Few and Kathir or many, for further proof. [↑](#footnote-ref-371)
372. Holy Qur’an 34:13 [↑](#footnote-ref-372)
373. See Bukhari, Muslim, etc [↑](#footnote-ref-373)
374. Holy Qur’an 14:28-29 [↑](#footnote-ref-374)
375. Holy Qur’an: 6:159 [↑](#footnote-ref-375)
376. Sahih Tirmizi [↑](#footnote-ref-376)
377. See Sahih Bukhari, Vol. 5, p. 511-512 and Vol. 9, p. 346 [↑](#footnote-ref-377)
378. See Holy Qur’an 9:107 [↑](#footnote-ref-378)
379. Holy Qur’an 3:154 [↑](#footnote-ref-379)
380. Sahih Bukhari, original version, vol. 5, p. 511-512 and vol. 9, p. 346 [↑](#footnote-ref-380)
381. Holy Qur’an 6:159 [↑](#footnote-ref-381)
382. Holy Qur’an 3:49 and 5:113 [↑](#footnote-ref-382)
383. Holy Qur’an 12:93 [↑](#footnote-ref-383)
384. Holy Qur’an 12:96 [↑](#footnote-ref-384)
385. See Holy Qur’an 7:117, etc. [↑](#footnote-ref-385)
386. Holy Qur’an 2:73 [↑](#footnote-ref-386)
387. Holy Qur’an 23:100 [↑](#footnote-ref-387)
388. Holy Qur’an 36:26-27 [↑](#footnote-ref-388)
389. Holy Qur’an 3:169-170 [↑](#footnote-ref-389)
390. Holy Qur’an 2:154 etc [↑](#footnote-ref-390)
391. See Nasa’iy and Abu Dawood [↑](#footnote-ref-391)
392. Holy Qur’an 33:56 [↑](#footnote-ref-392)
393. Ref. Sahih Muslim, Sahih Tirmidi, etc [↑](#footnote-ref-393)
394. Holy Qur’an 60:13 [↑](#footnote-ref-394)
395. Holy Qur’an 68:04 [↑](#footnote-ref-395)
396. Holy Qur’an 10:35-36 [↑](#footnote-ref-396)
397. Holy Qur’an 16:43 and 21:07 [↑](#footnote-ref-397)
398. Holy Qur’an 4:59; 5:92; 8:20; 20:90; 24:54; 24:56; 47:33; 64:12, etc., etc [↑](#footnote-ref-398)
399. Holy Qur’an 4:80 [↑](#footnote-ref-399)
400. Holy Qur’an 4:151-152 [↑](#footnote-ref-400)
401. See Holy Qur’an 2:34, etc. [↑](#footnote-ref-401)
402. Holy Qur’an 4:54 [↑](#footnote-ref-402)
403. See Holy Qur’an 21:26 [↑](#footnote-ref-403)
404. Holy Qur’an 3:33-34 [↑](#footnote-ref-404)
405. Holy Qur’an 19:58 [↑](#footnote-ref-405)
406. Holy Qur’an 21:73 [↑](#footnote-ref-406)
407. See Holy Qur’an 97:4-5 and also 44:3-5, etc [↑](#footnote-ref-407)
408. Holy Qur’an 58:26 [↑](#footnote-ref-408)
409. Holy Qur’an 33:33 [↑](#footnote-ref-409)
410. Holy Qur’an 62:04 and 57:21 etc [↑](#footnote-ref-410)
411. See Holy Qur’an 33:56 [↑](#footnote-ref-411)
412. See Holy Qur’an 112:2 [↑](#footnote-ref-412)
413. Holy Qur’an 57:04 [↑](#footnote-ref-413)
414. Holy Qur’an: 56:85 [↑](#footnote-ref-414)
415. Holy Qur’an: 50:16 etc., etc [↑](#footnote-ref-415)
416. Holy Qur’an 2:186, etc [↑](#footnote-ref-416)
417. Holy Qur’an 11:61 [↑](#footnote-ref-417)
418. Holy Qur’an 34:50 [↑](#footnote-ref-418)
419. Holy Qur’an 55:29 [↑](#footnote-ref-419)
420. Holy Qur’an 4:93 [↑](#footnote-ref-420)
421. For details, see Tabari’s History, Cairo, vol. 4, p. 277 also Nehayah by Ibne Athir, vol. 5, p. 80, etc [↑](#footnote-ref-421)
422. Holy Qur’an 20:121 [↑](#footnote-ref-422)
423. Holy Qur’an 48:1-2 [↑](#footnote-ref-423)
424. Holy Qur’an 21:73 [↑](#footnote-ref-424)
425. Holy Qur’an 10:16 [↑](#footnote-ref-425)
426. See the stories of Prophet Jesus and John (a.s.) in the Holy Qur’an [↑](#footnote-ref-426)
427. Holy Qur’an 53:3-4 [↑](#footnote-ref-427)
428. Holy Qur’an 33:21 [↑](#footnote-ref-428)
429. Holy Qur’an 68:04 [↑](#footnote-ref-429)
430. Holy Qur’an 21:107 [↑](#footnote-ref-430)
431. Holy Qur’an 4:64 [↑](#footnote-ref-431)
432. Holy Qur’an 4:65 [↑](#footnote-ref-432)
433. Holy Qur’an 30:10 [↑](#footnote-ref-433)
434. See Sahih Muslim, Chapter of Hudaibiyya, Sahih Bukhari “Kitab Ash-Shorut”, etc [↑](#footnote-ref-434)
435. Holy Qur’an 1:6-7 [↑](#footnote-ref-435)
436. Holy Qur’an 48:1-2 [↑](#footnote-ref-436)
437. Holy Qur’an 39:18 [↑](#footnote-ref-437)
438. See Holy Qur’an 33:33 for more [↑](#footnote-ref-438)
439. Holy Qur’an 4:17-18 [↑](#footnote-ref-439)
440. Holy Qur’an 4:92-93 [↑](#footnote-ref-440)
441. See Holy Qur’an: 66:08 [↑](#footnote-ref-441)
442. Holy Qur’an 10:31 [↑](#footnote-ref-442)
443. Holy Qur’an 2:96 [↑](#footnote-ref-443)
444. Holy Qur’an 8:61 [↑](#footnote-ref-444)
445. Holy Qur’an 57:4 [↑](#footnote-ref-445)
446. Holy Qur’an 57:3 [↑](#footnote-ref-446)
447. See Sahih Bukhari and Sahih Muslim under the C.R. manners or Al-Istenja [↑](#footnote-ref-447)
448. Holy Qur’an 14:34 [↑](#footnote-ref-448)
449. Holy Qur’an 63:4 [↑](#footnote-ref-449)
450. See Bukhari, Muslim, etc [↑](#footnote-ref-450)
451. See all books of Hadees [↑](#footnote-ref-451)
452. Holy Qur’an 2:178 [↑](#footnote-ref-452)
453. Holy Qur’an 2:221 [↑](#footnote-ref-453)
454. Holy Qur’an 24:32 [↑](#footnote-ref-454)
455. Holy Qur’an 16:71 [↑](#footnote-ref-455)
456. Holy Qur’an 16:75 [↑](#footnote-ref-456)
457. Holy Qur’an 5:58 [↑](#footnote-ref-457)
458. Holy Qur’an 7:179 [↑](#footnote-ref-458)
459. Holy Qur’an 53:39 [↑](#footnote-ref-459)
460. Holy Qur’an 29:27 [↑](#footnote-ref-460)
461. Holy Qur’an 4:54 [↑](#footnote-ref-461)
462. See: Holy Qur’an 42:23 [↑](#footnote-ref-462)
463. See Holy Qur’an 10:36 for more explanation [↑](#footnote-ref-463)
464. Holy Qur’an 5:6 [↑](#footnote-ref-464)
465. See Holy Qur’an, 2:180 and 5:106 [↑](#footnote-ref-465)
466. Holy Qur’an 6:16 [↑](#footnote-ref-466)
467. Holy Qur’an 61:2 [↑](#footnote-ref-467)
468. See all books of Hadees, including the most famous Sunni Scholar, Tabari’s book on the History of Islam, Cairo, Egypt, 1357 A.H. vol. 11, p. 63, etc [↑](#footnote-ref-468)
469. See Al-Ghadir, by Sheikh Amini, etc [↑](#footnote-ref-469)
470. Ref. Sahih Bukhari, vol. 7, p. 389, Hadees No. 573 See Original Version [↑](#footnote-ref-470)
471. Holy Qur’an 12:103 [↑](#footnote-ref-471)
472. Holy Qur’an 2:180 and 5:106 [↑](#footnote-ref-472)
473. Holy Qur’an 27:16 [↑](#footnote-ref-473)
474. See Holy Qur’an 3:64 [↑](#footnote-ref-474)
475. Holy Qur’an 11:118-191 [↑](#footnote-ref-475)
476. Holy Qur’an 8:46 [↑](#footnote-ref-476)
477. Holy Qur’an 3:103 [↑](#footnote-ref-477)
478. Holy Qur’an 3:105 [↑](#footnote-ref-478)
479. See Holy Qur’an, 3:7 [↑](#footnote-ref-479)
480. Holy Qur’an 17:72 [↑](#footnote-ref-480)
481. Holy Qur’an 22:55 [↑](#footnote-ref-481)
482. Holy Qur’an 3:103 [↑](#footnote-ref-482)
483. Holy Qur’an 7:29 [↑](#footnote-ref-483)
484. See Holy Qur’an 7:179 and 25:44 [↑](#footnote-ref-484)
485. Holy Qur’an 2:30 [↑](#footnote-ref-485)
486. See Holy Qur’an, 3:83 and 13:15 or 41:11 [↑](#footnote-ref-486)
487. See Holy Qur’an 17:34 [↑](#footnote-ref-487)
488. See Holy Qur’an 40:23, etc [↑](#footnote-ref-488)
489. See Holy Qur’an 2:125 [↑](#footnote-ref-489)
490. Holy Qur’an 6:116 [↑](#footnote-ref-490)
491. Holy Qur’an 5:38 [↑](#footnote-ref-491)
492. Holy Qur’an 1:6-7 [↑](#footnote-ref-492)
493. Holy Qur’an 3:31 [↑](#footnote-ref-493)
494. Holy Qur’an 4:80 [↑](#footnote-ref-494)
495. Holy Qur’an 8:17 [↑](#footnote-ref-495)
496. See Sahih Tirmidi [↑](#footnote-ref-496)
497. See Sahih Bukhari, Salat Istesqa [↑](#footnote-ref-497)
498. Holy Qur’an 2:154 [↑](#footnote-ref-498)
499. Holy Qur’an 3:169 [↑](#footnote-ref-499)
500. Holy Qur’an 7:179 [↑](#footnote-ref-500)
501. Holy Qur’an 4:64 [↑](#footnote-ref-501)
502. Holy Qur’an 12:97-98 [↑](#footnote-ref-502)
503. See Holy Qur’an 43:25/45:23 [↑](#footnote-ref-503)
504. Holy Qur’an 63:5 [↑](#footnote-ref-504)
505. Note: The original poem is in Persian:

     “Beh Mustafa Berasan,

     Khish Ra Ke Deen Hameh, Ust!

     Agar Beh Ou Narasidi,

     Tamam Bu Lahab-ist!”

     Muhammad Iqbal (1875-1938) ??? [↑](#footnote-ref-505)
506. Holy Qur’an 17:72 [↑](#footnote-ref-506)
507. Holy Qur’an 24:35 [↑](#footnote-ref-507)
508. Holy Qur’an 29:9 [↑](#footnote-ref-508)
509. See Sahih Bukhari, the Original Version, vol. 6, pp. 34 and 110. Also vol. 2, p. 375; also vol. 7, p. 36, also Sahih Muslim, the Original Version, vol. 3, p. 555 Chapter on Mot’ah. Also in pp. 331 and 556, etc [↑](#footnote-ref-509)
510. See Holy Qur’an 49:4 and 28:13/7:102/6:111/29:63, etc [↑](#footnote-ref-510)
511. Holy Qur’an 5:58 [↑](#footnote-ref-511)
512. Holy Qur’an 4:59 [↑](#footnote-ref-512)
513. See famous Sunni Scholar of the Holy Qur’an, Ibne Kathir, in Tarikh Al-Kamil, vol. 2, p. 122. Also Great Sunni Aalim, Tabari (Tafseer) vol. 6 p. 185; Also Asbab Nozul by Wahidi P. 133, also Shawahid At-Tanzil, vol. 1, p. 164, as well as Ansab Al-Ashraf, vol. 2, p. 150, etc [↑](#footnote-ref-513)
514. Holy Qur’an 4:79 [↑](#footnote-ref-514)
515. Holy Qur’an 49:4 [↑](#footnote-ref-515)
516. See Holy Qur’an: 3:182/8:51/22:10/41:46/50:29 etc [↑](#footnote-ref-516)
517. See Holy Qur’an 24:35 [↑](#footnote-ref-517)
518. See Holy Qur’an 59:22-24 [↑](#footnote-ref-518)
519. Holy Qur’an 6:91 [↑](#footnote-ref-519)
520. Holy Qur’an 30:41 [↑](#footnote-ref-520)
521. Holy Qur’an 76:3 [↑](#footnote-ref-521)
522. Holy Qur’an 13:11 [↑](#footnote-ref-522)
523. See Holy Qur’an, 5:64, etc [↑](#footnote-ref-523)
524. Holy Qur’an 2:61 [↑](#footnote-ref-524)
525. Holy Qur’an 29:9 [↑](#footnote-ref-525)
526. Holy Qur’an 13:16 [↑](#footnote-ref-526)
527. Holy Qur’an 32:18 [↑](#footnote-ref-527)
528. Holy Qur’an 7:28 [↑](#footnote-ref-528)
529. Holy Qur’an 5:47, 48, 50 [↑](#footnote-ref-529)
530. Holy Qur’an 49:9 [↑](#footnote-ref-530)
531. See Holy Qur’an 61:2-3/3:167/40:11, etc [↑](#footnote-ref-531)
532. See Holy Qur’an, 49:12 [↑](#footnote-ref-532)
533. Holy Qur’an 10:16 [↑](#footnote-ref-533)
534. Holy Qur’an 80:1-2 [↑](#footnote-ref-534)
535. Holy Qur’an 26:111 [↑](#footnote-ref-535)
536. Holy Qur’an 26:113-114 [↑](#footnote-ref-536)
537. Holy Qur’an 11:27 [↑](#footnote-ref-537)
538. Holy Qur’an 11:29-30 [↑](#footnote-ref-538)
539. Holy Qur’an 68:4 [↑](#footnote-ref-539)
540. Holy Qur’an 21:107 [↑](#footnote-ref-540)
541. Holy Qur’an 15:88 [↑](#footnote-ref-541)
542. Holy Qur’an 26:215 [↑](#footnote-ref-542)
543. Holy Qur’an 9:128 [↑](#footnote-ref-543)
544. Holy Qur’an 3:159 [↑](#footnote-ref-544)
545. Holy Qur’an 89:14 [↑](#footnote-ref-545)
546. Holy Qur’an 4:174 [↑](#footnote-ref-546)
547. Holy Qur’an 33:33 [↑](#footnote-ref-547)
548. See the School Dictionary by Elias A. Elias, Beirut, Lebanon, Dar Al-jil, publishing Co. and practically all other Arabic Dictionaries [↑](#footnote-ref-548)
549. See Holy Qur’an; 49:13/4:1, etc. [↑](#footnote-ref-549)
550. See “The Islamic Invasion” Robert Morey, Harvest House Publishers, Oregon, USA, 1992 [↑](#footnote-ref-550)
551. It was the Roman Festival of the “god” Saturn - the Saturnilia from 17-24th Dec, for one week; then on 25th Dec was the birth of the Persian - Roman god ~ Mithra, Sun god and here comes “Jesus” the god son! [↑](#footnote-ref-551)
552. Holy Qur’an 19:33 [↑](#footnote-ref-552)
553. It is not only for Prophet Isa, even for Prophet Yahya or John the Baptist, the same type of “Greetings on Birthday and Death day”, has been mentioned by Allah, in the Holy Qur’an. See Chapter 19, verse 15 [↑](#footnote-ref-553)
554. Holy Qur’an 7:179 [↑](#footnote-ref-554)
555. See Holy Qur’an, 7:30 [↑](#footnote-ref-555)
556. See Holy Qur’an 7:27 [↑](#footnote-ref-556)
557. Holy Qur’an 61:3 [↑](#footnote-ref-557)
558. Holy Qur’an 33:33 [↑](#footnote-ref-558)
559. For additional details See Holy Qur’an; 33:56 [↑](#footnote-ref-559)
560. See Holy Qur’an, 4:80 etc [↑](#footnote-ref-560)
561. See, 1) Sahih Muslim, the Original Version, Kitab Al-ghaybah, 2) Sahih Tirmidi, the Original Version, Cairo 1352 A.H., vol. 9, chapter, Maja-a fil Huda, 3) Sahih Abu Da’wud, vol. 2, Kitab Al- Mahdi, 4) Sahih Ibne Maja, vol. 2, chapter Khuruj Al-Mahdi, etc., etc [↑](#footnote-ref-561)
562. For details, see the book “Prophet Muhammad and his Household… Ahlul Bayt (a.s.), Chapter on Imam Mahdi (a.t.f.s.), by Ustad Abdus Samad, 1998, Manila, Philippines [↑](#footnote-ref-562)
563. See Holy Qur’an, 3:181/33:16, etc [↑](#footnote-ref-563)
564. Holy Qur’an 2:85 [↑](#footnote-ref-564)
565. Holy Qur’an 18:17 [↑](#footnote-ref-565)
566. See Holy Qur’an, 11:73 [↑](#footnote-ref-566)
567. Note: These are only some of them [↑](#footnote-ref-567)
568. See Holy Qur’an 6:39, etc [↑](#footnote-ref-568)
569. Holy Qur’an 24:55 [↑](#footnote-ref-569)
570. Holy Qur’an 28:5 [↑](#footnote-ref-570)
571. Holy Qur’an 17:77/35:43 [↑](#footnote-ref-571)
572. Holy Qur’an 9:32/61:8 [↑](#footnote-ref-572)
573. Bukhari, Muslim, Ahmad and Abu Da’wood [↑](#footnote-ref-573)
574. Holy Qur’an 17:27 [↑](#footnote-ref-574)
575. See Holy Qur’an, 6:112, etc [↑](#footnote-ref-575)
576. Related by Ahmad [↑](#footnote-ref-576)
577. See Holy Qur’an 17:23 [↑](#footnote-ref-577)
578. See H.Q. 5:21 /79:16/20:12,/95:3, etc. [↑](#footnote-ref-578)
579. See Holy Qur’an 36:2 [↑](#footnote-ref-579)
580. Holy Qur’an 95:1-3 [↑](#footnote-ref-580)
581. Holy Qur’an 103:1 [↑](#footnote-ref-581)
582. Holy Qur’an 93:1-2 [↑](#footnote-ref-582)
583. Holy Qur’an 92-1-3 [↑](#footnote-ref-583)
584. Holy Qur’an 91:1-7 [↑](#footnote-ref-584)
585. Holy Qur’an 77:1 [↑](#footnote-ref-585)
586. Holy Qur’an 68:1 [↑](#footnote-ref-586)
587. Holy Qur’an 36:2 [↑](#footnote-ref-587)
588. Holy Qur’an 15:72 [↑](#footnote-ref-588)
589. Holy Qur’an 13:15/16:49 [↑](#footnote-ref-589)
590. Holy Qur’an 55:6 [↑](#footnote-ref-590)
591. Holy Qur’an 96:9-10 [↑](#footnote-ref-591)
592. Holy Qur’an 15:30-31 [↑](#footnote-ref-592)
593. See Holy Qur’an: 6:19 6:67/33:39/9:6 etc [↑](#footnote-ref-593)
594. Holy Qur’an 20:47 [↑](#footnote-ref-594)
595. See the story in the Holy Qur’an 27:30-35 [↑](#footnote-ref-595)
596. Holy Qur’an 9:6 [↑](#footnote-ref-596)
597. See Holy Qur’an, 18:46 and 19:76 [↑](#footnote-ref-597)
598. See Holy Qur’an, 33:56 [↑](#footnote-ref-598)
599. See Holy Qur’an 71:28 [↑](#footnote-ref-599)
600. See Holy Qur’an 29:14 [↑](#footnote-ref-600)
601. See Holy Qur’an 37:79 [↑](#footnote-ref-601)
602. Holy Qur’an, 37:130 [↑](#footnote-ref-602)
603. Holy Qur’an, 37:109 [↑](#footnote-ref-603)
604. Holy Qur’an, 37:120 [↑](#footnote-ref-604)
605. See Holy Qur’an, 49:11 and 49:6, etc [↑](#footnote-ref-605)
606. Holy Qur’an 37:83 [↑](#footnote-ref-606)
607. Holy Qur’an 28:15 [↑](#footnote-ref-607)
608. See Yanabi ul- Mawad-dah, p. 180 and 238, etc [↑](#footnote-ref-608)
609. See Holy Qur’an, 33:33 and 3:61 as well as Sahih Muslim, vol. 5, p. 268 and p. 274 and Sahih Tirmidi, vol. 2, p. 209, etc [↑](#footnote-ref-609)
610. Ref. Mostadrak Sahihain, vol. 2, p. 343, etc [↑](#footnote-ref-610)
611. See Holy Qur’an 4:59 [↑](#footnote-ref-611)
612. Vol. 4 p. 1,352 [↑](#footnote-ref-612)
613. For more Hadees on this subject, see Sahih Muslim, vol. 4 p. 1,352 under “The Merits of the People of Persia” [↑](#footnote-ref-613)
614. See Islamic Essentials by Haji Moinuddin Ahmad of India, P. 80-82 [↑](#footnote-ref-614)
615. Ettelaat Daily, Ramadan 1416 A.H./1996 A.D. Tehran, Iran [↑](#footnote-ref-615)
616. See Holy Qur’an, 4:54, etc [↑](#footnote-ref-616)
617. Muhammad Al-Kulaini is probably the greatest man of Hadees in the entire history of Islam. His famous book “Al-Kafi” has more Hadees than all the six books of Hadees of the Sunnah (Bukhari, Muslim, Tirmidi, Nasai, Abu Dawud and Ibne Maja) combined! (If you removed their repeated Hadees) …Incidentally, all those six compilers of Hadees also were Persians, as was Sheikh Muhammad Al-Kulaini. He was born in Kulain, a small village near Tehran (Iran); Kulaini was a Shi’a of the Ahlul Bayt (a.s.) of Prophet Muhammad (s.a.w.a.) [↑](#footnote-ref-617)
618. International Herald Tribune, Oct. 11, 2001 [↑](#footnote-ref-618)
619. Ref: The Islamic Text Society, Cambridge, U.K. 1995 [↑](#footnote-ref-619)
620. Ibid [↑](#footnote-ref-620)
621. See Islam. A Global Civilization, by The Islamic Text Society, Cambridge, U.K., 1995 [↑](#footnote-ref-621)
622. See Bukhari [↑](#footnote-ref-622)
623. See Holy Qur’an 4:80/48:33/4:59/5:92/8:46 etc. etc [↑](#footnote-ref-623)
624. See the Holy Qur’an, 33:56 etc [↑](#footnote-ref-624)
625. See the Holy Qur’an, 33:56 etc [↑](#footnote-ref-625)
626. For details see p. 387 [↑](#footnote-ref-626)
627. For details see p. 183 [↑](#footnote-ref-627)
628. See Holy Qur’an, 2:259 [↑](#footnote-ref-628)
629. See Holy Qur’an, 3:49, 6:36, etc [↑](#footnote-ref-629)
630. See Holy Qur’an, 2:56 and 73, etc [↑](#footnote-ref-630)
631. See Holy Qur’an, 18:9 [↑](#footnote-ref-631)
632. For details see p. 136 [↑](#footnote-ref-632)
633. See Bukhari, the Original Version, Chapter on Tarawih, p. 233; Also Sahih Muslim the Original Version, Chapter on Ramadan and Tarawih and the Traveller’s Prayer, p. 283, etc [↑](#footnote-ref-633)
634. Holy Qur’an 59:7 [↑](#footnote-ref-634)
635. See the Selected Friday Sermons, New York, Jan.; 2000, p. 178, Printed by Darussalam, Riyadh, Kingdom of Saudi Arabia [↑](#footnote-ref-635)
636. Holy Qur’an 5:4 [↑](#footnote-ref-636)
637. For details, see p. 268 [↑](#footnote-ref-637)
638. For details, see page 67 [↑](#footnote-ref-638)
639. Holy Qur’an 17:110 [↑](#footnote-ref-639)
640. See Mishkatul Masabih, vol. 2, p. 1348 c/o Sahih Tirmidi and Musnad of Imam Ahmad Hanbal [↑](#footnote-ref-640)
641. Holy Qur’an 33:21 etc [↑](#footnote-ref-641)
642. Holy Qur’an 53:3-4 [↑](#footnote-ref-642)
643. See Philippine Daily Inquirer (Trivia) Sep. 19/2002 [↑](#footnote-ref-643)
644. See Sahih Bukhari (Original Version) Vol. 5, P. 511-512 and Vol. 9, P. 346, etc [↑](#footnote-ref-644)
645. See Holy Qur’an 19:58/14:24 [↑](#footnote-ref-645)
646. See Holy Qur’an 33:33 [↑](#footnote-ref-646)
647. See Holy Qur’an 17:60/ 58:4/60:13/4:93 [↑](#footnote-ref-647)
648. See Holy Qur’an First Chapter, Al-Fatihah, 6-7 [↑](#footnote-ref-648)