

Glossary of Islamic Terms

ع، أ، آ، A

A'imma أئمة: Plural of امام imam, religious leader. There are many types of such leaders in Islam: The most common is the امام الجماعة mam al-jama'a, leader of congregational prayers. Imamite Shi'ites follow 12 Imams who start from Ali ibn Abu Talib and end with the Awaited One, Imam al-Mahdi. The word امام imam is given a much broader meaning in verse 124 of Ch. 2, The Cow, of the Holy Qur'an where it refers to an imam of an entire nation. Such imams of entire nations, we are told in 17:71, will be gathered on the Judgment Day with their followers for questioning.

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

Adab or Aadaab آداب: ethics, rules of conduct, morals, arts

`Adil عادل: fair, just, equitable, impartial, unbiased

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

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

interests and support his deviated views.

Ahilla أهله: plural of hilal, crescent

Ahl ar-Ra'i أهل الرأي: people of opinion. It refers to qualified people who are consulted on Islamic matters.

Ahzab أحزاب: parties. "Ahzab" occurs in Ch. 33 of the Holy Qur'an to describe the different tribes that fought the Muslims in the Battle of Khandaq (ditch, moat) which took place in 5 A.H./627 A.D. Refer to the meaning of khandaq below for full details.

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

`Alim عالم: scholar, theologian, a highly knowledgeable person

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

Almani علماني "secular, multi-confessional"

A`mal أعمال: highly recommended acts of adoration

Amin or Ameen أمين: custodian or guardian, someone who is loyal, faithful, trustworthy, secretary

Amir or Ameer أمير: leader or commander, prince, one in charge

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

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

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

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

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

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

Asabiyya عصبية: fanaticism, extremism, excessive tribal loyalty

Asala or Asalah أصالة: Purism, purity, genuineness, authenticity, excellence

Ashar أسحار: plural of sahar, the time immediately preceding daybreak

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

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

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

Ateeq عتيق: Literally, it means old, obsolete, antiquated, ancient. But the Venerable Ka'ba has always

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

Athan or Adhan أذان: the call for prayers; mu'aththin is one who performs the 'athan

Athbat أثبات: plural of thabat ثبت, one who is widely recognized as an authority in his field

Atiyya عطية: gift, present, grant, boon

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

Awl عول: one sought during the time of need, a reliable helper

Awqiyya أوقيه: weight, undefined measure for weighing items

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

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

Aza' عزاء: consolation, comfort, solace, condolence; a ceremony held at one's death or martyrdom; عزاء الحسين (ع): Commemorations of the somber occasion of the martyrdom of Imam al-Husayn (ع) which include the recounting of the heroic epic of his martyrdom, lamentations, religious lectures,

admonishments and other rites. They also include the distribution of traditional foods served on the occasion and other gifts to the attendants of the majalis where such commemorations are held.

ب, B

Bada' بدء: starting point, the beginning/start of something, the onset

Badiya بادية: desert or semi-arid environment

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

Bagha بغى: transgressed, behaved in an aggressive or unfairly hostile way, oppressed

Baghidh بغيض: hated, contemptible, abhorred

Ba'is بائس: destitute, needy, indigent, distressed, wretch, miserable

Bakka'in or Bakka'un or Bakka'oon بكائون: weepers. These were the people who could not accompany the Prophet on his Tabuk campaign because they lacked the resources. They started to weep when they realized that they could not go.

Balagha or Balaaghah بلاغة: wise rhetoric, elocution, mastery of oratory and language

Baqi` or Baqee بقیع: the cemetery where some members of the Prophet's family and many sahaba are buried. It is located in the south-east side of Medina. The tomb of the Mother of the Faithful Khadija daughter of Khuwaylid, the Prophet's first wife and main supporter in spreading Islam, was also located there before it was demolished by Saudi authorities, and so was the grave of Hamzah, uncle and strong supporter of the Prophet. Only traces of both graves can now be seen at the Baqee'. A number of graves of other sahaba were gradually razed as well.

Bara'a or Baraa'ah براءه: dissociation, rejecting responsibility for; it also is one of the Chapters of the Holy Qur'an and it has another name: Surat at-Tahreem, Chapter of Prohibition (Ch. 9). It was revealed to

ban non-Muslims from entering the Haram of the Ka`ba in Mecca up to a certain perimeter. It is the only Qur'anic chapter which does not start with the basmala.

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

Barakah or Baraka بركة: blessing, Divine Grace

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

Basira or Baseerah بصيره: (intellectual) vision, insight, circumspection, discernment

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ bismi–llahi ar–rahmani ar–rahimi

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

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

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

The Basmala occurs twice in the 27th sura, at the beginning and in verse 30 (where it prefaces a letter from Sulayman (Prophet Solomon) to the Queen of Sheba, Balqees (or Balqis)).

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

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

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

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

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

The Basmala as Portrayed in Early and Medieval Islamic Sources

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

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

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

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

A Grammatical Breakdown and Exegetical Explanation of the Basmala

The basmala consists of four words, the first of which has a prepositional letter attached to it. All of these words are nouns; no verbs or verbal nouns are present. The first letter of the basmala, the 'b-' is a prepositional letter (harf jar), thus causing the first word ('bism') to be in a genitive state. The preposition

b- has many uses, but over here appears to be for seeking help (istianah).⁷ The word *ism* is the Arabic for 'noun'. Linguists differed whether it originated from *sumuw* (s-m-w), meaning 'to elevate', or from *wasam* (w-s-m), meaning 'to brandish'; the Basran school opted for the former, whilst the Kufan preferred the latter.

Due to the fact that the phrase *bism* is in a genitive state, it needs some actor (*amil*) to which it can be attached (*taalluq*). The Kufan school of grammar typically assumes that all missing actors must be verbs, as that is the basis of words for them. In contrast, the Basran school considers all missing actors to be nouns due to their position that nouns are the basis of words. The Kufans then split up amongst themselves in three specific issues regarding the *basmala*. Firstly: what was this missing verb? Was it, 'I recite,' or 'I begin,' or perhaps a verb that varied depending upon the action being done at that time? Secondly, what was the tense of the verb: was it a command or was it in present tense? In other words, is the recitor saying, 'I recite with the name of God', or is God saying 'I command you to recite with the name of God?' Thirdly, what was the position of this missing verb: before the 'bism' or after?

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

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

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

The linguistic meaning and origin of this name has always been a topic of much discussed in Muslim scholarship. Although a minority of Sunni theologians and linguists considered this name to be a proper name, devoid of any meaning, the majority of them considered it to be derived from some three letter root. Some suggested that it was a rare transmutation from *walaha*, which means 'to confound and

confuse', as if the nature of God ('Allah') confuses and befuddles the minds of all those who try to grasp or understand Him. Others suggested that it is from laha, which means 'to conceal and cover', since the true nature of God is concealed from all. However, the most prevalent opinion, amongst linguistics, theologians, and exegetes, is that the name is derived from alaha, which means 'to show servitude and worship'; hence God ("Allah") is the only Being that is worthy of servitude and worship.

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

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

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

Almost all classical works that I was able to reference (including works of theology, exegesis, and shuruh al-hadith) appear to understand these two nouns as adjectives of the first noun, viz., 'Allah'. Many books of grammatical analysis do not even mention any other opinion. If these two nouns are understood as being adjectives (i.e., nat), it will imply that both ar-Rahman and ar-Rahim describe and characterize God ('Allah'). So it is as if the basmala translates as (according to the Kufan understanding), "With the name of Allah, who is ever Merciful (ar-Rahman) and extremely Compassionate (ar-Rahim), I begin this recitation."

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

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

So far we have considered both nouns to be adjectives, and this is by far the 'standard' opinion. There seems to be another opinion, rarely expressed, that considers these two nouns to be substitutes (badal). As a substitute, the basmala would translate as (according to the Basran opinion this time, for ease of

understanding), ‘My recitation begins with the name of Allah; my recitation begins with the name of ar-Rahman; my recitation begins with the name of ar-Rahim.’ The purpose of these reiterations would obviously not be to express three distinct deities but rather to express three of God’s 99 names. A modern theologian, Muhammad Abduh, who appeared to lean towards such an explanation, claimed that this reiteration was meant as a refutation of the Trinity of the Christians, who began their rites with ‘In the Name of the Father, the Son and the Holy Ghost.’ By mentioning three of His Names, God intended to demonstrate to the Christians that even if He has many attributes, He is still One in His essence.

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

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

Origin of the Attribute ar-Rahman

The discussion regarding the origins of the name ar-Rahman is an ancient one. The Qur’an itself quite explicitly states that this name was unknown to the Quraysh (as in Qur’an, 25:60). Most scholars are of the opinion that ar-Rahman is a unique name of God, and so cannot be used to describe the creation, unlike most other Divine Names, including ar-Rahim. This is due to 17:110, where the two names ‘Allah’ and ‘ar-Rahman’ appear to be equivalent in sanctity.

There is also a tradition in the canonical works, a *hadith Qudsi*, in which God is reported as saying ‘I am ar-Rahman; I created the ties of kinship (*ar-Rahm*), and from it derived one of My Names.’ This was one of the primary evidences used by those who claimed that this name is derived from *r-h-m*. On the other hand, a number of early Islamic authorities, such as al-Mubarrad, considered ar-Rahman to have a Jewish origin. Quite a few authorities are on record as stating that this name was a name given to ‘ancients’ as well.

It is clear that the Qur’an itself considers the name ar-Rahman to be an ancient name. Apart from the reference in Solomon’s letter (already given), this name is used as the God of all previous nations in Qur’an, 43:45; Abraham beseeches God with it (Qur’an, 19:44); Aaron uses it to remind the Israelites of their God (Qur’an, 20:19); it appears on the tongue of an Israelite community (Qur’an, 36:15); and it appears on the tongue of Mary, mother of Jesus twice (in 19:18 and 19:26).

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

To conclude, as with many issues dealing with the academic study of religion, how one chooses to interpret the basmala has a lot to do with one's basic theological and historical premises. If one believes that Muhammad conjured up a new monotheistic system in order to unite the Arabs, then it is plausible to suggest that he might have wished to unite various factions of Arabia under the deities that they would be familiar with, hence 'Allah' for the Arabs of Hijaz and 'ar-Rahman' for the Arabs of Southern Arabia. And this is indeed the position of many modern Islamists.

But such a position does lead to other questions, such as: why did he only choose the name of the god of one faction of Arabia (Southern Arabia), and not other areas and provinces? And why was he so stubbornly opposed to all the Meccan (and Hijazite) pagan deities, allowing no compromise with those deities whatsoever? Also the question arises as to how the name of this obscure divinity reached him. The claim that Muhammad was reaching out to convert Arabs in Southern Yemen while he was still in the early stages of his career at Mecca presupposes that he was envisioning this new religion to be a dominant force in the farthest corners of Arabia, even while being persecuted and rejected in his own city.

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

Batil or Baatil باطل: false or falsehood, nullified, voided

Batsh بطش: Despotic behavior, tyranny

Batul or Batool بتول: ascetic. It is ascribed to Fatima (the Prophet's daughter) and Virgin Mary.

Bawadi بوادي: plural of Badiya

Bay'a or Bay'ah بيعة: oath of allegiance, pledge to a man of authority or prominence

Bayan بيان: Statement, account, declaration, explanation, clarification, announcement

Bayt al-Mal بيت المال: State Treasury in the Islamic State

Beed بيض: plural of أبيض abyad, white

Bid`a or Bid`ah بدعة: innovation, novelty, (in religion) heresy

Bigha' بغاء: prostitution

Bismillahir-rahmanir-rahim بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ : This is a verse/statement from the Qur'an which is articulated before the recitation of the Qur'an. It is also recited before doing any daily activity, even when a husband starts making love to his wife, for love-making between legal spouses is as sacred as anything else can be, and it is rewardable by the Almighty, too, Who will surely punish those who permit themselves to have intercourse outside of the sacred limits of marriage unless they regret, repent and do good deeds to wipe out the bad ones.

Islam is not just a religion, it is a way of life, the most clean and the most fulfilling, one which brings happiness in both this life and in the Hereafter. The Basmala means: "In the name of Allah, the Most Beneficent, the Most Merciful." In the Fatiha, the first chapter of the Holy Qur'an, the Basmala is a verse all by itself, whereas in all other chapters, with the exception of Bara'ah or Tawbah where it is not recited, it serves as an introduction to other verses. On pp. 39-40, Vol. 1, of his Tafsir, al-Qummi chronologically arranges the isnad of one particular statement made by Imam Ja'far as-Sadiq (ع) and recounts the longest list of narrators we have ever come across.

The list of narrators ends with Abu Busayr, a well-known companion of this great Imam (ع), saying that he once asked Imam as-Sadiq (ع) about the exegesis of the Basmala. The Imam said the following: "The ب is derived from الله بهاء "baha-Allah," the Splendor of Allah; the س is derived from الله سناء "sanaa-Allah," the Majesty of Allah; the م is derived from الله ملك "mulk-Allah," the Kingdom of Allah; "Allah" is the God of everything; الرحمان is the One Who is Merciful to all His creation; الرحيم is the One Who singles out those who believe in Him to receive the greatest share of His mercy."

On p. 506 of Misbah al-Kaf'ami مصباح الكفعمي, the Messenger of Allah (ص) is quoted as saying that when a teacher, who teaches a child to recite the Holy Qur'an, tells the child to recite this Basmala, and when the child recites it, the Almighty will decree a clearance for the child, for his parents and for the teacher from hell, and that it is comprised of nineteen letters, the same number that corresponds to the number of the keepers of the gates of hell; therefore, whoever pronounces it, Allah will permit these letters to close the gates of hell against him.

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

Burda برة: garment, gown

Busr بصر: partially ripe dates

Buhtan بهتان: falsehood, untruth

ذ، د، D

Dafn دفن: burial. In Islam, there are numerous rules relevant to burying the dead. One is that their dead must not be buried together with followers of other creeds. Muslims have to have their own cemeteries when they live in non-Muslim countries. The corpses have to be given their burial bath then clothed in clean white cotton sheets, shrouds. It is highly recommended to write verses of the Holy Qur'an on these shrouds. It is also recommended a small copy of the Holy Qur'an be buried with the deceased person, and two will be even better, one on each of his/her sides.

Visiting graves has always been an Islamic tradition especially on certain religious occasions when the Qur'an is recited at the grave of a loved one whose soul, rest assured, will hear the recitation and appreciate it tremendously. The body dies, but the soul is immortal. Performing prayers on behalf of the dead, especially the parents, has numerous rewards of which only the Almighty is familiar.

Doing acts of charity on behalf of the dead has its rewards to both the doer and the person for whom they are done. Graveyards, cemeteries, burial grounds and the like have their own sanctity in Islam and must meet certain conditions to qualify to be called as such. There are also rules restricting the burying of Muslim dead to certain ways and certain places which must be distinguished from those of non-Muslims. A Muslim must not be buried at non-Muslims' cemetery. "Life" in the grave is a big topic in Islam and is worth researching. This text touches on it lightly due to space constrictions.

Dahr دهر: time, age, eternity, forever

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

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

Da'iyy داعي: One whose father is unknown and someone joins him to his own lineage, a foundling, illegitimately born

Dajjal دجال: Impostor, charlatan, deceiver, pretender

Daleel دليل: evidence, proof, argument, indication, clue, guide, directory

Darij دارج: current, common, familiar, parlance, colloquial, vernacular

Da'wa دعوه: inviting others to Islam, any missionary activity

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

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

Deewan or Diwan ديوان: a collection of poem; also a place of meeting

Dhaleel ذليل: undignified, lowly, contemptible, one living in an undignified one

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

Dharee`ah ذريعه: pretext, excuse, ostensible motive, excuse

Dhikr or Thikr or Zikr ذكر: remembrance or the praising of Allah.

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

Dhurriyya ذريه: offspring, issue, progeny, descendants, children

Dinar or Deenar دينار: an Islamic (now Arab) gold currency varying in weight

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

Diyya دية: blood money, monetary compensation for manslaughter or intentional murder

Du`a دعاء: supplication, invocation, prayer

Du'at دعاة: plural of da'iya or da'iyah, a caller to Islam or any ideology

Dukhan دخان: smoke. Chapter 44 of the Holy Qur'an is called "Al-Dukhan", the smoke. If you read the

first 16 verses (out of a total of 59), you will notice how the Almighty warns those who disbelieve in the message brought from Him to Prophet Muhammad (ص):

"Keep waiting, therefore, for the day when the sky brings an evident smoke that shall overtake men" (Qur'an, 44: 10-11).

The Prophet, in a tradition dealing with the signs that denote the approach of the Day of Judgment, is quoted as having said, "The first of such signs is the smoke [to which reference is made in these verses]." He was asked what smoke it would be. He said, "It will cover the east of the earth and the west; it will remain for forty days and nights. It will affect the believer just like a cold [catarrh]. As to the unbeliever, he will feel as though he is intoxicated. It [smoke] will come out of his nostrils, ears and rear end."

Imam Ja'far as-Sadiq (ع) is quoted as having said, "There will be a smoke that will overwhelm both ends of the earth (east and west or north and south), causing the death of two thirds of the world's population." This "smoke" can now be said as caused by the explosion of nuclear and hydrogen bombs and by the poison gases they release.

Dunya دنيا: this world or life as opposed to the Hereafter, mortality

ع, E

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

ف, F

Fadak فدك : a garden oasis in Khaybar, a tract of land approximately thirty miles from Medina, and it was known for its water-wells, dates, and handicrafts. When the Muslims defeated the people of Khaybar at the Battle of Khaybar, which took place in the year 628 A.D., the oasis of Fadak was part of the booty given to the Prophet Muhammad (ص). Upon his death, he bequeathed it to his daughter, Fatima. It became the object of dispute between Fatima and Abu Bakr (573 – 634 A.D.) after the latter had assumed power in the year 632 A.D. following the Prophet's death.

A brief history of Khaybar tells us that in the 7th century, this oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date trees as well as through commerce and craftsmanship, accumulating considerable wealth. The oasis was divided into three regions: an-Natat, ash-Shiqq الشَّقِيق, and al-Katiba الكَتِيْبَة, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

Prophet Muhammad (ص) led the march on Khaybar oasis on Thul-Qa'da 6, 7 A.H., corresponding to May 7, 629 A.D., with approximately 1500 men and one to two hundred horses. Primary sources, including the Seerat Rasool Allah (Biography of the Prophet) of Ibn Ishaq, describe the conquest of Khaybar, detailing the agreement of Muhammad with the Jews to remain in Fadak and cultivate their land, retaining one-half of the produce of the oasis.

This agreement was distinct from the agreement with the Jews of Khaybar, which essentially entailed the practice of share-cropping. It is not entirely clear how Muhammad managed his possession of Fadak. Some Muslim commentators agree that after the conquest of Fadak, the property belonged exclusively to the Prophet (ص). Various primary sources describe the acquisition of Fadak in the following way:

An account indicates that eleven fruit trees in Fadak were planted by the Prophet (ص) himself. Other scholars who accept the view of Fadak as belonging exclusively to the Prophet (ص) after the conquest of Khaybar include Ali bn Ahmed as-Samhudi, Ibn Hisham and Abul-Fida.

Upon the death of the Prophet (ص) on Rabi' I 2 or 12, 11 A.H./May 31st or June 12th, 632 A.D., his daughter Fatima declared her claim to inherit Fadak as the estate of her father. The claim was rejected by Abu Bakr on instigation from Omer ibn al-Khattab on the grounds that Fadak was public property and arguing that the Prophet had "no heirs". Sources report that Ali together with Umm Ayman testified to the fact that Muhammad granted it to Fatima when Abu Bakr required Fatima to summon witnesses for her claim. Various primary sources contend that Fadak was gifted by Muhammad to Fatima, drawing on the Qur'an as evidence. These include narrations of Ibn 'Abbas who argued that when the Qur'anic verse on giving rights to kindred was revealed, Muhammad called to his daughter and gifted the land of Fadak to her.

Various scholars commenting on the Qur'an, Surat Al-Hashr (Chapter 59), verse 7, write that the Angel Gabriel came to the Prophet (ص) and commanded him to give the appropriate rights to "Thul Qurba" (near kin). The verse reads:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

What Allah has bestowed on His Messenger (and taken away) from the people of the towns, belongs to Allah, to His Messenger, and to (the Prophet's) kindred and orphans, the needy and the wayfarers; so that it may not be taken in turn by the rich among you. So take what the Messenger assigns to you, and abstain from what he withholds from you. And fear Allah, for Allah is strict in punishment (59:7).

When asked by the Prophet (ص) about who those “Thul Qurba” were referred to in that verse, Gabriel replied: “Fatima” and that by “rights” was meant “Fadak”, upon which Muhammad called Fatima and presented Fadak to her.

When Omer became caliph, the value of the land of Fadak along with its dates was, according to some account, 50,000 dirhams. Ali again claimed Fatima's inheritance during Omer's era but was denied with the same argument as in the time of Abu Bakr. Omer, however, restored the estates in Medina to `Abbas ibn `Abd al-Muttalib and Ali, as representatives of Muhammad's clan, the Banu Hashim.

During Othman's caliphate, Marwan ibn al-Hakâm, his cousin, was made trustee of Fadak. After Othman, Ali became caliph but did not overturn the decision of his predecessor. He maintained Marwan's position as trustee of the Fadak. During Ali's caliphate, Fadak was regarded to be under the control of the Prophet's family, so the caliph did not make a formal declaration of personal possession in order to avoid resurrecting old feuds and jealousies and thus the causing of disunity regarding.

Under the Umayyads (661 – 750 A.D.), Mu'awiyah, their first self-impose ruler, the latter did not return Fadak to Fatima's descendants. This way was continued by later Umayyad Caliphs until the time of caliph Omer ibn Abd al-Aziz. When Omer ibn Abd al-Aziz, known as Omer II, became Caliph in 717 A.D., the income from the property of Fadak was 40,000 dinars.

Fadak was returned to Fatima's descendants by an edict given by Omer II, but this decision was renounced by later caliphs and may have been the cause of Omer being killed as well. Omer II's successor, Yazid ibn Abd al-Malik (known as Yazid II) overturned his decision, and Fadak was again made public trust. Fadak was then managed this way until the Ummayyad Caliphate expired.

Under the Abbasids (750 – 1258 A.D.), in 747 A.D., a huge revolt against the Umayyad Caliphate took place. The Umayyad's were eventually defeated by the Abbasid army under the rule of “Abu Abbas” Abdullah as-Saffah (as-Saffah means in Arabic “blood-shedder” which perfectly describes him and his dynasty just as it describes the Umayyads as well. The last Umayyad ruler, Marwan II, was killed in a lesser battle a few months after the Battle of the Zab of 750 A.D., thus ending the Umayyad Caliphate. Historical accounts differ about what happened to Fadak under early Abbasid rulers.

Most likely they collected its revenues and spent it as they pleased. There is, however, consensus among Islamic scholars that Fadak was returned to the descendants of Fatima during Al-Ma'mun's reign (831–833 A.D.).

Al-Ma'mun even decreed this to be recorded in his diwāns. Al-Ma'mun's successor, al-Mutawakkil (847–861 A.D.), repossessed Fadak, confiscating it from the descendants of Fatima. Al-Muntasir (861–862 A.D.), however, apparently maintained the decision of al-Ma'mun, thus allowing Fatima's offspring to manage Fadak. What happened thereafter is uncertain, but Fadak was probably seized by again and managed exclusively by the ruler of the time as his own personal property, and thus do some people behave.

In the 7th century, the Khaybar oasis was inhabited by Arab Jews who pioneered the cultivation of the oasis and made their living growing date palm trees as well as through commerce and craftsmanship, accumulating considerable wealth. Some objects found by the Muslims following their conquest of Khaybar and its fortresses included a siege-engine, 20 bales of Yemenite cloth, and 500 cloaks, an indication of an intense trade carried out by those Jews.

The oasis was divided into three regions: an-Natat, ash-Shiqq الشَّقِق, and al-Katiba الكَتِيبة, probably separated by natural diversions, such as the desert, lava drifts, and swamps. Each of these regions contained several fortresses or redoubts containing homes, storehouses and stables. Each fortress was occupied by a clan and surrounded by cultivated fields and palm-groves. In order to improve their defensive capabilities, the fortresses were raised up on hills or basalt rocks.

One may wonder what brought those Jews to Medina. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name they have in their religious books and whose mission was about to start, so they made a mass immigration to Medina.

Their high rabbis told them that Medina would be the place where the new Prophet, Muhammad (ص), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D., although the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud. According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D.

The Himyarite King, Abu-Karib Asad Toban, converted to Judaism at the end of the 5th century, while

laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews together from all over Arabia, together with pagan allies. But this victory was short-lived.

In 518, the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yusuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission.

Some historians, however, date it later, to 530, when Christians from the Aksumites Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen. According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhdu (or al-Okhdood) area of Saudi Arabia.

Any reader of the Holy Qur'an must have come across verse 4 of Surat al-Buruj (Chapter 85) of the Holy Qur'an which refers to أَصْحَابُ الْأُخْدُودِ, fellows of the Ukhdu, which is imprecisely translated as "the ditch self-destructed". To the author of this book, my dear reader, "the ditch self-destructed" does not make much sense at all. Actually, this "ukhdud" was a long ditch filled with firewood. It was lit and the believers were thrown into it if they refused to abandon their faith.

Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made it home. The Almighty in 85:4 condemns this massacre in the strongest of terms.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this ukhdud incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Fa'izeen or Fa'izun فائزين أو فائزون: winners, those who earn the Pleasure of the Almighty and His rewards

Fajir فاجر: unrepentant sinner, adulterer; according to p. 94, 94, Vol. 5 (Dar Sadir, Beirut, Lebanon,

edition of 1997), of the famous lexicon Lisan al-Arab لسان العرب by Ibn Manzour, it also means one who commits too many sins while putting off repentance for them; another meaning is: wrongdoer

Fajr فجر: Daybreak, obligatory pre-sunrise salat, prayer rite; another meaning for it, according to p. 94, Vol. 5 (Dar Sadir, Beirut, Lebanon, edition of 1997), of Lisan al-Arab lexicon, is abundance of wealth.

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

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

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

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

Fatawa فتاوى: plural of fatwa, a religious edict or decision

Fatiha (al-) الفاتحة: The Prophet (ص) has quoted the Almighty as saying, "The prayers have been divided between Me and My servant: one half for Me, and one for him;" so when one recites it and says, "Alhamdulillah Rabbil-'Alameen," the Almighty says, "My servant has praised Me." And when he says, "Arrahmanir Raheem," the Almighty says, "My servant has praised Me." And when he says, "Maaliki YawmidDeen," Allah says, "My servant has exalted Me." And when he says, "Iyyaaka Na'budu wa iyyaaka nasta'een," Allah will say, 'This is a covenant between Me and My servant, and My servant shall be granted the fulfillment of his pleas.' Then if he finishes reciting the Fatiha to the end, Allah will again confirm His promise by saying, 'This is for [the benefit of] My servant, and My servant will be granted the answer to his wishes.

The Messenger of Allah (ص) is quoted by Abu Ali al-Fadl ibn al-Hassan ibn al-Fadl at-Tibrisi الطبرسي, may Allah have mercy on his soul, saying that one who recites al-Fatiha will be regarded by the Almighty as though he recited two-thirds of the Holy Qur'an and as though he gave by way of charity to each and every believing man and woman. "By the One in Whose hand my soul is," the Prophet (ص) continues, "Allah Almighty did not reveal in the Torah, the Gospel, or the Psalms any chapter like it; it is the Mother of the Book and al-Sab' al-Mathani (the oft-repeated seven verses), and it is divided between Allah and His servant, and His servant shall get whatever he asks; it is the best Sura in the Book of the most Exalted One, and it is a healing from every ailment except poison, which is death."

He (ص) is also quoted by al-Kaf'ami الكفعمي as saying,

"He (Allah) bestowed it upon me as His blessing, making it equivalent to the Holy Qur'an, saying,

'And We have granted you as-Sab' al-Mathani and the Great Qur'an (Surat al-Hijr, verse 87).'

It is the most precious among the treasures of the 'Arsh." Indeed, Allah, the most Sublime, has chosen Muhammad (ص) alone to be honored by it without doing so to any other Prophet or Messenger of His with the exception of Sulayman (Solomon) نبي سليمان, peace be upon him, who was granted the Basmala البسملة (see Qur'an, 27:30, i.e. verse 30 of Surat an-Naml, Chapter of the Ant).

One who recites it, being fully convinced of his following in the footsteps of Muhammad (ص) and his Progeny (ع), adhering to its injunctions, believing in its outward and inward meanings, will be granted by Allah for each of its letters a blessing better than what all there is in the world of wealth and good things, and whoever listens to someone reciting it will receive one third of the rewards due to the one who recites it.

(من بعض أسرار سورة الحمد (الفاتحة)

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

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

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

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

فأرسل الخليفة هذا الجواب لقيصر الروم ، وشعر القيصر بالفرح بعد حصوله على الجواب واعتنق الإسلام وخرج من الدنيا مسلما. فأكثرُوا من قراءة سورة الحمد. لا تقرأ سورة الحمد (الفاتحة) بسرعة انظر لماذا؟

كثير من الناس يقرؤون سورة الفاتحة في الصلاة بسرعة وكأن الذناب تلاحقهم ولا يعلمون ما فيها. روي عن رسول

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: قَالَ اللَّهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} قَالَ اللَّهُ تَعَالَى: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: {الرَّحْمَنُ الرَّحِيمُ} قَالَ اللَّهُ تَعَالَى: أَتَنَى عَلَيَّ عَبْدِي وَإِذَا قَالَ: {مَالِكِ يَوْمِ الدِّينِ} قَالَ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ}،،،،، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

Some mysteries about Surat al-Fatiha

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

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

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

It has been narrated about the Messenger of Allah, peace and blessings of Allah be with him and his Progeny, has said, "Allah Almighty has said: 'I have divided the prayer (supplication) between Myself and My servant into two halves: Whenever the servant says

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah, the Cherisher and Sustainer of the worlds,

I say that My servant has praised Me. When he says

الرَّحْمَنِ الرَّحِيمِ

The Most Gracious, the Most Merciful,

I say that My servant has lauded me. When he says

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgment,

I say that My servant has exulted me. In another narration of this tradition, the Almighty says, 'My servant has entrusted his (Hereafter) affairs to me'. When he says

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You do we worship, and Your aid do we seek,

I say: 'This is between Myself and My servant, and My servant shall have what he pleads for'. And when he says

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Guide us the Straight way, the way of those on whom You have bestowed Your Grace, those whose (portion) is not wrath, and who do not stray,

I say: 'This (too) is for My servant, and My servant shall be granted what he pleads for'."

Imam Ali al-Hadi (ع) was asked about the philosophy behind the Fatiha containing none of these seven alphabetical letters, so the Imam (ع) said: "The letter (ث) refers to **ثبور** destruction." The Almighty refers to it in the Holy Qur'an in places such as these: 25:13 and 14, 84:11 and to one who is really ruined, Pharaoh, in 17:102. "The letter (ج)," the Imam (ع) went on, "refers to **جحيم**, hell."

Numerous Qur'anic verses refer to hell, warning those who heed the call about its torment. Some such verses are: 2:119, 5:10, 5:86, 9:113, 22:51, 26:91, 37:23, 37:55, 37:64, 37:68, 37:97, 37:163, 40:7, 44:47, 44:56, 52:18, 57:19, 69:31, 79:36, 81:12, 82:14, 83:16, 102:6, 73:12, to name few.

The Imam (ع) added saying, "The letter (خ) refers to **خبث** " which is any bad thing, deed, person, thought, etc. to which references in the Holy Qur'an exist in verses such as these: 7:58, 2:267, 3:179, 4:2, 5:100, 8:37, 24:26, 14:26, 7:157 and 21:74. The Imam (ع) went on to say, "The letter (ز) refers to **زقوم** *Zaqqoom*" which is a tree in hell of which the sinners eat and to which references in the Holy Qur'an exist in verses such as these: 37:62, 44:43 and 56:52. "The letter (ش)," went on the Imam (ع), "refers to **شقاوة** ", pain or suffering, a reference to the suffering of people, good or bad: The good people

suffer in this life because of others unfairly and unjustifiably harming, hurting, oppressing belying them.

They also suffer as they see things taking place and people behaving in an ungodly way and feel sorry for them. Some ordinary persons may suffer also during the period of the *barzakh* برزخ so the Almighty may punish them in the grave and forgive them later, while bad persons may suffer in this life and in the hereafter as well for their bad deeds. Its derivations exist in many verses such as these: 20:2, 20:117, 20:123, 11:105, 19:4, 19:32, 19:48, 87:11, 92:15, 91:12 and 23:106.

The Imam (ع) went on in stating why these letters do not exist in the Fatiha and said, "The letter (ظ) refers to ظلمة", darkness, either physical, material, tangible, as is the darkness in the grave or in hell, or non-physical, immaterial, such as darkness of one's outlooks, attitudes, etc. Notice that the word ظلم which means oppression or injustice is associated with this same word ظلمة because people do not oppress others unless their mentality is dark.

Hundreds of references in the Book of Islam, the Holy Qur'an, refer to both types of such darkness and to people who oppress others or wrong them: These references are only few for you to check if you wish: 4:153, 13:6, 16:61, 4:75, 18:35, 25:27, 35:32, 37:113. This is just a drop in the bucket.

Explaining the last letter, the Imam (ع) said, "The letter (ف) refers to آفة lesion, something which consumes, devours, spreads quickly like cancer cells, fire or a rash of bad deed in which many people are involved: This word fits many descriptions and applications, and it needs no further explanation.

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

Fatwa فتوى: religious edict, which may be relevant to everyday matters or to the creed, issued by a *mujtahid* مجتهد

Fidya فدية: blood money, monetary compensation for either murder or a crime as serious as murder

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

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

2. **Mandub مندوب (recommended, commendable):** This category is recommended for the Muslim to do such as additional prayers after the performance of the daily prayers. Doing what is *mandub* counts as a

good deed, while not doing it does not count as a bad deed or a sin.

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

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

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

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

Firqa فرقة: group, party, sect, division

Fitna or Fitnah فتنه: sedition, something which creates division, discord, disagreement, dispute, etc. among people. Numerous references exist in the Holy Qur'an about *fitna*, warning the believers about falling into its traps.

One such verse is this:

الفتنة أشد من القتل

Sedition is harder than killing (Qur'an, 2:191),

a warning which apparently was not heeded even when Islam was still in its infancy: Some "Muslims" went as far as plotting to assassinate the Prophet of Islam (ص) as he was returning from his last pilgrimage known as Hijjat al-Wadaa', Farewell Pilgrimage, as he himself points out in his Ghadeer sermon narrated for you in this Glossary.

During the lifetime of the Prophet (ص), Muslims divided themselves into two communities: one following Ali (ع) whom they saw as the embodiment of everything Islam stands for, and one followed a handful of very affluent and influential companions of the Prophet (ص) in order to benefit from their money and prestige.

As soon as the Prophet (ص) passed away, this division became much more evident: The first camp preferred to keep their pledge, which was made to the Prophet on Thul-Hijja 18, 10 A.H./March 19, 632 A.D., to obey Ali (ع) as the Commander of the Faithful **أمير المؤمنين** as granted this title by the Prophet of Islam (ص) who appointed him on that day at Ghadeer Khumm as his successor as ordered by the Almighty.

Details of this subject are recorded in this Glossary under the "Ghadeer" item below. That was one of the earliest *fitnas* that divided the Muslims of the world and its effects can still be seen in our time and will continue to be so till the end of time.

The *fitna* of the succession to the Prophet (ص) almost led to Muslims killing each other, but Ali (ع) preferred to submit his will to the Almighty rather than go out to demand the implementation of the Ghadeer wasiyya (will) of the Prophet (ص). Abu Bakr, Omer ibn al-Khattab then Othman succeeded each other in ruling the Muslims, and during their governments many innovations found their way to Islam.

The deliberate reluctance to follow the Prophet's will delivered in his Ghadeer sermon below, in which he appointed Imam Ali (ع) as his successor in response to a command which he had received from the Almighty, was later regretted as we know from the following text:

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

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

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

و قال أيضا حين حضره الموت: أتوب الى الله من ثلاث: من اغتصابي هذا الأمر أنا و أبو بكر من دون الناس، و من استخلفني عليهم و من تفضيلي المسلمين بعضهم على بعض.

و قال أيضا: أتوب الى الله من ثلاث: من ردي رقيق اليمن، و من رجوعي عن جيش أسامة بعد أن أمره رسول الله (ص) علينا، و من تعاقبنا على أهل البيت ان قبض رسول الله أن لا نولي منهم أحدا.

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

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

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

Yet the most serious innovations, actually deviations from the right path of Islam, were practices by the government during Othman's time, so much so that Othman gradually lost all respect he had among the local Muslims and throughout the Islamic world. Among those who resented him was Mother of the Believers Aisha daughter of Abu Bakr and wife of the Prophet (ص).

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

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

Ali ibn Muhammad the scribe quotes az-Zaafarani quoting at-Thaqafi quoting al-Hassan ibn al-Husayn al-Ansari quoting Sufyan quoting Fudayl ibn az-Zubair quoting Farwah ibn Mujashi` from Imam [al-Baqir] Abu Ja'far (ع) saying: "Aisha went to Othman and said to him: 'Give me what my father [Abu Bakr] and Omer ibn al-Khattab used to give me.' Othman said: 'I found no place for you in the Book of Allah

(Qur'an) or in the Sunna [that you should get paid from *baytul-mal*].

Rather, your father and Omer ibn al-Khattab used to give you out of the goodness of their hearts, and I do not do that.' She said: 'Then give me my inheritance from the Messenger of Allah (ص).'¹ Othman said to her: 'Did you not think about it when you and Malik ibn Aws an-Nadari testified saying that the Messenger of Allah (ص) does not leave any inheritance, so much so that you prevented [through your testimony] Fatima (daughter of the Prophet (ص)) from getting her inheritance?

You voided what was her legitimate right; so, how can you now demand any inheritance from the Prophet (ص)?' So she left him. Whenever Othman went out to pray, Aisha used to hand the shirt of the Messenger of Allah (ص) on a reed and raise it high, then she would say: 'Othman has violated the owner of this shirt and has abandoned his Sunna'."

And on the same page we also read the following:

روى في كشف الغمة أن عائشة قالت لعثمان: يا نعتل يا عدو الله، انما سماك رسول الله (ص) باسم نعتل اليهودي الذي باليمن، فلاعنته و لاعنها، و حلفت أن لا تساكه بمصر أبدا، خرجت الى مكة. ثم قال: قد نقل ابن أعثم صاحب الفتوح أنها (عائشة) قالت: اقتلوا نعتلا، قتل الله نعتلا، فلقد أبلى سنة رسول الله (ص): هذه ثيابه لم تبل، و خرجت الى مكة.

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

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

In the 1426 A.H./2005 A.D. Arabic edition of *تأريخ الأمم و الملوك* (History of nations and kings) (published by Al-Amira House for Printing, Publishing and Distribution, Beirut, Lebanon; this is the edition used for this book) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as Tabari's *Tarikh*, Vol. 3, p. 135:

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

حدثني محمد قال: حدثني أبو بكر بن اسماعيل عن أبيه عن عامر بن سعد قال: كان أول من اجترأ على عثمان

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

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

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

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

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

Why did the third caliph cause matters to deteriorate so badly? There is no room here to provide you with the detailed answer to this question, but we can refer you to a book written by one of Egypt's best intellectuals and scholars of the century, namely Dr. Taha Hussein, who wrote **الفتنة الكبرى** The Greater Sedition. In it, you will find out that one of Othman's serious mistakes was giving his seal to his young and wreckless cousin Marwan ibn al-Hakam, as you will read under the item "Hadi, al-" below, who greatly abused the power that seal gave him.

Taha Hussein details how the public funds deposited at the State Treasury known then as baytul-mal **بيت المال** were plundered and distributed among Othman's family, relatives and supporters, so much so that Othman had three mansions built for him each of each cost more than three million dinars.

Arabs do not have the word "million" in their language; instead, they use the term "a thousand thousands" to describe the gold dinars and the silver dirhams spent on building mansions for Othman and for his wife, Naila daughter of al-Qarafisa, who had so much jewelry, her jingle could be heard from a distance.

Another *fitna* was the falsification of *ahadith* أحاديث, traditions, which make up one of the main sources of the Sunna which every Muslim must follow, the other being the Holy Qur'an. Abu Bakr prohibited the writing of *hadith* and most traditions were collected and burnt, so very few survived. Later, the Umayyad dynasty that ruled the Islamic world from 655 to 1031 A.D. was characterized by the flourishing of manufactures for making custom-designed traditions tailored to please various Umayyad rulers the first of whom was Mu'awiyah ibn Abu Sufyan ibn Harb.

On pp. 332–3 of the 1426 A.H./2005 A.D. edition of *تاريخ الأمم والملوك* (History of nations and kings) by imam Abu Ja'far Muhammad ibn Jarir at-Tabari, which is more famous as Tabari's *Tarikh*, we read the following:

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

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

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

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

He was contemporary to the Prophet of Islam (ص) whom he fought vigorously. His date of birth is unknown, but he died in 31 A.H./652 A.D. "Abu Sufyan" is his kunya, surname; his name is Sakhr ibn Harb ibn Umayyah. He is father of Mu`awiyah and grandfather of Yazid.

Abu Sufyan led pagan Quraish in its many wars against Prophet Muhammad (ص) and his small band of supporters, making alliances with other pagan tribes and with the Jews of Medina against the new rising power of Islam. He kept leading one battle after another till the fall of Mecca to the Muslims in 630 A.D. It was then that he had to either accept the Islamic faith or face a sure death for all the mischief he had committed against the Muslims, so he preferred to live in hypocrisy as a "Muslim," though only in name, rather than accept death.

He was the most cunning man in all of Arabia and one of its aristocrats and men of might and means. He saw Islam as the harbinger of the waning of his own personal power and prestige and those of his tribe, Quraish, not to mention the decline of his faith, paganism, and the pre-Islamic way of life to which he and his likes were very much accustomed, the life of promiscuity, lewdness and debauchery, with all the wine, women and wealth aristocrats like him very much enjoyed. His likes are present throughout the Islamic lands in our time and in every time and clime... This has always been so, and it shall unfortunately remain so...

Mu`awiyah son of Abu Sufyan was born out of wedlock in 602 A.D. during the *jahiliyya*, the time of ignorance, the period that preceded Islam. His mother, Maysun, was one of his father's slave-girls. Maysun had a sexual intercourse with one of Mu`awiyah's slaves and conceived Yazid by him. Mu`awiyah, in total disregard for Islamic or traditional Arab traditions, claimed Yazid as his son.

A testimony to this fact is the well-documented tradition of the Prophet (ﷺ) wherein he said, "The murderer of my [grand]son al-Husayn is a bastard." This tradition is quoted on p. 156, Vol. 1, of *Kanz al-Ummal* of al-Muttaqi al-Hindi. The stigma of being a bastard applies actually not only to Yazid but also to both Shimr ibn Thul-Jawshan and `Ubaydullah ibn Sa`d, the accomplices about whom the reader can read a great deal in my book titled *Karbala' and Beyond*.

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

لعبت هاشم بالملك فلا خبر جاء ولا وحي نزل

Hashim (clan) played with power:

Neither news came nor revelation descended.

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

He did so by intimidation once and once by buying loyalty and favours, spending in the process huge sums of money that belonged to the Muslims. The weak-minded majority of the Muslims of his time swore allegiance to him. This proves that the majority does not necessarily have to be right. Imam al-Husayn (ﷺ), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

Mu`awiyah declared himself "caliph" in Syria when he was 59 years old and assumed authority by sheer force. He was not elected, nor was he requested to take charge. He did not hide this fact; rather, he

bragged about it once when he addressed the Kafians saying, "O people of Kufa! Do you think that I fought you in order that you may establish prayers or give *zakat* or perform the pilgrimage?! I know that you do pray, pay *zakat* and perform the pilgrimage. Indeed, I fought you in order to take command over you with contempt, and Allah has given me that against your wishes. Rest assured that whoever killed any of us will himself be killed. And the treaty between us of amnesty is under my feet."

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

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

During Mu`awiyah's reign, basic human rights were denied, not simply violated. No one was free to express his views. Government spies were paid to terrorize the public, assisting the army and the police in sparing no opportunity to crush the people and to silence their dissent. There are some documents which reveal Mu`awiyah's instructions to his governors to do just that. For instance, the following letter was addressed to all judges: "Do not accept the testimony of Ali's followers (Shiites) or of his descendants in (your) courts."

Another letter stated: "If you have evidence that someone likes `Ali and his family, omit his name from the recipients of rations stipulated from the *zakat* funds."

Another letter said, "Punish whoever is suspected of following `Ali and demolish his house." Such was the situation during the government of Mu`awiyah, Yazid's infamous father. Historians who were recording these waves of terror described them as unprecedented in history. People were so frightened, they did not mind being called atheists, thieves, etc., but not followers of Imam `Ali ibn Abu Talib (ع), the right hand of Prophet Muhammad (ص), confidant and son-in-law.

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

protection of Muslims and enjoying certain privileges, including the exemption from the military service. A non-Arab soldier fighting in the state's army used to receive bare subsistence from the rations.

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

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

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

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

that the majority does not necessarily have to be right. Imam al-Husayn (a), together with a small band of devotees to the cause of truth, refused to bow their heads to the oppressive forces, hence this tale of heroism.

The greatest damage Mu'awiyah caused to the Islamic creed is through falsification, fabrication and manufacturing of hadith. He found in Abu Hurayra al-Dawsi his best tool to achieve this goal. Who is this Abu Hurayra, and why did he manufacture as many as three thousand traditions during the three year period when he was in the Suffa, a shelter for indigent Muslims, close to the Prophet's Mosque in Medina?

In the year 7 A.H./629 A.D., a young and very poor man from the Daws tribe of southern Arabia (Yemen), met the Prophet immediately after the battle of Khaybar and embraced Islam. He is well known in history as "Abu Hurayra," the fellow of the kitten, after a kitten to which he was very much attached, reportedly carrying it wherever he went. His name shone neither during the lifetime of the Prophet nor of the four "righteous caliphs" but during the un-Islamic reign of terror of the Umayyads which lasted from 655, when Mu'awiyah seized power in Damascus, to 750 A.D., when Marwan II, the last Umayyad ruler in Damascus, died.

It was during that period that the Islamic world witnessed an astronomical number of "traditions" which were attributed, through this same Abu Hurayra, to the Prophet of Islam (ﷺ). Since these traditions, known collectively as *hadith*, constitute one of the two sources of the Islamic legislative system, the Shari'a, it is very important to shed a light on the life and character of this man even if some readers may consider this chapter as a digression from the main topic.

It is of utmost importance to expose the facts relevant to Abu Hurayra so that Muslims may be cautious whenever they come across a tradition narrated by him or attributed to him which, all in all, reached the astronomical figure of 5,374 "traditions," although he spent no more than three years in the company of the Prophet, a fact supported by the renown compiler al-Bukhari, whenever such company did not involve any danger to his life, and despite the fact that Abu Hurayra did not know how to read and write...

The reader can easily conclude that this figure is unrealistic when he comes to know that Abu Bakr, friend of the Prophet and one of the earliest converts to Islam, narrated no more than 142 traditions. Omer ibn al-Khattab, the story of whose conversion to Islam is narrated earlier in this book, narrated no more than 537 traditions.

Othman ibn Affan narrated no more than 146 traditions. And Ali, the man who was raised by the Prophet and who was always with him, following him like his shadow, and whose memory and integrity nobody at all can question, narrated no more than 586 traditions. All these men, especially Ali and Abu Bakr, spent many years of their lives in the company of the Prophet and did not hide when their lives were in jeopardy, as is the case with Abu Hurayrah, yet they did not narrate except a tiny fraction of the number

of “traditions,” many of which cannot be accepted by logic and commonsense, narrated by or attributed to Abu Hurayra.

This is why it is so important to discuss this man and expose the factories of falsification of *hadith* established by his benefactors, the Umayyads, descendants and supporters of Abu Sufyan, then his son Mu`awiyah, then his son Yazid, all of whom were outright hypocrites and had absolutely nothing to do with Islam.

Abu Hurayra's name is said to be `Omayr ibn Aamir ibn `Abd Thish–Shari ibn Tareef, of the Yemenite tribe of Daws ibn `Adnan ¹. His mother's name is Umaima daughter of Safeeh ibn al–Harith ibn Shabi ibn Abu Sa`b, also of the Daws tribe. His date of birth is unknown, but he is said to have died in 57, 58, or 59 A.H., and that he had lived to be 78. This would put the date of his birth at 677, 678 or 679 A.D.

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

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

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

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

be so only if you had taken it rightfully and had paid it back obediently. I shall throw you back to your mother as though you were dung so that she would use you to graze donkeys.”

According to the sequence employed by Ibn Sa`d in his *Tabaqat*, Abu Hurayra ranks in the ninth or tenth class. He came to the Messenger of Allah near the end of the seventh Hijri year. Hence, historians say that he accompanied the Prophet no more than three years [2](#) according to the best estimates, while other historians say it was no more than two years if we take into consideration the fact that the Prophet sent him to accompany Ibn al-Hadrami to Bahrain, then the Messenger of Allah died while he was still in Bahrain.[3](#)

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

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

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

Then fingers were pointed to Abu Hurayra charging him with telling lies and with fabricating and forging *hadith*. Some went as far as labeling him as the first narrator in the history of Islam thus charged. Yet he is called by some “Islam's narrator” and is surrounded with a great deal of respect. They totally rely on him, even go as far as saying “Radiya Allhu `anhu,” Allah be pleased with him, whenever they mention his name. Some of them may even regard him as being more knowledgeable than Ali due to one particular tradition which he narrates about himself and in which he says, “I said, `O Messenger of Allah! I hear a great deal of your *hadith* which I have been forgetting!’ He said, `Stretch your mantle,’ had created the heavens, the earth, and all creation in seven days. When Omer heard about it, he called him in and asked him to repeat that *hadith*. Having heard him repeating it, Omer struck him and said to him, “How so when Allah Himself says it was done in six days, while you yourself now say it was done in seven?!” Abu Hurayra said, “Maybe I heard it from Ka`b al-Ahbar...” Omer said, “Since you cannot distinguish between the Prophet's *ahadith* and what Ka`b al-Ahbar says, you must not narrate anything at all.”[4](#)

It is also narrated that Ali ibn Abu Talib has said, “Among all the living, the person who has told the most lies about the Messenger of Allah is Abu Hurayra al-Dawsi,” as we read on p. 28, Vol. 4 of Ibn Abul-Hadeed's work *Sharh Nahjul-Balagha*. Mother of the faithful Aisha, too, testified to his being a liar several times in reference to many *ahadith* which he used to attribute to the Messenger of Allah (ص).

For example, she resented something which he had once said so she asked him, “When did you hear the Messenger of Allah say so?” He said to her, “The mirror, the kohl, and the dyestuff have all diverted you from the *hadith* of the Messenger of Allah,” but when she insisted that he was lying and scandalized him, Marwan ibn al-Hakam interfered and took upon himself to verify the authenticity of the *hadith* in question.

It was then that Abu Hurayra admitted, “I did not hear it from the Messenger of Allah; rather, I heard it from al-Fadl ibn al-`Abbas,” according to al-Bukhari, *Sahih*, Vol. 2, p. 232, in a chapter dealing with a fasting person who wakes up finding himself in the state of *janaba*, and Malik, *Mawta'*, Vol. 1, p. 272.

It is because of this particular narration that Ibn Qutaybah charged him with lying saying, “Abu Hurayra claimed that al-Fadl ibn al-`Abbas, who had by then died, testified to the authenticity of that tradition which he attributed to him in order to mislead people into thinking that he had heard it from him, according to at-Thahbi's book *Siyar A`lam an-Nubala*.

In his book *Ta'weel al-Ahadith* *تأويل الأحاديث*, Ibn Qutaybah says, “Abu Hurayra used to say: ‘The Messenger of Allah said such-and-such, but I heard it from someone else.’” In his book *A`lam an-Nubala*, at-Thahbi says that Yazid ibn Ibrahim once cited Shu`bah ibn al-Hajjaj saying that Abu Hurayra used to commit forgery.

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

Ja`fer al-Iskafi has said, “Abu Hurayra is doubted by our mentors; his narrations are not acceptable,” as we read on p. 68, Vol. 4, of Ibn Abul-Hadeed's book *Sharh Nahjul-Balagha*.

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

For example, a man belonging to Quraysh put on once a new jubbah (a long outer garment) and started showing off. He passed by Abu Hurayra and [sarcastically] said to him, “O Abu Hurayra! You narrate quite a few traditions about the Messenger of Allah; so, did you hear him say anything about my jubbah?!”

Abu Hurayra said, "I have heard the father of al-Qasim saying, 'A man before your time was showing off his outfit when Allah caused the earth to cave in over him; so he has been rattling in it and will continue to do so till the Hour.' By Allah! I do not know whether he was one of your people or not," as we read in Ibn Katheer's book *Al-Bidaya wal Nihaya*, Vol. 8, p. 108.

How can people help doubting Abu Hurayra's traditions since they are so self-contradictory? He narrates one "hadith" then he narrates its antithesis, and if he is opposed or his previously narrated traditions are used against him, he becomes angry or starts babbling in the Ethiopian language.⁵

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

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

"Abu Hurayra said once, 'The Prophet said, 'The best charity is willingly given; the higher hand is better than the lower one, and start with your own dependents. A woman says: 'Either feed me or divorce me.' A slave says, 'Feed me and use me.' A son says, 'Feed me for the woman who will forsake me.'" He was asked, "O Abu Hurayra! Did you really hear the Messenger of Allah say so?" He said, "No, this one is from Abu Hurayra's pouch," as we read in Bukhari, *Sahih*, Vol. 6, p. 190, in a chapter dealing with spending on the wife and children.

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

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

Ibn Abul-Hadeed says,

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

made him the governor of Medina.”[6](#)

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

There is no doubt that Abu Hurayra did not reach that lofty position of authority, namely the governor of Medina, the then capital of the Islamic domains, except by virtue of the services which he had rendered to Mu`awiyah and other authoritative Umayyads. Praise to the One Who changes the conditions!

Abu Hurayra had come to Medina with nothing to cover his private parts other than a tiny striped piece of cloth, begging passers-by to feed him. Then he suddenly became ruler of the sacred precincts of Medina, residing in the Aqeeq mansion, enjoying wealth, servants and slaves, and nobody could say a word without his permission. All of this was from the blessings of his pouch!

Do not forget, nor should you be amazed, that nowadays we see the same plays being repeatedly enacted, and history certainly repeats itself. How many ignorant indigent persons sought nearness to a ruler and joined his party till they became feared masters who do and undo, issuing orders as they please, having a direct access to wealth without being accounted for it, riding in automobiles without being watched, eating foods not sold on the market...?

One such person may not even know how to speak his own language, nor does he know a meaning for life except satisfying his stomach and sexual appetite. The whole matter is simply his having a pouch like the one Abu Hurayra used to have with some exception, of course, yet the aim is one and the same: pleasing the ruler and publicizing for him in order to strengthen his authority, firm his throne, and finish his foes.

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

Undoubtedly, Abu Hurayra used to accuse Ali ibn Abu Talib of killing Othman. We can derive this conclusion from the statement he made at Kufa's mosque and his saying that Ali made Medina unclean and that he, therefore, was cursed by the Prophet, the angels, and everyone else. For this reason, Ibn Sa`d indicates in his *Tabaqat* that when Abu Hurayra died in 59 A.H./679 A.D., Othman's descendants carried his coffin and brought it to the Baqee` to bury it as an expression of their appreciation of his having had high regards for Othman.[7](#)

Surely Allah has his own wisdom in faring with His creation. Othman ibn Affan, the master of Quraysh and their greatest, was killed although he was the Muslims' caliph bearing the title of “Thul-Noorayn”

and of whom, according to their claim, the angels feel shy. His corpse did not receive the ceremonial burial bath nor was it shrouded; moreover, it was not buried for full three days after which it was buried at Medina's then Jewish cemetery.

Yet Abu Hurayra died after having enjoyed pomp and power. He was an indigent man whose lineage and tribal origins were not known to anybody. He had no kinship to Quraysh. Despite all of this, the caliph's sons, who were in charge of running the affairs during Mu`awiyah's reign, took to bearing his corpse and to burying it at the Baqee` where the Messenger of Allah was buried...! But let us go back to Abu Hurayra to examine his attitude towards the Prophet's Sunnah.

In his *Sahih*, al-Bukhari quotes Abu Hurayra saying, "I learned the fill of two receptacles [of *ahadith*] from the Messenger of Allah: I have disseminated only one of them; as for the other, if I disseminate it, this throat will be slit."⁸

Here is Abu Hurayra revealing what erstwhile is hidden, admitting that the only traditions he quoted were the ones that pleased the ruling authorities. Building upon this premise, Abu Hurayra used to have two pouches, or two receptacles, as he called them. He used to disseminate the contents of one of them, the one which we have discussed here that contains whatever the rulers desired.

As for the other, which Abu Hurayra kept to himself and whose *ahadith* he did not narrate for fear his throat would be slit, it is the one containing the authentic traditions of the Prophet. Had Abu Hurayra been a reliable authority, he would have never hidden true *ahadith* while disseminating illusions and lies only to support the oppressor, knowing that Allah curses whoever hides the clear evidence.

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

'Those who conceal what We have revealed of clear proofs and the guidance, after Our having clarified [everything] for people in the Book, these it is whom Allah shall curse, and those who curse shall curse them, too' (Qur'an, 2: 159).

Our brethren from the Muhajirun used to be busy consigning transactions at the market-place, while our brethren from the Ansar used to be busy doing business with their own money, while Abu Hurayra kept in the shadow of the Prophet in order to satisfy his hunger, attending what they did not attend, learning what they did not learn."⁹

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

Had the Prophet not said to his companions, "Go back to your people and teach them"?¹⁰

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

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

How can anyone feel comfortable about a man whose justice was doubted by the Commander of the Faithful Ali ibn Abu Talib who charged him with lying, saying that among the living, nobody told more lies about the Prophet than Abu Hurayra?!

Omer ibn al-Khattab, too, charged him of the same; he beat him and threatened to expel him. Aisha doubted his integrity and many times called him a liar, and many other *sahaba* cast doubts about his accuracy and rejected his contradictory *ahadith*, so he would once admit his error and would sometimes prattle in Ethiopian. [11](#)

A large number of Muslim scholars refuted his traditions and charged him with lying, fabricating, and throwing himself at Mu'awiyah's dinner tables, at his coffers of gold and silver.

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

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

Mu'awiya was succeeded by his corrupt and equally sinner Yazid who is famous for staging the Karbala' massacre of the immediate family, relatives and some supporters of Imam Husayn son of Ali son of Abu Talib, peace be with them all. The Imam felt obligated to rise against Yazid due to the depths to which the Islamic faith was driven at the hands of Yazid and his father Mu'awiyah, preferring to be martyred rather than endorse Yazid's illegitimate appointment as the "commander of the faithful" imposed on the Muslims.

Full details can be found in my book titled *Karbala' and Beyond* and in many other books written on the Karbala' epic of heroism to which I would like to refer the seeker of the truth. In order to demonstrate to the reader how hostile Yazid was not only to Imam Husayn but also to his father and grandfather, the Prophet of Islam (ص), I would like to quote here verses of poetry which demonstrate this hostility:

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

لما بدت تلك الحمول و أشرقت تلك الرؤوس على شفا جيرون

نعب الغراب فقلت: قل أو لا تقل فقد اقتضيت من الرسول ديوني

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

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

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

Fira فطره: the amount (in cash or kind) paid to the needy at the end of the month of Ramadan; see text on this topic in my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam* for more details. Another meaning for this word, فطرة, is: nature, the human nature, the way the Almighty created it

Fuqaha' فقهاء: plural of faqih, jurist

Furoo' or Furu' فروع: branches (of the faith, teaching, tree, company or anything else)

1. According to Al-Munjid fil lugha wal a`lam المنجد في اللغة و الأعلام, however, Abu Hurayra's name is recorded as `Abd ar-Rahman ibn Sakhr al-Azdi, and that he died in 59 A.H./678 A.D. The same reference indicates that this man spent “a long time in the company of the Prophet,” which is not true at all; he accompanied the Prophet from time to time for only 3 years. The Publisher of this Munjid, namely Dar al-Mashriq of Beirut, Lebanon, is sponsored by the Catholic Press of Beirut. Undoubtedly, the information about Abu Hurayra in this Arabic–Arabic dictionary must have been furnished by Sunnis who try their best to elevate the status of Abu Hurayra even at the risk of sacrificing historical facts and data.
2. Al-Bukhari, Sahih, Vol. 4, p. 175, where the author quotes Abu Hurayra talking about himself in a chapter dealing with the characteristics of Prophethood.
3. This paragraph and the ones that follow are excerpted from my translation of Dr. Muhammad at-Tijani as-Samawi's book Shi`as are the Ahl as-Sunnah (New York: Vantage Press, 1996), pp. 207–215.
4. Refer to the book titled Abu Hurayra by the Egyptian author Mahmoud Abu Rayyah.
5. Al-Bukhari, Sahih, Vol. 7, p. 31.
6. Ibn Abul-Hadeed, Sharh Nahjul-Balagha, Vol. 4, p. 67.
7. Ibn Sa`d, Tabaqat, Vol. 2, p. 63.
8. Al-Bukhari, Sahih, Vol. 1, p. 38, in a chapter dealing with learning.
9. Ibid., Vol. 1, p. 37.
10. Al-Bukhari, Sahih, Vol. 1, p. 30.
11. Abu Hurayra was bilingual. He spoke Arabic (his mother tongue) and Amharic. Historically speaking, during Abu Hurayra's time, Amheric was the language of “aristocrats” due to the fact that the Ethiopians had for many years colonized Yemen till they were kicked out of it at the hands of Sayf ibn Thi Yazun (or Yazin), Himyar's king who died in 574 A.D.

غ, G, Gh

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

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

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

The Prophet and his company put on the ihram garbs at the appropriate time at Masjid ash-Shajara, a short distance from Mecca, his birthplace, which he entered on Thul-Hijja 5, 10 A.H./March 6, 632 A.D.

The Prophet's call reached Yemen where Ali ibn Abu Talib (ع) was acting as his representative. Twelve thousand Yemenite pilgrims came out headed by Ali in response to the Prophet's call to accompany him on his historic Pilgrimage, bringing the total number of those early pilgrims to more than one hundred and thirty-two thousand.

The Islamic pilgrimage starts in the month of Thul-Hijja (month of the pilgrimage), the last Islamic lunar calendar month, and continues for at least ten days. First, each pilgrim dons a special garb called ihram; males' *ihram* احرام consists of two white sheets or towels covering the upper and lower parts of the body, whereas females wear a full white cotton outfit, simple and modest. This ihram reminds the pilgrim of his/her death and of the equality of all before God. All pilgrims perform the same rituals; none receives any favorable treatment or distinction on account of his status, power, or wealth. The pilgrimage starts by the *tawaf*, the circling of the Ka'ba seven times.

The Ka'ba is identified in Islamic literature as an earthly counterpart to the Almighty's Throne ('Arsh) in heaven where the angels circle it in adoration. Likewise, in imitation of those angels, Muslim pilgrims circle the Ka'ba in adoration of their Lord. The *tawaf* طواف is followed by the *Sa'i* سعي: the pilgrims run back and forth seven times between the –Safa and the Marwa in commemoration of Hagar (Hajar), mother of Ishmael, frantically searching for water for her newborn son Ishmael. After that, the pilgrims drink of the well of Zamzam which had appeared miraculously for Hagar and Ishmael, wash with it or use it to make ablution for prayers at the Ka'ba but never to use it in the toilet; Zamzam is too sacred for such an application.

Then the pilgrims leave Mecca for Muzdalifa, 'Arafa, and finally Mina to perform certain rites which fall outside the scope of this book which is intended to be a historical account of the Prophet of Islam, not one of *fiqh*. The author is a writer, a researcher, someone who, according to a friend of mine, "insists on finding out who the foundling's father is!" But he is not a faqih. Now let us go back to our original story after having cast a glimpse at the rite of the pilgrimage in Islam.

It was at Arafa that the divine command was received by Prophet Muhammad to appoint 'Ali as "Ameerul-Mo'mineen," أمير المؤمنين *the* Commander of the Faithful, title of the bearer of the highest temporal and religious powers in the Islamic State, one reserved solely for caliphs, those who are supposed to be the most knowledgeable of all people of secular and religious problems and of how to solve them. Muhammad was also ordered to convey to Ali the knowledge which the Almighty had bestowed upon him so that it would not be lost once he is dead.

In Mina, the Prophet delivered two sermons in preparation for the great announcement to come. In the first, he referred to Ali's caliphate and reminded the audience of one particular *hadith* which he had conveyed to them on various occasions and which is identified in books of *hadith* as "*hadith at-Thaqalain* حديث الثقلين", tradition of the two weighty things (the first being the Holy Quran and the second being the Prophet's Progeny, the "Ahl al-Bayt" mentioned in verse 33 of Chapter 33 [al-Ahzab] of the Holy Qur'an).

He delivered his second sermon at Masjid al-Khaif, also located in Mina in the Meccan valley. In it, the Prophet reminded his audience of Ali's Imamate, emphasizing the necessity of disseminating the contents of his sermon, announcing that those present were duty-bound to convey it to those who were absent. In both of these sermons, the Prophet publicly vested upon Ali both powers referred to above.

As soon as the rituals of the pilgrimage were completed, and to be exact on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., the divine order came to the Prophet embedded in verse 67 of Chapter 5 (a1-Ma'ida) quoted in the text of the Prophet's sermon to follow. The Prophet immediately ordered Bilal ibn Rabah, his caller to prayers and one of his faithful *sahaba* صحابه, to convey the following order to the faithful: "Tomorrow, nobody should lag behind but should go to Ghadeer Khumm غدیر خم."

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

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

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

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

The *athan* أذان for the noon prayers was recited, and the congregational (*jama'a*) صلاة الجماعة prayers were led by the Prophet. After that, the Prophet ascended the pulpit and signaled to Ali ibn Abu Talib (ع) to stand on his right. Ali did so, standing one pulpit step below the Prophet. Before saying anything, the Prophet looked right and left to make sure that people were prepared to listen to every word of his. The sun was so hot that people had to pull some of their outer mantles over their heads and under their feet in order to be able to somehow tolerate the heat.

Finally the Prophet delivered his historic sermon which he intended, as the reader will see, to be not only for the assembled crowd but for all those who were not present at that gathering and for all their offspring, one generation after another, till the Day of Judgment.

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

Prophet's Historic Ghadir Sermon

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

نص خطبة الغدير المباركة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

الحمد والثناء : الحمد لله الذي علا في توحده ودنا في تفرده وجل في سلطانه وعظم في أركانه، وأحاط بكل شيء علماً وهو في مكانه، وقهر جميع الخلق بقدرته وبرهانه، مجيداً لم يزل، محموداً لا يزال. باري السموات وداحي المدحوات وجبار الأرضين والسماوات، قدوس سبوح، رب الملائكة والروح، متفضل على جميع من برأه، متطوّل على جميع من أنشأه. يلحظ كل عين والعيون لا تراه. كريم حلیم ذو أناة، قد وسع كل شيء رحمته ومن عليهم بنعمته. لا يعجل بانتقامه، ولا يبادر إليهم بما استحقوا من عذابه. قد فهم السرائر وعلم الضمائر، ولم تخف عليه المكنونات ولا اشتبهت عليه الخفيات. له الإحاطة بكل شيء، والغلبة على كل شيء، والقوة في كل شيء، والقدره على كل شيء، وليس مثله شيء. وهو منشيء الشيء حين لا شيء. دائم قائم بالقسط، لا إله إلا هو العزيز الحكيم. جل عن أن تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير. لا يلحق أحد وصفه من معاينة، ولا يجد أحد كيف هو من سير وعلائية إلا بما دلّ عز وجل على نفسه. وأشهد أنه الله الذي ملأ الدهر قدسه، والذي يغشى الأبد نوره،

وَالَّذِي يُنْفِذُ أَمْرَهُ بِلاَ مُشَاوَرَةٍ مُّشِيرٍ، وَلاَ مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ وَلاَ يُعَاوَنُ فِي تَدْبِيرٍ. صَوَّرَ مَا ابْتَدَعَ عَلَى غَيْرِ مِثَالٍ، وَخَلَقَ مَا خَلَقَ بِلاَ مَعُونَةٍ مِنْ أَحَدٍ وَلاَ تَكْلُفٍ وَلاَ احْتِيَالٍ. أَنْشَأَهَا فَكَانَتْ، وَبَرَأَهَا فَبَانَتْ. فَهُوَ اللَّهُ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْمُتَّقِنُ الصَّنِيعَةَ، الْحَسَنُ الصَّنِيعَةَ، الْعَدْلُ الَّذِي لاَ يَجُورُ، وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ. وَأَشْهَدُ أَنَّهُ الَّذِي تَوَاضَعَ كُلُّ شَيْءٍ لِقُدْرَتِهِ، وَخَضَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ. مَلِكُ الْأَمْلاَكِ وَمُفَلِّكُ الْأَفْلاَكِ وَمُسَخِّرُ الشَّمْسِ وَالْقَمَرِ، كُلُّ يَجْرِي لِأَجْلِ مُسَمًّى. يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ يَطْلُبُهُ حَثِيئًا. قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ، وَمُهْلِكُ كُلِّ شَيْطَانٍ مَرِيدٍ. لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلاَ نِدٌّ، أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. إِلَهٌ وَاحِدٌ وَرَبُّ مَا جَدَّ، يَشَاءُ فَيُضْمِي، وَيُرِيدُ فَيَفْقِضِي، وَيَعْلَمُ فَيُحْصِي، وَيَمِيتُ وَيُحْيِي، وَيُفْقِرُ وَيُغْنِي، وَيُضْحِكُ وَيُبْكِي، وَيَمْنَعُ وَيُعْطِي، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْعَفَّارُ. مُجِيبُ الدُّعَاءِ وَمُجَرِّلُ الْعَطَاءِ، مُحْصِي الْأَنْفَاسِ وَرَبُّ الْجَنَّةِ وَالنَّاسِ، لاَ يَشْكِلُ عَلَيْهِ شَيْءٌ، وَلاَ يَضْجِرُهُ صُرَاخُ الْمُسْتَصْرِخِينَ وَلاَ يُبْرِمُهُ إِلْحَاحُ الْمُحِيجِينَ. الْعَاصِمُ لِلصَّالِحِينَ، وَالْمُوقِفُ لِلْمُفْلِحِينَ، وَمَوْلَى الْعَالَمِينَ. الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَيَحْمَدَهُ. أَحْمَدُهُ عَلَى السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرِّخَاءِ وَأَوْمِنُ بِهِ وَبِمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. أَسْمَعُ لِأَمْرِهِ وَأُطِيعُ وَأُبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ، وَأَسْتَسْلِمُ لِقَضَائِهِ، رَغْبَةً فِي طَاعَتِهِ وَخَوْفًا مِنْ عِقُوبَتِهِ، لِأَنَّهُ اللَّهُ الَّذِي لاَ يُؤْمِنُ مَكْرَهُ وَلاَ يُخَافُ جَوْرَهُ.

أمر الهي في موضوع هام

وَأَقْرَأُ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَأَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ، وَأُوَدِّي مَا أَوْحَى إِلَيَّ حَذَرًا مِنْ أَنْ لاَ أَفْعَلَ فَفَحَلَّ بِي مِنْهُ قَارِعَةٌ لاَ يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ؛ لاَ إِلَهَ إِلاَّ هُوَ. لِأَنَّهُ قَدْ عَلَّمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَتَهُ، وَقَدْ ضَمِنَ لِي تِبَارَكَ وَتَعَالَى الْعِصْمَةَ وَهُوَ اللَّهُ الْكَافِي الْكَرِيمُ. فَأَوْحَى إِلَيَّ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ يَعْنِي فِي الْخِلاَفَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾. مَعَاشِرَ النَّاسِ، مَا قَصَرْتُ فِي تَبْلِيغِ مَا أَنْزَلَ اللَّهُ تَعَالَى إِلَيَّ وَأَنَا مُبَيِّنٌ لَكُمْ سَبَبَ نَزُولِ هَذِهِ الْآيَةِ: إِنَّ جَبْرَيْلَ عَلَيْهِ السَّلَامُ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي - وَهُوَ السَّلَامُ - أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمُ كُلَّ أَيْبَضٍ وَأَسْوَدٍ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحْيَى وَوَصِيِّي وَخَلِيفَتِي وَالْإِمَامُ مِنْ بَعْدِي، الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لاَ نَبِيَّ بَعْدِي وَهُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَرَسُولِهِ. وَقَدْ أَنْزَلَ اللَّهُ تِبَارَكَ وَتَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ: ﴿إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾، وَعَلِيٌّ بْنُ أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَهُوَ رَاكِعٌ يُرِيدُ اللَّهُ عَزَّ وَجَلَّ فِي كُلِّ حَالٍ. وَسَأَلْتُ جَبْرَيْلَ أَنْ يَسْتَعْفِفَ لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ - أَيُّهَا النَّاسُ - لِعِلْمِي بِقَلَّةِ الْمُتَّقِينَ وَكَثْرَةِ الْمُنافِقِينَ وَإِدْغَالِ الْإِثْمِينَ وَحِيلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ، الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِالْإِسْنَةِ مَا لَيْسَ فِي قُلُوبِهِمْ، وَيَحْسَبُونَ هَيْبًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ، وَكَثْرَةَ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ، حَتَّى سَمَوْنِي أَذْنَا وَزَعَمُوا أَنِّي كَذَلِكُ لِكَثْرَةِ مَلَاذِمَتِهِ إِيَّايَ وَإِقْبَالِي عَلَيْهِ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ قُرْآنًا: ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ، قُلْ أُذُنٌ - عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُذُنٌ - خَيْرٌ لَكُمْ، يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ﴾. وَلَوْ شِئْتُ أَنْ أُسَمِّيَ بِأَسْمَائِهِمْ لَسَمَّيْتُ، وَأَنْ أُوَمِّيَ إِلَيْهِمْ بِأَعْيَانِهِمْ لِأَوْمَاتٍ، وَأَنْ أَدُلَّ عَلَيْهِمْ لَدَلَلْتُ، وَلَكِنِّي وَاللَّهِ فِي أُمُورِهِمْ قَدْ تَكْرَمْتُ. وَكُلُّ ذَلِكَ لاَ يَرْضَى اللَّهُ مِنِّي إِلاَّ أَنْ أُبَلِّغَ مَا أَنْزَلَ إِلَيَّ. ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ - فِي عَلِيٍّ - وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾.

الاعلان الرسمي بأمامة الأئمة الاثنى عشر(عليهم السلام) وولايتهم

فَاعْلَمُوا مَعَاشِرَ النَّاسِ أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وِلياً وَإِمَاماً مُفْتَرَضاً طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَالْأَنْصَارِ وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَعَلَى الْبَادِي وَالْحَاضِرِ، وَعَلَى الْأَعْجَمِيِّ وَالْعَرَبِيِّ، وَالْحُرِّ وَالْمَمْلُوكِ، وَالصَّغِيرِ وَالْكَبِيرِ، وَعَلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَعَلَى كُلِّ مُوَحَّدٍ. مَاضٍ حُكْمُهُ، جَازٍ قَوْلُهُ، نَافِذٌ أَمْرُهُ، مَلْعُونٌ مَنْ خَالَفَهُ، مَرْحُومٌ مَنْ تَبِعَهُ، مُؤْمِنٌ مَنْ صَدَّقَهُ، فَقَدْ غَفَرَ اللَّهُ لَهُ وَلِمَنْ سَمِعَ مِنْهُ وَأَطَاعَ لَهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ آخِرُ مَقَامِ أَقَوْمِهِ فِي هَذَا الْمَشْهَدِ، فَاسْمَعُوا وَأَطِيعُوا وَانْقَادُوا لِأَمْرِ رَبِّكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ هُوَ مَوْلَاكُمْ وَالْهَيْكَلُ، ثُمَّ مِنْ دُونِهِ مُحَمَّدٌ 1 وَلَيْكُمُ الْقَائِمُ الْمُخَاطَبُ لَكُمْ، ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلَيْكُمُ وَإِمَامُكُمْ بِأَمْرِ رَبِّكُمْ، ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ وَرَسُولَهُ. لَا حَالَلَ إِلَّا مَا أَحَلَّهُ اللَّهُ، وَلَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ، عَرَفْنِي الْحَلَالَ وَالْحَرَامَ وَأَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَحَلَالِهِ وَحَرَامِهِ إِلَيْهِ. مَعَاشِرَ النَّاسِ، مَا مِنْ عِلْمٍ إِلَّا وَقَدْ أَحْصَاهُ اللَّهُ فِيَّ، وَكُلُّ عِلْمٍ عَلِمْتُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ، وَمَا مِنْ عِلْمٍ إِلَّا عَلِمْتُهُ عَلِيّاً، وَهُوَ الْإِمَامُ الْمُبِينُ. مَعَاشِرَ النَّاسِ، لَا تَضِلُّوا عَنْهُ وَلَا تَنْفِرُوا مِنْهُ، وَلَا تَسْتَكْفُوا مِنْ وَليَتِهِ، فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَيَعْمَلُ بِهِ، وَيُزْهِقُ الْبَاطِلَ وَيُنْهَى عَنْهُ، وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَاتِمٌ. ثُمَّ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَهُوَ الَّذِي فَدَى رَسُولَهُ بِنَفْسِهِ، وَهُوَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَلَا أَحَدٌ يَعْبُدُ اللَّهَ مَعَ رَسُولِهِ مِنَ الرِّجَالِ غَيْرُهُ. مَعَاشِرَ النَّاسِ، فَضِلُّوهُ فَقَدْ فَضَلَهُ اللَّهُ، وَاقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ. مَعَاشِرَ النَّاسِ، إِنَّهُ إِمَامٌ مِنَ اللَّهِ، وَلَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَليَتَهُ وَلَنْ يَغْفِرَ لَهُ، حَتَّمَا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ وَأَنْ يُعَذِّبَهُ عَذَاباً شَدِيداً نَكَرَ أَبَدَ الْآبَادِ وَدَهَرَ الدُّهُورِ. فَاحْذَرُوا أَنْ تُخَالَفُوهُ، فَتَضِلُّوا نَاراً وَقُودَهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ. أَيُّهَا النَّاسُ، بِي وَاللَّهِ بَشَرَّ الْأَوْلَادِ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَأَنَا خَاتِمَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحِجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ. فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى، وَمَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُ، وَالشَّكُّ فِي ذَلِكَ فَلَهُ النَّارُ. مَعَاشِرَ النَّاسِ، حَبَانِي اللَّهُ بِهَذِهِ الْفَضِيلَةِ مَنَّا مِنْهُ عَلِيٌّ وَإِحْسَاناً مِنْهُ إِلَيَّ وَلَا إِلَهَ إِلَّا هُوَ، لَهُ الْحَمْدُ مِنْ أَيْدِ الْأَبْدِينَ وَدَهْرِ الدَّاهِرِينَ وَعَلَى كُلِّ حَالٍ. مَعَاشِرَ النَّاسِ، فَضِلُّوا عَلِيّاً فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَأُنْثَى. بِنَا أَنْزَلَ اللَّهُ الرِّزْقَ وَبَقِيَ الْخَلْقُ. مَلْعُونٌ مَلْعُونٌ، مَغْضُوبٌ مَغْضُوبٌ مَنْ رَدَّ عَلَيَّ قَوْلِي هَذَا وَلَمْ يُوَافِقْهُ. أَلَا إِنَّ جَبْرَيْلَ خَبَرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَيَقُولُ: مَنْ عَادَى عَلِيّاً وَلَمْ يَتَوَلَّهُ فَعَلَيْهِ لِعَنْتِي وَغَضَبِي، ﴿وَلَتَنْظُرَنَّ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ - أَنْ تُخَالَفُوهُ فَتَزَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا - إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْلَمُونَ﴾. مَعَاشِرَ النَّاسِ، إِنَّهُ جَنَّبَ اللَّهُ الَّذِي ذَكَرَ فِي كِتَابِهِ، فَقَالَ تَعَالَى مُخْبِراً: ﴿أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَطْتُ فِي جَنَابِ اللَّهِ﴾. مَعَاشِرَ النَّاسِ، تَدَبَّرُوا الْقُرْآنَ وَأَفْهَمُوا آيَاتِهِ وَانظُرُوا إِلَى مُحْكَمَاتِهِ وَلَا تَتَّبِعُوا مُتَشَابِهَهُ، فَوَ اللَّهُ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَلَنْ يُوضِحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَمُصْنَعُهُ إِلَيَّ وَشَائِلٌ بَعْضُهُ وَمُعَلِّمُكُمْ: أَنْ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، وَهُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَخِي وَوَصِيِّي، وَمُؤَالَاتُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْزَلَهَا عَلَيَّ. مَعَاشِرَ النَّاسِ، إِنَّ عَلِيّاً وَالطَّيِّبِينَ مِنْ وُلْدِي هُمُ الثَّقَلُ الْأَصْغَرُ، وَالْقُرْآنُ الثَّقَلُ الْأَكْبَرُ، فَكُلُّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ وَمُؤَافِقٌ لَهُ، لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ. هُمُ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ وَحُكْمِهِ فِي أَرْضِهِ. أَلَا وَقَدْ أُدْبِيتُ، أَلَا وَقَدْ بَلَّغْتُ، أَلَا وَقَدْ أَسْمَعْتُ، أَلَا وَقَدْ أَوْضَحْتُ. أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَأَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَجَلَّ. أَلَا إِنَّهُ لَيْسَ «أَمِيرُ الْمُؤْمِنِينَ» غَيْرُ أَخِي هَذَا. وَلَا تَحِلُّ إِمْرَةُ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ.

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

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى عَضُدِ عَلِيٍّ عَلَيْهِ السَّلَامُ فَرَفَعَهُ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْذُ أَوَّلِ مَا صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَشَالَ عَلِيّاً عَلَيْهِ السَّلَامُ حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ، هَذَا عَلِيٌّ أَخِي وَوَصِيِّي وَوَاعِي عِلْمِي، وَخَلِيفَتِي فِي أُمَّتِي وَعَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَالِدَاعِي إِلَيْهِ وَالْعَامِلُ بِمَا يَرْضَاهُ وَالْمُحَارِبُ لِأَعْدَائِهِ وَالْمُؤَالِي عَلَى طَاعَتِهِ وَالنَّاهِي عَنِ مَعْصِيَتِهِ. خَلِيفَةُ رَسُولِ اللَّهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْإِمَامُ الْهَادِي وَقَاتِلُ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ بِأَمْرِ اللَّهِ. أَقُولُ وَمَا يُبَدِّلُ الْقَوْلَ لَدَيَّ بِأَمْرِ رَبِّي، أَقُولُ:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَالْعَنْ مَنْ أَنْكَرَهُ وَأَغْضَبَ عَلَى مَنْ جَدَّ حَقَّهُ. اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنْ الْإِمَامَةَ بَعْدِي لِعَلِيِّ وَلِيكَ عِنْدَ تَبْيَانِي ذَلِكَ وَتَصَيُّبِي إِيَّاهُ بِمَا أَكْمَلْتَ لِعِبَادِكَ مِنْ دِينِهِمْ وَأَتَمَمْتَ عَلَيْهِمْ بِعِمَّتِكَ وَرَضِيَتْ لَهُمُ الْإِسْلَامَ دِينًا فَقُلْتُ: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾. اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا أَنِّي قَدْ بَلَغْتُ. مَعَاشِرَ النَّاسِ، إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَجَلَّ دِينَكُمْ بِإِمَامَتِهِ. فَمَنْ لَمْ يَأْتُمْ بِهِ وَبِمَنْ يَقُومُ مَقَامَهُ مِنْ وُلْدِي مِنْ صُلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالْعَرْضِ عَلَى اللَّهِ عَزَّ وَجَلَّ فَأُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ، ﴿لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ﴾. مَعَاشِرَ النَّاسِ، هَذَا عَلَيَّ، أَنْصِرْكُمْ لِي وَأَحَقِّكُمْ بِي وَأَقْرِبْكُمْ إِلَيَّ وَأَعِزِّكُمْ عَلَيَّ، وَاللَّهُ عَزَّ وَجَلَّ وَأَنَا عَنْهُ رَاضِيَانِ. وَمَا نَزَلَتْ آيَةٌ رِضًا إِلَّا فِيهِ، وَمَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بِدَائِهِ، وَلَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ، وَلَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾ إِلَّا لَهُ، وَلَا أَنْزَلَهَا فِي سِوَاهُ وَلَا مَدَحَ بِهَا غَيْرَهُ. مَعَاشِرَ النَّاسِ، هُوَ نَاصِرٌ دِينَ اللَّهِ، وَالْمُجَادِلُ عَنْ رَسُولِ اللَّهِ، وَهُوَ النَّقِيُّ النَّقِيُّ الْهَادِي الْمَهْدِيُّ. نَبِيُّكُمْ خَيْرُ نَبِيِّ وَوَصِيُّكُمْ خَيْرُ وَصِيِّ وَبَنُوهُ خَيْرُ الْأَوْصِيَاءِ. مَعَاشِرَ النَّاسِ، ذُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ، وَذُرِّيَّتِي مِنْ صُلْبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ

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

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

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

مَعَاشِرَ النَّاسِ، إِنِّي أَدْعُهَا إِمَامَةً وَوَرِثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ، وَقَدْ بَلَغْتُ مَا أَمَرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ، وَوَلَدٌ أَوْ لَمْ يُولَدْ، فَلْيَبْلِغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ. وَسَيَجْعَلُونَ الْإِمَامَةَ بَعْدِي مُلْكَاً وَاغْتِصَاباً، أَلَا لَعَنَ اللَّهُ الْغَاصِبِينَ الْمُغْتَصِبِينَ، وَعِنْدَهَا ﴿سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ﴾،

و ﴿يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنَحَاسٌ فَلَا تَنْتَصِرَانِ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيَدْرِكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ. مَعَاشِرَ النَّاسِ، إِنَّهُ مَا مِنْ قَرِيَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يَهْلِكُ الْقُرَىٰ وَهِيَ ظَالِمَةٌ، وَهَذَا عَلَيَّ إِمَامُكُمْ وَوَلِيُّكُمْ وَهُوَ مَوَاعِيدُ اللَّهِ، وَاللَّهُ مُصَدِّقٌ وَعَدَدٌ. مَعَاشِرَ النَّاسِ، قَدْ ظَلَّ قَبْلَكُمْ أَكْثَرُ الْأَوَّلِينَ، وَاللَّهُ لَقَدْ أَهْلَكَ الْأَوَّلِينَ، وَهُوَ مُهْلِكُ الْآخِرِينَ. قَالَ اللَّهُ تَعَالَى: ﴿أَلَمْ نُهْلِكِ الْأَوَّلِينَ • ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ • كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ • وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾. مَعَاشِرَ النَّاسِ، إِنَّ اللَّهَ قَدْ أَمَرَنِي وَنَهَانِي، وَقَدْ أَمَرْتُ عَلِيًّا وَنَهَيْتُهُ. فَعَلِمَ الْأَمْرَ وَالنَّهْيَ مِنْ رَبِّهِ عَزَّ وَجَلَّ، فَاسْمَعُوا لِأَمْرِهِ تَسَلَّمُوا، وَأَطِيعُوا تَهْتَدُوا، وَأَنْتَهُوا لِتَهْيِهِ تَرشُدُوا، وَصَبِرُوا إِلَىٰ مُرَادِهِ وَلَا تَتَفَرَّقَ بِكُمْ السَّبِيلُ عَنْ سَبِيلِهِ. مَعَاشِرَ النَّاسِ، أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ، ثُمَّ عَلِيٌّ مِنْ بَعْدِي، ثُمَّ وَوَلَدِي مِنْ صُلْبِهِ أَيْمَةٌ يَهْدُونَ إِلَى الْحَقِّ وَبِهِ يَعْدِلُونَ. ثُمَّ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...﴾ إِلَىٰ آخِرِهَا، وَقَالَ: فِي نَزَلَتْ وَفِيهِمْ نَزَلَتْ، وَلَهُمْ عَمَتٌ وَآيَاهُمْ خَصَّتْ، وَأُولَئِكَ أَوْلِيَاءُ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْعَالِبُونَ. أَلَا إِنَّ أَعْدَاءَ عَلِيٍّ هُمُ أَهْلُ الشَّقَاقِ وَالنِّفَاقِ وَالْحَادُونَ وَهُمُ الْعَادُونَ وَإِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ وَجَلَّ: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ، أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ...﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ آمِنِينَ، تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ يَقُولُونَ: سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ لَهُمُ اللَّهُ عَزَّ وَجَلَّ ﴿يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنَمَ شَهِيقًا وَهِيَ تَقُورٌ وَلَهَا زَفِيرٌ. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ: ﴿كَلِمًا دَخَلَتْ أُمَّةٌ لَعْنَتٌ أُخْتَتَهَا﴾. أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿كَلِمًا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ، إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾. أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ، لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. مَعَاشِرَ النَّاسِ، شَتَّانَ مَا بَيْنَ السَّعِيرِ وَالْجَنَّةِ. عَدُونًا مَنْ ذَمَّهُ اللَّهُ وَلَعْنَةً، وَوَلِيًّا مَنْ مَدَحَهُ اللَّهُ وَأَحَبَّهُ. مَعَاشِرَ النَّاسِ، أَلَا وَإِنِّي مُنْذِرٌ وَعَلِيٌّ هَادٍ.

مَعَاشِرَ النَّاسِ، إِنِّي نَبِيٌّ وَعَلِيٌّ وَصِيِّي. أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ. أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ. أَلَا إِنَّهُ الْمُنْتَقِمُ مِنَ الظَّالِمِينَ. أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَهَادِمُهَا. أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ. أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ. أَلَا إِنَّهُ النَّاصِرُ لِذِينِ اللَّهِ. أَلَا إِنَّهُ الْغَرَّافُ فِي بَحْرِ عَمِيقٍ. أَلَا إِنَّهُ بِسْمِ كُلِّ ذِي فَضْلٍ بِفَضْلِهِ وَكُلِّ ذِي جَهْلٍ بِجَهْلِهِ. أَلَا إِنَّهُ خَيْرَةُ اللَّهِ وَمُخْتَارُهُ. أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَالْمَحِيطُ بِكُلِّ فَهْمٍ. أَلَا إِنَّهُ الْمُخِيرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالْمُنْبِيَّ بِأَمْرِ إِيْمَانِهِ، أَلَا إِنَّهُ الرَّشِيدُ السَّيِّدُ. أَلَا إِنَّهُ الْمُفَوِّضُ إِلَيْهِ. أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ. أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ وَلَا حُجَّةٌ بَعْدَهُ، وَلَا حَقٌّ إِلَّا مَعَهُ، وَلَا نُورٌ إِلَّا عِنْدَهُ. أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَلَا مَنْصُورَ عَلَيْهِ. أَلَا وَإِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ، وَحَكَمُهُ فِي خَلْقِهِ، وَأَمِينُهُ فِي سِرِّهِ وَعَلَانِيَتِهِ.

مَعَاشِرَ النَّاسِ، قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ، وَهَذَا عَلَيَّ يُفْهَمُكُمْ بَعْدِي. أَلَا وَإِنِّي عِنْدَ انْقِضَاءِ حُطْبَتِي أَدْعُوكُمْ إِلَىٰ مُصَافَقَتِي عَلَىٰ بَيْعَتِهِ وَالْإِفْرَارِ بِهِ، ثُمَّ مُصَافَقَتِهِ بَعْدِي. أَلَا وَإِنِّي قَدْ بَايَعْتُ اللَّهَ وَعَلِيٌّ قَدْ بَايَعَنِي، وَأَنَا أَخَذْتُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَجَلَّ. ﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ، يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ، وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرَ النَّاسِ، إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، ﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ، فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنَوْا، وَلَا تَخَلَّفُوا عَنْهُ إِلَّا افْتَقَرُوا. مَعَاشِرَ النَّاسِ، مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَىٰ وَقْتِهِ ذَلِكَ، فَإِذَا انْقَضَتْ حُجَّتُهُ اسْتَأْنَفَ عَمَلَهُ. مَعَاشِرَ النَّاسِ، الْحُجَّاجُ مُعَانُونَ وَنَفَقَاتُهُمْ مُخَلَّفَةٌ عَلَيْهِمْ، وَاللَّهُ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

مَعَاشِرَ النَّاسِ، حِجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَالتَّقْوَى، وَلَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَإِقْلَاعٍ. مَعَاشِرَ النَّاسِ، أَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ فَإِنْ طَالَ عَلَيْكُمُ الْأَمَدُ فَصَرِّمْتُمْ أَوْ نَسِيتُمْ فَعَلِيٌّ وَلِيكُمُ وَمَبِينٌ لَكُمْ. الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بَعْدِي وَمَنْ خَلَفَهُ اللَّهُ مِنِّي وَمِنْهُ يُخْبِرُونَكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَيُبَيِّنُونَ لَكُمْ مَا لَا تَعْلَمُونَ. أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَأُعْرَفَهُمَا فَأَمْرٌ بِالْحَلَالِ وَأَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ، فَأَمْرٌ أَنْ آخِذَ الْبَيْعَةَ مِنْكُمْ وَالصَّفْقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةَ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي. وَمِنْهُ إِمَامَةٌ فِيهِمْ قَائِمَةٌ، خَاتِمُهَا الْمَهْدِيُّ إِلَى يَوْمِ يَلْقَى اللَّهُ الَّذِي يَقْضِي بِالْحَقِّ

مَعَاشِرَ النَّاسِ، وَكُلُّ حَلَالٍ دَلَّلْتُكُمْ عَلَيْهِ، وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ؛ فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أُبَدِّلْ. أَلَا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ، وَلَا تُبَدِّلُوهُ وَلَا تُغَيِّرُوهُ. أَلَا وَإِنِّي أُجَدِّدُ الْقَوْلَ: أَلَا فَاقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَأَنْهَوْا عَنِ الْمُنْكَرِ. أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْ، وَتَأْمُرُوهُ بِقَبُولِهِ عَنِّي، وَتَنْهَوْهُ عَنْ مُخَالَفَتِهِ فَإِنَّهُ أَمْرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنِّي. وَلَا أَمْرَ بِمَعْرُوفٍ وَلَا نَهْيَ عَنِ الْمُنْكَرِ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ.

مَعَاشِرَ النَّاسِ، الْقُرْآنُ يُعَرِّفُكُمْ أَنَّ الْأَيْمَةَ مِنْ بَعْدِهِ وَوَلَدُهُ، وَعَرَّفْتُكُمْ أَنَّهُمْ مِنِّي وَأَنَا مِنْهُ، حَيْثُ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾، وَقُلْتُ: ﴿لَنْ تَضِلُّوا مَا إِنْ تَمَسَّكْتُمْ بِهِمَا﴾. مَعَاشِرَ النَّاسِ، التَّقْوَى، التَّقْوَى، التَّقْوَى، وَاحْذَرُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ زَلَزَلْنَا السَّاعَةَ شَيْءٌ عَظِيمٌ﴾. اذْكُرُوا الْمَمَاتَ وَالْمَعَادَ وَالْحِسَابَ وَالْمَوَازِينَ وَالْمَحَاسِبَةَ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَالثَّوَابَ وَالْعِقَابَ. فَمَنْ جَاءَ بِالْحَسَنَةِ أُثِيبَ عَلَيْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ.

مَعَاشِرَ النَّاسِ، إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ وَاحِدٍ، وَقَدْ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ آخِذَ مِنْ أَلْسِنَتِكُمْ الْإِقْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَلِمَنْ جَاءَ بَعْدَهُ مِنَ الْأَيْمَةِ مِنِّي وَمِنْهُ، عَلَى مَا أَعْلَمْتُكُمْ أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ. فَقُولُوا بِأَجْمَعِكُمْ: «إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَرَبِّكَ فِي أَمْرِ إِمَامِنَا عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَأَمْرٍ وَوَلَدِهِ مِنْ صُلْبِهِ مِنَ الْأَيْمَةِ. نُبَايِعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَأَنْفُسِنَا وَالْأَيْمَةِ وَأَيْدِينَا. عَلَى ذَلِكَ نَحْيِي وَعَلَيْهِ نَمُوتُ وَعَلَيْهِ نُبْعَثُ. وَلَا نَغَيِّرُ وَلَا نُبَدِّلُ، وَلَا نَشْكُ وَلَا نَجْحَدُ وَلَا نُرْتَابُ، وَلَا نَرْجِعُ عَنِ الْعَهْدِ وَلَا نَنْقُضُ الْمِيثَاقَ. نَطِيعُ اللَّهَ وَنَطِيعُكَ وَعَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْأَيْمَةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ ذُرِّيَّتِكَ مِنْ وَوَلَدِهِ بَعْدَهُ، الْحَسَنَ وَالْحُسَيْنَ. ... فَالْعَهْدُ وَالْمِيثَاقُ لَهُمْ مَأْخُودٌ مِنَّا، مِنْ قُلُوبِنَا وَأَنْفُسِنَا وَالْأَيْمَةِ وَضَمَائِرِنَا وَمُصَافِقَةِ أَيْدِينَا. مَنْ أَدْرَكَهَا بِيَدِهِ وَإِلَّا فَقَدْ أَقْرَبَ بِلِسَانِهِ وَلَا يَبْغِي بِذَلِكَ بَدَلًا وَلَا يَرَى اللَّهُ مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا. نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ، الدَّانِي وَالْقَاصِي مِنْ أَوْلَادِنَا وَأَهَالِينَا، وَنُشْهِدُ ... «اللَّهُ بِذَلِكَ وَكَفَى بِاللَّهِ شَهِيدًا وَأَنْتَ عَلَيْنَا بِهِ شَهِيدٌ

مَعَاشِرَ النَّاسِ، مَا تَقُولُونَ؟ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَخَافِيَةٍ كُلِّ نَفْسٍ، ﴿فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾، وَمَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ، ﴿يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾. مَعَاشِرَ النَّاسِ، فَاتَّقُوا اللَّهَ وَبَايِعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ وَالْأَيْمَةَ كَلِمَةً طَبِيبَةً بَاقِيَةً: يُهْلِكُ اللَّهُ مَنْ عَدَرَ وَبَرِحَ مِنْ وَفَى. ﴿فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾. مَعَاشِرَ النَّاسِ، قُولُوا الَّذِي قُلْتُ لَكُمْ وَسَلِّمُوا عَلَى عَلِيِّ بِأَمْرَةِ الْمُؤْمِنِينَ، وَقُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، وَقُولُوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. مَعَاشِرَ النَّاسِ، إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ - وَقَدْ أَنْزَلَهَا فِي الْقُرْآنِ - أَكْثَرُ مِنْ

أَنْ أَحْصِيَهَا فِي مَقَامٍ وَاحِدٍ، فَمَنْ أَنْبَأَكُمْ بِهَا وَعَرَفَهَا فَصَدِّقُوهُ. مَعَاشِرَ النَّاسِ، مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَعَلِيًّا وَالْأَئِمَّةَ
الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزاً عَظِيماً

مَعَاشِرَ النَّاسِ، السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَمُؤَالَاتِهِ وَالتَّسْلِيمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ أُولَئِكَ هُمُ الْفَائِزُونَ فِي جَنَاتِ النَّعِيمِ.
مَعَاشِرَ النَّاسِ، قُولُوا مَا يَرْضَى اللَّهُ بِهِ عَنْكُمْ مِنَ الْقَوْلِ، فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعاً فَلَنْ يَضُرَّ اللَّهَ شَيْئاً.
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَاغْضَبْ عَلَى الْكَافِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Here is my humble translation of this most important text:

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

"I testify that He is Allah, the One Who has filled time with His Holiness, the One Whose Light overwhelms eternity, Who effects His will without consulting anyone; there is no partner with Him in His decisions, nor is He assisted in running His affairs. He shaped what He made without following a preexisting model, and He created whatever He created without receiving help from anyone, nor did doing so exhaust Him nor frustrated His designs. He created, and so it was, and He initiated, and it became visible. So He is Allah, the One and Only God, the One Who does whatever He does extremely well. He is the Just One Who never oppresses, the most Holy to Whom all affairs are referred.

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

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

"I testify, even against my own soul, that I am His servant, and I bear witness that he is my Lord. I convey what He reveals to me, being cautious lest I should not do it, so a catastrophe from Him would befall upon me, one which none can keep away, no matter how great his design may be and how sincere his friendship. There is no god but He, for He has informed me that if I do not convey what He has just revealed to me in honor of Ali in truth, I will not have conveyed His Message at all, and He, the Praised and the Exalted One, has guaranteed for me to protect me from the (evil) people, and He is Allah, the One Who suffices, the Sublime. He has just revealed to me the following (verse):

In The Name of Allah, the Most Gracious, the Most Merciful. O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people; surely Allah will not guide the unbelieving people (Qur'an, 5:67).

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

"Your Master is Allah and His Messenger and those who believe, those who keep up prayers and

pay zakat even as they bow down" (Qur'an, 5:55),

and, Ali ibn Abu Talib the one who keeps up prayers, who pays *zakat* even as he bows down, seeking to please Allah, the Sublime, the Almighty, on each and every occasion.

"I asked Gabriel to plead to the Peace to excuse me from having to convey such a message to you, O people! Due to my knowledge that the pious are few¹ while the hypocrites are many, and due to those who will blame me, and due to the trickery of those who ridicule Islam and whom Allah described in His Book as saying with their tongues contrarily to what their hearts conceal, thinking lightly of it, while it is with Allah magnanimous, and due to the abundance of their harm to me, so much so that they called me "ears" and claimed that I am so because of being so much in his (Ali's) company, always welcoming him, loving him and being so much pleased with him till Allah, the Exalted and the Sublime One, revealed in this regard the verse saying: " And there are some of them who harm the (feelings of the) Prophet and say: He is an ear (*uthun* أُذُن ; i.e. he always listens to Ali).

Say: One who listens (to Ali) is good for you; He believes in Allah and testifies to the conviction of the believers and a mercy for those of you who believe; and those who (thus) harm the Messenger of Allah shall have a painful punishment" (Qur'an, 9:61).

Had I wished to name those who have called me so, I would have called them by their names, and I would have pointed them out. I would have singled them out and called them by what they really are, but I, by Allah, am fully aware of their affairs. Yet despite all of that, Allah insisted that I should convey what He has just revealed to me in honor of Ali. Then the Prophet recited the following verse:)

O Messenger! Convey what has (just) been revealed to you (with regard to 'Ali), and if you do not do so, you will not have conveyed His Message at all, and Allah shall protect you from (evil) people (Qur'an, 5:67).

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

"O people! This is the last stand I make in such a situation; so, listen and obey, and submit to the Command of Allah, your Lord, for Allah, the Exalted and the Sublime One, is your Master and Lord, then next to Him is His Messenger and Prophet who is now addressing you, then after me 'Ali is your Master and Imam according to the Command of Allah, your Lord, then the Imams from among my progeny, his offspring, till the Day you meet Allah and His Messenger. Nothing is permissible except what is deemed

so by Allah, His Messenger, and they (the Imams), and nothing is prohibitive except what is deemed so by Allah and His Messenger and they (the Imams). Allah, the Exalted and the Sublime One, has made me acquainted with what is permissible and what is prohibitive, and I have conveyed to you what my Lord has taught me of His Book, of what it decrees as permissible or as prohibitive.

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

"... and everything We have computed is in (the knowledge of) an evident Imam" (Qur'an, 36:12).

"O people! Do not abandon him, nor should you flee away from him, nor should you be too arrogant to accept his authority, for he is the one who guides to righteousness and who acts according to it. He defeats falsehood and prohibits others from acting according to it, accepting no blame from anyone while seeking to please Allah. He is the first to believe in Allah and in His Messenger; none preceded him as such. And he is the one who offered his life as a sacrifice for the Messenger of Allah and who was in the company of the Messenger of Allah while no other man was. He is the first of all people to offer prayers and the first to worship Allah with me. I ordered him, on behalf of Allah, to sleep in my bed, and he did, offering his life as a sacrifice for my sake.

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

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

"O people! Allah, the most Exalted and the Almighty, has bestowed this virtue upon me out of His kindness towards Ali and as a boon to Ali and there is no god but He; to Him all praise belongs in all times, for eternity, and in all circumstances. O people! Prefer Ali (over all others), for he is the very best of all people after me, be they males or females, so long as Allah sends down His sustenance, so long as there are beings. Cursed and again cursed, condemned and again condemned, is anyone who does not accept this statement of mine and who does not agree to it. Gabriel himself has informed me of the

same on behalf of Allah Almighty Who he said (in Gabriel's words): "Anyone who antagonizes Ali and refuses to accept his *wilayat* shall incur My curse upon him and My wrath."

"... and let every soul consider what it has sent forth for the morrow, and be careful of (your duty to) Allah" (Qur'an, 59:18),

"And do not make your oaths a means of deceit between you lest a foot should slip after its stability" (Qur'an, 16:94),

"Allah is fully aware of all what you do" (Qur'an, 58: 13).

"O people! He (Ali) is *janab-Allah* mentioned in the Book of Allah, the Sublime One: The Almighty, forewarning his (Ali's) adversaries, says,

"Lest a soul should say: O woe unto me for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn" (Qur'an, 39:56).

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

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

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

"O people! This is Ali, my Brother, *Wasi*, the one who comprehends my knowledge, and my successor

over my nation, over everyone who believes in me. He is the one entrusted with explaining the Book of Allah, the most Exalted One, the Sublime, and the one who invites people to His path. He is the one who does whatever pleases Him, fighting His enemies, befriending His friends who obey Him, prohibiting disobedience to Him. He is the successor of the Messenger of Allah and Ameerul- Mo'mineen, the man assigned by Allah to guide others, killer of the renegades and of those who believe in equals to Allah, those who violate the Commandments of Allah. Allah says,

"My Word shall not be changed, nor am I in the least unjust to the servants" (Qur'an, 50.29), and by Your Command, O Lord, do I (submit and) say, O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; curse whoever disavows him, and let Your Wrath descend on whoever usurps his right. "O Lord! You revealed a verse in honor of Ali, Your *wali*, in its explanation and to effect Your own appointment of him this very day did You say,

"This day have I perfected your religion for you, completed My favor on you, and chosen for you Islam as a religion" (Qur'an, 5.3);

"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers" (Qur'an, 3:85).

Lord! I implore You to testify that I have conveyed (Your Message).

"O people! Allah, the Exalted and the Sublime, has perfected your religion through his (Ali's) Imamate; so, whoever rejects him as his Imam or rejects those of my offspring from his loins who assume the same status (as Imams) till the Day of Judgment when they shall all be displayed before Allah, the Exalted and the Sublime, these are the ones whose (good) deeds shall be nil and void in the life of this world and in the hereafter, and in the fire shall they be lodged forever,

"...their torture shall not be decreased, nor shall they be given a respite" (Qur'an,2:162).

"O people! Here is Ali, the one who has supported me more than anyone else among you, the one who most deserves my gratitude, the one who is closest of all of you to me and the one who is the very dearest to me. Both Allah, the Exalted and the Sublime, and I are pleased with him, and no verse of the Holy Qur'an expressing Allah's Pleasure except that he is implied therein, nor has any verse of praise been revealed in the Qur'an except that he is implied therein, nor has the Lord testified to Paradise in the (Qur'anic) Chapter starting with

"Has there not come over man a long period of time when he was nothing (not even) mentioned?" (Qur'an, 76:1)

nor was this Chapter revealed except in his praise.

"O people! He is the one who supports the religion of Allah, who argues on behalf of the Messenger of

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

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

"In the Name of Allah, the Beneficent, the Merciful. I swear by time that most surely man is in loss" (Qur'an, 103:1-2)

except Ali who believed and was pleased with the truth and with perseverance.

"O people! I have sought Allah to be my Witness and have conveyed my Message to you, and the Messenger is obligated only to clearly convey (his Message). O people!

"Fear Allah as He ought to be feared, and do not die except as Muslims" (Qur'an, 3:102).

O people!

"...Believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs or curse them as We cursed the violators of the Sabbath" (Qur'an, 4:47).

By Allah! Redid not imply anyone in this verse except a certain band of my *sahaba* whom I know by name and by lineage, and I have been ordered (by my Lord) to pardon them; so, let each person deal with Ali according to what he finds in his heart of love or of hatred.

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

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

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

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

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

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

"O people! Most of the early generations before you have strayed, and by Allah, He surely annihilated the early generations, and He shall annihilate the later ones. Allah Almighty has said,

"Did We not destroy the former generations? Then did We follow them up with later ones. Even thus shall We deal with the guilty. Woe on that Day to the rejecters!" (Qur'an, 77: 16-19).

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

truth and act accordingly."

Then the Prophet recited the entire text of Surat al-Fatiha and commented by saying: "It is in my honor that this (Sura) was revealed, including them (the Imams) specifically; they are the friends of Allah for whom there shall be no fear, nor shall they grieve; truly the Party of Allah are the winners. Indeed, it is their enemies who are the impudent ones, the deviators, the brethren of Satan; they inspire each other with embellished speech out of their haughtiness. Indeed, their (Imams') friends are the ones whom Allah, the Exalted One, the Great, mentions in His Book saying,

"You shall not find a people who believe in Allah and in the latter Day befriending those who act in opposition to Allah and to His Prophet, even though they may be their own fathers or sons or brothers or kinsfolk; these are they into whose hearts He has impressed conviction" (Qur'an, 58:22).

Indeed, their (Imams') friends are the *mu'mins* (believers) whom Allah, the Exalted One, the Sublime, describes as:

"Those who believe and do not mix up their faith with iniquity, those are the ones who shall have the security, and they are the rightly guided" (Qur'an, 6:82).

"Indeed, their friends are those who believed and never doubted. Indeed, their friends are the ones who shall enter Paradise in peace and security; the angels shall receive them with welcome saying, "Peace be upon you! Enter it and reside in it forever!" Indeed, their friends shall be rewarded with Paradise where they shall be sustained without having to account for anything. Indeed, their enemies are the ones who shall be hurled into the fire. Indeed, their enemies are the ones who shall hear the exhalation of hell as it increases in intensity, and they shall see it sigh. Indeed, their enemies are the ones thus described by Allah:

"Whenever a nation enters, it shall curse its sister..." (Qur'an, 7:38).

Indeed, their enemies are the ones whom Allah, the Exalted One and the Sublime, describes thus:

"Whenever a group is cast into it, its keepers shall ask them: Did any warner not come to you? They shall say: Yea! Indeed, there came to us a warner but we rejected (him) and said: Allah has not revealed anything; you are only in a great error. And they shall say: Had we but listened or pondered, we would not have been among the inmates of the burning fire. So they shall acknowledge their sins, but far will be forgiveness) from the inmates of the burning fire" (Qur'an, 67:8-11).

Indeed, their friends are the ones who fear their Lord in the unseen; forgiveness shall be theirs and a great reward.

"O people! What a difference it is between the fire and the great reward! O people! Our enemy is the one

whom Allah censures and curses, whereas our friend is everyone praised and loved by Allah. O people! I am the Warner (*nathir* نذير) and Ali is the one who brings glad tidings (*basheer* بشير). O people! I am the one who warns (munthir) while 'Ali is the guide (*hadi* هادي). O people! I am a Prophet (*nabi* نبي) and Ali is the successor (*wasi* وصي).

O people! I am a Messenger (*rasool* رسول) and Ali is the Imam and the *wasi* after me, and so are the Imams after him from among his offspring. Indeed, I am their father, and they shall descend from his loins. Indeed, the seal of the Imams from among us is al-Qa'im al-Mahdi. He, indeed, is the one who shall come out so that the creed may prevail. He, indeed, is the one who shall seek revenge against the oppressor. He, indeed, is the one who conquers the forts and demolishes them. He, indeed, is the one who subdues every tribe from among the people of polytheism and the one to guide it. He is the one who shall seek redress for all friends of Allah. He is the one who supports the religion of Allah. He ever derives (his knowledge) from a very deep ocean.

He shall identify each man of distinction by his distinction and every man of ignorance by his ignorance. He shall be the choicest of Allah's beings and the chosen one. He is the heir of all (branches of) knowledge, the one who encompasses every perception. He conveys on behalf of his Lord, the Exalted and the Sublime, who points out His miracles. He is the wise, the one endowed with wisdom, the one upon whom (Divine) authority is vested.

Glad tidings of him have been conveyed by past generations, yet he is the one who shall remain as a Hujja, and there shall be no Hujja after him nor any right except with him, nor any *noor* except with him. None, indeed, shall subdue him, nor shall he ever be vanquished. He is the friend of Allah on His earth, the judge over His creatures, the custodian of what is evident and what is hidden of His.

"O people! I have explained (everything) for you and enabled you to comprehend it, and this Ali shall after me explain everything to you. At the conclusion of my *khutba*, I shall call upon you to shake hands with me to swear your allegiance to him and to recognize his authority, then to shake hands with him after you have shaken hands with me. I had, indeed, sworn allegiance to Allah, and Ali had sworn allegiance to me, and I on behalf of Allah, the Exalted One and the Sublime, I require you to swear the oath of allegiance to him:

"Surely those who swear (the oath of) allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands; therefore, whoever reneges (from his oath), he reneges only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an,48: 10).

"O people! The pilgrimage (*hajj*) and the 'umra are among Allah's rituals;

"So whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them [Safa and Marwa] both" (Qur'an, 2:158).

O people! Perform your pilgrimage to the House, for no members of a family went there except that they became wealthy, and receive glad tidings! None failed to do so except that their lineage was cut-off and were impoverished. O people! No believer stands at the standing place [at 'Arafa] except that Allah forgives his past sins till then; so, once his pilgrimage is over, he resumes his deeds. O people! Pilgrims are assisted, and their expenses shall be replenished, and Allah never suffers the rewards of the doers of good to be lost.

"O people! Perform your pilgrimage to the House by perfecting your religion and by delving into *fiqh*, and do not leave the sacred places except after having repented and abandoned (the doing of anything prohibited). O people! Uphold prayers and pay the *zakat* as Allah, the Exalted One and the Sublime, commanded you; so, if time lapses and you were short of doing so or you forgot, Ali is your *wali* and he will explain for you.

He is the one whom Allah, the Exalted and the Sublime, appointed for you after me as the custodian of His creation. He is from me and I am from him, and he and those who will succeed him from my progeny shall inform you of anything you ask them about, and they shall clarify whatever you do not know.

Halal and *haram* things are more than I can count for you now or explain, for a commandment to enjoin what is permissible and a prohibition from what is not permissible are both on the same level, so I was ordered (by my Lord) to take your oath of allegiance and to make a covenant with you to accept what I brought you from Allah, the Exalted One and the Sublime, with regards to Ali Ameerul-Mo'mineen and to the *wasis* after him who are from me and from him, a standing Imamate whose seal is al-Mahdi till the Day he meets Allah Who decrees and Who judges.

"O people! I never refrained from informing you of everything permissible or prohibitive; so, do remember this and safeguard it and advise each other to do likewise; do not alter it; do not substitute it with something else. I am now repeating what I have already said: Uphold the prayers and pay the *zakat* and enjoin righteousness and forbid abomination. The peak of enjoining righteousness is to resort to my speech and to convey it to whoever did not attend it and to order him on my behalf to accept it and to (likewise) order him not to violate it, for it is an order from Allah, the Exalted and the Sublime, and there is no knowledge of enjoining righteousness nor prohibiting abomination except that it is with a *ma'soom* (infallible) Imam **امام معصوم**.

"O people! The Qur'an informs you that the Imams after him are his (Ali's) descendants, and I have already informed you that they are from me and from him, for Allah says in His Book,

"And he made it a word to continue in his posterity so that they may return " (Qur'an, 43:28)

while I have said: "You shall not stray as long as you uphold both of them (simultaneously)." O people! (Uphold) piety, (uphold) piety, and be forewarned of the Hour as Allah, the Exalted and the Sublime, has said,

"O people! Guard (yourselves) against (punishment from) your Lord; surely the violence of the Hour is a grievous thing" (Qur'an, 22: 1).

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

“O people! What are you going to say?! Allah knows every sound and the innermost of every soul;

"Whoever chooses the right guidance, it is for his own soul that he is rightly guided, and whoever strays, it is only to its detriment that he goes astray" (Qur'an, 17: 15).

O people! Swear the oath of allegiance to Allah, and swear it to me, and swear it to Ali Ameerul-Mo'mineen, and to al-Hasan and al-Husayn and to the Imams from their offspring in the life of this world and in the hereafter, a word that shall always remain so. Allah shall annihilate anyone guilty of treachery and be merciful upon everyone who remains true to his word:

"Whoever reneges (from his oath), he reneges only to the harm of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward" (Qur'an, 48: 10).

"O people! Repeat what I have just told you to, and greet Ali with the title of authority of "Ameerul-Mo'mineen" and say:

"We hear, and we obey, O Lord! Your forgiveness (do we seek), and to You is the eventual

course" (Qur'an, 2:285),

and you should say:

"All praise is due to Allah Who guided us to this, and we would not have found the way had it not been for Allah Who guided us" (Qur'an, 7:43).

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

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

Thus did the Prophet of Allah (ص) speak on behalf of the Almighty Who sent him as the beacon of guidance not only for the Muslims but for all mankind. But the question that forces itself here is: "What happened after that historic event? Why did the Muslims forget, or pretend to have forgotten, their Prophet's instructions with regards to Ali and supposedly "elected" someone else in his stead?"

To answer this question requires the writing of another book and, indeed many such books have been written. May the Almighty grant all of us guidance, and may He count us among His true servants who recognize the truth when they see it, who abide by His tenets, Who revere His Prophet and follow his instructions in all times, in all climes, *Allahomma Ameen* اللهم آمين.

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

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

يناديهم يوم الغدير نبيهم بخم، و أكرم بالنبي مناديا

يقول: فمن مولاكم و وليكم؟ فقالوا و لم يبدوا هناك التعاديا

الهك مولانا و أنت و لينا و لن تجدن منا لك اليوم عاصيا

فقال له: قم يا علي فاني رضيتك من بعدي اماما و هاديا

و كان علي أرمدا العين يبتغي لعينه مما يشتكيه مداويا

فداواه خير الناس منه بريقه فبورك مرقيا و بورك راقيا

*Their Prophet on the Ghadeer Day calls upon them all
At Khumm, how great the Prophet is when he does call!
He said, "Who is your Master and Wali?"
They said, showing on that day no hostility,
"Our Master is our God while our Wali is you,
You shall find today none to disobey you."
He said to him, "Stand up, O Ali, for I did find
"You to be and Imam after me and a guide."
Ali was sore in the eyes and did seek a remedy
For that from which was complaining Ali,
So he was doctored with the saliva of the best of all,
So the one who received it and who gave it are blessed by all.
(Reference: al-Qanduzi, Yanabi al-Mawadda **ينابيع المودة**, p. 120)*

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

1. Jalal ad-Deen as-Sayyuti, *Kitab Al-Itqan*, Vol. 1, p. 31.
2. al-Majlisi, *Bihar al-Anwar*, Vol. 21, pp. 360-90, Vol. 37, pp. 111-235, and Vol. 41, p. 228. He Quotes book *Al-Ih'tijaj* by at-Tibrisi (vol.2)

3. *Al-Bidaya wal Nihaya*, Vol. 5, p. 208.
4. *Badeeal-Ma'ani*, p. 75
5. *Tareekh Baghdad*, V01. 1, p. 411 and V01. 8, p. 290.
6. *Tareekh Dimashq*, Vol. 5, p. 210.
7. Ibn al-Jawziyya, *Tadh'kirat al-Khawas*, pp. 18–20.
8. Ibn as-Sa'ud's *Tafseer*, Vol. 8, p. 292.
9. At-Tibari, *Tafseer al-Qur'an*, Vol. 3, p. 428 and Vol. 6, p. 46.
10. al-Fakhr ar-Razi, *At-Tafseer al-Kabeer*, Vol. 3, p. 636.
11. *At-Tamhid fi USool al-Deen*, p. 171.
12. *Tayseer al-Wusul*, Vol. 1, p. 122.
13. Ghiyath ad-Din ibn Hammam, *Tareekh Habib as-Siyar*, V01. 1, p. 144.
14. al-Maqrizi, *Khutat*, p. 223.
15. as-Sayyuti, *Al-Durr al-Manthur*, Vol. 2, pp. 259, 298.
16. *Thakha'ir al-Uqba*, p. 68.
17. *Ruh al-Ma'ani*, Vol. 2, p. 348.
18. Mohibb at-Tabari, *Al-Riyadh an-Nadhirah*, Vol. 2, p. 169. Look it up also in his *Tarikh*.
19. *As-Siraj al-Munir*, Vol. 4, p. 364.
20. al-Hakim, *As-Seera al-Halabiyya*, Vol. 3, p. 302.
21. *Shar'h al-Mawahib*, V01. 7, p. 13.
22. Ibn Hajar al-Asqalani, *As-Sawa'iq al-Muhriqa*, p. 26.
23. Ibn al-Badriq, *Al-Umda*, p. 52.
24. Badr ad-Deen, *'Umdat al-Qari fi Shar'h al-Bukhari*, V01. 8, p. 584.
25. Hassan al-Ameen, *Al-Ghadeer*, V01. 2, p. 57.
26. Sharafud-Deen Sadr ad-Deen al-Mousawi, *Al-Fusul al-Muhimma*, pp. 25–27.

27. *Fadha 'il as-Sahaba*, p. 272.
28. *Faydh al-Ghadeer*, V01. 6, p. 218.
29. *Kashf al-Ghumma*, p. 94.
30. *Kifayat al- Talib*, pp. 17, 28.
31. al-Muttaqi al-Hindi, *Kanz al-'Ummal*, Vol. 6, p. 397.
32. Imam Ibn Hanbal, *Musnad*, V01. 4, p. 281.
33. *Mishkat al-Masabeeh*, p. 272.
34. *Mushkil al-Athar*, Vol. 3, p. 196.
35. *Matalib as-Su'ul*, p. 16.
36. *Muftah an-Najat*, p. 216.
37. ash-Shahristani, *Al-Milal wal Nihal*, V 01. 1, p. 220.
38. al-Khawarizmi, *Manaqib*, pp. 80, 94.
39. Ibn al-Maghazli, *Manaqib*, p. 232.
40. al-Qastalani, *Al-Mawahib*, Vol. 2, p. 13.
41. as-Samhudi, *Wafaal-Wafa'*, Vol. 2, p. 173.

There is a question that forces itself here, folks: What is the location of this Ghadeer and how does it look like now? As you have already come to know, the event took place in 10 A.H./632 A.D., that is, 1,422 Hijri years ago, 1,379 Christian Era years ago; the Hijri year is a little bit shorter than the CE (or A.D., Anno Domini, "Year of our Lord", as they call it).

Surely the site has undergone a great deal of change since then. Kamal al-Sayyid has conducted a research which Ansariyan Publications published it in a booklet form first in 1419 A.H./1998 A.D. then reprinted it in 1424 A.H./2003 A.D. It falls in 45 small but interesting pages plus nine pages of color photographs and site maps. It is titled *الطريق الى غدير خم The Road to Ghadeer Khumm*. We would like to quote below some of its contents for the curious reader:

The "Ghadeer Khumm" area is located midway on the route between Mecca and Medina near the Juhfa. Our Prophet (ص) passed through it during his historic *hijra*, or Hegira, migration, in September of 622 A.D. then on the 18th of Thul-Hijja of the 10th Hijri year (March 16, 632 A.D. according to the Julian calendar or the 19th of March of the same year according to the Gregorian calendar) during his return

from the Farewell Pilgrimage **حجة الوداع**. Sands have covered the ancient caravan routes in this area which is now called the Ghurba **غربة**, but a water spring still gushes out of the core of stones in a spacious valley bordered by two mountain series from the north and the south.

One who leaves the port city of Jidda on the Red Sea will arrive at the Juhfa junction near Rabigh city **مدينة رابغ** where there is a local air port on the route's right side. The distance between the said junction and the Miqat Mosque **مسجد الميقات**, which was built on the ruins of an ancient mosque, extends to 10 kilo meters.

From this Miqat Mosque, one can head in the direction of the Alyaa Mansion **قصر علياء** across a route full of sand dunes where the blessed migration route can still be seen. This Mansion is located on the borders of the Juhfa village in the direction that leads to Medina and to Rabigh city, whereas the Miqat Mosque is located, in the direction that leads to Mecca. The distance between the Miqat Mosque and the Alyaa Mansion is about five kilo meters. Sand dunes and torrential rains have created sand dams between both areas where there are mountain heights that form the path leading to an open valley where routes diverge. From there, one can go in the direction of the Ghurba, which is not easy to get to because of the sand dunes.

As for the Ghadeer area itself, it falls at the borders of the Harra, an area filled with black stones where it is impossible for anything to grow, at the end of which the broad valley opens and leads to the Ghadeer water spring. It is in this very spot that the Prophet (ص) stopped to convey the caravans of pilgrims and the entire Islamic nation, then, now and till the Judgment Day, the last of the Almighty's directives to the faithful.

Because of violent torrential floods during rainy seasons, the area's features keep changing. One who seeks the blessing of this spot, where the very last of the Almighty's prophets and their very best, Muhammad (ص), stopped to make history, can go via one of two routes: either the Juhfa or the Rabigh: The first route starts from the Juhfa junction at the Rabigh Airport where there is a paved road extending up to nine kilo meters to the Juhfa village, where there is a large mosque, and from there he takes a route to the right to a distance of two kilo meters of sand dunes and dark rocks, as dark as the hearts of all those Muslims who forgot, or pretended to have forgotten, the Ghadeer Declaration and left it behind their backs and will continue to do so for all time to come. At the end of that route, the Ghadeer valley starts.

The second route starts from the Mecca–Medina junction in the direction of Rabigh. After a distance of ten kilo meters, the road leading to the Ghadeer diverges; the distance from Rabigh to the Ghadeer is about 26 kilo meters. The Ghadeer valley is located, generally speaking, to the east of the Miqat Mosque in the Juhfa at the distance of eight kilo meters, or to the south from Rabigh city at the distance of 26 kilo meters. In this sacred spot, a mosque was built. Its structure has for long been covered by sands and torrential waters. Winds and other soil erosion factors have all taken their toll on it.

This mosque may have remained up to the beginning of the 8th century; only its walls remain as indicated in books of *fiqh* and history as well as texts of *ziyara* of those who seek Allah's blessings at it, supplicating to the Almighty and pleading to Him to keep them firm on the footsteps of the Prophet of Islam (ص) and to count them among those who act upon the last will of His beloved Prophet and Messenger (ص) who never spoke a word of his own but only conveyed the Divine Message which he received from his Lord and Maker.

It is a shame that only Shi'ite Muslims now joyously celebrate the Eid al-Ghadeer feast, as if the Prophet (ص) singled them out to do so rather than generalizing the message to all those who testify that لا اله الا الله محمد رسول الله *There is no god save Allah, Muhammad (ص) is the Messenger of Allah.* And do not be surprised, dear reader, if someone, a Muslim, of course, tells you that all what is said about Ghadeer Khumm is simply "old hags' tales", for there are such people in all times and climes. May the Almighty keep us away from such folks. May He forgive them and lead them to His Path, *Allahomma Aameen* اللهم آمين.

Ghara غارة: raid, incursion, sudden descent (upon something), (predatory) invasion

Ghawi غاوي: aberrant (individual or group), deviate, stray, misguided

Ghazi غازي: Muslim soldier, warrior

Ghazwa غزوة: military expedition, campaign, invasion

Ghulat غلاة: plural of *ghali*, an extremist, one whose views and/or actions are excessive, the name of a renegade sect; noun: غلو ghulu; the best (worst) example of extremists these days are the Takfiris who follow to the letter the philosophy of Ibn Taymiyyah.

Ghusul غسل: ceremonial bath conducted in certain ways, physical purification, for occasions such as Friday ghusul, *Janaba* ghusul, Burial ghusul, etc.

H, ح, ه,

Habs حبس: confinement, imprisonment, detention, jail

Hadas حدس: conjecture, presumption, a sense of something

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

Hadi هادي: guide, one who shows the right path to others: It may be any ordinary person who guides others towards what is good for them, something which is righteous, useful and beneficial. If the definite

article "the " is added to it, it will have a special meaning, a much broader one: It will then refer to the Almighty Who guides His servants to His Right Path, or it may be one of the Infallible Imams who, in turn, are guided by the Almighty and instructed to show the right way to people. Here are two examples for you:

Al-Hadi الهادي, the Almighty God, Allah, **سبحانه و تعالی** Praise and Exaltation belong to Him and only Him. The Most Glorified and Exalted One has said, ... *and sufficient is your Lord as a Guide and a Helper* (Qur'an, 25:31). "Al-Hadi" is an Attribute derived, linguistically, from *hidaya*, guidance, which means: to attract someone to something, such as attracting the heart of a believer to al-Hadi, to the One Who provides such guidance.

Guidance means bringing the hearts closer to the Almighty. Guidance is the following of one's sound reason and common sense and the graceful way of bringing someone to the anticipated goal. He guides the elite from among His servants whom He has chosen to know His Essence, so much so that they see things through Him, and He guides the commoners among them to witness His creatures, so much so that they have seen them as signs of His being their Creator and Sustainer.

He has guided everything He created to whatever means whereby it can satisfy its needs. He has guided the baby to suck the breast of its mother, the young birds to pick the seeds, and the bees to build their honey-combs in hexagonal shapes which are the best to suit the forms of their bodies, and such examples are quite lengthy indeed.

Al-Hadi guides the guilty to repentance, and those blessed with knowledge to the facts regarding nearness to Him. Al-Hadi occupies the hearts by truthfulness and equity, the bodies by life and death. Al-Hadi has given everything He has created its shape and characteristics, and He guides whom He creates to the goals behind His creating them, to issues related to their life in this world and to those related to their creed, in addition to everything else related to them. He guides the hearts to know Him and the souls to obey Him; He guides the guilty to the path of repentance, the sincere ones to nearness to Him after being far from it. He keeps the hearts filled with love for equity and truth; He enables them to treat people justly. Al-Hadi is in all reality Allah. Al-Hadi has guided the elite from among His servants to wisdom and knowledge.

Whenever the Messenger of Allah woke up during the night for prayers, he would supplicate to his Lord saying, "Lord! God of Gabriel, Michael and Israfil, Originator of the heavens and the earth, Knower of the unknown and the Witness! You judge between Your servants regarding that wherein they dispute! I plead to You to guide me to that wherein they have differed, by Your will, for You guide whomsoever You please to a straight path." We know that the Almighty is the source of all guidance, but we also know that He works through mediums, agents, servants of His who obey His commandments and guide others to His Path, the Path of happiness in this life and in the life to come. These guides can be ordinary men and they can be scholars of theology who dedicate years of their life to studying His Holy Book, the Qur'an, and His Prophet's Sunna. Below is information about one of His servants who

dedicated his life to serving his Creator and the servants of this Creator; he is Infallible Imam Ali al-Hadi, peace be with him and with all Imams from among the Prophet's Progeny:

Imam al-Hadi (ع): His first name is Ali which is usually prefixed by one of his many titles the most famous of which are: an-Nasih, al-Muftah, an-Najib, al-Murtada, al-Hadi, an-Naqi, al-Alim, al-Faqih, al-Amin, al-Mu'taman, at-Tayyib, al-Mutawakkil, a title which he avoided very much during the Abbasid ruler who also was called "al-Mutawakkil", and the "Askari *Faqih*". Because both Imams Ali ibn Abu Talib, al-Murtada, and Ali ar-Rida, peace be with both of them, were called "Abul-Hassan" each, Imam Ali al-Hadi (ع) is referred to as "Abul-Hassan III". His mother's name is Sumana Khatun. He was born in Saria, a suburb of Medina, now "Saudi Arabia", on Rajab 5, 214 A.H./September 8, 829 A.D.

He enjoyed the love of his father, Imam at-Taqi and also al-Jawad (ع), for only six years because his father had to leave for Baghdad where he was martyred on the 29th of Thu al-Qi`da 220 A.H./November 24, 835 A.D. and the responsibilities of Imamate devolved on his young son's shoulders. Providence was the only tutor and instructor that reared and raised him to the extreme zenith of learning. For more information about Imam al-Hadi (ع), refer to our discussion above of the nine Imams who descended from the hero of this book (ع).

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

Hadith Qudsi حديث قدسي: one of *ahadith* in which the Prophet cites the Almighty; i.e. the speech of the Almighty as worded by His Prophet Muhammad. The meaning of these *ahadith* indicates revelations to the Prophet which the Prophet (ص) put in his own words, unlike the Qur'an which is the word of Allah Almighty as conveyed to the Prophet (ص) exactly, *verbatim*.

Hafi حافظ: one who has learned the entire text of the Holy Qur'an by heart; plural *huffaz*; another meaning refers to an angel in charge of protecting a human's life till it is time for his/her demise

Hajib حاجب: doorkeeper, usher

Hajiz حاجز: barrier, curtain, separator, obstruction, check or control post

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

Hajz حجز: seizure, sequestration, garnishment, confinement, impounding

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

Halif or Haleef حليف: ally, one who enjoys the protection of a tribe but does not belong to it

Hakim حاكم: ruler, governor, judge, magistrate

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

Hamid or Hameed حميد: praiseworthy, commendable, laudable

Hamim or Hameem حميم: intimate, very close (friend); another meaning refers to the boiling water or pus given to the residents of hell whenever they ask for water

Hamiya حاميه: garrison, protection force

Hamil حامل: bearer, carrier, conveyor,, holder, expectant, pregnant

Hanan حنان: affection, tenderness, sympathy, compassion

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

Hanith حانث: perjurer, guilty of perjury

Hannata (v.) حنط: embalmed, (n.) embalming حنوط. A word of caution here: Do not confuse what the Muslims do to corpses of their dead with that of non-Muslims, mostly the Christians who embalm their dead by draining them of blood then injecting a liquid in them. This is not permissible in Islam. Instead, Muslims anoint/oil the corpse with a special mixture of herbs which preserve the freshness of the corpse for some time. The best who excelled in this art are the Pharaohs of ancient Egypt.

The hardest period that follows death (which, in Islam, means: the separation of the eternal and indestructible soul from the temporal and decaying body) is the first three days of our own counting. Researching true life, eternal life, that is, life after death, is from my viewpoint a most fascinating research.

For those who wish to research this subject, the best reference I have come across is Sheikh (mentor) Abbas al-Qummi's *Manazil al-Akhira* which was originally written in Farsi then translated into Arabic by Dr. Abdul-Mahdi Yargari who, by the way, did an outstanding job. The edition I read was published in 1990 by the Balagh Foundation of Beirut, Lebanon. It falls only in 124 pages, yet it draws a road map for you and explains what you should expect, and how to be prepared for, as the stages on the very long and rough road to eternity succeed each other. To my deep dismay, not a single Publisher has till now asked me to translate this precious book, and I do not know if I will live long enough to see this great

book translated into English...

Haqq حق: the truth, what is right, an obligation, a responsibility, what belongs to someone

Haram or Haraam حرام: a thing or action which is forbidden, prohibited, made unlawful by Islam

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

Hasana or Hasaanah حصانه: immunity, privilege, exemption, liberty

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

Hashr حشر: crowding, grouping, gathering together, assembling **يوم الحشر** (such as for the Day of Judgment). Speaking of the Day of Judgment, here is the picture I have drawn in my imagination for the Gathering on that Day: First of all, the place where I believe the Judgment will take place will be on our Planet Earth since we all are earthlings. The globe will change its form considerably: The mountains will be crushed and made to look like cotton being worked by a cotton carder (نداف) as we are told in 101:5 (Chapter 101, Verse 5) of the Holy Qur'an and the oxygen will be separated from the hydrogen in water and the oxygen is set ablaze, so much so that you will see oceans set on fire as we are told in verses such as 81:6 and 52:6, till the entire earth is flattened like a computer's storage CD.

This completely circular disk will be split into at least 128,000 triangles, this number corresponding to the number of prophets whom the Almighty sent to various nations of the human species. If you place many triangles side by side, you will come up with a circle. On tip of each pyramid will be the prophet who will face the nation to whom he was sent as those closest to him will be the nearest followed those who emulated them, and so on and so forth.

For example, immediately facing the prophet will be his *wasis* **الأوصياء** (successors to prophets), then the *walis* **الأولياء**, then the martyrs **الشهداء**, then the scholars **العلماء**, that is, the people of knowledge who did not profit by their knowledge, who did not sell their religion, who did not become wealthy or politically powerful (or who gained both wealth and power while losing all their balance with God), those who did not write for fame or reputation but to benefit the public and hopefully earn the Almighty's Pleasure and rewards.

Another tough condition for these scholars is that they should have acted upon what they had taught the people, a condition which not many of them can meet, and this includes the writer of this book who, therefore, needs your prayers and supplications, perhaps these prayers and supplications will benefit him on the Day of Gathering **يوم الحشر**.

These will be followed by others and others who disseminated knowledge or who in some way benefited

the people especially in assisting them in getting closer to know and to worship their Maker rather than worship their ego, whims and desires. Within each triangle, there will be numerous groups. Each group will share one or more characteristic. People, we are told by a number of *ahadith* (traditions), will be gathered in the company of those whom they love the most, and "love" here does not mean only emotional but in actuality, in practicality, in reality, in degree of emulation and following.

So, it is now up to you to give your heart to whomsoever you please: the movie stars, the singers, the dancers and their likes, or those who sacrificed their lives for the sake of humanity, setting immortal models for self-denial and self-sacrifice, rather than self-worship, such as the prophets and messengers of God who we, Muslims, respect and revere without making distinctions, as we are instructed to do in the Holy Qur'an. Now, and only now, you have an option. When the Day of Gathering comes, there will be no options left.

The angels will know exactly where to place you for judgment; they are the judgment angels, for each angel has a function for which the Almighty creates him, and "him" here is used loosely since angels in Islam have no gender nor will have the souls. After the judgment is done and the accounts are settled (make sure you do not die while owing people some money or a past due apology!), the fortunate ones will be transported, in groups or individually, to the gardens of bliss *جَنَاتِ النِّعِيمِ*, which I think will occupy the vast cosmos at that time—and only God knows if that cosmos will be similar to this cosmos, and most likely it will not—whereas those doomed will remain on earth. At that time, the earth will take another shape, becoming an inferno with numerous methods and chambers of torture described vividly in the Holy Qur'an for our admonishment. This is just an imagined picture, that is all, and you can say that I have a "wild imagination"! If you have a better idea, let us hear it! Surely Allah knows best.

Hasra or Hasrah *حسره*: regret, sorrow, remorse

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

Haya' *حياء*: timidity, shyness, feeling of decorum or propriety, modesty

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

Hayawi *حيوي*: vital, full of vitality and energy, of utmost importance, essential

Hayawiyya *حيويه*: vitality, energy

Hayd or Haydh or Hayz *حيض*: menstruation period

Hayta or Heeta *حيطة* "precaution, safeguard; *al-ahwat* *الأحوط* refers to what is regarded by the creed as the most precautionary measure

Hazan (or Huzn) حزن: grief, agony, sorrow

Hazim حازم: strict, stringent, stern

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

Hila or Heelah حيله: trick, cunning, ruse, artifice, stratagem, ingenuity, contrivance

Hijab حجاب: veil, curtain, barrier

Hijama or Hijaamah حجامه: cupping

Hikma حكمة: wisdom, sagacity, prudence

Hilal هلال: crescent, singular of *ahilla*

Hilf حلف: alliance, confederation, an oath

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

Hiqd حقد: grudge, animosity, intense hatred, hostility, malice. (Do not let any of these diseases eat your heart up. Instead, pray for the wrongdoers to see the light of the Right Path so they may return to their senses, amend their ways and spare people their mischief. Do not harbor such negative feelings towards any human being, animal, plant or even stone, for all these are servants of the Almighty.

Direct such sentiments towards bad actions caused through the insinuations of the Devil, arch-enemy Satan, Lucifer, and those of his tribe. Direct your contempt towards the deed rather than the doer for the doer may not be aware of what he does or why he does it. Empty your heart of hatred and fill it with love for everyone and everything, and this love will return back to you multiplied many times. Those who sow good seeds will reap a good harvest. Try it! It comes with a guarantee!)

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

Hisar حصار: siege, boycott, blockade, embargo

Hiwar حوار: dialogue, conversation (usually between two persons or groups)

Hizb حزب: literally, it means party (plural *azab*); another meaning is each 60th portion of the text of the

Holy Qur'an

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

Hudud or Hudood حدود: limits ordained by Allah. This includes the punishment for crimes; it also refers to the plural of *hadd* حد, specific penalty

Hujja حجة: proof, argument, evidence, authority

Huri حوري: heavenly wives known for their extreme whiteness and large lovely eyes married to the male residents of Paradise

Hurr حر: free, liberal, open-minded

ا، و، ع

I`ara or I`aarah إعاره: lending, loaning

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

Ibaha or Ibaahah إباحتة: Sufferance, tolerance or toleration, passive consent, disclosure, divulgence and sometimes it means: promiscuity, pornography إباحتية

Ibham or Ibhaam إبهام: ambiguity, obscurity; it also means thumb

Ibtal or Ibtal إبطال: nullification, annulment, voiding

Ibtihal إبتهال: supplication, invocation

Ida or Idha or Iza عظه: admonition, lesson, warning sermon

Iddi`a إِدعاء: allegation, claim, contention, assertion, declaration

Idman إِدمان: addiction

Iffa عفه: uprightness, probity, modesty, honesty, incorruptibility, continence

Iftar إِنْطَار: time or meal for breaking the fast; breakfast

Ifti`al إِنْفَعَال: contriving, designing, scheming

Iftirad إِنْفِرَاض: supposition, hypothesis, assumption

Ihram إِحْرَام: pilgrimage garb, white unwoven cotton shroud worn by pilgrims

Ihsan or Ihsaan إِحْسَان: benevolence, charity, beneficence, kindness

Ihtifal إِحْتِفَال: festivity, celebration, a merry occasion; plural: **إحتفالات** *ihlifalat* **Islamic Festivities:** Other than the two major Islamic feasts or `ids, there are few festivities which Muslims enjoy. These are related to different activities or special occasions. Some of these special occasions are:

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

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

Ihtijaj or Ihtijaaj إِحْتِجَاج: protesting, remonstrance, under protest, the producing of evidence, proof, rebuttal

Ihtikar or Ihtikaar إِحْتِكَار: monopoly, monopolization

Ihtiraz or Ihtiraaz إِحْتِرَاز: taking precaution, precautionary measure

Ihtiyat or Ihtiyaat إِحْتِيَاط: precaution, taking precautionary measures, advance care/measure

Ijhaf or Ijhaaf إِجْحَاف: injustice, inequity

Ijma` or Ijmaa` إِجْمَاع: **unanimity, consensus**

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

Ikhtilaq or Ikhtilaaq إِخْتِلَاق: fabrication, invention, innovation

Ikrah or Ikraah إِكْرَاه: coercion, imposition, forcing

Ikram or Ikraam إِكْرَام: honoring, being generous to, revering, respecting, esteeming, recognizing, venerating

Ilhaf or Ilhaaf إِلْحَاف: insistence, importunity, soliciting or requesting while being too pushy

`Illiyeen or `Illiyoon عليون: the highest pinnacle of Paradise; see Holy Qur'an, 83: 18.

`Ilm علم: knowledge, learning, knowing, science; علم الأجواء : aerology; علم الأمراض : pathology; علم أمراض الجلد: dermatology; علم أمراض النساء : gynaecology; علم الأمراض النفسية: psychiatrics; علم الأنساب : genealogy; علم الأنسان : anthropology; علم البيئه : ecology; علم التربيه الزراعيه : agrolology; علم التشريح : anatomy; علم الجرائم : criminology; علم الحشائش : agrostology; علم الحشرات : entomology; علم الصحه : hygiene; علم الصخور : petrology; علم طبقات الأرض : geology; علم الطبيعيات الأرضيه : geophysics; علم الفلك : astronomy; علم الفنون الصناعيه : technology; علم الكونيات : cosmology; علم النفس : psychology; علم النويات : nucleonics; علم الوراثة : genetics.

Itibas or Itibaas إلتباس: confusion, complication, predicament

Imam or Imam, Emam, Emaam إمام: leader of an *ummah*, a group of people (small or big); he may be the one who leads others in congregational prayers, or a supreme religious or political authority or both, or one of the Twelve Infallible Imams (ع). An *imam* is a religious community leader. Any person who leads a congregational prayer is called an *imam*. A religious leader who also leads his community in the political affairs may be called an *imam*, an *amir* (or *emir*) or caliph.

Iman or Iman, Eman إيمان: faith and trust in Allah, conviction

Imtiyaz or Emtiyaaz إمتياز: distinction, excellence, eminence, privilege, concession, franchise

Infilaq or Infilaaq إنفلاق: cleaving, fission (of nucleus, molecules, etc.)

Infirat or Infiraat إنفراط: dispersal, breaking down (of group, coalition, etc.), disruption, separation, falling apart

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

Inna lillahi wa inna ilahi raji'un or Inna Lillahi Wa Inna Ilahi Rajioon إنا لله و إنا إليه راجعون: When a Muslim is struck with a calamity, such as when he loses one of his loved ones, or when he becomes bankrupt, he should be patient and utter this statement with full conviction. It means: "We are from Allah and to Him do we return." Muslims believe that Allah is the One who gives and who takes away. He tests us.

A true Muslim submits himself to Allah wholeheartedly, during good times and bad times. He is grateful and thankful to Allah for whatever He decrees for him. He is patient and says this expression during times of turmoil and calamity.

Insha-Allah or Insha Allah, In Sha' Allah إنشاء الله: When a person wishes to plan to do something in the future, when he promises someone to do something for him or to give him something, when he makes resolutions, and when he makes a pledge..., he does so only with permission of the Almighty

Who enables him to do so, Who provides him with the means, tools, resources, etc., to achieve this end.

For this reason, a Muslim uses the Qur'anic instructions by saying "In-Sha' Allah", which means: "If Allah so wills." Muslims are supposed to strive hard and to trust in Allah, not in themselves, not in anyone else. They leave the results in the hands of Allah.

Inshiqaq or Inshiqaaq إنشقاق: separating from, breaking open, cleaving, breaking apart; title of Ch. 84 of the Holy Qur'an

Inshitar or Inshitaar إنشطار: fission, cleaving, splitting, dividing, tearing apart

Intihal or Intihaal إنتحال: impersonation, simulation

Intikas or Intikaas إنتكاص: recanting, repudiation, renunciation (of a previous assertion or conviction)

Iq'ad إقعاد: paralysis in the lower half of the body

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

Iqna` إقناع: convincing, persuading, inducing

Irhab إرهاب: terrorism, terrorizing, intimidation

Irtidad إرتداد: reneging, defection, apostasy, reversion

Irtiyab إرتياب: suspicion, doubt, apprehension

Isha or Isha' عشاء: nighttime, evening, time for obligatory evening *salat*, prayer, after sunset, later in the evening. It also means supper.

Ishtiqaq إشتقاق: derivation, deduction

Islam إسلام: Islam is an Arabic word the root of which is "silm", peace, and "salam", which also means peace. Among its other meanings are these: greeting, salutation, obedience to the Almighty, loyalty, allegiance, and submission to the will of the Creator of the Universe. Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnicity, language or one's social, political or any other position.

The religion of Islam is not to be confused with so-called "Mohammedanism", a misnomer created by some ignorant folks in order to tarnish the image of this pristine faith. Muslims do not accept this name as it gives wrong information about Islam and Muslims. If you really wish to know what Islam is all about,

ask Muslims, not those who are hostile to the adherents to this religion of peace, and unfortunately there are many such folks.

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

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

Israf إسرافه: extravagance, excessiveness, going to extremes

Ithbat or Ithbaat إثباته: proof or proving, evidence (or presenting an evidence)

Ith`an إذعان: surrender, submission, obedience, resignation, succumb-ing, acceding

Ithna-Asheris or Ithna-Ashariyya الاثنا عشرية: Shi'ite (or Shi'a or Shi'i) Muslims who follow the path of the 14 Infallibles, namely the Prophet of Islam (ص), Fatima (ع) daughter of the Prophet (ص) and the Infallible Imams who descended from Ali (ع). Ithna-Asheris are also called Ja'faris, after Imam Ja'far as-Sadiq (ع) whose biography is detailed in this book. Here is a brief narrative of their biographies for you:

The 14 Infallibles

1. **Prophet Muhammad:** He is Muhammad ibn (son of) Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Munaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka`b ibn ibn Ghalib ibn Fahr ibn Malik ibn Nadar ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mazar ibn Nazar ibn Ma`ad ibn Adnan ibn Isma`eel (Ishmael) ibn Ibrahim (Abraham), peace and blessings of Allāh be upon him, his progeny, and righteous ancestors, especially his great grandfathers Isma`eel and Ibrahim.

Prophet's Father: Abdullāh ibn Abdul-Muttalib (545 – 570 A.D.). The Blessed Prophet's father, Abdullāh ibn Abdul-Muttalib, was born in 545 A.D., 25 years before the Year of the Elephant. Abu Tālib and az-Zubair were his brothers by the same father and mother. So were the girls, except Safiyya. When his father died, the Prophet of Allāh (ص) was two months old, though reports about this differ. Abdul-Muttalib loved Abdullāh immensely because he was the best of his children, the most chaste and the most noble among them. Once Abdul-Muttalib sent his son on business, and when the caravan passed by Yathrib (Medina), Abdullāh died there. He was buried in the house of Arqam ibn Ibrāhim ibn Surāqah al-Adawi.

Prophet's Foster Father: Al-Harith son of Abd al-Uzza ibn Rifā`ah ibn Millān ibn Nāirah ibn Fuayya ibn Nar ibn Sa`d ibn Bakr ibn Hawzīn.

Prophet's Foster Mothers: Thawbiyya; she was a bondmaid of Abu Lahab, the paternal uncle of the Messenger of Allāh (ص). She breast-fed him with the milk of her son Masruh.

Halima, the Prophet's foster mother. She was the daughter of "Abu Thu'aib" Abdullāh ibn Shajnah ibn

Jabir ibn Rizam ibn Nairah ibn Sa'd ibn Bakr ibn Hawazin al-Qaisi. She breast-fed the Messenger of Allah (ص) with the milk of her son Abdullah and reared him (ص) for four years (till the year 574 A.D.).

Prophet's Children: 1) Ibrahim, 2) Abdullah; 3) al-Qasim; 4) stepdaughter (some say daughter) Zainab (d. 629 A.D.); 5) stepdaughter (some say daughter) Ruqayya (d. 624 A.D.), 6) stepdaughter (some say daughter) Umm Kulthum (d. 630 A.D.); 7) the Prophet's daughter Fatima, peace be upon her and her progeny. For more details, refer to my book titled *Muhammad: Prophet and Messenger of Allah*.

2. Fatima (ع) Daughter of Muhammad (ص): Fatima (615 – 632 A.D.), mother of the Imams (ع), is the daughter of the Messenger of Allah (ص) by his first wife, Khadija daughter of Khuwaylid, may the Almighty be pleased with her. Fatima was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message which corresponds, according to the Christian calendar, to the year 615.

She was only 18 and 75 days when she died in Medina few days only (some say 75) after the death of her revered father (ص): The Prophet (ص) passed away on Safar 28/May 28 according to the Christian Gregorian calendar, or the 25th according to the Julian calendar, of the same year. Fatima passed away on the 14th of Jumada I of 11 A.H. which corresponded to August 7, 632 A.D. She was buried somewhere in the graveyard of Jannatul-Baqi' in Medina in an unmarked and unknown grave. According to her will, her husband, Imam Ali (ع), did not leave any marks identifying her grave, and nobody knows where it is. According to Shiite Muslims, she was the only daughter of the Holy Prophet (ص).

Fatima has nine names/titles: Fatima فاطمة, al-Siddiqa الصديقة (the truthful one), al-Mubaraka المباركة (the blessed one), al-Tahira الطاهرة (the pure one), al-Zakiyya الزكية (the chaste one), al-Radhiyya الرضية (the grateful one), al-Mardhiyya المرضية (the one who shall be pleased [on Judgment Day]), al-Muhaddatha المحدثة (the one, other than the Prophet, to whom an angel speaks) and al-Zahra الزهراء (the splendid one).

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims".

A number of chronicles quote her mother, Khadija, narrating the following about the birth of her revered daughter: "At the time of Fatima's birth, I sent for my neighboring Qurayshite women to assist me. They flatly refused, saying that I had betrayed them by marrying and supporting Muhammad. I was perturbed for a while when, to my great surprise, I saw four strange tall women with halos around their faces approaching me. Finding me dismayed, one of them addressed me thus, 'O Khadija! I am Sarah, mother of Ishaq (Isaac). The other three are: Mary mother of Christ, Asiya daughter of Muzahim and Umm Kulthum sister of Moses. We have all been commanded by God to put our nursing knowledge at your

disposal.' Saying this, all of them sat around me and rendered the services of midwifery till my daughter Fatima was born."

The motherly blessings and affection received by Fatima (ع) were only for five years after which Khadija left for her heavenly home. The Holy Prophet brought her up thereafter.

The Holy Prophet said: "Whoever injures (bodily or otherwise) Fatima, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatima! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too."

M.H. Shakir writes the following: "Fatima, the only daughter of the Holy Prophet of Islam, was born in Mecca on 20th of Jumada al-Thaniya 18 B.H. (Before Hijra). The good and noble lady Khadija and the Apostle of Allah bestowed all their natural love, care and devotion on their lovable and only child, Fatima, who in her turn was extremely fond of her parents. The Princess of the House of the Prophet was very intelligent, accomplished and cheerful. Her speeches, poems and sayings serve as an index to her strength of character and nobility of mind. Her virtues gained her the title 'Our Lady of Light'. She was moderately tall, slender and endowed with great beauty which caused her to be called 'az-Zahra' (the Lady of Light)".

Fatima (ع) was called az-Zahra' because her light used to shine among those in the heavens. After arriving in Medina, she was married to Ali in the first year of Hijra, and she gave birth to three sons. Her sons were: Hassan, Husayn, Masters of the youths of Paradise, and Muhsin. Muhsin never saw the light because he was aborted as his mother was behind her house door fending for herself while rogues were trying to break into it and force her husband to swear the oath of allegiance to Abu Bakr. She had two daughters, Zainab, the heroine of Karbala', and Umm Kulthum. Her children are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history.

The Holy Prophet said *فاطمة بضعة مني*, "Fatima is part of me". He would go out to receive his daughter whenever she came from her husband's house. Every morning on his way to the Mosque, he would pass by Fatima's house and say, "*as-Salamu `alaykum ya Ahla Bay annnubuwwah wa ma`din arr-risala*" (Peace be with you, O Ahl al-Bayt (Household of the Prophet) and the Substance of the Message).

Fatima (ع) is famous and acknowledged as the "Sayyidatu nisa '1-`alamin" (Leader of all the women of the world for all times) because the Prophethood of Muhammad would not have been everlasting without her. The Prophet is the perfect example for men, but could not be so for women. For all the verses revealed in the Holy Qur'an for women, Fatima is the perfect model, who translated every verse into action. In her lifetime, she was a complete woman, being Daughter, Wife and Mother at the same time.

Fatima inherited the genius and wisdom, the determination and will power, piety and sanctity, generosity and benevolence, devotion and worship of Allah, self-sacrifice and hospitality, forbearance and patience, knowledge and nobility of disposition of her illustrious father, both in words and in actions. "I often

witnessed my mother,” says Imam Husain, "absorbed in prayer from dusk to dawn."

Her generosity and compassion for the poor was such that no destitute or beggar ever returned from her door empty-handed. She (ع) worked, dressed, ate and lived very simply. She was very generous; and none who came to her door ever went away empty handed. Many times she gave away all the food she had had, staying without any food at all. As a daughter, she loved her parents so much that she won their love and regard to such an extent that the Holy Prophet (ص) used to stand up whenever she came to him.

Marriage: When Fatima came of age, a number of hopefuls sought her hand in marriage. The Holy Prophet was awaiting the Divine order in this respect until Imam `Ali approached him and asked for her hand in marriage. The Holy Prophet came to Fatima (ع) and asked, "My daughter! Do you consent to be wedded to `Ali, as I am so commanded by Allah?" Fatima (ع) thereupon bowed her head in modesty. Umm Salamah narrates the following: "Fatima's face Fatima bloomed with joy and her silence was so suggestive and conspicuous that the Holy Prophet stood up to shout: *Allahu Akbar'* (Allah is great)! Fatima's silence is her acceptance."

On Friday, Thul Hijja 1, 2 A.H., which corresponded to May 25, 624 A.D. according to the Julian Christian calendar or to the 28th of May of the same year according to the Gregorian Christian calendar which is widely used in the text of this book, the marriage ceremony took place. All the Muhajirun (emigrants) and Ansar (supporters) of Medina assembled in the mosque while Imam `Ali was seated before the Holy Prophet with all the ceremonious modesty of a bridegroom.

The Holy Prophet first recited an eloquent sermon then declared: "I have been commanded by Allah to get Fatima wedded to `Ali, and so I do hereby solemnize the matrimony between `Ali and Fatima on a dower of four hundred *mithqal* of silver." Then he asked Imam Ali, "Do you consent to it, O Ali? " "Yes, I do, O Holy Prophet of Allah!" replied Imam Ali (ع). Then the Holy Prophet raised his hands and supplicated thus: "O Lord! Bless both of them, sanctify their progeny and grant them the keys of Your beneficence, Your treasures of wisdom and genius; and let them be a source of blessing and peace to my *umma*." Her children; Imam Hasan, Imam Husayn, Zainab and Umm Kulthum, are well-known for their piety, righteousness and generosity. Their strength of character and actions changed the course of history and fortified Islam which otherwise would have been lost to mankind.

As a wife, she was very devoted. She never asked Ali for anything in her entire life. As a mother, she cared for and brought up wonderful children; they have left their marks on the pages of world history which time and the plots of enemies of Ahl al-Bayt (ع) will never be able to erase.

[After The Prophet's Demise](#)

قال ابن الجوزي (أبو الفرج عبد الرحمن بن أبي الحسن علي بن محمد القرشي التيمي البكري، الفقيه الحنبلي

الحافظ المفسر الواعظ المؤرخ الأديب المعروف بابن الجوزي، رحمه الله رحمة واسعة، وأدخله فسيح جناته، فقيه حنبلي محدث ومؤرخ وامتكم [510هـ/1116م - 12 رمضان 592هـ] ولد وتوفي في بغداد) : روي عن علي (عليه السلام) قال: لما مات رسول الله (صلى الله عليه وآله وسلم) جاءت فاطمة (عليها السلام) فأخذت قبضة من تراب القبر فوضعت على عينيها، فبكت وأنشأت تقول:

نفسى على زفراتها محبوسة يا ليتها خرجت مع الزفرات

لا خير بعدك في الحياة وإنما أبكي مخافة أن تطول حياتي

Ibn al-Jawzi, namely Abul-Faraj Abdul-Rahman ibn Abul-Hassan Ali ibn Muhammad al-Qarashi al-Taymi al-Bakri, was a Hanbali *faqih* who knew the Holy Qur'an by heart, an orator, historian and a man of letters. He was born in Baghdad in 510 A.H./1117 A.D. and died there on the 12th of the month of Ramadan of 592 A.H. which coincided with August 16, 1196 A.D. according to the Gregorian Christian calendar or the 9th of the same month and year according to the Julian calendar. May the Almighty shower him with His broad mercy and admit him into His spacious Paradise. He quotes Imam Ali (ع) saying that when the Messenger of Allah (ص) died, Fatima (ع) went to his gravesite, took a handful of its dust, put it on her eyes, wept and composed these verses of poetry:

*My soul is confined with every sigh,
How I wish it departed as sighs depart.
No good is there in life after you so I
For fear my life will prolong do I cry.*

Property of Fadak

The Prophet (ص) taught Fatima (ع) divine knowledge and endowed her with special intellectual brilliance, so much so that she realized the true meaning of faith, piety, and the reality of Islam. But Fatima (ع) also was a witness to sorrow and a life of anguish from the very beginning of her life. She constantly saw how her revered father was mistreated by the unbelievers and later how she herself fell a victim to the same abuse, only this time by some "Muslims". For more details about Fadak, refer to its proper place in this Glossary.

Digression: Jews of Medina

One may wonder what brought those Jews to Medina to live among people whom they regarded as their inferior, polytheist pagans who regarded as profession other than trade to be beneath their status. There are two theories. One says that those Jews were motivated by the desire to be the first to believe in the new Arabian Prophet whose name was written in their religious books and whose mission was about to

start, so they made a mass immigration to Medina. Their high rabbis had told them that Medina would be the place where the new Prophet, Muhammad (ﷺ), would be preaching the divine message. This view is supported by verses 40 – 103 of Surat al-Baqara (Chapter of the Cow, i.e. Ch. 2) which repeatedly admonishes the Israelites and strongly rebukes them for seeing the truth but turning away from it. According to this theory, those Jews with religious fervor had come from Jerusalem in particular and Greater Syria (Sham) in particular.

The other theory seeks an explanation from the historic events that took place in southern Arabia, particularly Yemen, concluding that those Jews had migrated from there seeking religious freedom and better economic conditions. This is how advocates of this theory reason:

The immigration of the majority of Jews into Yemen from abroad appears to have taken place about the beginning of the 2nd century A.D. But the province is mentioned neither by Josephus, better known as Yoseph ben (ibn, i.e. son of) Mattithyahu (37 – cir. 100 A.D.), a Romano-Jewish historian and hagiographer of priestly and royal ancestry, nor by the main books of the Jewish oral law, namely the Mishnah and Talmud.

According to some sources, the Jews of Yemen enjoyed prosperity until the 6th century A.D. The Himyarite King, Abu-Karib Asad Toban, converted to Judaism at the end of the 5th century, while laying siege to Medina. It is likely some of his soldiers preferred to stay there for economic and perhaps other reasons. His army had marched north to battle the Aksumites who had been fighting for control of Yemen for a hundred years. The Aksumites were only expelled from the region when the newly Jewish king rallied the Jews from all over Arabia, together with pagan allies. But this victory was short-lived.

In 518 A.D., the kingdom of Yemen was taken over by Zar'a Yousuf, who was of "royal descent" but was not the son of his predecessor, Ma'di Karib Ya'fur. Yousuf converted to Judaism and instigated wars to drive the Aksumite Ethiopians from Arabia. Zar'a Yousuf is chiefly known by his cognomen "Thu Nuwas", in reference to his "curly hair." The Jewish rule lasted till 525 A.D., only 85 years before the inception of the Islamic Prophetic mission. Some historians, however, date it later, to 530, when Christians from the Aksumite Kingdom of Ethiopia defeated and killed Thu Nuwas, taking power in Yemen.

According to a number of medieval historians, Thu Nuwas announced that he would persecute the Christians living in his kingdom, mostly in Najran, because Christian states had persecuted his fellow co-religionists (the Jews) in their realms. This persecution, which took place in the year 524 A.D., is blamed on one Dimnon in Najran, that is modern al-Ukhudud area of Saudi Arabia. Any reader of the Holy Qur'an must have come across verse 4 of Surat al-Buruj (Chapter 85) of the Holy Qur'an which refers to أَصْحَابُ الْأُخْدُودِ, fellows of the Ukhudud, which is imprecisely translated as "the ditch self-destructed" in some English translations of the Holy Qur'an.

To the author of this book, who speaks Arabis as his mother tongue, my dear reader, "the ditch self-destructed" does not make much sense at all. Actually, this "ukhdud" was a long ditch filled with

firewood. It was lit and the believers were thrown into it if they refused to abandon their faith. Some ran away from this inferno, which may remind one of a similar situation which took place with Prophet Ibrahim (Abraham) at the hands of Nimrud of 13th Century B.C. Assyria. The survivors, most likely Christians and Jews, fled up north in the direction of Medina which they made home. The Almighty in 85:4 condemns this massacre in the strongest of terms, and Christians and Jews ought to appreciate this fact.

According to some sources, after seizing the throne of the Himyarites, in 518 or 523 A.D., Thu Nuwas attacked the Aksumite (mainly Christian) garrison at Zafar, capturing them and burning their churches. He then moved against Najran, a Christian and Aksumite stronghold. After accepting the city's capitulation, he massacred those inhabitants who would not renounce Christianity in this *ukhdud* incident. Estimates of the death toll from this event range up to 20,000 in some sources. So, believers in God, Christians and Jews, had reasons to go somewhere else where they would practice their religion freely while enjoying better business opportunities among Arabs who, at the time, were mostly nomads.

Khutba of Fatima Zahra (as) Demanding Fadak

خطبة فاطمة الزهراء بنت النبي محمد في مسجد أبيها (ص) عند مطالبتها بفدك وميراثها من أبيها

روى عبد الله بن الحسن باسناده عن آبائه ، أنه لما أجمع أبو بكر وعمر على منع فاطمة عليها السلام فدكا و بلغها ذلك لاثت خمارها على رأسها و اشتملت بجلبابها وأقبلت في لمةٍ من حفدتها ونساء قومها تطأ ذيولها، ما تخرم مشيتها مشية رسول الله (ص)، حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنت أنتةً أجهش القوم لها بالبكاء فأرتج المجلس ثم أمهلت هنيئة حتى إذا سكن نشيج القوم وهدأت فورتهم افتتحت الكلام بحمد الله و الثناء عليه والصلاة على رسوله فعاد القوم في بكائهم فلما أمسكوا عادت في كلامها فقالت عليها السلام

الحمد لله على ما أنعم وله الشكر على ما ألهم والثناء بما قدم من عموم نعم ابتدأها وسبوغ آلاء أسداها وتمام منن أولها جم عن الإحصاء عددها ونأى عن الجزاء أمددها وتفاوت عن الإدراك أبدها وندبهم لاستزادتها بالشكر لاتصالها واستحمد إلى الخلائق بإجزالها وثنى بالنذب إلى أمثالها وأشهد أن لا إله إلا الله وحده لا شريك له كلمة جعل الإخلاص تأويلها وضمن القلوب موصولها وأثار في التفكر معقولها الممتنع من الأبصار رؤيته ومن الألسن صفتة ومن الأوهام كيفيته ابتدع الأشياء لا من شيء كان قبلها وأنشأها بلا احتذاء أمثلة امتثلها كونها بقدرته وذراها بمشيته من غير حاجة منه إلى تكوينها ولا فائدة له في تصويرها إلا تنبيها لحكمته وتنبيها على طاعته وإظهارا لقدرته تعبدا لبريته وإعازا لدعوته ثم جعل الثواب على طاعته ووضع العقاب على معصيته زيادة لعباده من نعمته وحياسة لهم إلى جنته وأشهد أن أبي محمدا عبده ورسوله اختاره قبل أن أرسله وسماه قبل أن اجتباها واصطفاه قبل أن ابتعثه إذ الخلائق بالغيب مكنونة وبستر الأهاويل مصونة وبنهاية العدم مقرونة علما من الله تعالى بمآيل الأمور وإحاطة بحوادث الدهور ومعرفة بمواقع الأمور ابتعثه الله إتماما لأمره وعزيمة على إمضاء حكمه وإنفاذا لمقادير رحمته فرأى الأمم فرقا في أديانها عكفا على نيرانها عابدة لأوثانها منكرة لله مع عرفانها فأثار الله بأبي محمد ص ظلمها

وكشف عن القلوب بهمها وجلى عن الأبصار غمها وقام في الناس بالهداية فأنقذهم من الغواية وبصرهم من العمياء وهداهم إلى الدين القويم ودعاهم إلى الطريق المستقيم ثم قبضه الله إليه قبض رافة واختيار ورغبة وإيثار فمحمد (ص) من تعب هذه الدار في راحة قد حف بالملائكة الأبرار ورضوان الرب الغفار ومجاورة الملك الجبار صلى الله على أبي نبيه وأمينه وخيرته من الخلق وصفيه والسلام عليه ورحمة الله وبركاته.

ثم التفتت إلى أهل المجلس وقالت : أنتم عباد الله نصب أمره ونهيه وحمله دينه ووحيه وأمناء الله على أنفسكم وبلغاهم إلى الأمم زعيم حق له فيكم وعهد قدمه إليكم وبقية استخلفها عليكم كتاب الله الناطق والقرآن الصادق والنور الساطع والضياء اللامع بينة بصائره منكشفة سرائره منجلية ظواهره مغتبطة به أشياعه قائدا إلى الرضوان اتباعه مؤد إلى النجاة استماعه به تنال حجج الله المنورة وعزائمه المفسرة ومحارمه المحذرة وبيناته الجالية وبراهينه الكافية وفضائله المندوبة ورخصه الموهوبة وشرائعه المكتوبة فجعل الله الإيمان تطهيرا لكم من الشرك والصلاة تنزيها لكم عن الكبر والزكاة تزكية للنفس ونماء في الرزق والصيام تثبيتا للإخلاص والحج تشبيدا للدين والعدل تنسيقا للقلوب وطاعتنا نظاما للملة وإمامتنا أمانا للفرقة والجهاد عزا للإسلام والصبر معونة على استيجاب الأجر والأمر بالمعروف مصلحة للعامة وبر الوالدين وقاية من السخط وصلة الأرحام منسأة في العمر ومنامة للعدد والقصاص حقنا للدماء والوفاء بالنذر تعريضا للمغفرة وتوفية المكايل والموازين تغييرا للبخس والنهي عن شرب الخمر تنزيها عن الرجس واجتناب القذف حجابا عن اللعنة وترك السرقة إيجابا للعة وحرمة الله الشرك إخلاصا له بالربوبية فاتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون وأطيعوا الله فيما أمركم به ونهاكم عنه فإنه إنما يخشى الله من عباده العلماء.

ثم قالت: أيها الناس اعلّموا أني فاطمة و أبي محمد ص أقول عودا وبدوا ولا أقول ما أقول غلطا ولا أفعل ما أفعل شططا ، لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ ، فإن تعزوه وتعرفوه تجدوه أبي دون نساءكم وأخا ابن عمي دون رجالكم ، ولنعم المعزى إليه ص فبلغ الرسالة صادعا بالندارة مائلا عن مدرجة المشركين ضاربا تبجهم آخذا بأكظامهم داعيا إلى سبيل ربه بالحكمة والموعظة الحسنة يجف الأضنام وينكت الهام حتى انهزم الجمع وولوا الدبر حتى تفرى الليل عن صبحه وأسفر الحق عن محضه ونطق زعيم الدين وخرست شقاشق الشياطين وطاح وشيظ النفاق وانحلت عقد الكفر والشقاق وفهت بكلمة الإخلاص في نفر من البيض الخماص وكنتم على شفا حفرة من النار مذقة الشارب ونهزة الطامع وقبسة العجلان وموطئ الأقدام تشربون الطرق وتقتاتون القد و الورق أدلة خاسئين تخافون أن يتخطفكم الناس من حولكم فأنقذكم الله تبارك وتعالى بمحمد ص بعد اللتيا واللتى وبعد أن مني ببهم الرجال وذؤبان العرب ومردة أهل الكتاب كلما أوقدوانارا للحرب أطفأها الله أو نجم قرن الشيطان أو فغرت فاغرة من المشركين قذف أخاه في لهواتها فلا ينكفى حتى يطاء جناحها بأخمصه ويخمد لهبها بسيفه مكدودا في ذات الله مجتهدا في أمر الله قريبا من رسول الله سييدا في أولياء الله مشمرا ناصحا مجدا كادحا لا تأخذه في الله لومة لائم وأنتم في رفاهية من العيش وادعون فاكهون آمنون تتربصون بنا الدوائر وتتوكفون الأخبار وتنكصون عند النزال وتفرون من القتال. فلما اختار الله لنبيه دار أنبيائه ومأوى أصفبائه ظهر فيكم حسكة النفاق وسمل جلاباب الدين ونطق كاظم الغاوين ونبغ حامل الأقلين وهدر فنيق المبطلين فخطر في عرصاتكم وأطلع الشيطان رأسه من مغرزه هاتفا بكم فألفاكم لدعوته مستجيبين وللعزة فيه ملاحظين ثم استنهضكم فوجدكم خفافا وأحمشكم فألفاكم غضاوبا فوسمتم غير إبلكم ووردتم غير مشربكم هذا والعهد قريب والكلم رحيب والجرح لما يندمل والرسول لما يقبر ابتدارا زعمتم خوف الفتنة ألا في الفتنة سقطوا وإن جهنم لمحيطة بالكافرين فهيهات منكم وكيف بكم وأنى تؤفكون وكتاب الله بين أظهركم أموره ظاهرة وأحكامه زاخرة وأعلامه باهرة وزواجره لائحة وأوامره واضحة وقد خلفتموه وراء ظهوركم أرغبة عنه تريدون أم بغيره

تحكمون بئس للظالمين بدلا ومن يتبع غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين ثم لم تلبثوا إلا ريث أن تسكن نفرتها ويسلس قيادها ثم أخذتم ترون وقدتها وتهيجون جمرتها وتستجيبون لهتاف الشيطان الغوي وإطفاء أنوار الدين الجلي وإهمال سنن النبي الصفي تشربون حسوا في ارتغاء وتمشون لأهله وولده في الخمرة والضراء ويصير منكم على مثل حز المدى ووخز السنان في الحشا وأنتم الآن تزعمون أن لا إرث لنا ، أ فحكم الجاهلية تبغون ومن أحسن من الله حكما لقوم يوقنون أفلا تعلمون ، بلى قد تجلى لكم كالشمس الضاحية أني ابنته أيها المسلمون أغلب على إرثي يا ابن أبي قحافة أفي كتاب الله ترث أباك ولا أرث أبي لقد جئت شيئا فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم إذ يقول " :وَوَرِثَ سُلَيْمَانُ دَاوُدَ" وقال فيما اقتص من خبر يحيى بن زكريا إذ قال : "فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ" وقال " : وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ" وقال " :يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ " وقال " : إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأُولَادَيْنِ وَ الْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ" ، وزعمتم أن لا حظوة لي ولا إرث من أبي ولا رحم بيننا أ فخصكم الله بآية أخرج أبي منها أم هل تقولون إن أهل ملتين لا يتوارثان أو لست أنا وأبي من أهل ملة واحدة أم أنتم أعلم بخصوص القرآن وعمومه من أبي وابن عمي فدونها مخطومة مرحولة تلقاك يوم حشرك فنعم الحكم الله والزعيم محمد والموعود القيامة وعند الساعة يخسر المبطلون ولا ينفعكم إذ تندمون ولكل نبأ مستقر وسوف تعلمون من يأتيه عذاب يخزيه ويحل عليه عذاب مقيم

ثم رمت بطرفها نحو الأنصار فقالت

:

يا معشر النقيبة وأعضاء الملة وحضنة الإسلام، ما هذه الغميمة في حقي والسنة عن ظلامتي أما كان رسول الله أبي يقول المرء يحفظ في ولده سرعان ما أحدثتم وعجلان ذا إهالة ولكم طاقة بما أحاول وقوة على ما أطلب و أزاول أتقولون مات محمد (ص) فخطب جليل استوسع وهنه واستنهر فتقه وانفتق رتقه وأظلمت الأرض لغيبته وكسفت الشمس والقمر وانتثرت النجوم لمصيبته وأكدت الآمال وخشعت الجبال وأضيع الحريم وأزيلت الحرمة عند مماته، فتلك والله النازلة الكبرى والمصيبة العظمى لا مثلها نازلة ولا بانقة عاجلة أعلن بها كتاب الله جل ثناؤه في أفنيتمكم وفي ممساكم ومصبحكم يهتف في أفنيتمكم هتافا وصراخا وتلاوة وألحانا ولقبه ما حل بأنبياء الله ورسله حكم فصل وقضاء حتم "وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ . "إيها بني قيله أهضم تراث أبي وأنتم بمرأى مني ومسمع ومنندي ومجمع تلبسكم الدعوة وتشملكم الخبرة وأنتم ذوو العدد والعدة والأداة والقوة وعندكم السلاح والجنة توافيكم الدعوة فلا تجيبون وتأتيكم الصرخة فلا تغيبون؟ أنتم موصوفون بالكفاح معروفون بالخير والصلاح والنخبة التي انتخبتم والخيرة التي اختيرت لنا أهل البيت قاتلتهم العرب وتحملتم الكد والتعب وناطحتهم الأمم كافحتهم البهيم لا تبرح أو تبرحون تأمركم فتأتمرون حتى إذا دارت بنا رحي الإسلام ودر حلب الأيام وخضعت ثغرة الشرك وسكنت فورة الإفك وخدمت نيران الكفر وهدأت دعوة الهرج واستوسق نظام الدين فأنى حزتم بعد البيان وأسررت بعد الإعلان ونكصتم بعد الإقدام وأشركتم بعد الإيمان؛بؤسا لقوم نكثوا أيمانهم من بعد عهدهم وهموا بإخراج الرسول وهم بدءوكم أول مرة أ تخشونهم فالله أحق أن تخشوه إن كنتم مؤمنين ألا وقد أرى أن قد أخذتم

إلى الخفض وأبعدتم من هو أحق بالبسط والقبض وخلوتم بالدعة ونجوتهم بالضيق من السعة فمججتم ما وعيتم
ودسعتم الذي تسوغتم فإن تكفروا أنتم ومن في الأرض جميعا فإن الله لغني حميد ألا وقد قلت ما قلت هذا على
معرفة مني بالجدلة التي خامرتكم والغدر التي استشعرتها قلوبكم ولكنها فيضة النفس ونفثة الغيظ وخور القناة
وبئة الصدر وتقدمة الحجة فدونكموها فاحتقبوها دبيرة الظهر نقبة الخف باقية العار موسومة بغضب الجبار وشنار
الأبد موصولة بنار الله الموقدة التي تطلع على الأفئدة ، فبعين الله ما تفعلون وسيعلم الذين ظلموا أي منقلب
ينقلبون وأنا ابنة نذير لكم بين يدي عذاب شديد فاعملوا إنا عاملون و انتظروا إنا منتظرون

Abullah son of Imam al-Hassan (ع) quotes his forefathers saying that Abu Bakr and Omer decided to prevent Fatima (ع) from her Fadak property. When she came to know about it, she put her veil on her head, wrapped herself with her outer cloak and, accompanied by some of her relatives and men of her folks, stepping on her gown, her gait not differing from that of the Messenger of Allah (ص), went till she entered [the Mosque of the Prophet] where Abu Bakr was.

Abu Bakr was in the company of a crowd of the Muhajirun and Ansar and others. A curtain was placed behind which she sat and moaned. Hearing her thus moaning, everyone present burst in tears, so much so that the meeting place shook. She waited for a moment till the sobbing stopped and the fervor abated. She started her speech by praising Allah and lauding Him, sending blessings to His Messenger, whereupon people resumed their cries. When they stopped, she resumed her speech saying,

“Praise to Allah for that which He bestowed (us). We thank and laud Him for all that which He inspired and offered, for the abundant boons which He initiated, the perfect grants which He presented. Such boons are too many to compute, too vast to measure. Their limit is too distant to grasp. He commended them (to His beings) so they would gain more by being grateful for their continuity. He ordained Himself praiseworthy by giving generously to His creatures.

I testify that there is no God but Allah, the One without a partner, a statement which sincere devotion is its interpretation, the hearts guarantee its continuation, and in the minds and hearts is its perpetuation. He is the One Who cannot be perceived with vision, nor can He be described by tongues, nor can imagination comprehend how He is. He originated things but not from anything that existed before them, created them without pre-existing examples. Rather, He created them with His might and spread them according to His will. He did so not for a need for which He created them, nor for a benefit (for Him) did He shape them, but to establish His wisdom, bring attention to His obedience, manifest His might, lead His creatures to humbly venerate Him and exalt His decrees. He then made the reward for obedience to Him and punishment for disobedience so as to protect His creatures from His Wrath and amass them into His Paradise.

“I also testify that my Father, Muhammad, is His servant and messenger whom He chose and prior to sending him when the [souls of all] beings were still concealed in that which was transcendental, protected from anything appalling, associated with termination and nonexistence. Allah the Exalted One knew that which was to follow, comprehended that which would come to pass and realized the place of

every event. Allah sent him (Muhammad) to perfect His commands, a resolution to accomplish His decree, and an implementation of the dictates of His Mercy.

So he (Muhammad) found nations differing in their creeds, obsessed by their fires [Zoroastrians], worshipping their idols [Pagans], and denying Allah [atheists] despite their knowledge of Him. Therefore, Allah illuminated their darkness with my Father, Muhammad, uncovered obscurity from their hearts, and cleared the clouds from their insights. He revealed guidance to the people. He delivered them from being led astray, taking them away from misguidance, showing them the right religion and inviting them to the Straight Path (*as-Sirat al-Mustaqeem*).

“Allah then chose to recall him mercifully, with love and preference. So, Muhammad is now in comfort, released from the burden of this world, surrounded angels of devotion, satisfied with the Merciful Lord and with being near the powerful King. So, peace of Allah with my Father, His Prophet, the trusted one, the one whom He chose from among His servants, His sincere friend, and peace and blessings of Allah with him.”

Fatima (ع) then turned to the crowd and said:

“Surely you (people) are Allah's servants at His command and prohibition, bearers of His creed and revelation. You are the ones whom Allah entrusted to fare with your own selves, His messengers to the nations. Amongst you does He have the right authority, a covenant which He brought forth to you and an legacy which He left to guard you: The eloquent Book of Allah, the Qur'an of the truth, the brilliant light, the shining beam. Its insights are indisputable, its secrets are revealed, its indications are manifest and those who follow it are surely blessed. (The Qur'an) leads its adherents to righteousness. Listening (and acting upon) it leads to salvation. Through it are the enlightening divine arguments achieved, His manifest determination acquired, His prohibited decrees avoided, His manifest evidence recognized, His convincing proofs made apparent, His permissions granted and His laws written. So Allah made belief (in Islam) a purification for you from polytheism. He made prayers an exaltation for you from conceit, Zakat purification for the soul and a (cause of) growth in subsistence, fasting an implantation of devotion, pilgrimage a construction of the creed and justice (Adl) the harmony of the hearts. And He made obedience to us (Ahl al-Bayt) the management of the affairs of the nation and our leadership (Ahl al-Bayt) a safeguard from disunity. He made *jihad* (struggle) a way for strengthening Islam and patience a helping course for deserving (divine) rewards. He made commending what is right (Amr Bil Ma'ruf) a cause for public welfare, kindness to parents a safeguard from (His) wrath, the maintaining of close ties with one's kin a cause for a longer life and for multiplying the number of offspring, in-kind reprisal (*qisas قصاص*) to save lives, fulfillment of vows the earning of mercy, the completion of weights and measures a cause for avoiding neglecting the rights of others, forbidding drinking wines an exaltation from atrocity, avoiding slander a veil from curse, abandoning theft a reason for deserving chastity. Allah has also prohibited polytheism so that one can devote himself to His Mastership. Therefore; Fear Allah as He should be feared, and die not except in a state of Islam; Obey Allah in that which He has commanded

you to do and that which He has forbidden, for surely those truly fear among His servants, who have knowledge.'

“O People! Be informed that I am Fatima, and my father is Muhammad I say that repeatedly and initiate it continually; I say not what I say mistakenly, nor do I do what I do aimlessly. Now has come unto you an Apostle from amongst yourselves; It grieves him that you should perish; ardently anxious is he over you; To the believers he is most kind and merciful. Thus, if you identify and recognize him, you shall realize that he is my father and not the father of any of your women; the brother of my cousin (Ali (ع)) rather than any of your men. What an excellent identity he was, may the peace and blessings of Allah be upon him and his descendants Thus, he propagated the Message, by coming out openly with the warning, and while inclined away from the path of the polytheists, (whom he) struck their strength and seized their throats, while he invited (all) to the way of his Lord with wisdom and beautiful preaching He destroyed idols, and defeated heroes, until their group fled and turned their backs. So night revealed its dawn; righteousness uncovered its genuineness; the voice of the religious authority spoke out loud; the evil discords were silenced; The crown of hypocrisy was diminished; the tightening of infidelity and desertion were untied, So you spoke the statement of devotion amongst a band of starved ones; and you were on the edge of a hole of fire;(you were) the drink of the thirsty one; the opportunity of the desiring one; the fire brand of him who passes in haste; the step for feet; you used to drink from the water gathered on roads; eat jerked meat. (Lady Fatima (ع) was stating their lowly situation before Islam) You were despised outcasts always in fear of abduction from those around you. Yet, Allah rescued you through my father, Muhammad after much ado, and after he was confronted by mighty men, the Arab beasts, and the demons of the people of the Book Who, whenever they ignited the fire of war, Allah extinguished it; and whenever the thorn of the devil appeared, or a mouth of the polytheists opened wide in defiance, he would strike its discords with his brother (Ali, (ع)), who comes not back until he treads its wing with the sole of his feet, and extinguishes its flames with his sword. (Ali is) diligent in Allah's affair, near to the Messenger of Allah, A master among Allah's worshippers, setting to work briskly, sincere in his advice, earnest and exerting himself (in service to Islam); While you were calm, gay, and feeling safe in your comfortable lives, waiting for us to meet disasters, awaiting the spread of news, you fell back during every battle, and took to your heels at times of fighting. Yet, When Allah chose His Prophet from the dwell of His prophets, and the abode of His sincere (servants); The thorns of hypocrisy appeared on you, the garment of faith became worn out, The misguided ignorant(s) spoke out, the sluggish ignorant came to the front and brayed. The he camel of the vain wiggled his tail in your courtyards and the your courtyards and the Devil stuck his head from its place of hiding and called upon you, he found you responsive to his invitation, and observing his deceits. He then aroused you and found you quick (to answer him), and invited you to wrath, therefore; you branded other than your camels and proceeded to other than your drinking places. Then while the era of the Prophet was still near, the gash was still wide, the scar had not yet healed, and the Messenger was not yet buried. A (quick) undertaking as you claimed, aimed at preventing discord (trial), Surely, they have fallen into trial already! And indeed Hell surrounds the unbelievers. How preposterous! What an idea! What a falsehood! For Allah's Book is still

amongst you, its affairs are apparent; its rules are manifest; its signs are dazzling; its restrictions are visible, and its commands are evident. Yet, indeed you have cast it behind your backs! What! Do you detest it? Or according to something else you wish to rule? Evil would be the exchange for the wrongdoers! And if anyone desires a religion other than Islam (submission to Allah), it never will it be accepted from him; And in the hereafter, he will be in the ranks of those who have lost. Surely you have not waited until its stampede seized, and it became obedient. You then started arousing its flames, instigating its coal, complying with the call of the misled devil, quenching the light of the manifest religion, and extinguished the light of the sincere Prophet. You concealed sips on froth and proceeded towards his (the Prophet) kin and children in swamps and forests (meaning you plot against them in deceitful ways), but we are patient with you as if we are being notched with knives and stung by spearheads in our abdomens, Yet—now you claim that there is not inheritance for us! What! "Do they then seek after a judgment of (the Days of) ignorance? But How, for a people whose faith is assured, can give better judgment than Allah? Don't you know? Yes, indeed it is obvious to you that I am his daughter. O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Solomon (Sulayman) inherited David (Dawood)¹? And when it narrates the story of Zacharias and says: `So give me an heir as from thyself (One that) will inherit me, and inherit the posterity of Jacob (Yaqoob)¹ And: `But kindred by hood have prior rights against each other in the Book of Allah' And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females¹ And, If he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.¹ You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Qur'anic) verse regarding you, from which He excluded my father? Or do you say: `These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Qur'an than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansar and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; What is this shortcoming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children¹? O how quick have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;" Surely this is a great calamity; Its damage is excessive its injury is great, Its wound (is much too deep) to heal. The Earth became darkened with his departure; the stars eclipsed for his

calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction—which is the like of it; nor will there be a sudden misfortune (as surprising as this). The Book of Allah—excellent in praising him—announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; A call, A cry, A recitation, and (verses) in order. It had previously came upon His (Allah's) Prophets and Messengers; (for it is) A decree final, and a predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me?! (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul- Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Do you thus turn on your heels after daring, associating (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Now I see that you are inclined to easy living; having dismissed one who is more worthy of guardianship [referring to Ali (ع)]. You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that I have said with full knowledge that you intent to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, Here it is! Bag it (leadership and) put it on the back of an ill she camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; For, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take! And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait."

فأجابها أبو بكر وقال : يا بنت رسول الله لقد كان أبوك بالمؤمنين عطوفا كريما رءوفا رحيفا وعلى الكافرين عذابا أليما وعقابا عظيما إن عزوناه وجدناه أباك دون النساء وأخا إلفك دون الأخلاء آثره على كل حميم وساعده في كل أمر جسيم لا يحبكم إلا سعيد ولا يبغضكم إلا شقي بعيد فأنتم عترة رسول الله الطيبون الخيرة المنتجبون على الخير

أدلتنا وإلى الجنة مسالكنا. وأنت يا خيرة النساء وابنة خير الأنبياء صادقة في قولك سابقة في وفور عقلك غير مردودة عن حَقِّك ولا مصدودة عن صدقك والله ما عدوت رأي رسول الله ولا عملت إلا بإذنه والرائد لا يكذب أهله وإني أشهد الله وكفى به شهيدا أني سمعت رسول الله (ص) يقول نحن معاشر الأنبياء لا نورث ذهبا و لا فضة و لا دارا و لا عقارا و إنما نورث الكتاب والحكمة والعلم والنبوة وما كان لنا من طعمة فلولي الأمر بعدنا أن يحكم فيه بحكمه وقد جعلنا ما حاولته في الكراع والسلاح يقاتل بها المسلمون ويجاهدون

فقال عليها السلام ، سبحان الله ما كان أبي رسول الله (ص) عن كتاب الله صادفا ولا لأحكامه مخالفا بل كان يتبع أثره ويقفو سوره؛ أفتجمعون إلى الغدر اعتلالا عليه بالزور وهذا بعد وفاته شبيهه بما بغى له من الغوائل في حياته هذا كتاب الله حكما عدلا وناطقا فصلا يقول يَرْتُنِي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ و يقول وَ وَرِثَ سُلَيْمَانُ دَاوُدَ و بين عز وجل فيما وزع من الأقساط وشرع من الفرائض والميراث وأباح من حظ الذكران والإناث ما أزاح به علة المبطلين وأزال التظني والشبهات في الغابرين كلا بل سولت لكم أنفسكم أمرا فصبر جميل والله المستعان على ما تصفون . فقال أبو بكر: صدق الله ورسوله وصدقت ابنته معدن الحكمة وموطن الهدى والرحمة وركن الدين وعين الحجة لا أبعد صوابك ولا أنكر خطابك هؤلاء المسلمون بيني وبينك قلدوني ما تقلدت وباتفاق منهم أخذت ما أخذت غير مكابر ولا مستبد ولا مستأثر وهم بذلك شهود

فالتفتت فاطمة عليها السلام إلى الناس و قالت:

معاشر المسلمين المسرعة إلى قيل الباطل المغضية على الفعل القبيح الخاسر أفلا تتدبرون القرآن أم على قلوب أقفالها كلا بل ران على قلوبكم ما أسأتكم من أعمالكم فأخذ بسمعكم وأبصاركم ولبئس ما تأولتم وساء ما به أشرتم وشر ما منه اغتصبتم لتجدن والله محمله ثقيلًا وغبه وبيلا إذا كشف لكم الغطاء وبان بإورائه الضراء وبدا لكم من ربكم ما لم تكونوا تحتسبون و خسر هنا لك المبطلون

Abu Bakr responded to her by saying, "O daughter of the Messenger of Allah! Your father was always affectionate with the believers, generous, kind and merciful, and towards the unbelievers was a painful torment and a great punishment. Surely the Prophet is your father, not anyone else's, the brother of your husband, not any other man's; he surely preferred him over all his friends and (Ali) supported him in every important matter, no one loves you save the lucky and no one hates you save the wretched. You are the blessed progeny of Allah's Messenger, the chosen ones, our guides to goodness our path to Paradise, and you—the best of women—and the daughter of the best of prophets, truthful is your sayings, excelling in reason. You shall not be driven back from your right... But I surely heard your father saying: `We the, group of prophets do not inherit, nor are we inherited Yet, this is my situation and property, it is yours (if you wish); it shall not be concealed from you, nor will it be stored away from you. You are the Mistress of your father's nation, and the blessed tree of your descendants. Your property shall not be usurped against your will nor can your name be defamed. Your judgment shall be executed in all that which I possess. This, do you think that I violate your father's (will)?"

Fatima then refuted Abu Bakr's claim that the Prophet had stated that prophets cannot be inherited, and said: "Glory be to Allah!! Surely Allah's Messenger did not abandon Allah's Book nor did he violate His commands. Rather, he followed its decrees and adhered to its chapters. So do you unite with treachery justifying your acts with fabrications? Indeed this—after his departure—is similar to the disasters which were plotted against him during his lifetime. But behold! This is Allah's Book, a just judge and a decisive speaker, saying: `One that will (truly) inherit Me, and inherit the posterity of Yaqub,' (19:6) and 'And Sulaiman (Solomon) inherited Dawood (David).' (27: 16) Thus, He (Glory be to Him) made clear that which He made share of all heirs, decreed from the amounts of inheritance, allowed for males and females, and eradicated all doubts and ambiguities (pertaining to this issue which existed with the) bygoners. Nay! But your minds have made up a tale (that may pass) with you, but (for me) patience is most fitting against that which ye assert; it is Allah (alone) whose help can be sought." It is apparent that Abu Bakr chanced the mode with which he addressed Lady Fatima (ع) after delivering her speech. Listen to his following speech; which is his reply to Fatima's just reported speech.

Abu Bakr said: "Surely Allah and His Apostle are truthful, and so has his (the Prophet's) daughter told the truth. Surely you are the source of wisdom, the element of faith, and the sole authority. May Allah not refute your righteous argument, nor invalidate your decisive speech. But these are the Muslims between us—who have entrusted me with leadership, and it was according to their satisfaction that I received what I have. I am not being arrogant, autocratic, or selfish, and they are my witnesses." Upon hearing Abu Bakr speak of the people's support for him, Lady Fatima Zahra (ع) turned towards them and said:

"O people, who rush towards uttering falsehood and are indifferent to disgraceful and losing actions! Do you not earnestly seek to reflect upon the Qur'an, or are your hearts isolated with locks? But on your hearts is the stain of the evil, which you committed; it has seized your hearing and your sight, evil is that which you justified cursed is that which you reckoned, and wicked is what you have taken for an exchange! You shall, by Allah, find bearing it (to be a great) burden, and its consequence disastrous. (That is) on the day when the cover is removed and appears to you what is behind it of wrath. When you will be confronted by Allah with that which you could never have expected, there will perish, there and then, those who stood on falsehoods." Although parts of Abu Bakr's speeches cannot be verified with authentic evidence, and despite the fact that we have already mentioned part of the actual speech, which Abu Bakr delivered after Lady Fatima's arguments, it appears certain that Abu Bakr was finally persuaded to submit Fadak to her. Nevertheless, when Fatima was leaving Abu Bakr's house, Omer suddenly appeared and exclaimed: "What is it that you hold in your hand?"

Abu Bakr replied: 'A decree I have written for Fatima in which I assigned Fadak and her father's inheritance to her.' Omer then said: "With what will you spend on the Muslims if the Arabs decide to fight you?!"

According to p. 391, Vol. 3, of al-Halabi's *Seera* book, Omer [ibn al-Khattab] seized the decree and tore it to pieces...

:ثم عطفت على قبر النبي (ص) و قالت

قد كان بعدك انباء وهنيئة لوكنت شاهدا لم تكثر الخطب

انا فقدناك فقد الارض وابلها واختل قومك فاشهدهم فقد نكبوا

وقد رزينا بما لم يرزه أحد من البرية لا عجم ولا عرب

ضاققت عليّ بلادي بعدما رحبت وسيم سبطاك خسفاً فيه لي نصب

و كل أهل له قربي و منزلة عند الاله على الأدينين مقترب

أبدت رجال لنا نجوى صدورهم لما مضيت و حالت دونك الترب

تجهمتنا رجال وآستخف بنا اذ غبت عنا فنحن اليوم نغتصب

وكنت بدرا ونورا يستضاء به عليك ينزل من ذي العزة الكتب

قد كان جبريل بالآيات يؤنسنا فقد فقدت و كل الخير محتجب

فليت قبلك كان الموت صادفنا لما مضيت و حالت دونك الكتب

فسوف نبكيك ما عشنا وما بقيت من العيون بتهمال لها سكب

After you, reports and momentous chaotic events we found,

*Had you witnessed them, calamities would not abound.
We missed you as sorely as earth would miss its rain,
Your folks lost balance, see how from the creed they did refrain,
We, like no others, have suffered affliction,
Unlike all Arabs, or others from among Allah's creation.
My homeland is now narrow after its great expanse indeed,
Both your grandsons have been wronged, so my heart is grieved,
Every family has relatives and a place
With the Almighty Who is close to those of grace,
Certain men what their chests hid did they to us reveal,
When you went, and now you from our sights did a grave conceal,
Men assaulted and slighted us, when you became far away
So, now what rightfully belongs to us is being taken away.
You were the moon, your light showed us what we should heed,
Messages from the Exalted One were to you revealed.
With the Verses did Gabriel make our day,
Now you are gone, every good thing is kept away.
How we wish in our direction death did the Almighty guide
Before you left us, and you did the dunes from us hide.
We shall cry over you so long as our tears can pour,
So long as floods of tears can withstand and endure.*

- من أشار إلى خطبة الصديقة فاطمة (عليها السلام) أو روى شيئاً منها نذكر بعضاً منهم على سبيل المثال لا
حصر، وهم كالتالي:

- الخليل بن أحمد الفراهيدي (ت 175 هـ) في كتاب العين: 8 / 323 في كلمة اللمة، وقال: وفي الحديث جاءت 1
فاطمة (عليها السلام) إلى أبي بكر في أميمة من حفدتها ونساء قومها.

(- جار الله محمد بن عمر الزمخشري (ت 538 هـ 2

في الفائق: 3 / 331 في مادة اللمة أيضاً قال: وفي حديث فاطمة (عليها السلام): إنها خرجت في لمة من نساءها
تتوطأ ذيلها، حتى دخلت على أبي بكر.

(- أبو الفرج عبد الرحمن بن علي بن الجوزي، (ت 597 هـ 3

في غريب الحديث: 2 / 333 وقال: وفي الحديث: أن فاطمة (عليها السلام) خرجت في لمة من نسائها إلى أبي بكر فعاتبته. أي في جماعة ; وقيل: من الثلاث إلى العشر.

(. مجد الدين أبو السعادات ابن الأثير (ت 606 هـ 4

في النهاية في غريب الحديث والأثر: 4 / 273 وقال: في حديث فاطمة (عليها السلام): إنها خرجت في لمة من نسائها تتوطأ ذيلها، إلى أبي بكر فعاتبته.

(. أبو الفضل جمال الدين بن منظور (ت 711 هـ 5

في لسان العرب: 12 / 548 وقال: وفي حديث فاطمة (عليها السلام): إنها خرجت في لمة من نسائها تتوطأ ذيلها إلى أبي بكر فعاتبته. ذكرها في مادة لمم

References to this speech by the Truthful One, Fatima, peace with her, including some who cited excerpts of it, include the following:

1. Al-Khalil ibn Ahmed al-Farahidi **الخليل بن أحمد الفراهيدي** (d. 175 A.H./792 A.D.) on p. 323, Vol. 8, of *Kitab al-Ayn*,
2. Jarallah Muhammad ibn Omer al-Zamakhshari **الزمخشري** (d. 538 A.H./1144 A.D.) on p. 331, Vol. 3, of *Al-Faiq*;
3. Abul-Faraj Abdul-Rahman ibn Ali ibn al-Jawzi **أبن الجوزي** (d. 597 A.H./1201 A.D.),
4. Majd ad-Deen Abu al-Sa'adat Ibn al-Atheer **ابن الأثير** (d. 606 A.H./1210 A.D.) on p. 273, Vol. 4 of his book titled *Al-Nihaya*,
5. Abul-Fadl Jamal ad-Deen ibn Manzour **ابن منظور** (d. 711 A.H./1312 A.D.) on p. 548, Vol. 12 (old edition) of his lexicon titled *Lisan al-Arab*.

Fatima Further Oppressed

Throughout her life, Fatima (ع) never spoke to those who had oppressed her and deprived her of her rightful claims. She kept her grief to herself. During her sickness which preceded her death, she requested that her oppressors should be kept away even from attending her funeral. Her ill-wishers even resorted to physical violence. Once the door of her house was pushed on her, and the child she was carrying was hurt and the baby-boy was stillborn. This incident took place, and it is very well

documented by Shi'ite and Sunni historians and chroniclers, when Omer ibn al-Khattab was urging, sometimes even beating, people to go to the Prophet's Mosque to swear allegiance to his friend, Abu Bark.

Omer promoted Abu Bakr to the seat of "caliph", being the very first person to swear allegiance to him after being convinced that it would not be long before he, too, would occupy the same seat. Fatima's house was set on fire. Having been mistreated and stricken with grief, which crossed all limits of forbearance and endurance, she expressed her sorrows in an elegy which she composed to mourn her father the Holy Prophet (ص). In that elegy, she makes a particular reference to her woeful plight saying, after having taken a handful of earth from her father's grave, putting it on her eyes, crying and saying,

ماذا على من شمَّ تربةَ أحمد أن لا يشمَّ مدى الزمان غواليا؟

صُبَّتْ عليَّ مصائبٌ لو أنَّها صُبَّتْ على الأيامِ صِرْنَ لياليا

قد كنت ذات حمى بظل محمد لا أختشي ضيماً و كان جماليا

فاليوم أخشع للذليل وأتقي ضيمي، و أدفع ظالمي بردائيا

فإذا بكت قمرية في ليلها شجنأ على غصن بكيت صباحيا

فلأجعلن الحزن بعدك مؤنسي و لأجعلن الدمع فيك وشاحيا

*What blame should be on one who smells Ahmed's soil
That he shall never smell any precious person at all?
Calamities have been poured on me (like waters boil)
Were they poured on days, they would become nights.
In the shade of Muhammad, I enjoyed all protection
And he was my beauty, and I feared no oppression,
But now I surrender to the lowly and fear I am done
Injustice, pushing my oppressor with only my gown.
So, if a dove cries during its night, forlorn,
Out of grief on its twig, I cry in my morn.
So, I shall after you let grief be a companion for me,*

And my tears that mourn you my cover they shall be.

On p. 218, Vol. 2, of al-Tabari's *Tarikh* (Dar al-Amira for Printing, Publishing and Distribution, Beirut, Lebanon, 2005), it is stated that when Fatima could not get her inheritance, Fadak, from Abu Bakr, she boycotted him and never spoke to him till her death.

The death of the Apostle, affected her very much and she was very sad and grief-stricken and wept her heart out crying all the time. Unfortunately, after the death of the Prophet, the Government confiscated her famous land of Fadak. Fatima (ع) was pushed behind her home door (when they attacked Ali's house and took him away in order to force him to accept the caliphate of Abu Bakr), so the fetus she was carrying, namely Muhsin, was subsequently aborted. Omer ibn al-Khattab ordered his servant, Qunfath, to set her house on fire, an incident which is immortalized by verses of poetry composed by the famous Egyptian poet Hafiz Ibrahim which is reproduced here but without English translation. The author has preferred not to translate it in order not to hurt the feelings of his Sunni brethren, especially non-Arabs:

On p. 220, Vol. 2, of al-Tabari's *Tarikh* (Arabic text), it is stated that the Holy Prophet (ص) remained unburied for three days. His sacred body finally received the burial bath by his cousin and son-in-law, Fatima's husband Ali (ع). Besides Ali (ع), those who attended the burial of the Prophet (ص) were: al-Abbas ibn Abdul-Muttalib, his son al-Fadhli, Qutham ibn al-Abbas, Usamah ibn Zaid, and Shuqran, a freed slave of the Prophet (ص), according to the same page. According to Ibn Ishaq, Aws ibn Khawli, who had taken part in the Battle of Badr, earnestly requested Ali (ع) to let him assist in burying the Messenger of Allah (ص) which the Commander of the Faithful accepted (ع).

The tragedy of her father's death and the unkindness of her father's followers, were too much for the good, gentle and sensitive lady and she breathed her last on Jumda I 14, 11 A.H., exactly seventy-five days after the death of her revered father, the Holy Prophet of Islam. Grieved about the way she was treated by certain "sahaba" of the Prophet (ص), the confiscation of her property, Fadak, the aborting of her son, Musin, and the confiscation of the right to caliphate from her husband, Ali, were all too much for her, so much so that they eventually put an end to her life when she was in the prime of her life at the age of eighteen, although historians provide different dates, and was buried in Jannatul-Baqi¹, Medina.

Fatima's Death

On p. 218, Vol. 2, of al-Tabari's *Tarikh*, al-Tabari says,

فدفنها علي ليلا، و لم يؤذن بها أبا بكر

"Ali buried her at night, and Abu Bakr did not call the athan (to announce her death)."

Fatima (ع) did not survive more than seventy-five days after the demise of her father. She breathed her last on the 14th Jumdi I, 11 A.H. Before her demise, she told her will to her husband, Imam Ali (ع), thus:

1. O Ali, you will personally perform my funeral rites.
2. Those who have displeased me should not be allowed to attend my funeral.
3. My corpse should be carried to the graveyard at night.

Thus, Imam Ali (ع), in compliance with her will, performed all the funeral rites and accompanied exclusively by her relatives and sons carried her at night to Jannatu'l-Baqi`, where she was laid to rest and her wishes fulfilled.

Having buried her, in the darkness of the night, her husband, the Commander of the Faithful Ali (ع) composed these verses of poetry:

(هذي قصيدة الامام علي بن ابي طالب عندما كان عند قبر فاطمة الزهراء (ع):

ما لي وقفت على القبورِ مُسلماً قبر الحبيب فلم يردّ جوابي؟

أحبيب، ما لك لا ترد جوابنا أنسيت بعدي خلة الأحاب؟

قال الحبيب: وكيف لي بجوابكم و أنا رهين جنادل و تراب؟

أكل الترابُ محاسني فنسيتكم و حجبت عن أهلي وعن أترابي

فعليكم مني السلام تقطعت مني و منكم خلة الأحاب

*Why did I stand at the graves to greet,
The tomb of the loved one, but it did not respond?
O loved one! Why do you not answer us?
Have you forgotten the friendship among loved ones?
The loved one said: How can I answer you
While I am held hostage by soil and stones?
Earth has eaten my beauties, so I forgot about you,
And I now am kept away from family and peers;
So, peace from me to you, the ties are now cut off*

And so are the ties with loved ones.

On p. 136 of *Dalaa'il al-Imama* دلائل الامامة, we are told that those who attended Fatima's burial in the darkness of the night were, besides her husband Ali (ع), none other than both her sons al-Hassan and al-Husayn (ع), her daughters Zainab and Umm Kulthum, her maid Fidda and Asmaa daughter of Umayy. The author, as quoted on p. 92, Vol. 10 of the newly published edition of *Bihar al-Anwar*, adds the following:

و أصبح البقيع ليلة دفنت و فيه أربعون قبراً جديداً، و ان المسلمين لما علموا وفاتها جاءوا الى البقيع فوجدوا فيه أربعين قبراً، فأشكل عليهم قبرها من سائر القبور، فضج الناس و لام بعضهم بعضاً و قالوا: لم يخلف نبيكم فيكم الا بنتاً واحدة تموت و تدفن و لم تحضروا وفاتها و الصلاة عليها و لا حتى تعرفوا قبرها

ثم قال ولاة الأمر منهم: هاتم من نساء المسلمين من ينبش هذه القبور حتى نجدها فنصلي عليها و نزور قبرها. فبلغ ذلك أمير المؤمنين صلوات الله عليه، فخرج مغضباً قد احمرت عيناه و درت أوداجه و عليه قباه الأصفر الذي كان يلبسه في كل كراهية و هو متوكيء على سيفه ذي الفقار حتى ورد البقيع، فسار الى الناس النذير و قال: هذا علي بن أبي طالب قد أقبل كما ترونه يقسم بالله لئن حول من هذه القبور حجر ليضعن السيف على غابر الآخر

فتلقاه عمر (بن الخطاب) و من معه من أصحابه و قال له: ما لك يا أبا الحسن؟ و الله لننبش قبرها و لنصلي عليها. فضرب علي (ع) بيده الى جوامع ثوبه (يعني ثوب عمر) فهزه، ثم ضرب به الأرض و قال: يا ابن السوداء! أما حقي (في الخلافة) فقد تركته مخافة أن يرتد الناس عن دينهم، و أما قبر فاطمة، فو الذي نفس علي بيده، لئن رمت و أصحابك شيئاً من ذلك، لأسقين الأرض من دمائكم. فان شئت، فأعرض يا عمر

فتلقاه أبو بكر فقال: يا أبا الحسن بحق رسول الله و بحق من (هو) فوق العرش الا خليت عنه، فانا غير فاعلين شيئاً تكرهه. فتخلى عنه و تفرق الناس و لم يعودوا الى ذلك

In the morning of the eve in which she (Fatima) was buried, al-Baqi' was found to have forty new graves. When the Muslims came to know about her death, they went to al-Baqi' where they found forty freshly built graves, so they were confused and could not identify her grave from among all of them. People fussed and blamed each other. They said, "Your Prophet left only one daughter among you. She dies and is buried while you do not attend her demise or perform the prayers for her or even know where her grave is."

Those in authority among them said, "Bring from among the Muslims' women those who would inter these graves till we find her, perform the prayers for her and visit her grave." The report reached the Commander of the Faithful, Allah's blessings with him, so he came out furious, his eyes reddened, his veins swollen and wearing his yellow outer garment which he always put on whenever there was trouble,

leaning on his sword, Thul-Fiqar, till he reached al-Baqi'. A warner rushed to people to warn them saying, "Here is Ali ibn Abu Talib has come as you can see, swearing by Allah that if anyone moves a brick of these graves, he will kill each and every one of them."

He was met by Omer [ibn al-Khattab] and some of his companions and said, "What is wrong with you, O father of al-Hassan?! By Allah, we shall inter her grave, and we shall perform the [funeral] prayers for her." Ali (ع) took hold of Omer's garment, shook him and threw him on the ground and said, "O son of the black woman! As regarding my right [to succeed the Prophet as the caliph], I have abandoned it for fear people might revert from their religion. As for Fatima's grave, I swear by the One Who holds Ali's soul in His hands that if you and your fellows want to do any such thing, I shall let the earth drink of your blood, all of you; so, if you want, stay away from it, O Omer."

Abu Bakr met him and said, "O father of al-Hassan! By the right of the Messenger of Allah (ص) and by the right of the One on the Arsh, leave him, for we shall not do anything which you dislike." Ali (ع) left Omer alone. People dispersed and did not make any further attempt. This incident shows the reader how Abu Bakr was blessed with a higher degree of wisdom than Omer.

هذه الابيات من قصيدة فاطمة سيدة نساء العالمين للمرحوم الشيخ محسن أبو الحب الكبير أهدبها الى كل الفاطميات:

فإن قيل حوًا قلت فاطم فخرها أو قيل مريم قلت فاطم أفضل

أفهل لحوًا والد كحمّدٍ أم هل لمريم مثل فاطم أشبل؟

كلّ لها عند الولادة حالة منها عقول ذوي البصائر تذهل

هذي لنخلتها التجت فتساقطت رطباً جنياً فهي منه تأكل

وضعت بعيسى وهي غير مروعة أني وحارسها السرى الأبسل؟

وإلى الجدار وصفحة الباب التجت بنت النبي فأسقطت ما تحمل

سقطت وأسقطت الجنين وحولها من كلّ ذي حسبٍ لئيم جحفل

هذا يعتفها وذاك يدعها ويردها هذا وهذا يركل

وأمامها أسد الأسود يقوده بالحبل قنفذ، هل كهذا معضل؟

ولسوف تأتي في القيامة فاطم تشكو الى رب السماء وتعول

:ولتعرفنّ جنينها وحنينها بشكايةٍ منها السّما تتزلزل

ربّاه ميراثي وبعلي حقّه غصبوا، وأبنائي جميعاً قتلوا

Following are verses of poetry in honor of Fatima, Head of the Women of Mankind, composed by the late Shaikh Muhsin Abu al-Hubb Senior presented to all ladies who descended from Fatima:

*When they mention Eve, I say that Fatima is her pride,
Or if Mary is mentioned, I say that Fatima is superior.
Can anyone underestimate a father such as Muhammad?
Or does Mary have a lion cub more brave than Fatima's?
Each had a status at her birth that puzzles sages' minds:
This to her date tree resorted, so of fresh ripe dates she ate,
Giving birth to Jesus without fright, how so when the guard
Is the most brave night sojourner?
And to the wall and the door's slab did this resort,
Prophet's daughter, so she aborted what she was bearing.
She fell, and her fetus [Muhsin] fell with her, surrounded by
Every one of a mean descent and lowly birth:
This rogue rebukes her, that one reprimands her,
This one dismisses her, that one even kicks her...
Though before her was the lion of lions being led
By the rope..., so, is there a greater calamity?
Fatima will come on the Judgment Day to complain
To the Lord of the Heavens, and she will wail,
And you will know who her fetus was, why she wails
Why she presents a complaint from which the heavens shake:
"Lord! My inheritance and my husband's right did they confiscate
"And, moreover, all my sons did they kill, O Lord!"*

قصيدة للشاعر المسيحي عبد المسيح الأنطاكي يمدح فيها فاطمة الزهراء (ع) فالسيدة الزهراء (ع) قد شهد بفضلها
المخالف والمؤلف لأنها سيدة نساء العالمين من الأولين والأخرين

وإنها فزّة بين النساء فلا بنتٌ لحواءَ تدنو من معاليها

ومن يُشعُّ شَعاعَ الشمسِ جبهتها و لا تُتالي إذا لاحت كلالها

هي الجديرة بالكُفءِ الكريم لها من بالمفاخرِ والعُليا يُحاكيها

والعُربُ تطلبُ أكفاءَ تزوجهم بناتها، سنيةً تأتي تعدّيها

وكلُّ عقدٍ بغير الكُفءِ تحسبه عاراً عليها لدى الأقرانِ يخزيها

فمن يليقُ ببنتِ المُصطفى حسياً ومن من العُربِ العُرباءِ كافيها؟

ومن يناسب طه كي يُصاهره وهي المصاهرة المسعودُ مُلقياها؟

غير العليّ حبيب المصطفى و له سبقُ الهدايةِ مُذ نادى منادياها

فانه بعد طه خيرٌ من ولدت قريشَ مُنذ برا الباري نزارياها

و أنه بطلُ الإسلامِ تعرفه تلك الحروب التي أمسى مُجليها

Here is a poem composed by the Christian poet Abdul-Maseeh al-Antaki (of Antioch city) in praise of Fatima al-Zahra (ع), for those who agree with our [religious] views and those who do not have all testified to Fatima's distinction: She is the Mistress of all Women of Mankind from the early generations to the very last:

Among women, hers is a unique birth:

No other daughter of Eve comes to her distinctions close.

*One from whose forehead the sun's rays shine,
From her standing places glitter glows.
She is the peer of the honored one and only who
In his feats and supreme honors is her only match.
Arabs seek competent peers for daughters to marry
A tradition which they refuse to forgo.
Any marriage without a competent peer they regard
As a shame on them that debases them among peers.
Who can match in lineage the daughter of the Chosen one?
Who among the Arabs in honors matches her?
Who suits Taha (ص) to be his son-in-law,
A marriage tie that brings happiness to one who wins it
Other than Ali, the one loved by the Chosen One?
He accepted Guidance since the Messenger called for it.
Next to the Chosen One, he is the best of Quraish
Since the Almighty created its souls.
And he is the hero of Islam well known
By those wars that raised his status.*

ما هو "مصحف فاطمة"؟

وخلفت فاطمة عليها السلام مصحفاً، ما هو قرآن، ولكنه كلام من كلام الله، أنزله عليها، إملاء رسول الله، وخط))
على عليه السلام)) (بحار الأنوار ج26 ص41 رواية73 باب1) ولذا سُمِّيت فاطمة، فهي مظهر فاطر السموات والأرض. وحيث أن الملك المرسل من قبله تعالى يحدثها، سُمِّيت المحدثَّة، كما مرَّ أنه كان يخبرها عمَّا سيحدث بعدها في ذريَّتها من المصائب والبلايا، والأهم من ذلك ما ستكتسبها الذرية، من انتصارات عظيمة، ونجاح كبير في عصر الغيبة، ومن ثمَّ ظهور ابنها المهدي المنتظر، عجلَّ الله تعالى فرجه الشريف.

عليُّ عليه السلام كاتبُ المصحف

أنَّ الزهراء، سلام الله عليها، كانت تحسُّ بالملك، وتسمع صوته، ولم تكن تشاهده، فبمجرد أن حصل ذلك، شكت إلى أمير المؤمنين علي، عليه السلام، حيث لم تكن تتوقَّع هذا الأمر بهذه الصورة المستمرَّة. اذن كان أمير المؤمنين علي، عليه السلام صاحب فكرة كتابة المصحف، حيث يسمع صوت روح الأمين، فيكتب كلما يسمعه، إلى أن اجتمع في مصحف متكامل، وهو مصحف الزهراء عليها السلام. ولا يخفى عليك، أنه ليس من السهل كتابة ما يلقيه

جبرئيل، بل كان ذلك ضمن العلوم الخاصة الإلهية التي امتاز بها أمير المؤمنين، عليه السلام، فهو الذي كتب من قبل ما أملاه رسول الله عليه، وهو الذي جمع القرآن الكريم في المصحف الشريف كما هو ثابت في محله.

محتوى المصحف

إنَّ المصحف يشتمل على أمورٍ كثيرةٍ تتلخص في كلمة واحدة وهي: استيعابه لجميع الحوادث الخطيرة الآتية، خصوصاً ما سيواجه ذريتها، من المصائب والبلايا، وأيضاً الانتصارات، ويشتمل على أسماء جميع الملوك والحكام إلى يوم القيامة، كما ورد في الحديث: ((ما من نبي ولا وصي ولا ملك إلا وفي مصحف فاطمة)) (بحار الأنوار ج47 ص32 رواية29 باب4). ويحتوى على أمور ترجع إلى شخص رسول الله، صلى الله عليه وآله وسلم، وأيضاً يشتمل على وصيتها سلام الله عليها.

ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قال : قال أبو عبد الله عليه السلام.. ((فإن فيه وصية فاطمة عليها السلام..)) (بحار الأنوار ج26 ص43 رواية76 باب1). ومن الطبيعي أن الوصية تشتمل على أمورٍ خاصّة، تتعلّق بحزنها عليها السلام، وبالمصائب الواردة عليها، من أعدائها، لينقذها ابنها الإمام الثاني عشر المهدي المنتظر، عجل الله تعالى فرجه الشريف، لأنّه هو الإمام مبسوط اليد، الذي به يملأ الله الأرض قسطاً وعدلاً، كما ملئت ظلماً وجوراً.

الأئمة عليهم السلام ومصحف فاطمة

كان الإمام الصادق عليه السلام، يؤكّد دائماً على علوم أهل البيت عليهم السلام، ففي الحديث أنّه كان يقول "أنّ علمهم عليهم السلام غابر ومزبور ونكت في القلوب ونقر في الأسماع" وأنّهم يمتلكون "الجفر الأحمر، والجفر الأبيض، ومصحف فاطمة، والجامعة" فهم عليهم السلام رغم ارتباطهم وسماعهم صوت الملائكة ورغم تبعيتهم لمصحف الإمام عليّ الذي هو الجامعة المشتملة على جميع الأحكام حتى أرش الخدش، ورغم معرفتهم بعلم الجفر الذي يشتمل على "علم ما يحتاج إليها الناس إلى يوم القيامة من حلال و حرام" إلا أنّهم كانوا يعتمدون في فهم الحوادث الخطيرة على مصحف فاطمة عليها السلام كما ورد في الحديث "فنحن نتبع ما فيها فلا نعدوها" حيث يشتمل على الحوادث الخارجية جميعاً. وأيضاً أسماء الملوك إلى يوم القيامة، ففي الحديث: ((سئل عن محمد بن عبد الله بن الحسن فقال عليه السلام: ما من نبي ولا وصي ولا ملك إلا وهو في كتاب عندي. يعني مصحف فاطمة، (والله ما لمحمد بن عبدالله فيه اسم)) (بحار الأنوار ج47 ص32 رواية29 باب4).

لقد وصل المصحف إلى مستوى من الرفعة والسمو بحيث صار مصدر سرورهم واستبشارهم، كما يستفاد من جملة قرت عينه في الحديث التالي: ((عن فضيل بن عثمان عن الحذاء قال: قال لي أبو جعفر عليه السلام يا أبا عبيدة كان عنده سيف رسول الله صلى الله عليه وآله وسلم ودرعه ورايته المغلبة ومصحف فاطمة عليها السلام (قرت عينه)) (بحار الأنوار ج26 ص211 رواية22 باب16).

هل مصحف فاطمة هو القرآن؟

إنَّ الكثير من الناس كانوا ولا زالوا يتصوِّرون أنَّ المصحف يشتمل على الآيات القرآنية الشريفة، أو أنَّ هناك قرآناً آخر عند الشيعة، كما يزعم بعضُ الجُهال من العامَّة. ولكنَّ الواقع هو خلاف ذلك، فإنَّ المصحف لا يشتمل حتى على آية واحدة من آيات القرآن الكريم، كما هو المستفاد من الأحاديث الكثيرة، كما أنَّه ليس من قبيل القرآن ولا يشبهه من ناحية المحتوى أصلاً، فهو من مقولةٍ أخرى، فأحاديثنا صريحةٌ في ذلك فقد ورد في حديث: ((...عن علي (بن سعيد عن أبي عبد الله عليه السلام... ما فيه آيةٌ من القرآن)) (بحار الأنوار ج26 ص42 رواية74 باب1

وفي أحاديثٍ أخرى: ((...عن علي بن الحسين عن أبي عبد الله عليه السلام.. عندنا مصحف فاطمة، أما والله ما فيه (حرفٌ من القرآن)) (بحار الأنوار ج26 ص46 رواية84 باب1

عبد الله بن جعفر عن موسى بن جعفر عن الوشاء عن أبي حمزة عن أبي عبد الله عليه السلام قال: (مصحف) - (فاطمة عليها السلام ما فيه شيء من كتاب الله..)) (بحار الأنوار ج26 ص48 رواية89 باب1

عن عنبسة بن مصعب قال: كنا عند أبي عبد الله عليه السلام.. ومصحف فاطمة أما والله ما أزعم أنه)) - (قرآن)) (بحار الأنوار ج26 ص33 رواية50 باب1

عند ملاحظة الأحاديث تعرف أنَّ الشبهة كانت منتشرة في عصر الأئمة عليهم السلام، ولهذا نراهم يستنكرون بكلِّ :غير أنَّ هناك حديثاً يدلُّ على أنَّ المصحف، حزم وجدَّ، ويتوسَّلون بالقسم لنفي ذلك

(فيه مثل قرآنكم هذا ثلاث مرات)) (بحار الأنوار ج26 ص38 رواية70 باب))

والظاهر أنَّ المقصود هو من ناحية الكميَّة وحجم المعلومات، لا من حيث المحتوى. ثمَّ لا يخفى عليك ما في كلمة قرآنكم من معانٍ فتأمَّل جيِّداً

:وأيضاً

المستفاد من أحاديث كثيرة أنَّ مصحف الزهراء عليها السلام ليس فيه شيء من الحلال والحرام أصلاً، ومن تلك (الأحاديث قوله عليه السلام: ((أما إنَّه ليس من الحلال والحرام)) (بحار الأنوار ج26 ص44 رواية77 باب1

What is Fatima's Mushaf?

Fatima (ع) has left us a book behind her which is not a Qur'an but speech of the Almighty revealed to her, dictated by the Messenger of Allah (ص) and written down by Ali (ع), according to p. 41, Vol. 26 of *Bihar al-Anwar*.

This is why she is named "Fatima": the one who manifests the speech of the Fatir (Creator) of the heavens and earth. Since the angel sent by Him speaks to her on behalf of the Almighty, she is called "muhaddatha **المحدثة**", one spoken to. Also, the angel used to tell her the calamities and afflictions that will happen after her death to her progeny and, more importantly, the gains such progeny will achieve, the great victories and success during the Time of Occultation then during the time when her descendant, al-Mahdi, the Awaited One, may the Almighty speed up his holy ease, reappears.

Ali (ع) was the scribe of this *mushaf*. Al-Zahra used to sense the presence of the angel and hear his voice, but she did not see him. When this took place, she complained about it to the Commander of the Faithful Ali (ع) because she did not expect the matter would thus continue taking place.

Ali (ع), then, was the one who thought about writing the *mushaf* down since he heard the voice of the trusted angels, so he would write down what he heard till a complete *mushaf* was gathered which is al-Zahra's *mushaf*, peace with her. You realize that it is not easy to write down what Gabriel was dictating; rather, this was among the special divine sciences which characterized the Commander of the Faithful (ع). He was the one who used to write down what the Messenger of Allah (ص) used to dictate to him, and he was the one who compiled together the Holy Qur'an as is confirmed.

Mushaf's Contents

Fatima's *mushaf* (book) contains many matters which can be summarized thus: It absorbs all upcoming serious events, especially the calamities and afflictions her progeny would face as well as the victories. It contains names of all kings and rulers till Judgment Day, according to this tradition which is recorded on p. 32, Vol. 47, of *Bihar al-Anwar*: "There is no prophet or *wasi* or king except that he is mentioned in Fatima's *mushaf*." It also contains matters relevant to the person of the Messenger of Allah (ص) as well as her own will (ع).

Ibn Hisham quotes Yahya ibn Abu Omran quoting other sources citing Abu Abdullah (Imam Ja'far al-Sadiq [ع]) saying that it contains the will of Fatima (ع) as stated on p. 43, Vol. 26, of *Bihar al-Anwar*. Naturally, the said will contains personal matters relevant to her grief and the predicaments she had to go through which her enemies caused so her descendant, the 12th Imam, the Awaited Mahdi, may Allah Almighty hasten his sacred ease, would carry it. This is so because the Mahdi is the one who will have the power to do so, who will be empowered by Allah to fill the earth with justice and equity after having been filled with injustice and iniquity.

The Imams (ع) and Fatima's Mushaf

Imam Ja'far al-Sadiq (ع) used to always emphasize the significance of the sciences of Ahl al-Bayt (ع). In one tradition, he used to say, "Their knowledge, peace with them, transcends time, comprehended and recorded, effective in the hearts, having an impact on those who hear it," that they have **الجفر الأحمر** **و الجفر الأبيض**, the Red Wide Well (or pool) and the White one, Fatima's *mushaf* and al-Jami'a." The red and white wells or pools referred to above are connotations of what is prohibitive and permissible in Islam.

As for al-Jami'a, it is a collection of writings by the Commander of the Faithful Ali (ع) who held them so precious, he attached them to his sword, Thul-Fiqar. The contents of this Jami'a were recorded on animal's skin and used to be inherited, as is the case with Fatima's book, by the immediate family of the Prophet (ص), the Ahl al-Bayt (ع), who were subjected to untold trials and tribulations, persecution, imprisonment, poisoning, beheading and a host of injustices because of which these precious writings are now lost. Ahl al-Bayt (ع) used to maintain connection with the angels and adhere to the contents of Imam Ali's book, the Jami'a which contained all judicial rulings, including the penalty for one slightly scratching someone else's cheek.

Their knowledge included the "science of Jafr" which contains branches of knowledge relevant to what is permissible in Islam and what is not needed by people of all times till the Judgment Day. But they used to depend in understanding serious events on Fatima's book according to a tradition that says, "We follow its contents and do not go beyond them." Such contents include all external [beyond the Household of the Prophet {ص}] incidents as well as the names of kings till the Day of Judgment. One tradition states that Muhammad son of Abdullah son of Imam al-Hassan (ع) was once asked and he said this in his answer: "The names of every prophet, *wasi*, king... is with me in a book," meaning Fatima's book, adding, "By Allah! It does not contain any mention of [Prophet] Muhammad ibn Abdullah," according to p. 32, Vol. 47, of *Bihar al-Anwar*.

This *mushaf* reached a high level of loftiness, so much so that it became a source of happiness and optimism as is concluded from the phrase "apple of his eyes" in the following tradition: "Fudhail ibn Othman quotes al-Haththa saying that Imam Abu Ja'far [al-Baqir] (ع) said to him, 'O Abu Ubaidah! He used to have the sword of the Messenger of Allah (ص), his shield, winning banner and Fatima's *mushaf*, the apple of his eyes," as indicated on p. 211, Vol. 26, of *Bihar al-Anwar*.

Is Fatima's Mushaf The Holy Qur'an?

Most people used to, and still do, imagine that this *mushaf* contains the sacred Qur'anic verses, or that there is another Qur'an the Shi'as have, as ignorant commoners claim. But the reality is contrary to this: This *mushaf* does not contain a single verse of the verses of the Holy Qur'an, as is understood from many traditions. Also, it is not similar to the Qur'an, nor is it like it from the standpoint of context at all. It

tells quite a different tale. Traditions are clear in this regard: One tradition says, "... quoting Ali ibn Sa'eed citing Abu Abdullah (ع), 'It does not contain any verse of the Qur'an,'" according to p. 42, Vol. 26, of *Bihar al-Anwar*.

In another tradition, it is indicated that "... from Ali son of al-Husayn who quotes Abu Abdullah (ع), 'We have Fatima's *mushaf*. By Allah! It does not contain a single syllable of the Qur'an,'" as stated on p. 46, Vol. 26, of *Bihar al-Anwar*.

- Abdullah ibn Ja'far quotes Mousa ibn Ja'far quoting al-Washa citing Abu Hamzah citing Abu Abdullah (ع) saying, 'The *mushaf* of Fatima, peace with her, does not contain anything of the Book of Allah,'" according to p. 48, Vol. 26, of *Bihar al-Anwar*.

- Anbasah ibn Mus'ab has said, "We were in the company of Abu Abdullah (ع)... and Fatima's *mushaf*; by Allah, he did not claim at all that it is a Qur'an," as we read on p. 33, Vol. 26, of *Bihar al-Anwar*.

When examining these traditions, you will come to know that this confusion spread even during the time of the Imams (ع); therefore, we find them strictly and seriously denouncing it, swearing about denying it. There is one tradition which indicates that this *mushaf* "contains three times the like of your Qur'an," according to p. 38, Vol. 26, of *Bihar al-Anwar*. It is quite obvious the comparison is with regard to the quantity and size of information, not from that of context. You can conclude that from the phrase "your Qur'an"; so, carefully ponder.

Many traditions conclude that the *mushaf* of al-Zahra (ع) does not contain anything about what is permissible and what is not; among such traditions is this statement (by Imam al-Sadiq, peace with him): "It is not about what is permissible and what is not," as stated on p. 44, Vol. 26, of *Bihar al-Anwar*.

The list of the other Infallible Fourteen (ع) is as follows:

3. Ali ibn Abu Talib (ع): He is discussed in detail in this book
4. Al-Hassan ibn Ali (ع): He is discussed in detail in this book.
5. Al-Husayn ibn Ali (ع): He is discussed in detail in this book.
6. Ali ibn al-Husayn (ع): He is discussed in detail in this book.
7. Muhammad ibn Ali al-Baqir (ع): He is discussed in detail in this book.
8. Ja'far ibn Muhammad al-Sadiq (ع): He is discussed in detail in this book.
9. Mousa ibn Ja'far al-Kadhim (ع): He is discussed in detail in this book.
10. Ali ibn Mousa al-Rida (ع): He is discussed in detail in this book.

11. Muhammad ibn Ali al-Taqi (ع): He is discussed in detail in this book.
12. Ali ibn Muhammad al-Naqi (ع): He is discussed in detail in this book.
13. al-Hassan ibn Ali al-Askari (ع): He is discussed in detail in this book.
14. Muhammad ibn al-Hassan al-Mahdi (ع): He is discussed in detail in this book.

The author of this book, his family and ancestors up to about 150 years back are followers of the Shi'a Ithna-Asheri faith. Earlier than that, his ancestors were Sunnis, and the conversion of his first ancestor took place in al-Kadhimiyya city following a bloody incident which shocked him. Details of this incident and the persecution to which early Jibouri (author's tribesmen) Shi'as were exposed, as well as the prejudice the author received from Sunnis in Atlanta, Georgia, where he was studying for his higher degree, are all recorded in his Memoirs. These Memoirs are available for all to read on an Internet web page by clicking on this link: <http://www.scribd.com/yasinaljibouri> [1]/.

Istidrak إستدراك: retraction, catching up (with), overtaking (somebody ahead)

Istighfar إستغفار: seeking Allah's forgiveness

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

Istihsan إستحسان: preference, finding something to be valuable, worthwhile, commending, advising

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

Istinsakh إستنساخ: copying, duplicating, cloning

Istintaj إستنتاج: reaching conclusion, deduction (from certain events or facts) by inference

Istitan إستيطان: settling (usually on someone else's land)

Istithna إستثناء: exception, exclusion

I'tikaf إعتكاف: the act of remaining most of the time at a mosque for prayers and supplications

Itrat عترة: progeny (usually) of Prophet Muhammad

Itmam or Itmam إتمام: Completion, conclusion, consummation

Ittikal or Ittikaal إتكال: reliance (on), dependence on, dependency

Ittizan or Ittizan إتزان: rationality, sobriety, the keeping of sedateness (of conduct), balance, poise

Izdiwajiyya إزدواجية: duplicity, duality (of control, allegiance, jurisdiction, etc.), measuring by two scales,

judging by two standards

ل و ج

Jadaf جَدَف: (v. or n.) to blaspheme (the name of God) or blasphemy, to revile or reviling, to swear to a lie

Jahannam جَهَنَّمَ: Hell; reference to and description of it has already been made in my book titled Mary and Jesus in Islam. However, if you do not have a copy of it, here is what I wrote in explaining the Hebrew origin of this word: “Ge hen Hinnom,” Hebrew for “the valley of the son of Hinnom.” Jews believe that this valley is a place near Jerusalem where, according to Jeremiah 19:5, [Gentile] children were burnt in sacrifice to Baal.

The latter was the fertility god of then polytheist Canaanites (Arabs, descendants of Ken`an, who inhabited Greater Syria. According to Vol. 1, p. 24 of *Civilization: Past and Present*, “Phoenician' is the name which the Greeks gave to those Canaanites who dwelt along the Mediterranean coast of Syria, an area that is today Lebanon.”). The Greeks, then, were the ones who called those Arabs "Phoenicians". *Ge hen Hinnom* is Arabized as “Jahannam.”

Before the advent of Islam, Arabs believed neither in heaven nor in hell; they had no clear concept of the afterlife. They, therefore, had no words for Paradise or hell in their very rich and extensive vocabulary. “Janna جنة,” by the way, means: a garden, an orchard, but it really does not describe Paradise fully. Paradise is a lot more than an orchard or a garden. It is a whole world by itself. Incidentally, the word “Paradise” (*firdaws*) is also a loan word, some say from Persian, others from Babylonian.

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

Jahil جَاهِل: ignorant, illiterate, unlettered

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

Ja'ir جَائِر: oppressive, unfair, unjust, unequitable, transgressing, encroaching, transgressing

Ja'iz جَائِز: permissible, allowable, admissible, possible, probable

Jalbab جَلْبَاب: long loose fitting garment worn by the Arabs

Jalda or Jaldah جلدہ: lash, whip

Jallad جلاذ: executioner, headsman, hangman

Jami`a جامعہ: inclusive, universal, university; it also means handcuffs

Janaba جنابه: uncleanness caused by seminal discharge

Jannat or Jannah جنه: heaven, Paradise, garden, the eternal abode of those with whom the Almighty is pleased; plural: *jannaat*

Janih جانح: devious, errant, delinquent, misdemeanant

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

Janin جنين: fetus

Jard جرد: stock-taking, inventory

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

Jariya جاريه: bondmaid, slave girl, servant

Jasha` جشع: greed, avarice, avidity; one who is greedy is called **jashi`** جشع

Jaza`i جزائي: punitive, penal, vindicatory

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

Jawhara جوهرة: jewel, precious (stone, etc.)

Jazim جازم: positive, sure, categorical

Jidal جدال: arguing, argument, debate, discussion

Jihad or Jihaad جهاد: It is an Arabic word the root of which is "jahada" which implies one who has strived for a worthy cause, a better way of life, etc. The nouns from which the word is derived are: juhd (effort, endeavor, exertion, exhaustion), mujahid (one who exerts himself or defends the creed, provided such defense is not done through aggression or through any means not allowed by Islam), jihad

(struggle, defense of the Islamic creed) and *ijtihad* (ultimate effort in order to derive a solution for a problem related to jurisprudence; one who does so is called *mujtahid*, a highly learned jurist capable of deriving Islamic rulings). The other meanings are: strain, exertion, effort, diligence, fighting to defend one's life, land and religion. Jihad has commonly been mis-translated or misrepresented to the world to mean "holy war".

In the absence of the Prophet, such a war does not exist in Islam, nor will Islam allow its followers to be involved in this so-called "holy war". Unfortunately, the past few years have witnessed the rising of a number of extremist movements that justify the shedding of the blood not only of non-Muslims but even of Muslims who do not agree with their ideologies. Those who are hostile to Islam have utilized the acts of terrorism committed by these groups, mostly identified as Takfiri groups, groups that label all others as "kafirs", apostates, to tarnish Islam's image. They use Islam as a pretext for their criminal acts just as the crusaders had done during the Middle Ages when even some crusaders shed the blood of their own Christian brethren.

Jihad is not a war to force the Islamic faith on others, as many ignorant people think or portray. Contrariwise, there is an explicit verse in the Qur'an that says the following:

"There is no compulsion in religion" (Chapter Al-Baqarah, 2: 256).

Jihad is not only a defensive war but a struggle, through peaceful means, against any unjust regime or any injustice, period. If such a regime exists—and there are many which do exist—such an effort has to be exerted against the leaders, the decision-makers, not against the people. Islam strongly prohibits terrorism, kidnapping, hijacking and depriving one of his freedom, even if this "one" is an animal or a bird. One statement made by the Prophet of Islam (ص) says, "A woman entered hell because of a cat which she confined, neither feeding it nor letting it eat of what is available on the ground."

As for some "Muslim" political figures, leaders and rulers who waged wars against non-Muslims in the pretext of "spreading Islam", they were further from Islam than the earth is from the sun and did what they did for political, economic or selfish reasons. They were ignorant of the true message of Islam. Unfortunately, there are many such "Muslims" in our time and in all times and climes.

Jinaya or Jinayah جنایہ: serious crime, felony

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

Jirab جراب: pouch, bag, sack

Jizya or Jizyah جزية: tribute, protection tax paid to Muslims by non-Muslims residing in areas under Islamic control. The Muslims collect this tax in exchange for protecting the lives and possessions of these non-Muslims, exempting them from the military service and awarding them full freedom to practice their religion, whatever it may be.

If the Islamic State cannot protect those who have paid the *jizya*, they are entitled to get it back. In all reality, such tax is hardly collected because even in Pakistan, where the majority are Muslims living with mostly Hindu and Buddhist minorities, the latter do not pay any *jizya*.

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

Junha or Junhah جنحه: misdemeanor

Junoon or Jinoon جنون: madness, insanity

Jutham جذام: leprosy

Juzaf جزاف: at random, haphazard, casual

ك، ك، Kh,

Ka'bah or Kaaba كعبه: the first house of worship built for mankind, the cubic-shaped structure which is the most sacred to the Muslims of the world. It was originally built by Adam and was rebuilt by Abraham and his son Ishmael because it was damaged by torrential rain. It has the Black Stone which is believed as having been brought by an angel for Adam from another planet. The stone has been subjected to tests and analyses which all proved that it was unlike any other on our planet, thus proving the Muslims' claim that it is not earthly but cosmic.

It is located in Mecca, the city located in Hijaz to which all Muslims of the world turn as they perform their five daily prayers and all other prayers, obligatory or optional. Mecca now is a very modern city with luxury hotels, malls, commercial centers and all modern facilities, and its people are most courteous, kind, generous and hospitable. Many pilgrims did not like to leave it once they had completed their pilgrimage rituals, so they married there and lived happily ever after.

Kaffara كفارة: atonement from sin, a penalty for wrongdoing. It is great if sinners pay for their sins in this short life for the price they will have to pay in the Hereafter will be quite dear. Kaffara sometimes is done by paying a certain amount of money determined by a jurist which will be distributed to the poor and needy. Other ways of paying it may be with performance of rituals such as prayers, fast, pilgrimage, etc.; so, dear reader, if you have committed a sin—who has not?! —, try to atone for it before it is too late.

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

Kalam or Kalaam كلام: Talk or speech as in "kalamu-Allah". It also means logic or philosophy.

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

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

Khabir or Khabeer خبير: expert, learned, informed, connoisseur (of), specialist

Khafaqan خفقان: palpitation (of heart, etc.)

Khala`a or Khalaa`ah خلاعه: indecency, immorality, debauchery

Khaleefa or Khalifah خليفة: caliph; the word "khalifah" refers to the successor of Prophet Muhammad (ص) or simply to any ruler who claims that he rules the Muslims according to the will of the Almighty, whether he is justified in his claim or not. History has proven that most of these claims are false! This person sees himself as the head not only of his country but of the entire Muslim nation, so let us leave him enjoying this thought! Another title for the khalifah is "Amir Al-Mu'mineen", Commander of the Faithful, which is explained above.

Khalis خالص: whole, clear, pure, candid, genuine, exclusive

Khandaq خندق: ditch, moat. This word reminds the Muslims of the "Battle of the Khandaq" which took place during Islam's early years, that is, in 627 A.D. First of all, there are two theories about how contemporary Jews went to and settled in Mecca and Medina. One theory says that they fled the persecution of the Romans who had by then subjected Jerusalem, which Jews call Ur-shalom, the city of peace, and went to Arabia where they felt confident that the Romans would not chase them there. Arabia at that time did not have much to attract foreign invaders. Another theory says that these Jews, who spoke Arabic besides Hebrew and Yiddish, had actually fled away from the persecution of cruel and fanatical Christian rulers of Nejran, southern Yemen, who were at the time appointed by the emperors of Abyssinia (Ethiopia).

In Medina, most Jews settled within small fortified towns. Upon settling down at Khaibar, one of their tribes, Banu Nadir, decided to seek revenge against the Muslims because of an incident which had taken place at Medina's main bazaar: A Jewish shop owner went from behind a Muslim woman and pulled her gown up, exposing her private parts. A Muslim man noticed the incident, attacked the Jew and killed him. The Jews went into a riot and contacted the Meccans. Twenty Jewish leaders and 50

others from pagan Quraish made a covenant in the Ka`ba that as long as they lived, they would fight Muhammad and the Muslims.

Then the Jews and Quraish contacted their allies and sent emissaries to a number of tribes. Banu Ghatfan, Banu Asad, Banu Aslam, Banu Ashja`, Banu Kinanah and Banu Fizarah readily responded. The Meccans, four thousand strong, including three hundred cavaliers and fifteen hundred camels, were joined by six thousand allies from among the Jews and the bedouin tribes. The three armies set out, ten thousand strong, under the command of Abu Sufyan in the beginning of the month of Shawwal, 5 A.H. (the end of February 627 A.D.) to attack Medina.

When news of these preparations reached Medina, the Prophet consulted his companions, as he always did during such situations. There was hardly sufficient time to make preparations for the war. He decided this time to remain within the city and fight back. The stone houses of the city were built adjacent to one another so as to make a high and continuous strong wall for a long distance except in the north-west where a wide open space could afford the enemy an easy entry.

At this place, with the suggestion of Salman al-Farisi, who was familiar with the mode of defending cities in other countries such as his home country (Persia), a trench, fifteen feet in width and fifteen feet in depth, was dug up. Muslims were divided into parties of 10 each, and each party was allotted 10 yards to dig. The Prophet himself participated in this task, carrying the excavated earth away.

The *khandaq* (moat) was completed in the nick of time: just 3 days before the host of the enemies reached Medina. The houses outside the city were evacuated, and the women and children were accommodated for safety on the tops of the double-storied houses at the entrenchment. Muslims could muster only three thousand men to face this huge army, and they immediately took cover behind the ditch. The Prophet camped in the center of the entrenchment in a tent of red leather on a space shaped like a crescent. The camp had the rising ground of Sila` on its rear and the trench in the front.

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

Rumours reached the Prophet about the Jews' schemes, so he sent two chiefs, one from the Aws and one from the Khazraj, namely Sa`d ibn Mu`ath and Sa`d ibn `Abadah (by the way, the reader may remember this same Sa`d ibn `Abadah whom I mentioned in my book titled *Allah: The Concept of God in Islam* while discussing the jinns) respectively, to ascertain the truth.

Both men proceeded to meet the Jews. Having made searching inquiries and some scouting of their own, they returned to report to the Prophet that the temper of the Jews was even worse than it had been

feared. This news alarmed the Prophet. It was then necessary to take precautions against any surprise attack or treachery from the side of those Jews. The north-western part of the city, which was located on the side of the Jewish stronghold, was the weakest of all defences.

In order to protect the families of his followers throughout the city, the Prophet, as a meager measure of precaution, had no choice except to send a considerable number of his men from his already small army of three thousand to afford them such protection. His men's supplies were hardly adequate due to the length of the siege of the entrenchment which formed his defense line. Still, he had no choice except to detach two parties, one of three hundred men under the command of Zayd ibn Harithah, his freed slave whom he raised since childhood, and another of two hundred men under the command of a chieftain from Medina. Their job was to patrol the streets and the alleys of the city night and day.

This treachery and danger from inside Medina, when Muslims were surrounded by the combined armies of pagans and Jews of all of Arabia on the outside, had a telling effect on the Muslims. The enemy was astonished to see the moat because it was a novel military tactic for the Arabs. They camped on the outside for 27 (or 24) days. Their number increased day by day, and many Muslims were extremely terrified, as the Qur'an portrays for us. Surat al-Ahzab (Chapter 33 of the Holy Qur'an) describes various aspects of this siege. For example, read the following verses:

When they came upon you from above you and from below, and when the eyes turned dull, and the hearts rose up to the throats, you began to think diverse thoughts about Allah. There, the believers were tried, and they were shaken a tremendous shaking. (Qur'an, 33:10-11)

At that time, many hypocrites, and even some Muslims whose faith was weak and who are unfortunately described by some scholars as being *sahaba*, companions of the Prophet, asked permission to leave the ranks of the Muslims and to go home:

A party of them said: O people of Yathrib! There is no place for you to stand. And a party of them asked permission of the Prophet saying: Verily our houses are exposed, and they were not exposed; they only (thus) described (them in order) to flee away. (Qur'an, 33:13)

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

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

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

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

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

"Nephew," said `Amr to Ali, being a friend of Ali's father Abu Talib, "By God I do not like to kill you." Ali replied, "By God, I am here to kill you!" `Amr, now enraged at this reply, alighted from his horse. Having hamstrung his horse, a token of his resolve never to run away from the battlefield but either to conquer or to perish, he advanced towards Ali. They were immediately engaged in a duel, turning the ground underneath them into a cloud of dust, so much so that for a good while, only the strokes of their swords could be heard while they themselves could not be seen. `Amr succeeded once in inflicting a serious cut on Ali's head. At last, Ali's voice was heard shouting, "*Allahu Akbar! Allahu Akbar!*" That was his cry of victory. It always is Muslims' cry of victory.

Seeing how the most brave among them has been killed by Ali, the other pagans who crossed the moat now took to their heels with the exception of Nawfal whose horse failed to leap; it fell into the moat. As the Muslims showered him with a hail of stones, he cried out thus: "I rather die by the sword than by the stones!" Hearing this, Ali leaped into the moat and fulfilled his last wish, dispatching him to hell!

Ali, contrary to the Arab custom then, did not, however, strip either men from their armour or clothes. When `Amr's sister came to her brother's corpse, she was struck with admiration at the noble behaviour of her slain brother's adversary and, finding out who he was, she felt proud of her brother having met his fate at the hands of the person who was known as the unique champion of spotless character. She said, as recorded in *Tarikh al-Khamis*, "Had his conqueror been someone else other than the one who killed him, I would have mourned `Amr for the rest of my life. But his opponent was the unique spotless champion." Ali, the "Lion of God," thus distinguished himself as on previous occasions: in the battles of Badr and of Uhud. About this battle, the Prophet said: "Verily, one attack of Ali in the Battle of Khandaq is better than the worship of all human beings and jinns up to the Day of Resurrection."

No further activity was attempted by the enemy that day, but great preparations were undertaken during the night. Khalid ibn al-Walid, with a party of cavaliers, attempted during the night to clear the ditch for crossing the next day. The next morning, the Muslims found the entire enemy force arrayed in fighting formations along their line of entrenchment. The enemies tried to overrun the Muslim side of the trench but were repelled at every point. The ditch served its purpose; it could not be crossed. During the entire

military campaign, by the way, only five Muslims were martyred. The Muslims' vigilance paralyzed the enemies despite their numeric superiority. Numeric superiority is not always a prerequisite for victory. The Almighty grants victory to whosoever He pleases.

But the Muslims were running out of provisions. The Prophet had to tie a stone on his stomach in order to minimize the pangs of hunger. Abu Sa`eed al-Khudri said: "Our hearts had reached our throats in fear and in desperation." On the other hand, the besieging army was getting restive, too; it could not put up any further with the rain and cold; its horses were perishing daily and provisions nearing depletion.

The Prophet went to the place where the Mosque of Victory (Masjidul-Fath) now stands and prayed to Allah. The Prophet said, "O Lord! Revealer of the Sacred Book, the One Who is swift in taking account, turn the confederate host away! Turn them to flight, O Lord, and make the earth underdeath them quake!"

A fierce storm raged, uprooting the tents of the enemies; their pots and belongings went flying in all directions; it blew dust in their faces, extinguished their fires, and their horses were running around as though they were possessed. An unbearable terror was cast in their hearts. In the fourth night, after having finished his prayers, Muhammad asked Abu Bakr if he would go to the enemy's camp to discern and report their activities. He replied saying, "I ask pardon of Allah and of His Messenger."

The Prophet promised Paradise to be the reward of anyone who would venture out for that purpose, then asked `Omer ibn al-Khattab if he would do it. `Omer's answer was similar to that of Abu Bakr. The Prophet's request is actually an order, a divine one, since it is coming from one who does not say anything or do anything without the Will of the Almighty. These facts are recorded in *Tafsir al-Durr al-Manthur*, *As-Sira al-Muhammadiyah*, *As-Sira al-Halabiyya*, *Tarikh al-Khamis*, and *Rawdat al-Ahbab* for all to review.

The third person the Prophet asked was Huthayfah al-Yemani who readily responded to the request and proceeded to the enemy camp in the darkness of the night where he saw the devastation wrought by the storm. He saw Abu Sufyan looking very depressed. When he came back to his camp and reported in detail to the Prophet what he had seen, the Prophet was delighted to find out that his plea to Allah was answered.

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

Khalid ibn al-Walid guarded the rear of the armies with two hundred cavaliers against a pursuit. The Ghatfan tribesmen and the bedouin allies returned to their deserts; not a single person remained on the

battlefield in the morning. It was with great joy that in the morning the Muslims discovered the sudden disappearance of the enemy, finding themselves unexpectedly relieved. The siege lasted for twenty-four long days and ended in March of 627 A.D.

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

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

And also in *ayat* 25 which says:

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

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

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

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

Kharab خراب: destruction, ruin, desolation, doom, waste

Khardal خردل: mustard

Khariq خارق: extraordinary, exceptional, remarkable, piercing, penetrating

Khasir خاسر: loser, loss-making, unprofitable

Khaskhasa خصخصة: privatization

Khasm خصم: opponent, disputant, foe

Khat خط: line, path, method, style, writing, route

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

Khawarij خوارج: defectors, apostates, renegades, an extinct group of individuals who split from the Islamic nation and declared a rebellion on elected Caliph Ali ibn Abu Talib (ع). Literally, the word means "Those who Went Out": a controversial term which is described by some Muslim scholars differently, each according to his level of education and extent of bias and prejudice. If you are sincere about researching who these rogues were, you can start with p. 278, Vol. 3, of Tabari's famous book *Tarikh al-Umam wal Mulook* (famous as simply *Tarikh*). There are many editions of this book available for reviewers, but the one I have is the newest; it is published by the Dar Al-Amira for Publication and Distribution, Beirut, Lebanon, and is dated 1426 A.H./2005 A.D.

Their history started in the year 37 A.H. (which then corresponded to the year 658 A.D.) when they first reverted against the then elected caliph, Ali, but returned to obedience after he had reasoned with them just to revolt against him again and one of them, namely Ibn Muljim, killed caliph Ali on a Friday, 11th, 13th or 17th of the month of Ramadan of 40 A.H., according to various narratives.

Their ideology could not withstand the intellectual challenges of the time, so it gradually weakened and died away. I think they do not deserve more space than this much here! To hell with them and with all those who apply this term to any Muslims, whoever they may be and from any sect at all, presently or in the future. The خوارج *Khawarij* and their ideology are both dead and decayed; so, there is no need to beat on a dead horse.

Khayr خير: good, goodness, well-being, welfare, prosperity, benefit; in some verses of the Holy Qur'an, it means "money" which, of course, can be a good tool for the doing of righteousness and for helping people.

Khazaf خزف: ceramic

Khida` خداع: deceit, deception, trickery, cheating, fooling, double-dealing

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

Khilafa or Khilaafah خلافة: succession, [Islamic] caliphate

Khiraj خراج: religious tax collected at the end of the Islamic lunar year for *baytul-mal*

Khitam ختام: conclusion, end, termination

Khitan ختان: circumcision

Khiyara خيره: choice, option, prime, best

Khulud or Kholood خلود: immortality, eternity, forever

Khums خمس: one-fifth of one's savings and is now paid only by Shi`a Muslims; see Chapter 8, verse 41 of the Holy Qur'an. It is set aside from one's annual income or increase in wealth. It is divided into 2

equal parts: One, called "sahm as-Sadat", is payable to needy *Sadat* (or Sayyids), descendants of the Prophet who are not allowed to receive charity (*sadaqa*) and are too dignified to ask for it. The other half, called "sahm al-Imam (عج))", is to be spent on promoting the Islamic creed, such as paying expenses for writing, translating, editing, publishing and printing of books or the building of schools, religious seminaries, libraries, etc. *Khums*, moreover, is collected from one's profits or gains which he earn, as well as from the following: minerals, treasure troves, amalgamation of *halal* (permissible) wealth with what is *haram* (prohibitive), gems obtained from sea diving, spoils of war, land which a *thimmi* (a non-Muslim living under the protection of Islamic Government) purchases from a Muslim. There are many rules and regulations about the collection of, exemption from and distribution of this *khums* which, according to 8:41 of the Holy Qur'an is not optional, as some ill-informed individuals claim, but compulsory. Here is this verse for you:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ إِن كُنْتُمْ آمَنْتُمْ
بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And know that out of all the booty that you may acquire (in war), a fifth share is assigned to God! and to the Messenger, and to near relatives, to the orphans, the needy, and the wayfarer! if you believe in Allah and in the Revelation We sent down to Our servant on the day of testing! the day of the meeting of the two forces, for Allah has power over all things. (Qur'an, 8:41).

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

Khushu` خشوع: state of submission and full attention, humility, of being in reverence

Khusuf or Khosooif (القمر خسوف): eclipse of the moon

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

Kuffar كفار: plural form of *kafir*, apostate

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

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

name

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

Kusuf كسوف (الشمس): eclipse of the sun

Khutba خطبه: lecture, sermon; a speech delivered on a specific occasion

Kufr كفر: apostasy, infidelity, disbelief, the deliberate covering/hiding of the truth

ل, ل

Lat لات: a chief deity in the religion of pre-Islamic Arabs during the days of jahiliyya

La hawla wa la quwwata illa billah لا حول و لا قوة إلا بالله: The meaning of this expression is: "There is neither power nor strength save in Allah." This expression is articulated by a Muslim when he is struck by a calamity or is taken over by a situation beyond his control. A Muslim puts his trust in the hands of Allah, and submits himself willingly to Allah.

La ilaha ilal-Allah or La ilaha ill-Allah لا إله إلا الله: This expression is very important in Islam. It is part of the first pillar of Islam which is called tawhid, the belief in the unity of God. It means: "There is no god worthy of worship except Allah." The second part of this first pillar is to say "Muhammadun Rasul-Allah" which means: "Muhammad (ص) is the messenger of Allah." This statement is called the "key to Paradise". Before you close your eyes and slepp, pronounce it three times because you do not know for sure whether you will wake up at all.

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

م, M

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

Mahlaj محلج: cotton gin, gin

Maqam مقام: standing or staying place, a place where one usually stands to preach or address the public; "Maqam Ibrahim" is a small area in the precincts of the Ka'ba Mosque which shows footprints of Abraham (prophet Ibrahim [ع] where he used to stand to rebuild the Ka'ba.

Medina or Madeenah مدينه: city, the first city-state that came under the banner of Islam. It is a city in Hijaz, northern part of presently Saudi Arabia, where the Prophet's *masjid* and grave are located.

Maghazi مغازي: Prophet's military campaigns

Maghrib مغرب: sunset, time for the obligatory sunset prayer ritual, *salat*

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

More details about Imam al-Mahdi (عج) are already stated above.

Mahr مهر: dowry paid by the groom to the bride (or *vice versa* in some cultures). It is part of the Muslim marriage contract. It can never be demanded back except when the bride refuses to cohabit with her groom in the absence of any legitimate excuse. In this case, she may be entitled to receive half the dower or none of it once the divorce takes place. By the way, do you know what dowry our father Adam paid our mother, Eve?! If you do not, read my book titled *Allah: The Concept of God in Islam*.

Mahram or Mahrim محرم: "mahram" refers to people who are unlawful for a woman to marry due to blood relationships. These people include:

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

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

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

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

Manzil منزل: (sing.) home, residence, abode; منزلة **manzila:** status, position, esteem; (pl.) منازل **manazil:** homes, positions, stages, phases. منازل الآخرة Stages or phases of the life in the hereafter: Brace yourself, Dear Reader, for the following text may not make you happy; shed a tear now before your tears later on will not avail you a bit. You will notice that there are so many supplications in the following text. This is due to the significance Islam, or any other religion, awards supplication.

One authentic *hadith* حديث (tradition) says: الدعاء من العبادة Supplication is the pith (or essence) of adoration." As for the Holy Qur'an, it tells you in the following verse that had it not been for people supplicating to their Creator, He would have had nothing to do with them:

قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

" Say: 'Had it not been for your prayers (supplications), my Lord would not have cared about you'"
(Qur'an, 25:77):

Stages or Phases of The Hereafter: منازل الآخرة These are the phases through which one has to pass on his/her way to either eternal happiness in Paradise or endless doom in Hell, may the Almighty keep it away from us and from your own self اللهم آمين *Allahumma Ameen*. Following is a list of these stages or phases from some of which very few are exempted such as those who are very close to the Almighty on account of their being very deeply knowledgeable and ascetic such as the *anbiya*, 'الأنبياء', *awliya*, 'الأولياء', *ulema*, 'العلماء', *salihun*, righteous الصالحون and the *shuhada*, 'الشهداء'.

If you are none of these, and most of us are not, brace yourself for the following phases. Of course, due to self-deception, every Muslim who performs his daily prayers thinks that he is included among the righteous, not knowing whether his/her prayers are accepted or not, forgetting that performing the daily prayers is only the very first step along a very lengthy and thorny path to salvation. Those included in the categories listed above will not taste any painful death, nor will they have to go anywhere in the company of hordes of angels except to Paradise and to nearness to the Almighty. Others have to go through the following:

1) **An-Naza` al-akheer** النزع الأخير **Drawing the Last Breath:** Another name is سكرات الموت, Stupors of Death. Reference to these stupors of death exists in this Qur'anic verse:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

"And the stupor of death will bring truth (before his eyes): "This was the thing which you were trying to escape!" (Qur'an, 50:19).

These are the moments when the dying person bids this vanishing world goodbye, casts a last look at it, mostly at his own self: Life will pass before his eyes like a flash, and he will realize how short it really

was, how he wasted it, how he did not perform the purpose behind his very creation: to worship the Almighty his Lord and the Lord of all creation. How will one naturally die? The answer is in verses 88–96 of Surat al-Waqi`a (Chapter 56):

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ، فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ: وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ، وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِّنْ حَمِيمٍ وَتَصْلِيَةٌ جَهِيمٌ: إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ، فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Thus, then, if he is of those nearest to Allah, (there is) rest and satisfaction (for him) and a Garden of delights. And if he is of the companions of the right Hand, (for him there is salutation:) "Peace be unto you!" from the companions of the right Hand. And if he is one of those who treat (truth) as falsehood, who commit wrong, for him there is entertainment of boiling water and burning in Hell-Fire. Truly this is the very truth, so celebrate with praise the Name of your Lord, the Supreme (Qur'an, 56:88–96).

See how the Almighty in these verses classifies three methods of death perhaps the first of which is particularly interesting: One who is near to his Maker will smell fragrance which will turn death into a very pleasant and pleasurable experience. Of course an opposite type of death awaits those who are not close to Him and who apparently will experience death by way of suffocation. According to some traditions, two angels pull life out of each and every cell of the dying person's body, and it will not be fun at all.

During these moments, the dying person will have a moment of contemplation on what he has just left behind: worries about the little ones, separation from wealth, estates, precious items, homes on which he spent fortunes, wealth which he amassed without making sure where it exactly came from, etc. And there will be worries about how much he fell short of carrying out with regard to his duties to others and to his Maker. In *Nahjul-Balagha*, the Commander of the Faithful Imam Ali (ع) has summarized it thus:

يتذكر أموالاً جمعها أغمض في مطالبيها وأخذها من مُصْرَحَاتِهَا ، ومشتبهاتها قد لزمته تبعات جمعها وأشرف على
«فراقها، تبقى لمن وراءه ينعمون بها فيكون المهناً لغيره والعبء على ظهره».

"He shall remember wealth which he had overlooked where it had come from, accepting its sources as they were claimed to be, or as they were thought to be, the consequences of having collected it now are round his neck, haunting him, as he is about to leave it behind for those who will now enjoy it, thus the pleasure will be for others while he bears the burden." Verse 22 of Surat Qaf states the following:

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

"We have removed your veil, and your sight is sharp (on) this Day!" (Qur'an, 50:22).

Indeed, the sight of the dying person during the stupors of death will be quite sharp: He will for the first

time be able to see angels, who are created of light that can easily blind any human eye, and the *jinnns* who are created of smokeless fire. He will be able to see and hear his family, relatives, friends and strangers who are around him at the time of death and who will soon bear his casket to the cemetery. But he will not be able to show any reaction because he has lost control over his temporal body and his soul **روح** now takes over. On the other hand, there will be a tremendous transformation in the process of changing from one form into quite another which now enables him to see what he could never see before: According to p. 170, Vol. 6 of *Bihar al-Anwar*,

فيرى رسول الله وأهل بيته الأطهار صلوات الله عليهم وملائكة الرحمة وملائكة العذاب حاضرين عنده ليحكموا فيه وأنه يترقب أي حكم يحكمون به ، وأي شيء سوف يوصون به ؟ ومن جهة أخرى قد اجتمع ابليس واعوانه ليوقعوه في الشك ، وهم يحاولون جاهدين أن يسلبوا إيمانه ليخرج من الدنيا بلا إيمان. ومن جهة أخرى يعاني من هول حضور ملك الموت ، وبأي صورة وهيئة سوف يجيئه به ، وبأي نحو سوف يقبض روحه . الى غير ذلك.. قال أمير «المؤمنين عليه السلام: «فاجتمعت عليه سكرات الموت ، فغير موصوف ما نزل به

"He will see the Messenger of Allah and his Pure Family, peace and blessings of Allah be with them all, the angels of mercy and those of torment, all present near him as he awaits their verdict and what they will decide. On the other hand, the army of Satan and his helpers (will also be present in order to prevent him by all means from saying *La ilaha illa-Allah* لا إله إلا الله , There is no god save Allah, which is the key to salvation), to cast doubt in his heart and try hard to rob him of his belief (*iman* إيمان) so he will come out of this life without *iman*. At the same time, he is overwhelmed by expecting the presence of the angel of death: In what form it will approach him and how he will take his life away, etc.

The Commander of the Faithful (ع) has said: 'The stupors of death surround him, so no description can be made for what has afflicted him.'" What about the *munjiyat* المنجيات during this very critical and dangerous phase, the acts of adoration which one can form during his lifetime so they may help ease or even cancel his pain of death?

We are told on p. 9 of Abbas al-Qummi's precious work *Manazil al-Akhira* منازل الآخرة, which is the main source for this text material, that it is reported that the Messenger of Allah (ص) was present during the death of a young man. The Prophet (ص) told the dying youth to testify that *La ilaha illa-Allah* لا إله إلا الله (There is no god save Allah), but his tongue was tied and he could not. Whenever the Prophet (ص) repeated his **تلقين** *talqeen* (instruction to the dying person to make a pronouncement), the dying young man could not respond. The Prophet (ص) asked a woman who was sitting at the head of the dying young man if she was his mother, and she answered in the affirmative. He again asked her if she was angry with her young son, and she again answered in the affirmative, adding that she had not spoken to him for the past six years. The Prophet (ص) asked her to be pleased with her son now, so she said, "May Allah be pleased with him on account of you being pleased with him, O Messenger of Allah." When the mother thus expressed her pleasure with her dying son, the latter was able to pronounce *La ilaha illa-Allah* لا إله إلا الله. The Prophet (ص) then asked the youth to tell him about what he saw. The youth

said, "I see a very dark man, very ugly, extremely smelly, wearing very filthy outfits, emitting a stench, coming in my direction, pressing on my mouth and respiratory passages."

The Prophet (ص) ordered him to say:

يا من يقبل اليسير ويعفو عن الكثير، إقبل مِنِّي اليسير وآعف عَنِّي الكثير، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

"O One Who accepts little (of good deeds) while forgiving a lot (of sinning), do accept what is little [of the good deeds which I have done] and forgive a lot (of my sins); surely You are the Forgiving, the most Merciful." The young man did as instructed by the Prophet (ص), so the Prophet (ص) asked him again about what he now saw. The dying young man said, "I now see a man with a glowing face, pleasant, smelling very nicely and wearing clean outfits coming in my direction, whereupon the dark one is going away and getting ready to depart."

The Prophet (ص) ordered the young man to repeat the statement which he had taught him then asked him once more about what he then saw. "The dark one has already gone, leaving no traces," the young man said, adding, "while the one having a glowing face remains beside me." It was at that moment that the young man passed away. This is recorded on p. 92, Vol. 1 of *Mustadrak Wasa'il ash-Shi'ah*.

We also read on p. 380, Vol. 74 of *Bihar al-Anwar* that Imam Ja'far as-Sadiq (ع) has said, "One who gives an outfit to his [believing] brother, whether for the summer or for the winter, it will be incumbent upon the Almighty to outfit the first with one of the outfits of Paradise, ease the stupors of death for him and expand his resting place."

The greatest Prophet (ص) has said:

من أطعم أخاه حلاوه، أزال الله عنه مرارة الموت

"One who feeds his Muslim brother something sweet, Allah will remove from him the bitterness of death." What also helps the dying person and eases his pain is hearing the recitation of Surat Ya-Sin (Chapter 36 of the Holy Qur'an) and Surat as-Saffat (Chapter 37) as well as "du'a al-faraj" which is:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العليم العظيم، سبحان الله رب السماوات السبع و رب الأرضين السبع و ما فيهن و ما بينهن و رب العرش العظيم و سلام على المرسلين، و الحمد لله رب العالمين

"There is no god save Allah, the Clement, the Great; there is no god save Allah, the all-Knowing, the Great; praise to Allah, Lord of the seven heavens, Lord of the seven earths and everything in them and everything between them, and the Lord of the Great `Arsh; peace be with the Messengers, and praise be to Allah, Lord of the worlds."

We read on p. 33, Vol. 97, of *Bihar al-Anwar* that according to Imam as-Sadiq (ع), as we are told by the mentor as-Saduq, "One who fasts the last day of the month of Rajab will be placed by Allah in security against the intense pain of the stupors of death and the horror after death as well as the torment in the grave." As quoted by al-Kaf'ami on p. 397, Vol. 2, p. 397 of his *Musbah*, the Prophet (ص) is quoted as having said that if one recites the following supplication ten times every day, ten thousand of his major transgressions will be forgiven by Allah Who will also save him from the stupors of death and from the constriction of the grave as well as grant him security from one hundred thousands of the horrors of the Judgment Day; He will also protect him from the evil of Satan and his hosts, will pay his debts on his behalf and remove his worries and concerns; this very precious supplication, which you should share with all the ones you love, is as follows:

«أَعَدَدْتُ لِكُلِّ هَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ ، وَلِكُلِّ هَمٍّ وَعَمٍّ مَا شَاءَ اللَّهُ ، وَلِكُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ ، وَلِكُلِّ رَخَاءٍ الشُّكْرُ لِلَّهِ ، وَلِكُلِّ
أَعْجُوبَةٍ سُبْحَانَ اللَّهِ ، وَلِكُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ ، وَلِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، وَلِكُلِّ ضَيْقٍ حَسْبِيَ اللَّهُ وَ
نَعْمَ الْوَكِيلُ ، وَلِكُلِّ قَضَاءٍ وَقَدَرٍ تَوَكَّلْتُ عَلَى اللَّهِ ، وَلِكُلِّ عَدُوٍّ اعْتَصَمْتُ بِاللَّهِ ، وَلِكُلِّ طَاعَةٍ وَمَعْصِيَةٍ لَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»

"I have prepared for every horrific thing "There is no god save Allah", for every worry and distress "The will of Allah be done", for every blessing "Praise to Allah", for every prosperity "Thanks to Allah", for every amazing thing "Blessed be Allah", for every sin "I seek forgiveness of Allah", for every transgression "We belong to Allah, and to Him shall we return", for every hardship "Allah suffices me, and how good a Helper He is!", for every decree and destiny "I have relied on Allah", for every enemy "I have sought refuge with Allah" and for every obedience and disobedience "There is neither power nor might save in Allah, the most Sublime, the most Great".

Another supplication has as many as seventy merits one of which is that one who recites it will be given glad tidings at the time of his/her death; it is this:

«يَا أَسْمَعَ السَّامِعِينَ وَيَا أَبْصَرَ النَّاطِرِينَ وَيَا أَسْرَعَ الْحَاسِبِينَ وَيَا أَحْكَمَ الْحَاكِمِينَ»

"O You, the most Hearing of those who hear, the most Seeing of those who see, the most Wise of those who decree!"

Al-Kulayni has quoted Imam as-Sadiq (ع) as saying, "Do not ever be bored with reciting Surat az-Zalzala (Chapter 99 of the Holy Qur'an), for if one recites it in the voluntary prayers, Allah will keep earthquakes away from him; he will not die because of an earthquake or be struck by lightning or any of this life's catastrophes; a glorious angel will descend upon him, sit at his head and address the angel of death thus: 'Be kind to him, for he is a servant of Allah who used to recite me quite often,'" as we read on p. 331, Vol. 92, of *Bihar al-Anwar*.

Remember that in the life hereafter, there will be personification of everything: Each and every action or intention, good or bad deed, will have a form, a shape, an entity. Every verse of the Holy Qur'an, every chapter and the Qur'an as a whole will also have forms eaChapter So will desires, wishes, hopes, aspirations, remorse, regret, prayer, fast and all other forms of adoration: All will have forms.

How one will distinguish one from the other is a faculty which will be created with him as he is re-created, re-formulated, re-born in a new form, for the hereafter is the true life awaiting all of us, so get ready for it; there is no escape from it. But if you do not believe in the Hereafter, this book is not written for you, and it is a pity it fell in your hands; someone else can make better use of it. Also, some non-Muslims may feel "sorry" for what the Muslims will have to go through in the Afterlife, feeling happy with the thought placed in their heads by their clergymen that they had nothing to worry about, that nothing but many good things await them after they die. Muslims, however, think that all followers of religions, or those who do not follow any religion at all, are entitled to their own wishful thinking.

2) **The Adeela at the Time of Death** **العديله عند الموت** It means one turning from right to wrong as he dies due to the presence of Satan at the time of his death who will cast doubts in his heart through his evil insinuations in order to get him out of the right creed. There are many supplications to seek protection for such **عديله**:

For example, the pride of all critics, may Allah have mercy on his soul, has said that if one seeks security against Satan, he must bring into his presence the proofs of conviction and the five basic principles of Islam through irrevocable evidences, with ease of conscience, then he hands them all over to Allah Almighty so He may return them to him at the time of his death. Having stated all the right doctrines, he should say the following:

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ أَنِّي قَدْ أَوَدَعْتُكَ يَقِينِي هَذَا وَثَبَاتِ دِينِي وَأَنْتَ خَيْرُ مُسْتَوْدِعٍ وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ فَرُدَّهُ»
: . «عَلَيَّ وَقْتَ حَضُورِ مَوْتِي

"O Lord, the most Merciful of those who show mercy: I have entrusted You with this conviction of mine, with the firmness of my creed. Since You are the best of trusted ones, and You commanded us to safe keep the trusts, do return it to me at the time when I am to die." What also helps is performing the prayer rites on time; doing so helps during such a critical stage.

According to one tradition, the angel of death looks at all people five times a day, that is, during the five daily prayers, so he may teach those who perform them on time the *shahada* and spare him the evil of the cursed Satan. It is also highly recommended to recite the following supplication/ Qur'anic verse on every Sunday during the month of Thil-Qi'da:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord!” (they say,) “do not let our hearts deviate now that You have guided us, but grant us mercy from Your Own Presence, for You are the Giver of unlimited bounties” (Qur'an, 3:8). Other Qur'anic Chapters that have the same effect include Suras 23 and 109.

3) **Wahshat al-Qabr وحشة القبر Grave's Loneliness:** According to the book titled

Man la Yahdhuruhu al-Faqih, there are tremendous horrors in the grave; therefore, when the deceased person is taken to his burial spot, he must not be entered into it suddenly. He must be placed near the pit for a while so the dead person may get ready to enter it. Then one must bring him closer to it and wait a short while again after which the deceased person is to be placed in the grave.

Al-Majlisi, the father, has explained the wisdom in these steps. He says that, true, the soul has already left the body, the **الروح الحيوانية** "animal spirit" (*spiritus animalis* in Latin) or the moving soul; as for the **الروح الناطقة** "articulate soul", it is yet to sever its ties with the body: There is fear about the grave's constriction, the questioning by Munkir and Nakeer, Ruman who tries to cause the dead to slip away into the torment, and the **البرزخ** *barzakh*; so, the deceased person has a lot to worry about.

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

وروي : ان فاطمة عليها السلام لما احتضرت أوصت علياً عليه السلام فقالت : «إذا أنا مت، فتول أنت غسلني وجهي، وصل عليّ وانزلني قبوري والحدني، وسوّ التراب عليّ، واجلس عند رأسي قبالة وجهي، فأكثر من تلاوة القرآن والدعاء فأنها ساعة يحتاج الميت فيها إلى أنس الأحياء»

"When I die, wash my body and outfit me [with the shrouds], perform prayers for me, get me inside the grave, place the grave stone, bury me in the earth, sit at my head facing me, recite the Book of Allah and recite many supplications, for it is time when the deceased person needs the company of those alive." We are told on p. 148, Vol. 1, of *Mustadrak al-Wasa'il الوسائل مستدرک الوسائل* that Ibn Tawoos, may Allah have mercy on his soul, has quoted the Prophet (ص) as saying:

«لا يأتي على الميت ساعة أشدّ من أول ليلة فارحموا موتاكم بالصدقة، فان لم تجدوا فليصل أحدكم ركعتين يقرأ فيهما فاتحة الكتاب مرّة وآية الكرسي مرّة، وقل هو الله احد مرتين، وفي الثانية فاتحة الكتاب مرّة والهاكم التكاثر عشر مرّات ويسلم ويقول: اللهم صلّ على محمد وآل محمد وابعث ثوابها الى قبر ذلك الميت فلان بن فلان، فيبعث الله من ساعته الف ملك الى قبره مع كل ملك ثوب وحلة ويوسع في قبره من الضيق الى يوم ينفخ في الصور ويعطى المصلي بعدد ما طلعت عليه الشمس حسنات ويرفع له أربعون درجة»

"There is nothing harder for the deceased person than the first night in the grave; so, send mercy to your dead by offering charity on his behalf, and if one does not have charity to offer, let him perform two *rek'ats* (prostrations) in the first of which he should recite Surat al-Fatiha, the Verse of the Throne and twice Surat at-Tawhid (al-Ikhlās). In the second, he should recite Surat al-Fatiha followed by reciting ten times Surat at-Takathur (Chapter 102 of the Holy Qur'an). Then he should offer the *tasleem* [greeting the Prophet of Allah (ص)] and say, "Lord! Bless Muhammad and the Progeny of Muhammad, and send the rewards [of this prayer] to the grave of the deceased person so-and-so."

Allah Almighty will then instantly send a thousand angels to the grave of that dead person. Each angel will be carrying an outfit. His grave will be widened till the trumpet is blown. The person who performs this prayer will be granted good deeds as many as the expanse of what is under the sun, and he will be raised forty stations." What also helps lessen the pain of loneliness in the grave is one during his lifelong perfecting *rukoo'* ركوع (bowing down) very well during the prayers. Imam al-Baqir (ع) is quoted as having said: "من أكمل الركوع لا يدخل الى قبره وحشة" "One who perfects his bowing down [during the performance of the daily prayers] will not feel lonely in his grave," according to p. 244, Vol. 6 of *Bihar al-Anwar*.

Actually, the doers of good do not have to worry about such loneliness, for angels will keep them company and they will be permitted to visit their relatives, the living or the dead, escorted by these angels, and this will be a diversion for them. Another act of *munjiyat* منجيات is repeating a hundred times this beautiful statement:

لا اله الا الله الملك الحق المبين

There is no god save Allah, the true and obvious King. Such act will save one from poverty in his lifetime and from loneliness in the grave in the Hereafter. He will be wealthy in this life and the gates of Paradise will be opened for him in the next. According to p. 217, Vol. 8 of *Bihar al-Anwar*, one who fasts 12 days during the month of Sha`ban will be visited in his grave every day by seventy thousand angels till the trumpet is blown.

Here we must point out that "every day" means days of our own counting, days of this short life, for the *barzakh* period precedes the Judgment Day. Starting with that Day, time will bear a different dimension. And one who goes to visit a sick person will be rewarded by Allah Who will assign an angel to visit him in his grave till the Day of Gathering, the Assembling Day. Also, it is recorded in Rawandi's *Da`awat* دعوات that the Prophet (ص) has said that if one recites the following supplication three times when a deceased person is buried, the torment from the latter will be lifted till the Trumpet is blown:

(اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا تُعَذِّبَ هَذَا الْمَيِّتَ)

Lord! I plead to You through the status reserved with you for Muhammad (ص) and the Progeny of

Muhammad (ص) not to torment this deceased person till the Day when the trumpet is blown."

4) **Grave's Constriction** **ضغطة القبر**: This is a very terrifying phase to the extent that it is difficult for the living to imagine. Commander of the Faithful Imam Ali ibn Abu Talib (ع) has said the following about it

يا عباد الله ما بعد الموت لمن لا يُغفر له أشد من الموت: القبر، فاحذروا ضيقة وضنكته وظلمته وغرْبته، إنَّ القبر يقولُ كُلَّ يَوْمٍ: أنا بيتُ الغربة! أنا بيتُ الوحشة! أنا بيتُ الدود! ، والقبرُ روضةٌ من رياض الجنة أو حفرةٌ من حفرة النار... الى أن قالَ : وإنَّ معيشة الضنك التي حدَّر الله منها عدوُّه (هي) عذابُ القبر ، إنَّه يُسلطُ على الكافر في قبره تسعةً وتسعين تيناً فينهشَن لحمه ويكسِرَن عظمه، يتردَّدن عليه كذلك الى يوم يبعث ؛ لو أن تيناً منها نفخ في الأرض لم تُنبِت زرعاً. يا عباد الله: إنَّ انفسكم الضعيفة وأجسادكم الناعمة الرقيقة التي يكفيها اليسير تُضعف عن هذا.

"O servants of Allah! There is nothing harder, on those who are not forgiven, than death save the grave: So, beware of its constriction, darkness and loneliness. Each day, the grave says: 'I am the abode of loneliness! I am the abode of worms!' And the grave is either like one of the gardens of Paradise or one of the pits of Hell... Indeed, the "life of hardship" about which Allah has warned those who are hostile to Him is the torment in the grave: The unbeliever is assailed as he is in his grave by ninety-nine dragons that tear up his flesh, crush his bones and keep visiting him thus till the Day of Resurrection. Had one of these dragons blown on earth, no vegetation would have ever grown in it. O servants of Allah! Your weak selves, tender and soft bodies which are satisfied with little, are too weak to withstand all of this."

As indicated above, the sins, transgressions and wrongdoings will each take a form in the hereafter, and the worse one is the worse its form will be. What will help during this difficult situation? Page 327, Vol. 4 of *Usul al-Kafi* **أصول الكافي**, tradition No. 13, says that whenever Imam as-Sadiq (ع) woke up at the end of the night, he would raise his voice so his family members could hear him saying the following:

اللَّهُمَّ أعني على هول المَطْلَعِ ، ووسع علي ضيق المضجع ، اللَّهُمَّ بارِك لي في الموت ، و ارزقني خير ما قبل الموت ، و ارزقني خير ما بعد الموت؛ اللَّهُمَّ أعني على سكرات الموت ، اللَّهُمَّ أعني على غم القبر ، اللَّهُمَّ أعني على ضيق القبر ، اللَّهُمَّ أعني على وحشة القبر ، اللَّهُمَّ زوِّجني من الحور العين

"Lord! Help me with regard to the horror of what is awaiting me [after death] and expand for me the narrowness of the grave. Lord! Grant me a blessing at the time of death, and grant me goodness before death, and grant me goodness after death. Lord! Help me during the time of the stupors of death. Lord! Help me against the agonies of the grave. Lord! Help me against the constriction of the grave. Lord! Help me against the loneliness of the grave. And Lord! Do marry me to the *huris* with large, lovely eyes." Be informed, dear reader, that most torment in the grave is due to one not paying enough attention and care while using the toilet, taking lightly the sources of **نجاسة** uncleanness, and also due to committing calumny and backbiting as well keeping a distance from his family, according to p. 222, Vol. 6 of *Bihar al-Anwar*. From a narration by Sa'eed ibn Jubair, another cause is one having bad manners with his

wife, speaking to her roughly rather than with kindness and consideration. Whatever the reason may be, we are assured by Imam Ja`far as-Sadiq (ع) that

لا ينجو أحد من المؤمنين من ضغطة القبر

"No believer is spared the grave's constriction," according to p. 221, Vol. 6 of the same reference.

On p. 221, Vol. 6 of *Bihar al-Anwar* and on p. 74, Vol. 2 of *Safeenat al-Bihar*, Imam as-Sadiq (ع) is quoted as having said:

ان ضغطة القبر كفارة عن نعمه ضيعها المؤمن

"The grave's constriction is atonement for a bliss wasted by a believer."

Now let us review what helps in this terrible phase of the afterlife: Luckily, there are many acts of adoration which one can perform during his lifetime which will help him in the life to come, and the book titled *Manazil al-Akhira* *منازل الآخرة* by Abbas al-Qummi counts 15 of them. But we, in order to be brief, would like to cite the following for you: 1) Commander of the Faithful Imam Ali (ع) has said

من قرأ سورة النساء من القرآن في كل يوم جمعة أمن من ضغطة القبر

"One who recites Surat an-Nisaa (Chapter 4 of the Holy Qur'an) every Friday will have security against the grave's constriction," according to p. 330, Vol. 74 of the same reference. 2) It is recorded on p. 397, Vol. 2 of *Safeenat al-Bihar* that *من داوم على قراءة سورة الزخرف، آمنه الله تعالى في قبره من حشرات الأرض و الحيوانات و ضغطة القبر* "One who recites Surat an-Nisaa (Chapter of the Women [Chapter 4] of the Holy Qur'an) every Friday will be granted security in his grave from the earth's insects, animals and the grave's constriction."

3) According to the same reference and page, some traditions of the Prophet (ص) indicate that

من قرأ سورة "ن و القلم" في فريضة الصلاة أو النافلة، آمنه الله من ضغطة القبر

"If one recites Surat Noon (Chapter 68 of the Holy Qur'an which is also called Surat al-Qalam), during obligatory or optional prayers, Allah will grant him security from the grave's constriction."

4) On pp. 221 and 243, Vol. 6 of *Bihar al-Anwar*, we are told that Imam ar-Rida (ع) has said:

من مات بين زوالي الخميس و الجمعة، آمنه الله من ضغطة القبر

"One who dies between the periods of *zawal* زوال (midday) of Thursday and Friday, he will be secured by Allah from the grave's constriction."

5) Imam ar-Rida (ع) is also quoted as having said:

عليكم بصلاة الليل، فما من عبد مؤمن قام آخر الليل فصلى ثماني ركعات صلاة الليل، و ركعتين صلاة الشفع، و ركعة صلاة الوتر، و استغفر في قنوت الوتر سبعين مرة، الا و آمنه الله من عذاب القبر، و من عذاب النار، و طال عمره، و توسعت معيشته

"Uphold the Night Prayer; no believing servant of Allah stands at the end of the night to offer 8 *rek'ats* (prostrations), two *Shaf' rek'ats* ركعتا الشفع, one *Witr Rek'a* ركعة الوتر, then he seeks forgiveness of Allah in the *Qunoot* (invocation) of the Witr seventy times except that Allah will grant him security against the torment of the grave and against the torture of the Fire, grants him a longer lifespan and expands his means of livelihood for him", as we are told on p. 397, Vol. 2 of *Safeenat al-Bihar* where the subject of the grave is discussed.

5) **Questioning by Munkir and Nakeer** منكر و نكير

On p. 223, Vol. 6 of *Bihar al-Anwar*, Imam Ja`far as-Sadiq (ع) is quoted as having said:

«ليس من شيعتنا من أنكر ثلاثة أشياء: المعراج، المساءلة في القبر، والشفاعة»

"Not among our followers (Shi'as) is one who denies three things: the ascension [to heavens], the questioning in the grave (by Munkir and Nakeer) and the intercession."

In the same reference on p. 261, we are told the following:

روي أن الملكين (منكر و نكير) يأتيان في هيئة هائلة، لهما صوت كالرعد و أعين كالبرق، يسألان: من ربك؟ و من نبيك؟ و ما دينك؟ و يسألان عن وليه و امامه، و بما أن الاجابة، في تلك الحال، صعبة على الميت، و أنه لا جرم يحتاج الى مساعدة، تعين التلقين في موضعين: أحدهما حين وضعه في القبر، و يستحسن أن يؤخذ كتفه الأيمن باليد اليمنى، و كتفه الأيسر باليد اليسرى، و يحرك و يلحق في حالة الاهتزاز و الادخال في القبر، و الثاني بعد وضعه في القبر و دفنه، يستحب أن يجلس أقرب أنسبائه، و هو ولي الميت، على رأس الميت، بعد أن تركه الباقيون و غادروا المكان، و يلحق الميت بصوت مرتفع، و يستحسن به أن يضع (الملقن) كفيه على القبر، و يقرب فاه من القبر، أو يفعل ذلك من ينوب عنه، فلقد ورد أن الملكين حينما يسمعان هذا التلقين، يقول منكر لنكير: دعنا نعود، فلقد لقنوه تلقين الحجة، و لا يحتاج الى سؤال، فيتركان السؤال و يعودان

It has been reported that the two angels (Munkir and Nakeer) come in a terrifying form: Their voice is like thunder and their eyes like lightning. They will ask the dead person: "Who is your God? Who is your Prophet? What is your religion?" And they will ask him about his *wali* and Imam. Since the answers

under such conditions will be very difficult for the dead person, and he undoubtedly needs help, the *talqeen* becomes a must in two places: One of them when he is placed inside the grave, and it is recommended that his right shoulder be held by the *mulaqqin* and his left shoulder by the left hand and moved then instructed with *talqeen* when his body is being shaken and entered into the grave. The other place is after the deceased person is put in the grave and buried: It is recommended that the *mulaqqin*, who is a close relative and a *wali* of the deceased person, sits at the area of the head after everyone else had left. He should raise his voice as he conducts the *talqeen*, and it is recommended that the *mulaqqin* places both his hands on the grave and brings his mouth close to the grave. Someone else who acts on behalf of the *mulaqqin* may do so. It is reported that when both angels hear the *talqeen*, Munkir will say to Nakeer: "Let us go back, for they have taught him the *talqeen* of evidence, and he needs no question," whereupon they both leave. On p. 183, Vol. 1 of *Mustadrak al-Wasa'il* **مستدرک وسائل**, we are told that Imam as-Sadiq (ع) has said the following:

"إذا دخل المؤمن القبر، حضرت الصلاة الى يمينه، و الزكاة الى شماله و أشرف عليه البر و الاحسان: أما الصبر فيستقر في جانب، فاذا حضر الملكان ليسألاه، يخاطب الصبر الصلاة و الزكاة و البر (قائلاً): أعينوا صاحبكم، يعني الميت، فان عجزتم عن ذلك، فأنا مستعد لذلك"

If the believer enters the grave, prayer come at his right and *zakat* at his left as kindness and benevolence look on. As for perseverance, it will stand aside. When both angels (Munkir and Nakeer) come to question him, perseverance will address prayer, *zakat* and kindness saying, 'Help your fellow,' meaning the deceased person, 'and if you cannot, I am ready.'" Also,

في بصائر الدرجات للصفار : ص 145 - 146 الطبعة الحجرية بالإسناد عن زر بن جبيش قال : روي في المحاسن بسند صحيح عن احدهما عليهما السلام - يعني الامام الصادق أو الامام الباقر - قال: «إذا مات العبد المؤمن دخل معه في قبره ستة صور ، فيهنّ صورة أحسنهنّ وجهاً ، وأبهاهنّ هيئةً ، وأطيبهنّ ريحاً ، وأنظفهنّ صورة . قال : فتقف صورة عن يمينه وأخرى عن يساره وأخرى بين يديه ، وأخرى خلفه ، وأخرى عند رجله . وتقف التي هي أحسنهنّ فوق رأسه . فإن أوتي عن يمينه منعه التي عن يمينه، ثمّ كذلك الى أن يؤتى من الجهات الست . قال : فتقول أحسنهنّ صورة : ومن أنتم جزاكم الله عنّي خيراً؟ فتقول التي عن يمين العبد : أنا الصلاة . وتقول التي عن يساره : أنا الزكاة . وتقول التي بين يديه : أنا الصيام . وتقول التي خلفه : أنا الحجّ والعمرة . وتقول التي عند رجله : أنا برّ من وصلت من اخوانك . ثمّ يقلن : من أنت ؟ فأنت أحسننا وجهاً وأطيبنا ريحاً ، وأبهاناً هيئة . فتقول : أنا «الولاية لآل محمد صلوات الله عليهم أجمعين».

On pp. 145–146 of the old edition of as-Saffar's *Basa'ir al-Darajat*, through isnad which goes back to Zurr ibn Jubaish narrating an authentic tradition in the *Mahasin* book from one of them, peace be with them, namely Imams as-Sadiq and al-Baqir, saying, "When a believer dies, six faces (forms or shapes, i.e. personifications) enter the grave with him, each is more beautiful, more fragrant and more clean than the rest. These faces settle in six positions: on his right side, on his left, behind him, in front of him and at his feet. The most beautiful and the most fragrant one rests at his head. If questioning or torture

approaches him from all sides, it will be prevented by one of the six faces. The most beautiful face will ask the other faces saying: 'Who are you, may Allah reward you well on my behalf?!' The face settling at the believer's right side will say, 'I am the prayers.' The face settling on the believer's left side will say, 'I am the *zakat*.' The face settling opposite to the believer's face will say, 'I am the fast.' The one settling behind the believer will say, 'I am the pilgrimage', while the one settling at his feet will say, 'I am kindness and benevolence towards the believing brothers.' Everyone will then ask him about himself thus: 'And who are you with your dazzling beauty and extra-ordinary fragrance?' He will say, 'I am the *wilaya* (mastership) of the Progeny of Muhammad (peace and blessings of Allah be with them all)."

6) **The *Barzakh* البرزخ (Purgatory?)** It is one of the terrifying phases or stages through which the vast majority of people will pass. Exceptions are two kinds: People with whom the Almighty is very pleased, and these go straight to Paradise, and people with whom He is very displeased, and these go straight to hell. Neither group will go through whatever goes on in the grave as indicated above. The *barzakh* is mentioned in the Holy Qur'an in places such as this:

وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

"(There) is a barrier before them till the Day they are raised up (from their graves for judgment)" (*Qur'an, 23: 100*).

This barrier separates this short temporal life as we know it from the other everlasting one awaiting us, but it is also one of its phases or stages, a station, if you will.

On p. 71, Vol. 1 of *Safeenat al-Bihar سفينة البحار* we are told that Imam as-Sadiq (ع) pointed out to the *barzakh* once saying, "By Allah, I fear for you the *barzakh*." He was asked, "What is the *barzakh*?" He said, "It is the grave from the moment of death till the Day of Judgment."

قال الامام الصادق عليه السلام في حديث: «ولكني والله اتخوف عليكم من البرزخ. قيل له: وما البرزخ؟ قال: القبر منذ حين موته الى يوم القيامة.

It has been cited from ar-Rawandi's book *Lubb al-Lubab لب اللباب* that those in the graves go to call upon their families, offspring and relatives and tearfully plead to them saying: "O our children!! O our families! O our relatives! Have mercy on us and bestow upon us of the good things with you and the good deeds, and do remember us, may Allah have mercy on you. We have sat in narrow prisons, bearing many worries and concerns; so, do not be too miser to pray for us and to pay alms on our behalf before your fate becomes similar to ours, perhaps Allah will have mercy on us all. Alas! We used to be like you, enjoying blessings, but we did not spend in the way of Allah, so our wealth turned into a calamity on our heads while others benefited from it; so, listen to us and do not forget to do us a favor with a dirham or a loaf of bread or whatever you wish, for you shall join us; you shall weep and your

tears will not do you any good, just as we do although we find doing so to be futile. Work hard and seize the opportunity before it is gone and before your condition will be similar to ours."

ونقل عن لبّ اللباب للقطب الراوندي قال: وفي الخبر كان الموتى يأتون فيقفون ، وينادي كل واحد منهم بصوت حزين باكياً : يا أهلاه ! يا ولداه ! وياقرباته ! اعطفوا علينا بشيء يرحمكم الله ، واذكرونا ولا تنسونا بالدعاء وارحموا علينا وعلى غربتنا ، فأننا قد بقينا في سجن ضيق ، وغمّ طويل وشدة ، فارحمونا ، ولا تبخلوا بالدعاء والصدقة لنا لعل الله يرحمنا قبل أن تكونوا مثلنا. فواحسرتاه قد كنّا قادرين مثل ما أنتم قادرون فياعباد الله : اسمعوا كلامنا ولا تنسونا فأنكم ستعلمون غداً فإنّ الفضول التي في ايديكم كانت في أيدينا فكنا لانفوق في طاعة الله ، ومنعنا عن الحقّ ، فصار وبالاً علينا ومنفعةً لغيرنا . اعطفوا علينا بدرهم أو رغيف أو بكسرة. ثم ينادون ما أسرع ما تبكون على انفسكم ولا ينفعكم كما نحن نبكي ولا ينفعنا فاجتهدوا قبل أن تكونوا مثلنا

Is the *barzakh* similar to the purgatory? Catholics believe that the purgatory is a place where the souls of the dead are cleansed before receiving God's grace, and such cleansing includes atonement through pain. This seems to be close to the Islamic concept because the Almighty punishes many of His servants in the grave in order to affect justice so He may not punish them again in hell. This does not apply to everyone, however, because some sinners are punished in this life, in the grave and in hell as well.

This "purging" in which the Catholics believe may be close to the "grave's constriction" detailed above. It is also stated in some traditions that this constriction, or the torment in the grave, is one of the manifestations of the Almighty Who does not wish to torment His servants twice; so, the grave is the last phase where they have to "pay" for some of their sins.

But it is better, of course, to avoid such torment by doing simple things in this life that will spare you having to go through it, in other words, the *munjiyat* المنجيات, acts of salvation, the easiest of which is recitation of supplications on a regular basis and helping others morally and financially, that is, those who deserve to be helped as explained in the Qur'an and Sunnah. The best way to offer charity, of course, is to give with the right hand what the left does not know, that is, let it be a secret you keep to yourself; do not make a show of it and thus lose its rewards. In the reference *Jami` al-Akhbar* جامع الأخبار we read the following on p. 197:

ذكر صحابي عن الرسول الأعظم (ص) أنه قال: "إبعثوا بهداياكم إلى موتاكم" فسئل عن هدايا الموتى، فقال: "الصدقة". و الدعاء

A companion of the Greatest Prophet (ص) cited the Prophet (ص) as saying, "Send your gifts to your dead." He was asked about what gifts could be sent to the dead, so he said, "Charity and supplication." If you read the classic reference written by al-Harrani titled *Thawab al-A`mal* ثواب الأعمال, you will see how rewards for good deeds multiply by many times, starting from the tenfold promised in the Almighty for a good deed and go up the ladder till they reach an astronomical figure of one hundred thousand times.

Who will be rewarded so many times and for what? One who offers charity on behalf of both his deceased parents will receive them. If his parents still living, he will receive in the hereafter ten thousand times as much as he gives away as charity in the life of this world on their behalf. But if you have no money to pay charity, supplications will do. A combination of both is the best, though, if you really want to shun many horrors awaiting us in the hereafter and to live a very happy and blissful life here and hereafter.

و فيه أيضا عن النبي الكريم (ص) أنه قال: إذا تصدق أحدكم لميت، فإن ملكا يحملها في طبق من نور، تمتد إشعته حتى تبلغ السماوات، فيقف على حافة القبر، و ينادي بأعلى صوته: السلام عليكم يا أهل القبور، هذه هدية أهلکم إليکم! فيتسلمها الميت، و يدخلها قبره، و يتسع بها مضجعه. ثم قال رسول الله (ص): إعلموا أنه من ترحم على ميت بصدقه، فله أجر عند الله مثل جبل أحد، و هو يوم القيامة تحت ظل عرش الله، إذ لا ظل سواه يومذاك و ينجو بالصدقه الأموات و الأحياء.

In the same reference, that is, *Jami` al-Akhar* جامع الأخبار, we read the following on the same page: "The Revered Prophet (ص) has been quoted as saying, 'If one of you offers charity on behalf of a deceased person, an angel carries it on a platter of *noor* (celestial light) the rays of which extend and reach the heavens. He stands at the edge of the grave and calls out as loudly as he can, saying: Peace be with you, O people of the graves! This is a gift sent to you by your family! The deceased person receives it and takes it with him inside his grave: It expands his resting place..."

Then the Messenger of Allah (ص) added saying, "Be informed that when someone seeks mercy for a deceased person through offering charity on his behalf, he will get rewards as large as the Uhud Mountain, and he will be on the Judgment Day under the shade of Allah's `Arsh when, on that Day, there will be no shade other than it, and charity will be the salvation of the dead and of the living." Here we must point out that many writers write about the thirst and hunger of the Judgment Day but do not say much about the darkness which will engulf the bad ones.

There are many references to the *noor* نور, celestial light, that will shine through and for the good ones on that Day, whereas the bad ones will be terrified because they will have no *noor* that will enable them to see what is around them, and they will most likely suffer from the stench of the pus coming out of the bodies of many in their company whose bodies will be smitten by the angels of torture. Contrary to their condition is enjoyed by those whom the Almighty will bless on that Day: These will have *noor*, shade on their heads rather than heat and be brought drinks and fruits from Paradise as they watch others being tried, that is, court marshaled!

On p. 59, Vol. 74 and on pp. 573-4 of *Zad al-Ma`ad* زاد المعاد, we read the following statement by Imam as-Sadiq (ع):

قال الامام الصادق (ع) يرد الصوم و الصلاة و الصدقة و الحج و الأدعية و الخيرات على الميت في قبره، و يكتب

"Fast, prayers, charity, pilgrimage, supplications and good deeds reach the deceased person inside his grave, and the rewards of all deeds done on behalf of the deceased person will be recorded as they are for the doer of these deeds."

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

القيامة من منازل الآخرة المهولة، بل هولها أشد الأهوال و أعظمها، و فزعها أكبر فزع، و قد وصفها الله (تبارك و تعالى) في القرآن: "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَتَهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They ask you about the Hour (of Resurrection) when its appointed time will be. Say: 'The knowledge of this is with my Lord (alone): None but He can reveal when it will occur; its burden will be weighty throughout the heavens and the earth. It will come but suddenly to you'. They ask you as if you were solicitous of it; say: 'The knowledge of it is with Allah (alone), but most men do not know' (Qur'an, 7: 187).

On p. 312, Vol. 6 of *Bihar al-Anwar*, we read the following:

روى الراوندي عن الصادق من آل محمد (عليهم السلام) إن عيسى ابن مريم (عليه السلام) سأل جبرائيل: متى تقوم القيامة؟ فارتعش جبرائيل حتى سقط على الأرض مغشيا عليه و أغمي عليه، و لما صحا، قال: يا روح الله، ليس المسؤول بأعلم من السائل عن أمر القيامة، ثم تلى الآية التي مر ذكرها

"Ar-Rawandi has quoted Imam as-Sadiq (ع) saying that Jesus son of Mary (peace be with him) asked Gabriel once: "When shall the Judgment Day be?" Gabriel shook till he fell on the ground conscious, and he lost his consciousness. When he woke up from it, he said, "O Ruhullah (Spirit of Allah)! The asked person does not know about it more than the questioner." Then he recited the above verse.

روي أنه لما كان النبي (ص) يذكر القيامة، يتغير صوته و يشتد، و يحمر وجهه الشريف

It has been narrated that whenever the Prophet (ص) mentioned the Judgment Day, his voice would change and intensifies, and his holy face would change color. There are many *munjiyat* المنجيات, acts of salvation, that can help during this terrifying Day about which so many Chapters and verses of the Holy Qur'an warn. Here are some of them:

1) On p. 293, Vol. 7 of *Bihar al-Anwar*, we read the following:

روي أنه من قرأ سورة يوسف (ع) كل يوم أو كل ليلة، يبعث يوم القيامة جميلاً كجمال يوسف (ع)، و لا يستولي عليه فزع يوم القيامة الأكبر

"One who recites Surat Yousuf (Chapter 12 of the Holy Qur'an) every day or every night will be resurrected on the Judgment Day as beautiful as Yousuf (Joseph) (peace be with him) used to be, and he will not be overtaken by the greatest fright of the Judgment Day."

On p. 295 of the same reference, Imam al-Baqir (ع) is quoted as having said:

من قرأ سورة الدخان في فرائضه و نوافله، فإن الله تعالى يبعثه مع الآمنين المطمئنين

One who recites Surat al-Dukhan (Smoke, i.e. Chapter 44 of the Holy Qur'an) in his obligatory as well as voluntary prayers will be resurrected by Allah in the company of those who will be secure and contented."

And the Imam (ع) has also said the following as we read on p. 298 of the same reference

من قرأ سورة الأحقاف كل ليلة أو كل جمعة، لا يستولي عليه الخوف في الدنيا، و يجعله الله تعالى في أمان يوم :
القيامة

"Whoever recites Surat al-Ahqaf (Chapter 46 of the Holy Qur'an) every night or every Friday will not be overtaken by fear in the temporary life, and Allah Almighty will grant him security on the Judgment Day."

On p. 298, Vol. 7 of the same reference, the Imam (ع) is quoted as having said:

من قرأ سورة "و العصر" في نوافله، يبعث يوم القيامة ناصع الوجه، مشرق المحيا، قرير العين، تبدو على شفثيه البسمة الى أن يدخل الجنة

" One who recites Surat al-Asr (Chapter 103 of the Holy Qur'an) in his voluntary prayers will be resurrected on the Judgment Day with a bright face, shiny forehead, cooled eyes and a smile painted on

his lips till he enters Paradise." 2)

On p. 302, Vol. 7 of the same source, al-Kulayni cites Imam as-Sadiq (ع) as having said that the Messenger of Allah (ص) has said:

من إحترم الذي بيض شعره في الإسلام، جعله الله في أمان من فزع القيامة الأكبر، و لا يخاف منه

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

3) He is also quoted, as stated in the same reference and on the same page, as having said:

من مات في طريق مكة في ذهابه إليها أو إيا به عنها، كان آمنا من فزع القيامة الأكبر، و لا يخاف منه

" One who dies on his way going to Mecca or returning from it will be secure against the greatest fright of the Judgment Day, and he will not fear that Day."

And on p. 57 of the same source, as-Saduq quotes him as having said:

من مات في أحد الحرمين، أي حرم مكة و حرم المدينة، زادهما الله شرفا و تعظيما، بعثه الله مع الذين لا يخافون، و هم في أمان يوم القيامة

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

4) On p. 303, Vol. 7 of *Bihar al-Anwar*, it is indicated that as-Saduq has narrated saying that the Messenger of Allah (ص) said:

من تهيات له فاحشه أو شهوه، فتخلى عنها و تجنب التورط فيها خوفا من الله تعالى جل و علا، حرم الله عليه نار جهنم، و جعله في أمان من هول القيامة و خوفها

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

5) The same source cites the Prophet (ص) as having said:

من عادى نفسه و لم يعاد الناس، جعله الله في أمان من فزع يوم القيامة

"If one opposes his desires while not being hostile to people, Allah will grant him security against the greatest fear of the Judgment Day."

6) The great mentor, Sheikh Ali ibn Ibrahim al-Qummi, as we read in Vol. 62 of the same reference, has quoted Imam Muhammad al-Baqir (ع) as having said:

من كظم غيظه و هو قادر على تنفيذه و تطبيقه، ملأ الله تعالى قلبه بالإيمان و الأمان

"If one suppresses his anger while being able to carry its dictates out and implement them, Allah will fill his heart with conviction and security."

7) Allah Almighty has said the following in the Holy Qur'an:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ

"Whoever does a good deed will be rewarded with better than it, and these will be secure against the fright of that Day" (Qur'an, 27:89).

A footnote on p. 117, Vol. 7 of *Bihar al-Anwar* cites the Commander of the Faithful Ali ibn Abu Talib (ع) commenting about the word **الحسنة** in this verse by saying:

الحسنة في هذه الإيية المعرفة و الولاية و محبتنا نحن أهل البيت

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

8) In the same reference, we are told that as-Saduq has quoted Imam as-Sadiq (ع) as saying:

من أعان أخاه المغموم الضمان بما في وسعه، و أراحه من همه و غمه، أو أعانه في قضاء حاجته، فله من الله تعالى إثنان و سبعون رحمة، يعطيه الله في الدنيا رحمة واحدة، و بها يصلح الله أمر معاشه، و يدخر له إحدى و سبعين رحمة الباقيه لأهواله و فزعه يوم القيامة

"One who helps his distressed and thirsty brother as much as he can, or if he relieves him of his worry and concern, or if he helps him take care of something, he will receive from Allah Almighty seventy-two blessings: Allah will grant him in the life of this world one blessing whereby He repairs his livelihood while saving his remaining seventy-one blessings for the horrors and fright of the Judgment Day."

More *munjiyat* منجيات, acts of adoration that result in one's salvation, are stated on the pages of al-Qummi's *Manazil al-Akhira* منازل الآخرة to which we refer the reader.

8) **Al-Hashr الحشر The Gathering:** It is a terrifying phase which starts when one comes out of his grave, having a new form with which he is not familiar, and it is one of the three most critical times through which a human being has to go. Prophet Isa (Jesus Christ), peace be with him, refers to these three phases during which he will see nothing but peace as we read in verse 33 of Surat Maryam, a chapter in the Holy Qur'an named after his saintly mother, Maryam (Mary), where Jesus is quoted by the Almighty as saying on the very first day when he was born, a miracle which testified to his extra-ordinary birth to an extra-ordinary Lady, the Mistress of the world of her time, the following:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

"So peace is upon me the day I was born, the day I die, and the day I shall be raised up to life (again)!" (Qur'an, 19:33).

In Surat al-Ma`arij (Chapter 70 of the Holy Qur'an), the Almighty says the following:

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ، يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ، خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

"So leave them to plunge into vain talk and play until they encounter the Day they have been promised. (It is) the Day on which they will come out of their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them), their eyes lowered in dejection, ignominy covering them (all over). Such is the Day they are promised" (Qur'an, 70:42-4).

On p. 111, Vol. 7, of *Bihar al-Anwar*, we read the following text:

روي عن ابن مسعود أنه قال: كنت جالسا في محضر أمير المؤمنين (عليه السلام)، فقال: في القيامة خمسون موقفا، و كل موقف ألف سنة. الموقف الأول هو الخروج من القبر، يحبس الناس فيه ألف سنة حفاة عراة جياعا عطاشا، فمن خرج من جدته مؤمنا بالله و الجنة و النار و البعث و الحساب و القيامة، و مقرا بالله، و مصدقا لنبيه و ما أنزل من الله تعالى، نجا من الجوع و العطش

"In the Hereafter, there will be fifty stations: Each station lasts a thousand years. The first station is getting out of the grave. People will be confined in it for a thousand years barefoot, hungry and thirsty. Whoever comes out of his grave believing in Allah, in Paradise and Hell, in the Accounting and the Judgment, admitting Allah as the Lord, believing in His Prophet and in what Allah Almighty had revealed to him, will be saved from hunger and thirst."

The Holy Qur'an refers to these fifty thousand years in the following verse:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"The angels and the spirit ascend to Him in a Day whose measure is fifty thousand years" (Qur'an, 70:4).

In *Nahjul-Balagha*, the Commander of the Faithful Ali (ع) says the following:

و ذلك يوم يجمع الله فيه الأولين و الآخرين لنقاش الحساب، و جزاء الأعمال، خضوعا قياما قد أجمعهم العرق، و رجفت بهم الأرض، و أحسنهم حالا من وجد لقدميه موضعا، و لنفسه متسعا

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

وَإِذَا الْجِبَالُ سُيِّرَتْ وَإِذَا الْعِشَارُ عُطِّلَتْ وَإِذَا الْوُحُوشُ حُشِرَتْ وَإِذَا الْبِحَارُ سُجِّرَتْ

"When the mountains vanish (like a mirage); when the she-camels, ten months with young, are left untended; when the wild beasts are gathered together, and when the oceans boil over with a swell" (Qur'an, 81:3-6).

Notice the verse saying: "And when the wild beasts are gathered together" which indicates that the Day of Gathering will not be confined to humans but also to animals as well: All those who, without a justifiable cause, harmed these animals will have to account for their sins on that horrific Day, and this proves to you how Islam cares so much not only about humans but also about animals. One can write a book about "animal rights in Islam" and compare these rights with the abuse these servants of the Almighty receive at the hands of either ignorant or selfish humans, but let us not get into that now. As for the last verse, No. 6, the one referring to the oceans "boiling over with a swell", I think it is a weak translation of what should be something like this: "And when the oceans are set ablaze." The earth will be flattened in order to make room for all billions of humans and animals and perhaps birds as well; it will be like a thin disk.

Mentor al-Kulayni, as cited on p. 197, Vol. 7 of *Bihar al-Anwar*, quotes Imam al-Baqir (ع) as saying:

ان الله تبارك و تعالى يبعث يوم القيامة أناسا من قبورهم، غلت أيديهم و ربطت إلى أعناقهم لدرجة أنهم لا

يستطيعون أن يأخذوا بأيديهم قدر أنمله، و معهم ملائكة يلومونهم بشدة و يقولون: هؤلاء منعوا الخير القليل عن الخير الكثير، و هؤلاء هم الذين منحهم الله من عطاياه، فامتنعوا عن أداء حقوق الله من أموالهم

"Allah, the most Blessed and the most Exalted One, will send on the Judgment Day people out of their graves: Their hands are tied to their necks to the extent they cannot take an iota of anything in their hands. The angels will be with them chastising them harshly and saying: "These (folks) prevented the doing of small acts of goodness while plenty was at their disposal. These are the ones whom Allah granted out of His boons, yet they did not pay what belonged to Allah from their wealth." In the same reference and on the same page, mentor as-Saduq quotes the Messenger of Allah (ص) as saying the following in a lengthy tradition:

من وشى بين شخصين، سلط الله عليه في قبره نارا تحرقه إلى يوم القيامة، و إذا ما خرج من قبره و حفرته، سلط الله عليه حيه سوداء تقطع لحمه إلى أن يدخل النار

"If one drives a wedge between two persons, Allah sends a fire in his grave that burns him till the Judgment Day. Once he gets out of his grave, Allah will send on him a black snake that will tear his flesh apart till he enters hell." The Prophet (ص) is also quoted in the same reference as having said:

من ملأ عينه من النظر إلى المرأة الغريبة، حشره الله يوم القيامة مسمرا بمسامير ناربه حتى يحكم الله بين الناس، فيحكم عليه أن يؤخذ الى النار

"If one fills his eyes with looking at a stranger woman, Allah will gather him on the Judgment Day nailed with nails of fire till Allah judges among the people. He will then rule to throw that man into the fire of hell." He (ص) is also quoted on the next page of the same reference as having said the following:

شارب الخمر يحشر يوم القيامة مسود الوجه، مائل العينين معتمة، معوج الفم، يسيل اللعاب منه، و قد أخرج لسانه من قفاه

"One who drinks wine will be gathered on the Judgment Day with a black face, his eyes are dark and slanted, his mouth twisted, saliva pouring down his mouth and his tongue sticking out of his back." Sheikh as-Saduq, as stated on p. 198 of the same reference cited above, has quoted Imam as-Sadiq (ع) as saying:

أنه من أزال عن مؤمن همه و غمه، أزال الله عنه هموم الآخرة و غمومها، و يخرج من قبره مفرح القلب مثلجه

"If one removes the worry and the agony of another believer, Allah will remove from him the worries and

the agonies of the Hereafter, and he shall come out of his grave with a happy and cooled heart." Both al-Kulayni and as-Saduq, as stated in the same reference, narrate a lengthy tradition from Sadeer, the money exchanger, citing Imam as-Sadiq (ع) saying:

يحشر الله المؤمن من قبره و معه تمثال و نظير، و كلما رأى المؤمن من أهوال القيامة، قال له التمثال: لا تخف و لا تحزن فإن لك البشرى من الرحمن. و يديم على بشارته حتى يبلغ موقف الحساب، فيحاسبه الله حسابا يسيرا و يأمر له بالجنة و التمثال أمامه. فيقول المؤمن للتمثال: رحمتك الله، فقد كنت لي خلا حسنا، خرجت معي من القبر، و داومت على بشارتي بالسرور و كرامة الله تعالى إلى أن تحققت لي، فمن أنت؟ فيجيبه التمثال: أنا السرور الذي أدخلته في قلب أخيك المؤمن في الدنيا، و قد خلقتني الله لأبشرك بالسرور الدائم و الفرح المداوم

" Allah gathers a believer, once he is out of his grave, in the company of an image and a like form. Whenever the believer sees horror in the Hereafter, the image says to him, "Do not worry and do not grieve, for you have the glad tidings from the most Merciful One." He keeps telling him such glad tidings till he takes his place for the judgment. Allah will then be easy on him as He judges him. He will order him to be lodged in Paradise. The image will still be standing in front of him, so the believer will ask it, "May Allah have mercy on you! You have been a good companion to me: You came out with me from the grave and continued to give me glad tidings of happiness and honor from Allah Almighty till this became a reality for me; so, who are you?!" The image will answer him saying, "I am the pleasure which you entered into the heart of your believing brother in the temporary life, and Allah created me so I may inform you of the continuous happiness and incessant pleasure."

On p. 168, Vol. 7 and p. 380, Vol. 74 of the same reference, mentor al-Kulayni narrates saying that Imam as-Sadiq (ع) has also said:

من كسا أخاه المؤمن كسوة الشتاء أو الصيف، فقد أوجب الله على نفسه أن يكسوه ملابس الجنة و يسهل عليه مشاق الموت، و يوسع عليه قبره، و تبشره الملائكة بالبشرى حين خروجه من قبره إشارة إلى هذه الآية الكريمة: "لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ: هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ"

"One who gives his believing brother an outfit for the winter or for the summer obligates Allah to clothe him from the outfits of Paradise, removes the hardships of death from him, expands his grave for him and the angels convey the glad tiding to him when he comes out of his grave as referred to in this sacred verse: 'The angels welcome them saying: This is your Day which Allah promised you!' (Qur'an, 21: 103)."

9) **الميزان Al-Mizan: The Scales of Deeds** It is one of the terrifying phases/stages of the hereafter; the Almighty says the following in Surat al-A`raf:

وَالْوِزْنَ يُؤَمِّنِدِ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

"And truly We shall recount their whole story with knowledge, for We were never absent (at any time or

place). The balance that Day will be (absolutely) true: Those whose scales (of good deeds) will be heavy will prosper" (Qur'an, 7:8-9).

Following is Surat al-Qari`a, Chapter of the noise and clamor that announce the reckoning:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ: مَا الْقَارِعَةُ؟ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ؟ یَوْمَ یَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِی عِیشَةٍ رَّاضِیَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِیَةٌ وَمَا أَدْرَاكَ مَا هِیَ؟ نَارٌ حَامِیَةٌ

In the name of Allah, Most Gracious, Most Merciful. The (Day) of noise and clamor: What is the (Day) of noise and clamor? And what will explain to you what the (Day) of noise and clamor is? (It is) a Day on which men will be scattered about like moths, and the mountains will be like carded wool. It is then that one whose balance (of good deeds) will be (found) heavy, he will be in a life of good pleasure and satisfaction. But if one's balance (of good deeds) will be (found) light, he will have his home in a (bottomless) pit (of hell). And what will explain to you what this (pit) is? (It is) a fiercely blazing Fire" (Qur'an, 101: 1-11).

It is called so because it hammers on the hearts with fear and terror.

We read the following on p. 64 of al-Qummi's book *منازل الآخرة Manazil al-Akhira*:

إِعلم أنه ربما لا يساوي عمل لترجيح كفة الميزان في ثقله مثل الصلاة على النبي الكريم و آله البررة (صلوات الله عليهم أجمعين) و مثل الخلق الحسن

Be informed that perhaps there is nothing that tilts the scales of good deeds due to its weight like blessing the Venerable Prophet and his righteous progeny, peace and blessings of Allah be with them all, and like good manners. On p. 49, Vol. 2 of *Safeenat al-Bihar*, we read the following:

سأل من روى الحديث : كيف نصلي على محمد وآله؟ فقال الصادق (عليه السلام): تقول: صلوات الله وصلوات ملائكته وانبيائه ورسله وجميع خلقه على محمد وآل محمد والسلام عليه وعليهم ورحمة الله وبركاته . قال الراوي : فسألت الامام: ما ثواب من صلى على النبي هكذا؟ فقال الصادق (عليه السلام): ثوابه الخروج من معاصيه .وسيئاته، اي انه يتطهر منها كمن ولد من أمه

"The person who narrated this tradition asked Imam as-Sadiq (ع): 'How should we bless Muhammad and his progeny?' The Imam (ع) said, 'You should say: Blessings of Allah, of His angels, prophets and messengers and all creation be with Muhammad and the progeny of Muhammad; greeting upon him and upon them, the mercy of Allah and His blessing.' The narrator said, 'I asked the Imam (ع): What is the reward of one who thus blesses the Prophet (ص)? The Imam (ع) said: Its reward is one coming out of his transgressions and sins, that is, he will be purged of them as though he has just been born."

On p. 443, Vol. 4 of the *Tafsir* book by Sheikh Abu al-Fitooah ar-Razi, we read the following text:

روى الشيخ أبو الفتوح الرازي عن رسول الله (صلى الله عليه وآله وسلم) أنه قال: في ليلة المعراج، عندما وصلت إلى السماء، رأيت ملكاً له ألف يد، وفي كل يد ألف إصبع، كان يعد بأصابعه. فسألت جبرائيل عن اسمه ووظيفته وعمله، فقال: إنه ملك موكل على عدد قطرات المطر النازلة إلى الأرض. فسألت الملك: هل تعلم عدد قطرات المطر الساقطة على الأرض منذ أن خلق الله تعالى الأرض؟ فاجاب الملك قائلاً: يا رسول الله (صلى الله عليه وآله وسلم)، والذي بعثك بالحق نبياً إلى الخلائق، إنني لأعلم عدد قطرات المطر النازلة من السماء إلى الأرض عامة، كما أعلم الساقطة في البحار والقفار والمعمورة والمزروعة والأرض السبخة والمقابر. قال النبي (صلى الله عليه وآله وسلم): فتعجبت من ذكائه وذاكرته في الحساب. فقال الملك: يا رسول الله (صلى الله عليه وآله وسلم)، ولكني بما لدي من الأيدي والأصابع وما عندي من الذاكرة والذكاء، فاني أعجز من عد أمر واحد. فقلت له: وما ذاك الأمر؟ قال: إذ اجتمع عدد من أفراد أمتك في محفل وذكروا اسمك فصلوا عليك، فحينذاك أعجز عن حفظ ما لهؤلاء من الأجر والثواب إزاء صلواتهم عليك.

Sheikh Abu al-Fitoh ar-Razi has quoted the Messenger of Allah, peace and salutation of Allah be with him and his progeny, saying, "In the Ascension Night, when I reached the heavens, I saw an angel having a thousand hands. In each hand he had a thousand fingers. He was counting with his fingers. I asked Gabriel about his name, function and job. Gabriel said, 'He is an angel in charge of counting the drops of water that fall to the ground.' I asked the angel, 'Do you [really] know the number of rain drops that fall on the earth since Allah Almighty created the earth?' The angel answered saying, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), by the One Who sent you in truth as a Prophet to the creation, I know the number of the rain drops that fall from the sky to the earth, all of it. I also know those that fall in the seas, on the deserts, on inhabited areas, on farms, on salty land and on the grave sites.' The Prophet (peace and salutation of Allah be with him and his progeny) said, 'I was amazed at his intelligence and memory in calculation.'

The angel, therefore, said, 'O Messenger of Allah (peace and salutation of Allah be with him and his progeny), but despite all the hands, fingers, memory and intelligence, I am unable to count one thing.' I said to him, 'What is it?' He said, 'If some members of your nation gather together, mention your name and bless you, it is then that I am unable to calculate how many rewards they will receive for having blessed you.'" Also, al-Kulayni, the mentor, articulated the following after having performed the prayers ritual in the afternoon of a Friday:

روى الشيخ الكليني ذيل صلوات عصر الجمعة: اللهم صلي على محمد وآل محمد الأوصياء المرضيين بأفضل صلواتك وبارك عليهم بأفضل بركاتك، والسلام عليه وعليهم ورحمة الله وبركاته. إنه من قرأ هذه الصلوات سبع مرات، فإن الله يرد عليه بعدد كل عبد حسنة، وعمله مقبول يوم القيامة، ويأتي يوم القيامة و بين عينيه نور.

Lord! Send Your peace upon Muhammad and the progeny of Muhammad, the *wasīs*, the pleased ones, bless them with the best of Your blessings, peace be with him and with them, the mercy of Allah and His blessings. Anyone who recites this supplication seven times will be rewarded by Allah with rewards the number of which equals that of all of His servants; his good deeds will be accepted on the Judgment Day, and he will come out on the Judgment Day with *noor* (celestial light) shining between his eyes." On

p. 49, Vol. 2 of *Safeenat al-Bihar*, we read the following text:

روي أنه من قال بعد صلاة الصبح والظهر: اللهم صلي على محمد وآله وعجل فرجهم واحشرنا معهم وارزقنا (شفاعتهم، فانه لا يموت الا و مدرك القائم من آل محمد (عليهم السلام

"One who recites the following after the morning and afternoon prayers will not die before seeing al-Qa'im [al-Mahdi عج] from among the progeny of Muhammad, peace be with them: 'Lord! Bless Muhammad and his progeny, speed up their ease, gather us in their company and grant us their intercession.'"

10) *Al-Hisab* الحساب **The Reckoning**: It is one of the most terrifying of all phases/stages of the hereafter, so much so that the hereafter is often referred to, as a whole, as "the Day of Reckoning". Numerous verses in the Holy Qur'an refer to it, emphasizing its significance and urging the faithful to prepare themselves for it with good deeds and acts of adoration, the latter cannot be accepted if the former are not. Some of the verses which refer to reckoning and to the fact that people take it lightly are these:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ، مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ اِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ، لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ النَّجْوَى الَّذِيْنَ ظَلَمُوا: هَلْ هَذَا اِلَّا بَشْرٌ مِّثْلُكُمْ؟ اَفْتَاتُونَ السِّحْرَ وَاَنْتُمْ تُبْصِرُونَ؟ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْاَرْضِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ، بَلْ قَالُوا اَضْغَاثُ اَحْلَامٍ، بَلْ افْتَرَاهُ، بَلْ هُوَ شَاعِرٌ، فَلْيَاْتِنَا بآیةٍ كَمَا اُرْسِلَ الْاَوَّلُونَ: مَا اَمْنَتْ قَبْلَهُمْ مِّنْ قَرْیَةٍ اَهْلَكْنَاهَا، اَفْهُمْ يُؤْمِنُونَ؟

"In the name of Allah, the Most Gracious, the Most Merciful. Mankind's reckoning comes closer and closer: Yet they do not heed, and they turn away. (Nothing) ever comes to them of a renewed message from their Lord except that they listen to it as in jest, their hearts toying with trifles. The wrongdoers conceal their private counsels (saying), 'Is this more than a man like your own selves? Will you yield to witchcraft with your eyes open?' Say: 'My Lord knows (every) word (spoken) in the heavens and the earth: He is the One Who hears and knows (all things).' 'No,' they say, '(these are) medleys of dreams! No, he forged it! No, he is (but) a poet! Then let him bring us a Sign like the ones that were sent to (Prophets) of old!' (As for those) before them, not one of the populations which We destroyed believed: Will these believe?" (Qur'an, 21:1-6).

وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّبْنَاهَا عَذَابًا نُكْرًا، فَذَاقَتْ وَبَالَ اَمْرِهَا وَكَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا: اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللّٰهَ يَا اُولِي الْاَلْبَابِ الَّذِيْنَ اٰمَنُوا قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا: رَسُوْلًا يَتْلُو عَلَيْكُمْ آيَاتِ اللّٰهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ، وَمَنْ يُؤْمِن بِاللّٰهِ وَعَمَلٌ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِينَ فِيهَا اَبَدًا، قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا

How many generations that insolently opposed their Lord's command and (that) of His Prophets did We call to account, to a severe account? And We imposed on them an exemplary punishment. Then they tasted the evil result of their conduct, and the end of their conduct was

perdition. Allah has prepared a severe punishment for them (in the hereafter). So fear Allah, O you men of understanding who have believed, for Allah has indeed sent down a message for you, a Prophet who rehearses God's Signs to you, containing clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of darkness into the light. And those who believe in Allah and do righteous deeds He will admit into gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted a most excellent provision for them" (Qur'an, 65:8-11).

Just as there are numerous references to reckoning in the Holy Qur'an, there are also numerous references to it in the Sunnah of the Prophet (ص): Many traditions warn the believers about its woes and perils. On p. 258, Vol. 7 of *Bihar al-Anwar*, we read the following:

روى الشيخ الصدوق (رحمة الله عليه) عن طريق أهل البيت (عليهم السلام) أنه قال رسول الله (صلى الله عليه وآله وسلم): لا تتحرك قدما عبد من عباد الله، إلا وأن يسأل عن أربعه: عن عمره فيم أفناه، و عن شبابه فيم قضاه، و عن ماله من أين وجده، و فيم صرفه، و عن محبتنا نحن أهل البيت

Sheikh as-Saduq (may Allah have mercy on him) has narrated through the path of Ahl al-Bayt (peace be with them) saying that the Messenger of Allah (peace and salutation of Allah be with him and his progeny) said: "The feet of a servant of Allah do not move before he is asked about four things: his lifespan and how he spent it, his youth and what he did during it, his wealth and where he found it and how he spent it and about love for us, we Ahl al-Bayt (ع)."

On p. 267 of the same reference, we read the following:

روى الشيخ الطوسي (رحمة الله عليه) عن الامام الباقر (عليه السلام) أنه قال: أول ما يحاسب عنه العبد الصلاة، إن قبلت قبل ما سواها

Sheikh at-Tusi (may Allah have mercy on him) has narrated from Imam al-Baqir (peace be with him) saying: "The first thing about which a servant of Allah is questioned is prayer. If it is accepted, everything else is accepted." On p. 274 of the same reference, we read the following:

روى الشيخ الصدوق أن الدائن يأتي يوم القيامة و يشتكي، فإذا كان للمدين حسنات، تؤخذ منه للدائن، و ان لم تكن له حسنات، فتؤخذ من معاصي الدائن و تضاف الى معاصي المدين

"Sheikh as-Saduq has narrated saying that the creditor comes on the Judgment Day and complains. If the borrower has good deeds, they (some of them if not all) will be taken away and given to the creditor. But if he has no good deeds, some of the sins of the creditor will be taken and added to those of the borrower."

On p. 82 of *Manazil al-Akhira*, we read the following

إعلم أن بعض المحققين قد قال: لا ينجو من مخاطر الحساب و دقائق الميزان إلا من حاسب نفسه في الدنيا و :
أختبر شخصه بميزان الشرع الاسلامي و كذلك أعماله و أقواله و أفعاله و سيئاته و لحظاته و حركاته و سكناته،
فقد قالوا: حاسبوا أنفسكم قبل أن تحاسبوا

"Be informed that some critics have said: Nobody is spared the perils of reckoning and the precisions of the scales except one who holds himself to account in the short life and tests his person according to the scales of the Islamic *Shari`a*, applying the same to his actions, statements, deeds, sins, looks, motion and stillness, for they have said: Hold yourselves to account before you yourselves are held to account."

11) **Tasleem Safeet al-A`mal: Delivering the Book of Deeds:** It is one of the terrifying phases of the Judgment Day when the list of deeds is delivered to the one it belongs to. The Almighty has made a number of references to this book of deeds; here are some of them:

وَإِذَا الصُّحُفُ نُشِرَتْ،

" When the scrolls are laid open" (Qur'an, 81:10);

and also these verses:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا، وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو
تُبُورًا وَيَصْلَى سَعِيرًا

"He who is given his book in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing! But whoever is given His record behind his back, He will soon cry for perdition, and he will enter a blazing Fire" (Qur'an, 84:7-12).

On p. 314, Vol. 7 of *Bihar al-Anwar*, al-Ayyashi quotes Imam as-Sadiq (ع) saying:

إذا قامت القيامة، تعطى لكل واحد قائمة أعماله و يقال له: اقرأ، و يذكره الله جميع أعماله بالنظر إلى تلك الصحيفة، و كذلك جميع أقواله، و خطواته و غيرها و كأنه قالها و فعلها و خطاها في الحال، فيقولون: "يا ويلتنا، ما لهذا الكتاب لا يغادر صغيرة" و لا كبيرة إلا أحصاها؟

When it is Judgment Day, everyone will be handed over his list of deeds, and it will be said to him, 'Read!' Allah will remind him of all his deeds through looking at this tablet, and the same applies to his statements, steps and everything else, as if he said, did or treaded them instantly. People will say,

'Woe unto us! Why does this book not leave out the recording of anything, be it small or big?!'
(Qur'an, 18:49).

Ibn Qawlawayh has quoted Imam as-Sadiq (ع) as saying:

من زار قبر الحسين (عليه السلام) في شهر رمضان و مات في سفر زيارته للحسين (عليه السلام)، فلا يتعرض

لأمر أو حساب و يقال له: أدخل الجنة لا خوف عليك

"If one visits the gravesite of Imam al-Husayn (ع) during the month of Ramadan and dies during his trip to visit al-Husayn (ع), he will not be exposed to anything, nor will he be held to account, and it will be said to him, "Enter Paradise, you shall not fear." `Allama al-Majlisi, may Allah have mercy on him, has quoted Imam ar-Rida (ع) through two reliable *isnads* as saying:

من زارني على بعد قبري، أتيته في مواطن ثلاثه: يوم القيامة لأنقذه من أهوالها، و عند تطائر كتب المحسنين إلى يمينهم، و صحائف المجرمين إلى شمالهم، و على الصراط، و على الميزان

"If one comes from a distance to visit my gravesite, I shall go to him on three occasions: on the Judgment Day to save him from its woes, when the books of the doers of good are flown to their right hands, when the tablets of the criminals are flown to their left, on the Sirat [path between Paradise and Hell] and at the Mizan (scales of deeds)." In the book titled *Al-Haqq al-Yaqeen الحق اليقين*, it is indicated that al-Husayn ibn Sa'eed has quoted Imam as-Sadiq (ع) as having said:

إذا أراد الله أن يحاسب مؤمنا، أعطاه كتابه بيمينه، و يحاسبه فيما بينه و بينه دون أن يطلع على حسابه أحد، و يقول له: عبي، لقد فعلت كذا و كذا، فيجيب العبد: إلهي، لقد فعلته. و يقول الله تعالى: غفرت لك و بدلته إلى حسنات. فيقول الناس: سبحان الله! إن هذا العبد لم يقترف ذنبا، و لم يرتكب قبيحا، و هذا معنى قوله تعالى: "فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا" (الإنشقاق، 7-9). فسأل الراوي: أي أهل يقصد بهذا الأهل؟ هل يصحب المؤمن أهله الذين كانوا معه في الدنيا؟ قال الصادق (ع): إذا أراد الله بعبد سوءا حاسبه جهرا أمام الخلائق و أتم عليه حجه و أعطاه كتابه إلى شماله، كما قال الله تعالى: "وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُو ثُبُورًا وَيَصَلَّىٰ سَعِيرًا، إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا" - يعني في الدنيا -، "إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ" يعني أنه لن يعود - و هذا يشير إلى أن أيدي الكفار و المنافقين تغل و تقيد و تسلم صحائفهم إلى شمالهم، و إلى هاتين الحاليتين أشير في أدعية الوضوء عند غسل اليدين: "اللهم أعطني كتابي بيمينني و خلودي في الجنة بشمالي، و حاسبني حسابا يسيرا، و لا تعطني كتابي عن شمالي و لا وراء ظهري، و لا تغل يدي إلى عنقي

"If Allah wants to hold a believer to account, he gives him his book [of deeds] in his right hand and judges him between Himself and the believer without anyone seeing it. He will then say to him, 'My servant! You have done this and that.' The servant will say, 'Lord, I have done it.' Allah Almighty will say, 'I have forgiven you and change it into good deeds.' People will say, 'Blessed be Allah! This servant of Allah did not commit a sin, nor did he do anything contemptible!' This is the meaning of the verse of the Almighty: Then whoever is given his record in his right hand, soon his account will be taken by an easy reckoning, and he will turn to his people, rejoicing! (Qur'an, 84:7-9). The narrator asked, 'What is meant by *his people* (his family)? Does the believer accompany his folks who used to be with him in this life?'

Imam as-Sadiq (ع) said, 'If Allah wants something bad to afflict His servant [on account of the latter's deeds], He will try him before all creations, complete His argument against him then gives him his book

in his left hand as Allah Almighty has said:

Truly he thought that he would not have to return (to Us)!' (Qur'an, 84: 14).

This points towards the hands of the unbelievers and hypocrites being tied and chained and their tablets delivered on their left side. It is to both these conditions that the supplications related to ablution refer: 'Lord! Give me my book in my right hand and my eternity in Paradise on my left; do judge me easily and do not give me my book on my left or behind my back, and do not tie my hands to my neck.'

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

On pp. 103–105, Vol. 46 of *Bihar al-Anwar*, we read detailed descriptions of this Sirat, and additional text is indicated on pp. 69–71 of the same reference. Here is some of the text on the latter pages:

هو جسر ممدود على جهنم، لا يدخل الجنة إلا من اجتازه. و جاء في الروايات أنه أدق من الشعرة و أحد من السيف و أصلى من النار. يعبره خالص المؤمنين كالبرق الخاطف، و بعضهم يعبره بصعوبة لكنه يجتازه و ينجو بنفسه. و بعض المارة يسقطون في جهنم من بعض عقبات الصراط. و هو نموذج من صراط الدنيا المستقيم حيث الدين الحق و طريق الولاية، و متابعة أمير المؤمنين و ذريته الأئمة الطاهرين (صلوات الله عليهم أجمعين)، فمن مال عن هذا الصراط الدنيوي و عدل عنه إلى الباطل قولاً أو عملاً، فقد ارتجف من عقبة صراط الآخرة و سقط إلى الجحيم، و الصراط المستقيم الذي تجده في سورة الحمد في القرآن الكريم يشير إلى صراط الدنيا و صراط الآخرة كليهما.

"It is a bridge extended over Hell: Nobody enters Paradise without successfully passing over it.

Traditions indicate that it is thinner than hair, sharper than the sword and hotter than fire. Sincere believers cross over it like lightning that snatches the eyes. Some of them pass over it with difficulty but they pass it and are thus saved, whereas others fall into Hell from one of the obstacles on this Sirat.

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

In his book titled *Al-Haqq Al-Yaqeen* الحق اليقين, where he quotes *Al-'Aqa'id* العقائد by Sheikh as-Saduq, may Allah have mercy on his soul, al-Majlisi states the following:

إننا نعتقد أن كل عقبة من العقبات التي تعترض سبيل المحشر هو إسم لفريضة من الفرائض—الأوامر و النواهي—فإذا وصل الإنسان الى عقبة مسماة بإسم فريضة، و كان مقصرا في ذلك الواجب، اوقف في تلك العقبة و طلب منه تأدية حق الله تعالى بالنسبة لذلك الواجب. فإن إستطاع الخروج من تلك العقبة بالأعمال الصالحة التي قدمها، أو برحمة من الله تشمله، فقد خرج و اجتاز تلك العقبة بالذات، و مدة التوقيف في كل عقبة ألف سنة، و تتوالى العقبات، و تتواصل التوقيفات و تنهال الأسئلة و الإستنطاق عما يعود إلى مسمى إسم تلك العقبة من الواجب و الفريضة، حتى إذا أجاب عن جميع ما عليه بما يجب من حسن الإجابة، إنتهى من العقبة الأخيرة إلى دار البقاء و سرح سراحا جميلا، و يحيى حياة خالدة لا موت فيها و لا بوار، و يسعد سعادة لا شقاء فيها و لا دمار، و يسكن إلى جوار رحمة ربه مع النبيين و الحجج و الصديقين و الشفعاء و الصالحين و حسن أولئك رقيقا. أما إذا استجوب في عقبة من العقبات، و طلب منه حق قصر في تأديته في الدنيا، و لم يقدم عملا صالحا يكافى ذلك التقصير، و لا تدركه رحمة من الله تعالى لينجو من تلك العقبة، فتزل قدمه في تلك العقبة و يسقط منها إلى الهاوية و الجحيم، و نعوذ بالله من ذلك الأمر. و جميع هذه العقبات على الصراط،، تسمى واحده منها الولاية، يتوقف فيها جميع الخلائق، فيسأل عن ولاية أمير المؤمنين علي بن أبي طالب و الأئمة الطاهرين من بعده، فإذا كان قد أتاها و إتبعها فقد نجا و اجتاز هذه العقبة، و إلا فقد هوى إلى الجحيم. قال تعالى: "وَقَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ" (الصفافات: آية 24)، و أهم العقبات هي المرصاد: "إِنَّ رَبَّكَ لَبِالْمُرْصَادِ" (الفجر: آية 14). يقول الله تعالى: بعزتي و جلالي لا يفوتني ظلم ظالم. و تسمى عقبة أخرى بعقبة الرحم، و أخرى بالأمانة، و أخرى بالصلاة، و هكذا فإن لكل فريضة أو أمر من أوامر الله، أو نهي من نواهي، يقف المرء ليجيب عما هو مسؤول عنه.

"We believe that each of the obstacles along the path to the Gathering represents the name of one of the obligations, i.e. what the Almighty has commanded or prohibited. If someone reaches an obstacle bearing the name of an obligation, and if he had fallen short of performing that obligation, he will be stopped at it and will be required to pay what he owes Allah Almighty. If he can get out of that obstacle through the good deeds which he had done, or there may be mercy from Allah which will include him, he will get out and pass that particular obstacle. The time period of keeping anyone at each of these obstacles is a thousand years.

The obstacles continue, following each other; questions go on and arguments are pursued about what each station represents: the obligations and the commandments. If one answers duly, he will pass by the last station to the abode of eternity and will be released most beautifully: He will live a perpetual life where there is neither death nor loss, and he will taste happiness where there is neither misery nor destruction. He will live beside the mercy of his Lord with the prophets, the Signs of Allah, the Truthful Ones, the ones who can intercede on behalf of others, the righteous ones whose company is truly the very best.

But if he is asked at one of the obstacles and required to make up for falling short of performing it during his lifetime, if he did not offer an act of righteousness to make up for that shortcoming, and if he is not saved through mercy from Allah Almighty that rescues him from that obstacle, his feet will slip in that area and he will fall from it into the abyss and into Hell, we seek refuge with Allah against this. All these obstacles are on the Sirat.

One of them is called the *wilayat* (mastership of or loyalty to the Imams from among the Ahl al-Bayt (ع)):

All people will be stopped at it and asked about the *wilayat* of the Commander of the Faithful Ali ibn Abu Talib and the Pure Imams after him (ع). If one was observing this *wilayat*, adhering to it, he will pass this obstacle; otherwise, he will fall into Hell.

Allah Almighty has said

وَقَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

"But stop them, for they must be asked" (Qur'an, 37:24).

And the most important of these obstacles is the Mirsad: **إِنَّ رَبَّكَ لِبِالْمِرْصَادِ**

"For your Lord is (as a Guardian) on a watch-tower" (Qur'an, 89: 14).

Allah Almighty says:

بعزتي و جلالتي لا يفوتني ظلم ظالم

"By My Honor and Greatness (do I swear) that no oppression committed by an oppressor escapes My knowledge." Another obstacle is called the kinship obstacle. Another is called *amana* أمانة, trust (something entrusted for safe keep to someone), another is called *salat* صلاة, prayer, and so on:

لكل فريضه من الفرائض—الأوامر و النواهي—يوقف العبد عندها ليجيب عما هو مسؤول عنه

Each obligation—what is commanded and what is prohibitive—has an obstacle at which the servant of Allah is stopped to answer about his responsibility towards it."

On p. 65, Vol. 8 of *Bihar al-Anwar*, we read the following:

فترى الناس على الصراط يسقطون كالفرش المبتوث، و ترى آخرين قد تعلقوا بأيديهم أو بيد واحده أو بأرجلهم و هم يمسون خوفا من الهبوط و الملائكة حولهم واقفون يدعون و ينادون: أيها الرب الحليم، اغفر لهؤلاء و اعف عن هؤلاء بفضلك و جودك، و سلمهم ليجاوزوا الصراط و يقطعوا الصراط. فمن اجتاز الصراط برحمة الله الواسعة، قال: الحمد لله، و بنعمة الله تتم صالحات الأعمال، و تنمو الحسنات، و أحمد الله الذي نجاني منك بفضلته و منه، بعد أن كنت قد يئست، ان ربنا لأعمال العباد لغفور شكور

"So you would see people on the Sirat falling like scattered butterflies while others are holding to it with their hands or feet or even with one foot fearing they would fall down as the angels around them stand, call upon the Almighty and plead to Him saying: 'O Clement Lord! Forgive these people, overlook them through Your favor and generosity, let them safely pass on the Path and cross it.'

Whoever passes the Path does so through wide mercy from Allah and says, 'Praise to Allah and through a blessing from Allah that good deeds are sealed and blessed actions grow, and I praise Allah Who saved me from you through His favor and boon after I had lost all hope; surely our Lord forgives the servants' [sinful] deeds, appreciative [of good deeds]'."

On p. 410, Vol. 22 of the same reference, we are also told that the great *sahabi* Abu Tharr al-Ghifari (رض) has cited the Messenger of Allah (ص) saying:

الرحم والأمانة على طرفي الصراط، فمن وصل الرحم وأدى الأمانة، سار على الصراط، فإن طرفي الصراط
يحفظانه من السقوط والهبوط في النار

"Kinship and trust are at both ends of the Path: Whoever maintains good relations with his kinsfolk and returns the trust safely will pass over the Path, for both ends of the Path shall protect him against falling into the Fire." In another narrative, Imam al-Baqir (ع) said:

إذا ورد قاطع الرحم وخائن الأمانة الصراط، فإن أعماله الحسنة لا تنفعه ما دامت له هاتان الخصلتان وتسقطانه
في النار

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

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

اللهم آمين.

أعمال لتسهيل المرور على الصراط:

Good deeds that make the passage on the Sirat easy:

1. According to p. 639 of the book **الأعمال إقبال** *Al-Iqbal* by Ibn Tawoos, one who offers 21 *rek'as* after the sunset prayers in the eve of the first of the month of Rajab in each *rek'a* of which he recites both Surat al-Hamd (Chapter 1) and Surat at-Tawhid (Chapter 112), then he recites the *tasleem* after each couple of prostrations will be protected by the Almighty, and his family, wealth and children will be protected, too, and he will be granted security from the torment in the grave. Moreover, he will pass over the Sirat without any questioning like lightning.

من صلّى أول ليلة من شهر رجب بعد صلاة المغرب عشرين ركعة بالحمد والتوحيد ، ويسلم بين كل ركعتين ليحفظ في نفسه وأهله وماله وولده، واجير من عذاب القبر، وجاز على الصراط كالبرق الخاطف.

2. On p. 136 of *Thawab al-A`mal*, we are told that one who fasts six days during the month of Rajab will be secure on the Day of Reckoning and will pass over the Sirat without being asked any questions.

من صام من رجب ستة أيام ... بعث من الآمنين يوم القيامة حتّى يمرّ على الصراط بغير حساب.

3. Ibn Tawoos also narrates that one who performs ten *rek'as* during the 29th eve of the month of Sha'ban, reciting in each rek'a Surat al-Hamd once and at-Takathur (Chapter 102) ten times, in addition to both Chapter 113 and Chapter 114 ten times each and Surat at-Tawhid (Chapter 112), he will be granted by the Almighty rewards of those who exert their utmost in learning the creed and in teaching it, making his scale of good deeds heavier and easing for him to pass over the Sirat like lightning.

من صلّى في الليلة التاسعة والعشرين من شعبان عشر ركعات يقرأ في كل ركعة فاتحة الكتاب مرّة وألهاكم التكاثر عشر مرّات ، والمعوذتين عشر مرّات، وقل هو الله أحد عشر مرّات، أعطاه الله تعالى ثواب المجتهدين، وثقل ميزانه، ويخفف عنه الحساب، ويمرّ على الصراط كالبرق الخاطف.

4. On p. 102, Vol. 34 of *Bihar al-Anwar*, we are told that one who performs the *ziyara* of Imam ar-Rida (ع) despite his grave being so far, the Imam will visit him at three places on the Judgment Day in order to save him from their horrors, and one of these horrors is the Sirat.

من زار الامام الرضا عليه السّلام على بعد قبره الشريف، فأنه يأتي عنده يوم القيامة في ثلاثة مواطن ليخلصه من أهوالها ، وأنّ أحدها عند الصراط .

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

Marji` taqlid مرجع تقليد: the highest theological authority–referee followed

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

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

Mash`ar مشعر: a place where certain rites are conducted, a sacred area or place or precinct

Ma`soom معصوم: infallible, divinely protected against sinning

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

Mawlaya مولاي!: a form of address to a ruler who is referred to as the protector

Mihrab محراب: a recess/area in the *masjid*, mosque that indicates the direction of the Qibla

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

Minbar منبر: pulpit, podium

Mi`raj معراج: Prophet's ascension from Jerusalem to the heavens

Mithqal مثقال: a weight equivalent to 24 karats or 4.68 grams

Mu'adh-dhin or Muaththin مؤذن: the person who calls the *athan*, the call for prayers

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

Mufti مفتي: a judge who enjoys the power to issue binding legal opinions relevant to the Islamic faith

Muhaddith محدث: traditionist, one who tracks and quotes statements of Prophet Muammed (ص)

Muhajir مهاجر: person who undergoes *hijra*, migration

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

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

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

Munafiq منافق: hypocrite, one whose external appearance is Islamic (with regard to performing the rituals or to promoting the creed) but whose inner reality conceals *kufr*—often unknown to the persons themselves. (See Al-Baqarah, verses 8–23).

A *munafiq* is more dangerous to the society and the religion and worse than a *kafir*: plural: *munafiqun*, hypocrites; refer to Ch. 63 of the Holy Qur'an titled al-Munafiqoon المنافقون, the hypocrites, which refers

to interest-seekers and loafers from among the *sahaba*, companions, who used to hang around the Prophet not out of their love for Islam (ص) but for other un-Islamic reasons of their own.

Murabit مرابط: a person who disseminates and propagates for the Islamic creed

Mustad'afin or Mustad'afun or Mustad'afoon: مستضعفين أو مستضعفون a downtrodden, weak and oppressed person

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

Mushawarah مشاوره: consultation, consulting, palry

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

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

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

Mu'aththin مؤذن: caller to prayers (usually at a mosque)

Mut'a متعة: literally it means: enjoyment; temporary marriage; refer to verse 24 of Chapter 4 (an-Nisaa) of the Holy Qur'an:

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

where the root word for it is: اسْتَمْتَعْتُمْ, that is, "you enjoyed".

Temporary marriage existed during the time of the Prophet (ص), of first caliph Abu Bakr and part of second caliph, Omer ibn al-Khattab who, because of a certain incident, banned it although his son, the famous and highly respected narrator of *hadith*, namely Abdullah ibn Omer, kept practicing despite his father's prohibition. He is reported as having regarded *mut'a* as being Islamically permissible.

Ahmed, *Musnad*, No. 2, p. 95; Ali ibn Abu Bakr al-Haithami, *Mujma' Az-Zawaaid*, Vol. 7, pp. 332-33; Sa'eed ibn Mansour, *Sunan*, Vol. 1, p. 252 and Abu Ya'li, *Musnad*, Vol. 10, p. 68 quote Abdullah ibn Omer saying,

و الله ما كنا على عهد رسول الله (ص) زانين و لا مسافحين"

By Allah! During the time of the Messenger of Allah (ص), we were neither adulterers nor fornicators." Only Shi'ites now perform this marriage without encouraging it except when there are legitimate reasons for it. Some Sunnis, notably Shafi'is, seem to have found a number of almost similar types of marriage the most famous of which is **زواج المسيار** *misyar* (or *misyaar*) marriage, as well as marriage with the intention to divorce, coworker's marriage, etc.

N, ن

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

Naddaf **نداف**: cotton carder, cotton teaser, one who works cotton into some usable form

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

Nafil **نفل**: (also **Nafila** **نافلة**) optional, non-compulsory, supererogatory, highly recommended act of worship; plural *nawafil*

Najasa **نجاسة**: uncleanness, impurity; adjective *najis*

Najwa **نجوى**: silent supplication, invocation, the time when one pleads silently to his Maker; recommended periods for such supplications are: evenings, before dawn, during times of trials and tribulations or when one is sick

Nasab **نسب**: lineage or genealogy

Nasiha or Naseehah **نصيحة**: sincere good advice

Nathr نذر: one's pledge to do something to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish; plural: *nuthur*

Nikah نكاح: Islamic marriage

Nisab نصاب: amount of savings or capital or product a Muslim has so the payment of zakat becomes obligatory on him; it is also applied in courts where it means "legal quorum"

Nifas نفاس: period of a woman's pre-natal bleeding

Noor نور: divine or celestial light; Muslims believe that the angels are created of such *noor*. Human eyes cannot withstand the intensity of their light, so they are veiled by their Maker from being seen by humans. Humans will see the angels starting from the moment when the soul starts its journey out of the body and into the afterlife.

Nubuwwah نبوه: prophethood, the belief in prophets and their messages

P

P.B.U.H.

These acronyms refer to the phrase "Peace Be Upon/with Him" which mean in Arabic: "*Alaihis Salam*" عليه السلام, an expression articulated when the name of a prophet is mentioned. This expression does not convey the meaning of "*Salla Allahu 'Alaihi Wa Alihi wa Sallam*" صلى الله عليه وعلى آله و سلم which means: Allah blesses him and his family and sends them His greetings."

ق, Q

Qadi or Qadhi قاضي: judge.

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

Qanieen or Qanitoon قانتون: those who constantly supplicate

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

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

Hereafter

Qari قارئ: someone who recites the Qur'an being knowledgeable of the rules of such recitation

Qayyim قيم: person in charge of something, one charged with authority or responsibility

Qaa قضاء: compensatory, making up for a missed rite

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

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

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

Qiyama or Qiyaamah قيامة: Day of Judgment, resurrection, the dead rising from their graves and are herded for their Judgment

Qudat قضاة: plural form of *qadi*, judge

Qudsi قدسي: divine, related to the Almighty

Qunoo قنوت: optional but very highly recommended supplication during the prayer rite's second *rek`at*

Quraysh or Quraish قريش: the Arabian tribe of the Prophet of Islam; for the meaning of "quraish", refer to my book titled *Muhammad: Prophet and Messenger of Allah*.

Qur'an or Koran or Kuran قرآن: The holy book of Islam is called the Qur'an. It was revealed to Prophet Muhammad (ص) through arch-angel Gabriel (Jibril) during a period of 23 years. There is only one Qur'an in the whole world and it is in Arabic. The Qur'an has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'an is composed of 114 *suras* (chapters). Rules and regulations apply to its methods of recitation and chanting.

The authenticity and pristine originality of the Qur'an have been documented and recognized. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. It also is described as being bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations to prophets who preceded Muhammad (ص).

ر, R

Rabb رب: Owner, master, head, owner; **Ar-Rabb** الرب refers to the Almighty, Lord, Creator, Master of all, the Adored One. In Arabic, He is referred to as "Allah" which literally means "the One and Only God": It has no gender, and you cannot derive from it a plural form. As for *rabb*, one can be the *rabb*, head, of his family, or owner of home, business, etc.

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

Radhi Allahu 'Anhu or Razhi Allahu 'Anhu رضي الله عنه: This is an expression used by Muslims whenever a name of a good and respectful companion of the Prophet Muhammad (ص) is mentioned. Not all the companions of the Prophet are worthy of praise and veneration; contrarily, some of them are condemned by the Almighty in Chapter 63 of the Qur'an titled "Al-Munafiqoon المنافقون", the hypocrites.

These hypocrites were some companions of the Prophet (ص). The Messenger of Allah (ص) was too nice and too polite to tell some leeches, loafers and seekers of interests to get off his back, go somewhere else and get lost. Believe it or not, some "companions" went as far as plotting to kill the Prophet by throwing rocks at him from mountains.

They even signed a pledge, covenant, to commit their conspiracy and buried their covenant at one of the walls of the Ka`ba in order to swear to it solemnly. Keeping these hypocrites aside, not all believers will escape the fire of hell: Read verses in which the Almighty addresses the believers, those who believe, المؤمنون, or الذين آمنوا where there are stern warnings of the Almighty's wrath on them or where they are warned not to take their conviction إيمان for granted.

One such verse is this: "O you **who believe**

[! الذين آمنوا يا ايها]

Save yourselves and your families from a fire whose fuel is men and stones, over which stern (and) strong angels are appointed, (angels) who do not flinch (from executing) the commands they receive from Allah but do (precisely) what they are commanded" (Qur'an, 66:6).

So, let the believers watch their conduct, fear their Lord and not look down at others as being inferior to them or harm them or others (unbelievers) in any way at all. The road to Paradise is not strewn with rose petals but with thorns.

Rafida or Rafidha or Rafidhis رافضة أو رافضي: Literally, it means "rejectors" or "rejectionists"; a

misnomer used to insult Shiites by reminding them (as if they forgot!) that they rejected the governments established by the first three “righteous caliphs”. These days, Saudi Arabia’s Wahhabis in general and Takfiri extremists in particular, are circulating this misnomer in order to stir hostility against Shiite Muslims and thus justify beheading them, raping their women, killing their children, destroying their mosques..., etc. The best answer we provide for these ignorant Wahhabis and Takfiris are these poetic verse by none other than one of the four main imams of the Sunnis, namely Imam ash-Shafi’i (150 – 206 A.H./767 – 206 A.D.; notice how he founded this sect one century and a half after the *hijra*, migration, whereas Ali (ع), cousin and son-in-law of the Prophet (ص), was there a long time before then):

يا راكبا قف بالمحصب من منى واهتف بقاعد خيفها والناهض

سحرا إذا فاض الحجيج إلى منى فيضا كملتطم الفرات الفاض

إن كان رفضا حب آل محمد فليشهد الثقلان أني رافضي

*O rider! Stop at the Muhassab in Mina and shout
At one who sits at its Kheef (Mosque) and who stands
At the time of sahar, when pilgrims flood Mina
A flood like the Euphrates when it floods
That if loving Muhammad’s Progeny is Rafdh,
Let both Thaqalan bear witness that I am Rafidhi.*

The “Muhassab” is an area in Mina, one of the stations where pilgrims perform the rituals of the pilgrimage. The “Thaqalan” is a collective word that refers to jinns and mankind. Imam ash-Shafi’i, may Allah be pleased with him, used to recite these verses with tears in his eyes whenever he was on top of any hill or mountain while performing the pilgrimage.

Rak`at or Rakat or Rek'a رَكعة: an individual unit of salat

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

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

Rasul or Rasool رسول: The meaning of the word Rasul is: a messenger. Allah sent many prophets and

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

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

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

Risala رسالة: Literally, it means an oral "message" or a written letter; also: published collection of religious rulings by a marji'; dissertation containing what is permissible or prohibitive in Islam

Rooh or Ruh روح: spirit, soul, essence, an animating or life-giving principle or material. Some say that the origin of this word is ريح which means "wind" or "air": It cannot be seen but felt through motion. A human body is created of two main ingredients: the body and the soul. Most people look after their bodies while ignoring their souls, their need for spiritual nourishment, thus creating an imbalance between these two components which will eventually cause them either serious psychological or physical problems or both.

In Islam, the soul never dies; only the material body does. Scientists tell us that bodily cells are constantly born and die. Death is the separation of the soul from the body. The soul has much more faculties than the body: Souls of the dead can see, hear, feel and react to causes and causations, but it they have no means to show all these faculties to us since the means, the body, has expired. What will happen to all the dead when the time comes for them to stand on the Day of Judgment to answer to what they had done in this life?

Another question: How will life return to the dead when the resurrection process starts? Scientists tell us that the DNA (DeoxyriboNucleic Acid) never dies, is never extinct, indestructible. There are numerous verses in the Holy Qur'an which paint a picture of how all the dead buried in our planet will be brought back to life as the resurrection process starts in preparation for the big Day, the Judgment Day. On that Day, all outstanding accounts are settled and those who call others bad names or harm them in any way get what they deserve.

One of these verses is 35:9 which reads:

"It is Allah Who sends forth the winds so that they raise up the clouds, and We drive them [clouds] to a land that is dead, and revive the earth with them after its death: Even so (will be) the Resurrection!"

Do you get the picture?! It seems that when that time comes, the Almighty will send a cloud the "rain water" of which will fall on the earth and will rearrange the DNA of each and every human being, and perhaps non-human beings, too, such as those of animals as we are told in 81:5 which reads: "And when the beasts (animals) are herded together (for Judgment)", in preparation for an eternal life. Just as a seed receives rain and it sprouts and brings about a new life, the dead will receive this "rain water", which most likely be different than water as we know it in this life, and life will start sprouting in them again. This water will infuse a new life in each DNA. At that time, the souls will be clothed with new bodies, forms, shapes, of some sort. How will these forms or shapes or bodies be, only the Creator knows. Will they be similar to ours? We do not know for sure, but we know that just as the soul during the barzakh برزخ period needs spiritual nourishment, these bodies will need food, fuel, something to keep them going. And we know that there will be eating and drinking in both Paradise and hell; so, will our stomachs be similar to the way they are now, we simply do not know; most likely they will not.

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

Rushd رشد: adolescence, mental maturity, the ability to distinguish right from wrong

Rutab رطب: ripe dates, opposite: busr

S, ص, س

Sabeel سبيل: path, way, avenue, same as Sirat

Sabirin or Sabiroon صابرين أو صابرون: people who are patient and steadfast, who persevere

Sabr صبر: patience, steadfastness, perseverance

Sadaq or Sedaq صداق: same meaning as *mahr*, dower

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

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

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

Safawis or Safavids or as-Safawiyyoon الصفويون: Some ignorant fanatics apply the misnomer “Safawis” to taunt Shiite Muslims, not even knowing exactly what the word means. For this reason, we decided to go into details to narrate to you the history of these Safawis, perhaps one of these fanatics will wake up.

The Internet’s Wikipedia tells us that the Safavids (Persian: صفویان; Azerbaijani: *Səfəvi/ər*) formed one of the most significant ruling dynasties in Iran’s history. They ruled one of the greatest Persian empires since the Muslim conquest of Persia and established the Twelver school of Shi’a Islam as the official religion of their empire, marking one of the most important turning points in Muslim history. This Shi’i dynasty was of mixed ancestry (Kurdish and Azerbaijani, with intermarriages with Georgian and Pontic Greek dignitaries), ruling Iran from 1501 to 1722 A.D.

The Safavid dynasty had its origin in the Safaviyya Sufi order which was established in the city of Ardabil in the Azerbaijan region. From their base in Ardabil, the Safavids established control over all of Greater Iran and reasserted the Iranian identity of the region, thus becoming the first native dynasty since the Sassanid Empire to establish a unified Iranian state.

Despite their demise in 1736 A.D., the legacy that they left behind was the revival of Persia as an economic stronghold between East and West, the establishment of an efficient state and bureaucracy based on “checks and balances”, their architectural innovations and patronage of fine arts. The Safavids have also left their mark down to the present era by spreading Shi’a Islam in major parts of the Caucasus and West Asia. Perhaps this is why the Wahhabis of Saudi Arabia are so hostile to the Shi’ites in general and to Iranians in particular.

Even though the Safavids were not the first Shi’a rulers in Iran, they played a crucial role in making Shi’a Islam the official religion in all of Iran. There were large Shi’a communities in some cities like Qum and Sabzevar as early as the 8th century. In the 10th and 11th centuries, the Buwayhids, who were of the Zaidiyya branch of Shi’a Islam, ruled in Fars, Isfahan and Baghdad. As a result of the Mongol conquest and the relative religious tolerance of the Ilkhanids, Shi’a dynasties were re-established in Iran, Sarbedaran in Khorasan being the most important. The Ilkhanid ruler Öljaitü and converted to Twelver Shi’ism in the 13th century.

Following his conquest of Iran, Isma’il I made conversion mandatory for the largely Sunni population. The Sunni ulema, clergy, were reportedly either killed or exiled. Isma’il I, despite his heterodox Shi’a beliefs, brought in Shi’a religious leaders and granted them land and money in return for loyalty. Later, during the Safavid, especially the Qajar period, the Shi’a ulema’s power increased, and they were able to exercise a role, independent of or compatible with the government. Despite the Safavid’s Sufi origins, most Sufi groups were prohibited, except the Ni’matullahi order.

Iran became a feudal theocracy: The Shah was held to be the divinely ordained head of state and religion. In the following centuries, this religious stance cemented both Iran’s internal cohesion and

national feelings, provoking attacks by its Sunni neighbors. After the disastrous invasion of the Mongols, in the 1200s, migrated Turks and Mongolian tribes adopted the Persian customs and even language. In the 1300s, the Ilkhanids, a dynasty founded by "Genghis Khan's" grandson, Holagu Khan, had been an influential factor in Persia. During these turbulent years of 13th century, the Persians had submerged themselves deeper in Islamic devotion and Sufism.

Towards the end of the 14th century, Timur (Tamberlane) claimed to be a descent from Genghis Khan's family. The disturbed conditions in Mongol Transoxania gave him in the town of Kish the chance to build up a kingdom in Central Asia. He entered Iran in 1380, and in 1393 he reduced the Jalayirids' power and domination after taking their capital, Baghdad. In 1402 A.D., he captured the Ottoman Sultan Bayezid at Ankara and conquered Syria then turned his attention to campaigns to the east of his quickly acquired and ill-cemented empire. He died in 1405 on an expedition to China. He showed interest in Sufism, a form of mysticism. Timur may have hoped to find popular leaders whom he could use for his own purposes. But he encountered ill-treated Iranians who proved that they knew him perhaps better than he knew himself. His legacy was the reverse of stability to Iran; and division of his ill-assimilated conquests among his sons ensured that an integrated Timurid Empire would never be achieved.

The Timurid state came to being an integrated Iranian empire under Timur's son, Shahrokh Shah (1405–47), who endeavored to weld Azerbaijan, which demanded three military expeditions, as well as western Persia to Khurasan (which means in Persian "land of sunshine") and eastern Persia in order to form a united Timurid state for a short and troubled period of time. He only succeeded in loosely controlling western and southern Iran from his beautiful capital at Herat. He made Herat the seat of a splendid culture, the atelier of great miniature painters of Herat school, Behzad notable among them, and the home of a revival of Persian poetry and philosophy. This revival was not unconnected with an effort to claim for an Iranian center once more the leadership in the propagation of Sunni ideology; Herat used to send copies of Sunni canonical works on request to Egypt. The reaction in Shi'ism's ultimate victory under the Safavid shahs of Persia was, however, already in preparation.

In the mean time, the "*Qara Qoyunlu*" (Black Sheep) Turkman, used to dominate Western Iran. In Azerbaijan they had replaced their former masters, the Jalayirids. Timur had put these Qara Qoyunlu to run away, but in 1406, they regained their capital, Tabriz. On Shahrokh's death, Jahan Shah (reigned c. 1438–67) extended Qara Qoyunlu rule out of the northwest deeper into Iran. The Timurids relied on their old allies, the Qara Qoyunlus' rival Turkman of the "*Aq Qoyunlu*" (White Sheep) clans, whose Jahan Shah was destroyed by the Uzun Hassan of Aq Qoyunlu by the end of 1467.

Uzun Hassan (1453–78) achieved a short-lived Iranian empire, but under his son Yaqub (1478–90), the state was subjected to fiscal reforms associated with a government-sponsored effort to reapply hard purist principles of orthodox Islamic rules for revenue collection. Yaqub attempted to purge the state of taxes introduced under the Mongols and not sanctioned by the Muslim canon. His Sunni fanaticism was discredited when the inquiries made into his activities by the orthodox religious authorities.

The attempts to revive religious orthodoxy through revenue reform gave momentum to the spread of Safavid Shi'a faith. Economic decline, which had resulted from fiscal reforms introduced by Yaqub, must have been another factor as well.

Shaikh Jonayd's son, Shaikh Heydar (or Haider), led a movement that had begun as a Sufi order under his ancestor, Shaikh Safi ud-Din Ardabili (of Ardabil 1252–1334). This order may be considered to have originally represented a puritanical, but not legalistically so, reaction against the corruption of Islam, the staining of Muslim lands, by the Mongol infidels. What began as a spiritual, unearthly reaction against irreligion and the betrayal of spiritual aspirations developed into a manifestation of the Shi'a quest for dominion over Islamic authority.

By the 15th century, the Safavid movement could draw on both the mystical emotional force and the Shi'a appeal to the oppressed masses to gain a large number of dedicated adherents. Shaikh Heydar took his numerous followers to warfare by leading them on expeditions from Ardabil into the nearby Caucasus. He was killed on one of these campaigns in 1488. His son Esmail, then was one year old, was to avenge his death and lead his devoted army to a conquest of Iran whereby Iran gained a great dynasty, a Shi'a regime, and in most essentials its shape as a modern nation state. Yaqub did not kill Shaikh Heydar's sons, whose mother was Yaqub's sister, but instead sent them to exile in Fars province. Death of Yaqub in 1490 caused turmoil and paved the path for Esmail and his brothers to leave their exile and secretly taking refuge in Lahijan, Gilan province, as its governor had sympathy toward Shi'a.

A militant Islamic Sufi order, the Safavids, appeared among Turkish speaking people of west of the Caspian Sea, at Ardabil. The Safavid order survived the invasion of Timur to that part of the Iran in the late 13th century. By 1500 the Safavids had adopted the Shi'a branch of Islam and were eager to advance Shi'ism by military means. Safavid males used to wear red headgear. They had great devotion for their leader as a religious leader and perfect guide as well as a military chieftain, and they viewed their leaders position as rightly passed from father to son according to the Shi'a tradition. In the year 1500, Esmail the thirteen-year-old son of a killed Safavid leader, Shaikh Heydar, set out to conquer territories and avenge death of his father. In January 1502, Esmail defeated the army of Alvand Beig of Aq Qoyunlu, ruler of Azerbaijan, and seized Tabriz and made this city his capital. Safavids went on and conquered rest of Azerbaijan, Armenia and Khorasan; They became the strongest force in Iran, and their leader, Esmail, now fifteen, was declared Shah (King) on 11 March 1502.

In that era Iran had a variety of settled peoples; in addition to Persians it had Kurds, Arabs, Turkmen and Baluchis to name a few. Safavid's power over various tribes was not strong enough to consolidate an absolute supremacy; tribal leaders remained those who had been tribal chieftains and consider their tribes to be independent. However, the Safavids laid claim to authority over all that had been Persia.

Turkish language was spoken at Shah Esmail's court, but having adopted Persian as official language and much of Persian culture the Safavids were mistakenly thought by outsiders to be Persian, but they were truly Iranian with a unifying spirit. To help organize the state the Safavids used Persian bureaucrats

with a tradition in administration and tax collecting, and they tried to create a religious unity. Shah Esmā'il described himself as a descendant, on their father's side, of the Prophet Muhammad and claimed to have royal Sassanian blood as well. Shi'ism became the state religion, Esmā'il ignored the Sunni branch of Islam and tried to force people to become Shi'a, which was a difficult task with a variety of tribes and less than complete authority.

The newly established Iranian Empire lacked the resources that had been available to the Islamic Caliphs of Baghdad in former times through their dominion over Central Asia and the West in order to consolidate their power over the Islamic authority. Asia Minor and Transoxania were gone, and the rise of maritime trade in the West was unfavorable to a country whose wealth had depended greatly on its position on important east-west overland trade routes like the famous Silk Road. The rise of the Ottomans held back Iranian westward advances and contested with the Safavids' control over both the Caucasus and Mesopotamia. By 1506, Shah Esmā'il had conquered Arak, Esfahan, Fars, Kerman, Yazd, Kashan, Semnan, Astarabad (Gorgan or Jurjan) and, in 1507, he added Shi'a holy cities of Najaf and Karbala' to Iran.

In 1507, the Portuguese invaded what is called the "Persian Gulf" and captured Hormuz Island. It became a naval base and a trade outpost which lasted for more than a hundred years. Shah Esmā'il, having no navy, reluctantly accepted this European presence. In the mean time, the Safavids extended their rule by capturing Baghdad and Iraq in 1508. Later on, after defeating the Uzbeks and killing their leader, Mohammad Sheybani (Shaibani), nicknamed Sheibak Khan, in a battle near Merv on December 1510, Shah Esmā'il absorbed the large province of Khorasan into his state as well as Merv, Herat and Qandahar. But Uzbeks remained a formidable rival to the Safavids' domination of Northern Khorasan throughout the 16th century.

In his message, the Ottoman sultan Bayezid II congratulated Shah Esmā'il on his victories and advised him to stop destroying the graves and mosques of Sunni Muslims. Shah Esmā'il was convinced of the righteousness of his cause, ignoring the request. With many Shi'a Muslims in Asia Minor under the authority of the Ottoman sultan, Bayezid II was concerned about the power of the Safavids. The new sultan in Constantinople after 1512, Sultan Selim (Salim), fought against Shi'a Muslims under his rule, killing thousands and displacing others. Sultan Selim waged war also against the Safavids.

On August 23, 1514, just west of Tabriz in the Chalderan plain, the army of Shah Esmā'il suffered a crushing defeat. His cavalry and infantry were armed with spears, bows and swords and were fighting against Ottoman's superior numbers as well as field artillery and musketeers. Shah Esmā'il and his followers firmly believed that Allah was on their side, but they were confused by their military setback. Tabriz, their capital, was briefly occupied. This battle and defeat of Safavid Shah paved the path for the Ottoman conquest of Diyarbakr, Erzinjan and other parts of eastern Anatolia as well as northern Iraq. Shah Esmā'il himself found relief from psychological depression in wine and died ten years later at the age of only thirty-seven.

Shah Esmā'il's descendants, namely Shah Tahmasp I (1524–1576), Shah Esmā'il II (1576–1577) and Shah Muhammad (1577–1587), ruling in succession, recovered some of the original Safavid confidence and expanded in the opposite direction of the Ottomans, as far as Transoxania. Safavid shahs tightened their controls over Iran; each district had its own Safavid leader, a "Qezelbash" chief who answered to the shah. In time of war, the Qezelbash chiefs were responsible for providing soldiers for the shah's army and to collect revenues to pay for war. The local Qezelbash chiefs grew wealthy in land and in collecting taxes. Shah Tahmasp I the eldest son of Shah Esmā'il ascended the throne at the age of ten, and for the first ten years of his reign, real power was held by a number of leaders of competing Qezelbash factions, which caused much political instability.

In 1533, Shah Tahmasp I asserted his authority. One of his legacies was the introduction of converted slaves into court and the military. They were drawn from thousands of Georgian, Circassian and Armenian prisoners captured in campaigns fought in the Caucasus in the 1540s and 1550s. Female slaves entered the royal harem, becoming mothers of princes and a force in court politics and dynastic quarrels. Some of the male slaves began to acquire positions of influence, under Shah Abbas I, reaching high offices that challenged the supremacy of the Qezelbash.

During the reign of Shah Tahmasp I, Uzbeks launched as many as five major invasions of Khorasan with the intent of retaking the area. Safavids were successful in driving back the Uzbeks threat; and in 1545 they captured Qandahar from the Mughal Empire. The Safavid capital was moved to Qazvin in 1548, following the temporary capture of Tabriz by the Ottomans. Despite periodic wars between Iran and the Ottoman Empire, they maintained an extensive trade, especially in the highly prized Iranian silk, which large quantities of silk were shipped from Iran to commercial centers such as Aleppo and Bursa and from there re-exported to Marseilles, London, and Venice.

Shah Tahmasp I, encouraged carpet weaving on the scale of a state industry. The exquisite miniatures illustrating the Iranian national epic known as the "Shahnama" (Epic of Kings) were painted at the request of Shah Tahmasp. This masterpiece is known as "Shahnameh of Tahmaspi" and was presented by the Safavid ruler to the Ottoman sultan Selim II in 1568.

In 1576 Qezelbash faction interested in a prince whose mother was Turkman rather than Circassian or Georgian, brought Shah Esmā'il II son of Shah Tahmasp I to power. Shah Esmā'il II reign was marked by brutality and a pro-Sunni policy. Consequently in November 1577, he was poisoned with the participation of his sister Pari Khan Khanom.

Mohammad Shah was the only surviving brother of Shah Esmā'il II, proved to be a weak leader. His wife Mahd-e Olya initially dominated him; but after her assassination in 1579 the Qezelbash took control. Meanwhile Ottomans took advantage of Iran's political turmoil to launch a major invasion of the country. Consequently extensive territories were lost to Ottomans, including most of Azerbaijan, with Tabriz, and Georgia.

With their self-esteem and power derived from their increased wealth, some local Qezelbash chiefs

wished to have more freedom from the shah's authority. They tried to convince Mohammad Shah that he should select a successor agreeable to them. Some of these chiefs tried to reduce the chances of another choice by executing the heir apparent, his mother and some other possible heirs within the royal family. As often happens, politics by murder was less than efficient. The younger brother of the murdered heir apparent was secretly sent away to Khorasan, and Qezelbash chiefs loyal to the royal family fought and defeated Qezelbash chiefs who were not, and full power was returned to the old dynasty of shahs.

Abbas I (1587–1629), who succeeded Mohammad Shah, learnt from his family's experience with the local Qezelbash chiefs, and he broke their power and confiscated their wealth. He extended state-owned lands and lands owned by the shah. Provinces were now to be administered by the state replacing the Qezelbash chiefs. He strengthened his government's bureaucracy and managed to relocate tribes in order to weaken their power. The Sufi bands, Qezelbash, which had been formed into artificial tribal units mainly for military purposes during the dynasty's formative period, as a source of recruitment, were replaced by a standing strong army of his own. He recruited soldiers from Persian villages and from among Christians, Georgians, Circassian, Armenians and others, equipped them with artillery and muskets. The Christians were proud to serve the shah and to call themselves "*Ghulams*" (slaves) of the shah although slaves they were not. To finance the new army, Shah Abbas converted large pieces of land traditionally granted to tribal chiefs as assignments into crown lands that he taxed directly. This new military force was trained on European lines with the advice of Robert Sherley. Sherley was an English adventurer expert in artillery tactics who, accompanied by a party of cannon founders, reached Qazvin (the Caspian Sea) with his brother Anthony Sherley in 1598. In a short time Shah Abbas created a formidable army, consisting of cavalry, infantry and artillery.

Shah Abbas was open to the ideas and was mentally active as well. He was curious and in ways more tolerant than his predecessors. Previously, "infidels" (foreigners and non-Muslim subjects) had been denied entry to the shah's court. He welcomed foreigners and his non-Muslim subjects to his court, and enjoyed discussing with foreigners the complexities of religious ideology. He took an unusual step among Islamic rulers by allowing Christians to wear what they wanted and allowing them to own their own home and land.

Shah Abbas defeated the Uzbeks in April 1598 and recovered Herat and territories in Khorasan, including Mashhad, lost several years earlier. He consolidated the Safavid power strongly in Khorasan. He rebuilt and developed the shrine of Ali ar-Reza (Imam Reza or Rida) at Mashhad, the eighth Shi'a Imam, as a pilgrim, which was damaged by the Uzbeks. The shrine became a major center for Shi'a pilgrimage, and a rival to Shi'a holy places in Mesopotamia like Najaf and Karbala' where visiting pilgrims took currency and attention out of Safavid into Ottoman territory.

The Safavids had earlier moved their capital from the vulnerable Tabriz to Qazvin. Since the Uzbek threat from east of the Caspian had been overcome, Shah Abbas could move to his newly built capital at

Esfahan (or Isfahan) in 1598, more centrally placed than Qazvin for control over the whole country and for communication with the trade outlets of the Persian Gulf.

Under Shah Abbas I, Iran prospered; he also transplanted a colony of industrious and commercially astute Armenians from Jolfa in Azerbaijan to a new Jolfa next to Esfahan. He patronized the arts, and he built palaces, mosques and schools, Esfahan becoming the cultural and intellectual capital of Iran. Shah Abbas encouraged international trade and the production of silks, carpets, ceramics and metal ware for sale to Europeans. Shah Abbas also founded a carpet factory in Esfahan. Royal patronage and the influence of court designers assured that Persian carpets reached their zenith in elegance during the Safavid period. He advanced trade by building and safeguarding roads. He welcomed tradesmen from Britain, the Netherlands and elsewhere to Iran. His governmental monopoly over the silk trade enhanced state revenues. Merchants of the English East India Company established trading houses in Shiraz and Esfahan. After Shah Abbas ousted the Portuguese from the island of Hormuz at the entrance to the Persian Gulf in 1622, Bandar Abbas (Port of Abbas) became the center of the East India Company's trade. But Later the Dutch East India Company received trade capitulations from Shah Abbas. The Dutch soon gained supremacy in the European trade with Iran, outdistancing British competitors. They established a spice-trading center at Bandar Abbas. In 1623–24 Shah Abbas I launched an offensive against Ottomans and established control over Kurdish territories, Baghdad and the Shi'a Holy Cities of Najaf and Karbala'.

During his reign, Shah Abbas I paid considerable attention to the welfare institutions in Esfahan and other cities like establishing hospitals. Medical practice was still depended on medieval guides for the treatment of most illnesses. The standard reference work remained the Canon of Ebn Sina (Avicenna) (d. 1037), but new clinical works were written during the Safavid period as well. In the 17th century, a unique work, The Treasury of Surgery, was written by an army surgeon known as Hakim Mohammad and was dedicated to Shah Safi I. It included a detailed list of the instruments available to surgeons, including a special device for the removal of bullets; outlined various forms of anesthesia; and advocated surgery for cancerous tumors.

The bureaucracy, too, was carefully reorganized, bold reforms in the military, administrative, and fiscal structures helped to centralize state authority to a degree not achieved by Shah Abbas I predecessors. But the seeds of the sovereignty's weakness lay in the royal house itself, which lacked an established system of inheritance by primogeniture. One of Shah Abbas I innovations, however, weakened the Safavid state in the long run; fear of revolts by his sons led him to abandon the traditional practice of employing the princes to govern provinces. Instead, he instituted the practice of confinement of infant princes in the palace gardens away from the direct reach of conspiracies and the world at large. A reigning shah's nearest and most acute objects of suspicion were his own sons. Among them, brother plotted against brother over who should succeed on their father's death; and conspirator, ambitious for influence in a subsequent reign, supported one prince against another. The new practice, followed also by his successors, resulted in ill-educated, indecisive shahs of lower competence, easily dominated by

powerful religious dignitaries to whom the Safavids had accorded considerable influence in an attempt to make Shi'ism the state religion

After the death of Shah Abbas I in 1629, his son, Shah Safi I, who ruled from 1629 to 1642, known for his cruelty, sat on the throne. He was the first of the Safavid shahs to be raised in the palace gardens. Shah Safi I put to death potential rivals to the throne as well as some of his male and female relatives on his accession. He executed most of the generals, officers and councilors he had inherited from his father's reign. The dominant influence of Mirza Taqi, known as Saru Taqi, the Grand Vezir (chancellor, prime minister) at the Safavid court allowed the government to be run smoothly despite the shah's lack of interest in affairs of state.

On May 17, 1639, a peace treaty with the Ottomans was signed which established the Ottoman–Safavid frontier and put an end to more than a hundred years of sporadic conflict. The treaty forced Shah Safi I to accept the final loss of Baghdad in Mesopotamia, recaptured by the Ottomans in 1638, and instead gave Yerevan in the southern Caucasus to Iran.

The era of Shah Abbas II, who ruled from 1642 to 1667, was the last fully competent period of rule by a Safavid shah. Shah Abbas II took an active role in government matters. Under his rule Iran revived, and some of Persia's glory in the eyes of the outside world returned. He increased the central authority of the state by increasing crown lands and often intervened in provincial affairs on the side of the peasants, but with peace on the frontiers the army declined in size and quality. He stuck to the notion that the Safavid ruler was sacred and perfect and openly disputed with members of the Shi'a religious establishment who had begun to articulate the idea that in the absence of the occult Imam Zaman (twelfth Shi'a Imam, al-Mahdi), true temporal authority rightly belonged to the mujtahid who merited emulation by the faithful. Safavid Shi'ism had not improved monarchy as an institution, but instead recognized the state as a theocracy. The *'ulema*, religious leaders, rebuked the shahs, questioned the religious legitimacy of their power and claimed that the mujtahids had a superior claim to rule.

After Abbas II died in 1667, decline set in again when Shah Soleyman (Sulayman, Solomon) (Safi II), who ruled from 1667 to 1694, took power. He was renamed, superstitiously, to Soleyman because the first year and half of his reign was so disastrous. Shah Soleyman was not a competent ruler, and shortly after his accession food prices soared and famine and disease spread throughout the country. Although pressing problems faced him, he increasingly retreated into the harem and left his grand vezir to cope with affairs of state.

Shah Sultan Hossein, who ruled from 1694 to 1722, have been described as the most incompetent shah of Safavids. He was similar to some others who had inherited power by accident of birth. Indifferent to affairs of state, Shah Sultan Hossein effectively brought Safavid Empire to its sudden and unexpected end. He was of a religious temperament and especially influenced by the Shi'a religious establishment. At their insistence, he issued decrees forbidding the consumption of alcohol and banning Sufism in Esfahan.

In 1694 Shah Sultan Hossein appointed Mohammad Baqir Majlesi, the most influential member of Shi'a religious establishment, to the new office of "*Mulla Bashi*" (Head Mulla). Majlesi wrote "*Bihar al-Anwar*" (The Seas of Light), an encyclopedic work dedicated to the preservation of the prophet Mohammad's words and deeds. He devoted himself to the propagation of a legalistic form of Shi'ism and to the eradication of Sufism and Sunni Islam in Iran.

Under his guidance specifically Shi'a popular rituals, such as mourning for the martyred third Shi'a Imam Hossein (d. 680), Ashora, were encouraged, as were pilgrimages to the tombs of holy Shi'a personages. Majlesi's policies also included the persecution of non-Muslims in Iran, including Zoroastrians, Jews, and Christians. Unchecked by the Safavid regime, Majlesi and the Shi'a clergy emerged with increased strength and independence from the ruling government in the 17th and 18th centuries.

The Safavid empire had also declined militarily, leaving it more vulnerable to invasion, which came out of the east. In 1722 Afghan invaders under Mahmud, a former Safavid vassal in Afghanistan, captured Esfahan and murdered Shah Sultan Hossein. The Afghan invasion was disastrous for Iran, which consequently in 1723 the Ottomans took advantage of the disintegration of the Safavid realm and invaded from the west, ravaging western Persia as far as Hamadan, while the Russians seized territories around the Caspian Sea. In June 1724 the two powers agreed on a peaceful partitioning of Iran's northwestern provinces.

Safh صفح: pardon, forgiveness, excuse

Sahaba صحابة: companions of the Holy Prophet Muammad (ص); singular *sahabi*

Saheefa or Sahifa صحيفة: page, tablet, scroll, parchment, manuscript, written document

Sahih صحيح: literally: authentic, correct, accurate; it is generally used to refer to the collection, group of collections, or book, of verified and authenticated *ahadith* of Holy Prophet (ص)

Sajda سجدة: prostration; it is also the title of Chapter 32 of the Holy Qur'an

Salat or Salah صلاة: *Salat* is an Arabic word which mean: a spiritual relationship and communication between the servant/being and his Creator. *Salat* is one of the five pillars of Islam. It is performed five times a day at these times: *fajr* (pre-dawn or pre-daybreak), *dhuhr* noon, *'asr* (afternoon), maghrib (sunset) and *'isha'* (late night). *Salat* is to be performed with mental concentration, verbal communication, vocal recitation, and physical movement to attain spiritual upliftment, peace of mind, harmony with the soul and with the Creator and concord. Congregational prayer services are held on Fridays at noon which they include a sermon (Khutbah) delivered by a religious leader (Imam) called *khatib*.

To perform the *salat* ritual, a Muslim has to first perform the ablution (*wudhu'*). He/she should make sure about that cleanliness of the body, clothing, and place before performing the *salat*. How many types of prayers are there in Islam?

There are many besides the daily prayers: The Ghufaila Prayers, the Sahu (forgetfulness or miscalculation while performing obligatory prayers), the Janaza Prayers for a deceased person whose coffin is being witnessed, the Ghaayib Prayers for the deceased person whose coffin is not present, Salat al-Wahsha which is performed for a deceased person in the same night of his death, Salat al-Layl which is performed from the time after midnight and before Fajr, Salat al-Aayaat which is performed at the time of eclipse of the sun or the moon, Salat al-Shukr, a form of thanks giving prayer, Salat al-Haja, a prayer performed when one wants to plea to his Maker so he may attain a certain objective, Salat al-Istikhara when one needs guidance from his Maker regarding a particular complex issue, a prayer to remove one's worries and concerns, Salat al-Tasabeeh in which one praises the Almighty a great deal, Eid prayers, prayers on certain other occasions such as Laylatul-Qadr, etc..., to name only a few. Each of these prayers has its own rules and regulations. Refer to your *mujtahid* for details. But if you have no *mujtahid* to guide you, for sure you are lost...!

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

Sall Allahu 'alaihi wa Aalihi wa sallam عليه وعلى آله و سلم صلى الله: This is an expression which Muslims articulate whenever the name of Prophet Muhammad (ص) is mentioned or written. The meaning is: "May the blessings and the peace of Allah be with him (Muhammad (ص))".

Saqifah or Saqifa or Saqeefa سقيفة: a shelter from the sun, a shed with a roof. The companions of the Prophet (ص) met in such a place in Medina known as "Saqifat Bani Sa'idah سقيفة بني ساعد" to "elect" the first successor to the Prophet (ص). The attendants actually represented a fraction of the Muslim community of the time and many dignitaries boycotted that "elections" and later cast doubts about its legitimacy, igniting a division among the Muslim the effects of which can still be felt even in our times and in all times to come. Many books have been written about this "saqifa" incident, and the controversy will most likely never dissipate.

On p. 215, Vol. 2 of Tabari's *Tarikh* (Dar al-Amira for Publication and Distribution, Beirut, Lebanon, 1426 A.H./2005 A.D.), we are told that the sacred body of the Prophet (ص) remained without being buried for three full days because some people were arguing with each other at the *saqifa* of Bani Sa'idah about who should be the successor to the Prophet (ص). How many Muslims were there when the Prophet (ص) was buried?

On p. 408, Vol. 6/2 (combined edition published in 1427 A.H./2006 A.D. by the Ihyaa al-Kutub al-Islamiyya, Qum, Iran) of al-Majlisi's *Bihar al-Anwar بحار الأنوار*, we read precise details about who gave the Prophet (ص) his burial bath and buried him. The sacred body of the Prophet (ص) was given the burial bath by none other than his son-in-law, cousin and the man whom he raised in his lap: Ali ibn Abu Talib (ع).

A handful of the Prophet's closest relatives and true companions buried him, and these included, in

addition to Ali, Aws ibn Khawli, "Abu Talhah" Zaid ibn Sahl, al-Abbas ibn Abdul-Muttalib and his son al-Fadl ibn al-Abbas, Abu Ubaidah ibn al-Jarrah and Usamah ibn Zaid ibn Harithah. As for the rest, they were too busy fussing and arguing, almost fighting, with each other about who would be the next caliph to be concerned about burying the Prophet of Allah (ص)...

Saraya سرايا: (plural) military campaigns personally ordered by Prophet Muammed (ص); singular: *sariya*

Sarmadi سرمدي: eternal, everlasting, perpetual

Sawm صوم: Sawm or Siyam implies a total abstinence from partaking of food, water or any liquid, smoking, intercourse, etc. from dawn till sunset for one whole lunar month. Sawm (fasting) takes place during the ninth month of the lunar calendar called Ramadan. It is one of the five pillars of Islam. How many types of fast are there in Islam? If you really want to know the answer, read my book *Fast of the Month of Ramadan: Philosophy and Ahkam* where you will find out that there are as many as forty types of fast in Islam. Muslims take their religion very seriously.

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

Sayyid سيد: leader, head or chief; also: a descendant of the Prophet (ص)

Shafeer شفيع: brink, verge, brim, edge

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

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

Shaheed or Shahid شهيد: a martyr, someone who dies in the way of Allah

Shahr شهر: month

Shi'a or Shi'i or Shiite شيعي: a follower of the Islamic faith according to the teachings of the Prophet's immediate family, the Ahl al-Bayt (ع). The largest Shiite sect is the Ithna-Asheri one which is detailed for you above.

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

Shaitan or Shaitan شيطان: Shaitan (Satan) is the source of evil in the world. The plural name is Shayatin, devils or demons. His other name is Iblis or Eblis which means "one who has lost everything". The origin of this word is “shiyaat شياط”, burning, and from it the term “burnt with rage استشاط غضبا” is derived. Rage surely burns! Among what it burns is homes: When a husband is angry with his wife, he goes ahead and divorces her, but rest assured that his divorce in this case is not legitimate at all. Read books of *fiqh* and learn the conditions for one’s divorce to be acceptable in Islam.

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

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

Shari`a شريعة: path, method, way, manner, style, way of life, program; Islamic Shari`a is the legislative system in Islam which is derived from two sources: the Holy Qur’an and the Sunna of the Prophet of Islam (ص). This Sunna, which includes both actions and statements, is reported, narrated, detailed, chronicled and documented by two major groups of followers of Islam: 1) the Sahaba of the Prophet (ص), and 2) the immediate family members of the Prophet (ص) who are referred to the Holy Qur’an as **أهل البيت** Ahl al-Bayt, people of the house of the Prophet; see Qur’an, 33:33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only wishes to remove all abomination from you, you members of the (Prophet’s) Family, and to make you pure and spotless.

Followers of the first group like to be called “Sunnis” whereas followers of the other group are referred to as “Shi’ites”, “Shi’is”, “Shiites” or “Shi’as”. Unfortunately, some Sunni fanatics, instigated and paid by some politicians for one reason or another, have applied many derogatory names to the followers of Ahl al-Bayt (ع), the Shiites, such as “Rafidis” or “Rafidhis” رافضة which means rejectors, perhaps a reference to their rejection of the ascension to power of the first three “righteous caliphs” who saw with their own eyes and heard with their own ears how the Prophet (ص), as ordered by the Almighty, chose Ali (ع) to be his successor rather than this man or that. Anyhow, what is passed is past, and Islam is like one tree stem having two main branches each of which has sub-branches, too.

Throughout history, some Muslims, for reasons of their own which may include serious research in Islamic literature and history, have shifted their following from one group to another and this will always take place as is the case with all other religions of the world. An example of such “conversion” from one

Islamic sect to another took place in the author's populous tribe, the Jibouris عشيرة الجبور.

The author's ancestors, because of an incident that took place about 130 years ago in north-western Baghdad, specifically the holy city of al-Kadhimiyya where two Imams, direct descendants of the Prophet (ص), are buried in a magnificent mausoleum visited daily by thousands of the faithful from all over the world, changed their sect from Sunni to Shiite. For this reason, his ancestors were subjected to untold persecution, discrimination and suffering which all strengthened their conviction rather than weakening it.

The Autobiography of the author of this book details this incident, and it is available for you if you click on this link and search for it: <http://www.scribd.com/yasinaljibouri> [1]/. Now, dear reader, who do you personally think know the Sunna best: the Prophet's friends or his family members?!

May the Almighty keep the Muslim *umma* united and foil the efforts of those who try to divide it, *Allahomma Aameen* اللهم آمين. The root of this word is "shara'a شرع". Some other derivations of it are: *shar'*, *shir'a* and *tashri'*. Shari'a is the revealed and canonical laws of the Islamic faith. The Holy Qur'an and the sacred Sunna of the Prophet (ص) are the sources of the Shari'a, Islam's legislative code; **Shar`iyya** شرعيه legitimacy, legality. As for the misnomer "Rafidi", please refer to its place in this Glossary.

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

Shatm شتم: revilement, insulting, calling someone bad names, cursing

Shiite or Shi`i شيعي: a Muslim following the Sunna of the Prophet (ص) as reported by the Prophet's immediate family, the Ahl al-Bayt (ع). The number of Shiites is estimated to range between 25% and 35% of the entire Muslim population of the world, but little is known about their beliefs for many reasons. Worse is the fact that their beliefs are often misrepresented, distorted, falsified and unjustifiably attacked by some of their ignorant Sunni brethren. This has been going on for centuries.

There are many Shiite sects which include, among others: الشيعة الجعفرية الاثنا عشرية the Twelvers, that is, the Shi`a Ja`feri Ithna-Asheris (the Twelvers, followers of the fiqh of Imam Ja`fer as-Sadiq (ع) who constitute the majority of Shiites of the world), الزيدية the Zaidis who follow Zaid son of Ali son of al-Husayn son of Ali son of Abu Talib (ع) who live mostly in Yemen; الاسماعيلية the Isma`ilis who mostly live in Turkey, العلوية the Alawis or Alawides who live in Syria, and البهريه أو البحاريون the Buhris or Biharis who live in India.

Shiqaq شقاق: discord, dissension

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

Shubha شبهة: (singular) doubt, suspicion, uncertainty; its plural is: shubuhaat

Shura شورى: the principle of mutual consultation, Islam's form of democracy; refer to verse 38, Chapter 42 (Shura or Consultation) of the Holy Qur'an: وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ *Those who listen to their Lord and establish regular prayers, who (conduct) their affairs by mutual consultation, who spend out of what sustenance We bestow upon them...* (42:38). Some Muslim governments set up "shura assemblies" to advise top officials and resolve main contentions.

Siddiq or Siddeeq صديق: one who testifies to the truthfulness of a prophet

Sifah سفاح: cohabitation with a woman without a marriage contract, unlawful according to Islam and other divine religions, fornication or adultery.

Sihr صهر: relative by marriage, an in-law

Sin al-Bulugh or al-Boloogh سن البلوغ: This is the age of maturity and puberty. It is the age at which a Muslim is considered to be an adult and, hence, becomes accountable for his/her actions and responsible for the Islamic duties and obligations. There is no fixed age for that in terms of years, and it is decided by three signs: having menstruation or monthly period for girls, and being physically mature, encountering wet dreams growing pubic hair, or reaching the age of fifteen, whichever comes first for boys,.

Sin at-Tamyiz سن التمييز: This is the age of distinguishing. This age is used in *fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him take care of himself/herself. In some Islamic schools of thought, it is seven years for the boy and nine for the girl. The girl is given longer time so that she can learn more about women's habits.

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

Sira or Seera سيره: collective writings of the companions of the Prophet (ص) about him, his personality, his life story, ways of handling different situations..., etc. is called *sira*. Among famous collectors of *sira* are: at-Tabari, Ibn Ishaq and Ibn Hisham.

Sirat صراط: path, highway; same as *sabeel* (*sabil*). *As-Sirat Al-Mustaqeem* الصراط المستقيم : The Straight Path is the one mentioned in Surat al-Fatiha and in numerous other verses under different other names, and it is a plea to the Almighty made by the faithful: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ Guide us (O Lord!) to the Straight Path" (Qur'an, 1:6), thus praying Allah Almighty to keep their feet firm as they pass on it so it

may lead them to happiness in this life and salvation in the life to come.

All souls in the hereafter without any exception have to pass over it, and it is described as a bridge, a path, a passage that stretches from Hell to Paradise; only those who successfully cross it will enter Paradise, the ultimate goal of all believers where they will stay forever.

Imam Ja'far as-Sadiq (ع), as recorded on p. 41, Vol. 1, of Tabatabai's *Al-Mizan fi Tafsir al-Qur'an* الميزان في تفسير القرآن, was asked once about the meaning of this verse; so he said, "It means: Guide us to upholding the path that leads to Your pleasure, that ends at Your Paradise, that prohibits us from following our own desires and thus deviate, or follow our own views and thus perish."

By the way, Tabatabai's full name is: Muhammad Husayn ibn Sayyid Muhammad ibn Sayyid Husayn ibn Mirza Ali Asgher Tabrizi Tabatabai, the judge. He was born in 1892 in Tabriz and died in Qum in 1981. His 21-Volume exegesis, *Al-Mizan*, is only one of his numerous works. The edition utilized for this book was published in 1991 by Al-A'lami Foundation of Beirut, Lebanon. Hujjatul-Islam Sayyid Saeed Akhtar Rizvi, recognized scholar and founder of the Bilal Muslim Mission of Tanzania, may Allah fill his resting place with *noor* نور, spent years of his blessed life translating some volumes of this valuable exegesis into English.

In his *Tafsir*, al-Ayyashi quotes Imam Ja'far as-Sadiq (ع) as saying that as-Sirat al-Mustaqeem is the Commander of the Faithful Imam Ali (ع). *As-Sirat al-Mustaqeem* is referred to in verse 61 of Surat Ya-Sin (Ch. 36), in verse 52 of Surat ash-Shura (Ch. 42), in verse 16 of Surat al-Ma'ida (Ch. 5), in verses 126 and 161 of Surat al-An'am (Ch. 6), in verses 70 and 174 of Surat an-Nisaa (Ch. 4), in verse 42 of Surat al-Hijr (Ch. 15), and in other verses where it is described as the *Sabeel*, another word for path, leading to the Almighty.

Abdul-Rahman ibn Muhammad al-Hassam quotes Ahmed ibn 'Eisa ibn Abu Maryam quoting Muhammad ibn Ahmed al-'Arjami quoting Ali ibn Hatim al-Minqari quoting al-Mufaddal ibn Omer as saying,

"I asked Abu Abdullah (Imam as-Sadiq (ع)) about the Sirat, and he said, 'It is the Path to knowing Allah, the most Exalted, the most Great, and there are two such paths: one in the life of this world, and one in the life hereafter. The Sirat in this life is the Imam whose obedience is incumbent; whoever knows him in this life and follows his guidance will be able to pass on the (other) Sirat which is a path over hell in the hereafter, and whoever does not know him in this life, his feet will slip away from the Sirat in the hereafter, causing him to fall into the fire of hell.'"

This is recorded on pp. 13-14 of *Ma'ani al-Akhar* معاني الأخبار and also on p. 66, Vol. 8, of *Bihar al-Anwar* بحار الأنوار. It is when you come to this Sirat, and you most certainly will, that you will find out how well you performed your prayers, fast and other religious obligations in the life of this world, how you dealt with your Maker, family, relatives and other members of the society.

As-Sirat al-Mustaqeem is the straight path over hell, a fire more intense in heat than boiling molten brass, and it has seven bridges over it: Each is three thousand years in length: one thousand to vertically ascend, one thousand to horizontally cross, and one thousand to descend. It is thinner than a human hair, sharper than the sharpest sword and darker than the darkest night inside a tunnel. Each bridge has seven branches, and each branch is like a long lance with sharp teeth: each servant of Allah will be confined on each and every one of them and be asked about all the injunctions the Almighty had required him to perform during his lifetime on this planet. In the first of such stops he will be asked about belief and conviction, *shirk* شرك (polytheism) and hypocrisy.

In the second he will be asked about prayers, what they entail, how to perform, and whether he performed them properly and on time. In the third he will be asked about *zakat*, its types, and whether he paid it or not. And it is in the fourth that he will be asked about the fast... It is there and then that he will realize whether he upheld this important obligation or not, whether he offered charity or not, and whether he regretted and repented his sins during the month of Ramadan or not. In the fifth he will be asked about the *hajj*, pilgrimage, and *'umra*, why he did not perform them, or why he failed to perform them properly, and how they must be performed. In the sixth he will be asked about *wudu* (ablution) and *ghusul*, how he performed them, which one is compulsory and which is optional.

Finally, in the seventh, he will be asked about how kind he was to his parents and kin, and whether he did injustice to any human being. In the absence of sufficient optional good deeds such as offering charity, helping a needy Muslim, performing optional prayers or fasts..., etc., if one gives the wrong answer to any question in any of these stops, he will be prone to fall into the pit of hell underneath..., as Abdel-Jabbar ar-Rubay'i tells us in his book *Al-Tathkira fi ahwal almawt wal akhira* التذكرة في أحوال الموت والآخرة, having collected such details from various books of *hadith* and Sunnah. He adds saying, on p. 130, that the bridges will be shaken by the weight of crossing people who will climb on top of each other, causing these bridges to move like a ship tossed by a wind storm in the midst of the sea.

As-Sirat separates Paradise from hell. With reference to those who will fall into hell, the Almighty says the following:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ؟

"Have you not considered those who have changed Allah's favor into blasphemy and caused their people to fall into the abode of perdition?" (Holy Qur'an, 14:28)

where the "abode of perdition" connotes Hell;

وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

"... upon whomsoever My wrath descends shall fall therein" (Holy Qur'an 20:81)

where the "fall" here means falling into Hell;

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى

"Whoever follows My guidance will not lose his way nor fall into perdition" (Holy Qur'an, 20: 123);

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

"... Nor will his wealth benefit him when he falls headlong (into the pit of fire)" (Holy Qur'an, 92: 11).

So, if one is found as having been derelict in performing any of his obligations, the angels questioning him will try to find out whether he somehow made up for it with optional good deeds. Once he is cleared, he will be escorted into Paradise. It is to such stopping and questioning that the Almighty refers when He addresses His angels to

وَقَفُّهُمْ إِنَّهُمْ مَسْئُولُونَ

"Stop them, for they must be questioned" (Holy Qur'an, 37:24).

On p. 133, Vol. 17, of his book titled *Al-Mizan*, `allama Tabatabai quotes various views regarding what the questions on this Sirat will be. He says that some scholars are of the opinion that they will be asked about the Unity of Allah, while others believe it will be about the *wilayat* ولاية of Imam Ali (ع), but he also concedes that such stopping and questioning will take place on the Sirat over hell.

On p. 107 of as-Saduq's *A1-Amali* لأماليا, and also on pp. 64–65, Vol. 8, of al-Majlisi's *Bihar al-Anwar* بحار الأنوار, al-Waleed quotes as-Saffar quoting Ibn 'Eisa quoting Muhammad al-Barqi quoting al-Qasim ibn Muhammad al-Jawhari quoting Ali ibn Abu Hamza quoting Au Busayr quoting Abu Abdullah Imam Ja'far as-Sadiq (ع) as saying, "People will pass on different levels on the Sirat, and it is thinner than hair and sharper than the sword. Some will pass as swiftly as lightning, while others will pass as fast as a horse, while some of them will crawl on it, some will walk on it, while some others will pass hanging, so the fire will consume some of their body parts and leave others."

Imam Abu Ja'far al-Baqir (ع) is quoted on p. 65, Vol. 8, of al-Majlisi's *Bihar al-Anwar* as saying, "When the verse saying 'And hell is brought that Day' was revealed, the Messenger of Allah (ص) was asked about what it meant, so he (ص) said, 'The trusted Spirit (Gabriel) has informed me that when Allah, the One and only God, resurrects all people and gathers their early generations and the last, hell will be

brought by a hundred thousand angels, very stern and mighty angels, and it will be coming roaring, inhaling and exhaling. The force of its exhalation is such that had Allah not delayed them for the reckoning, it would have caused everyone to perish.

Then a flame will come out of it and encircle all humans, the good and the bad, so much so that any servant of Allah, be he an angel or a prophet, will call out: 'Save me, O Lord, save me,' except you, O Prophet of Allah, for you will call out: Save my nation, O Lord, save my nation!" Muqatil, `Ataa and Ibn Abbas are among the greatest traditionists in the history of Islam without any contention. They are the ones who transmitted the *ahadith* أحاديث of the Messenger of Allah (ص) for all posterity.

All three of them, as stated on p. 67, Vol. 8, of *Bihar al Anwar*, have interpreted the verse saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"O you who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove your ills and admit you into gardens beneath which rivers flow, the Day that Allah will not permit the Prophet and the believers with him to be humiliated. Their light (noor نُورُهُمْ) will shine before them and on their right hands, while they say, 'Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things'" (Qur'an, 66:8)

to mean: "Allah will not torment the Prophet (that Day, the Day of Judgment)," and the phrase "and those who believed with him" to mean that He will not torment Ali ibn Abu Talib, Fatima, al-Hassan, al-Husayn, peace be with them, al-Hamza, and Ja'far, Allah be pleased with them, that "their light runs before them" means "Their light shall illuminate the Sirat for Ali and Fatima seventy times more so than light in the life of this world." Their light will then be before them as they continue to cross. The intensity of their light will be indicative of their *iman* بِأَيْمَانِهِمْ, conviction.

Others will follow. "Members of the Ahl al-Bayt (ع) of Muhammad (ص) will pass over the Sirat like swift lightning. Then they will be followed by those who will pass like a speedy wind. Then there will be those who will pass as fast as a racing horse. Then another group of people will pass in a walking pace followed by those who will crawl on their hands and bellies, and finally by those who will crawl on their bellies (with extreme difficulty). Allah will make it wide for the believers and very narrow for the sinners." Then these narrators interpret the verse saying:

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا

"Lord! Complete our light for us" to mean "complete it for us so that we may be able to pass on the Sirat."

Ibn Shahr Ashub, in his *Manaqib Ali ibn Abi Talib* مناقب علي بن أبي طالب, comments, as quoted by al-Majlisi on the same page, saying, "The Commander of the Faithful (ع) will pass in a howdah of green emeralds accompanied by Fatima on a conveyance of red rubies, and she will be surrounded by seventy thousand *huris*, as fast as lightning."

On p. 182 of his *Amali*, at-Tusi quotes al-Fahham quoting Muhammad ibn al-Hashim al-Hashimi quoting Abu Hashim ibn al-Qasim quoting Muhammad ibn Zakariyya ibn Abdullah quoting Abdullah ibn al-Muthanna quoting Tumamah ibn Abdullah ibn Anas ibn Malik quoting his father quoting his grandfather quoting the Prophet (ص) saying, "On the Day of Judgement, the Sirat will be spread over hell. None can pass over it except one who carries a permit admitting the *wilaya* (mastership) of Ali ibn Abu Talib (ع)."

Also with reference to the Sirat, Abu Tharr al-Ghifari, may Allah be pleased with him, is quoted by both al-Majlisi on p. 67, Vol. 8, of his book *Bihar al Anwar*, and by al-Kulayni on p. 152, Vol. 2, of his *Al-Kafi*, as saying, "I have heard the Messenger of Allah (ص) say, 'The edges of our Sirat on the Day of Judgment will be kindness to the kin and the returning of the trust. When one who is kind to his kin and faithful to his trust passes (over the Sirat), he will make his way to Paradise, but when one who is unfaithful to the trust and severs his ties with his kin passes, none of his good deeds will avail him, and the Sirat will hurl him into hell.'"

There are so many references to *noor* نور, divine celestial light, throughout the Holy Qur'an, in the *hadith*, and in *du'a*, supplication. It is the light of guidance whereby the Almighty guides whomsoever He pleases both in the life of this fleeting world and in the hereafter. Such light will be most sorely needed especially in the life hereafter. The reader is reminded that the intensity of his light, be it during the period of the *barzakh* برزخ, when most graves will be almost as dark as hell, during the time when people are judged on the Day of Judgment, or as one passes over the Sirat..., all depends on the depth and sincerity of his conviction, on his *iman* إيمان.

No good deeds, no matter how great, will avail him as will his sincere and deep conviction regarding the Unity (توحيد *tawhid*) and Justice (عدل *Adl*) of the Almighty, the truth which He revealed to His prophets (نبوة *Nubuwwah*), and that we will most certainly be resurrected and judged (معاد *Ma'ad*), so that one will be either rewarded or punished.

There will be no sun in the life hereafter as we know it, nor will there be electricity; so, one's own light will be his guiding star. Everything in the life hereafter will have a light of its own; there will be no reflection, nor can one walk in the beam of another's light, nor can one be benevolent and give of his light to another; it is non-transferable! There will be no giving. The time of giving is right here, in this life, folks; so, it is now your golden opportunity to give your all to your Maker, to worship Him and obey Him as He ought to be worshipped and obeyed—or at least try; pay Him His dues, and be aware of your responsibilities towards His servants, the believing men and women, and to all mankind, your extended family, regardless of their creeds, for they are your brothers and sisters in humanity Give others of what

Allah has given you; pray for your believing brethren; be kind to everyone; do not hurt the feelings of anyone. Think well of others so that they may think well of you, too. Observe the fast in months other than the month of Ramadan in order to remind yourself of the hunger from which others, especially indigent Muslims, suffer, and give by way of charity; otherwise, keep everything to yourself, hoard, treasure, and be forever damned. Hell is characterized by its darkness, yet its residents will still be able to see things, and whatever they will see will not please them at all. May Allah Subhanahu wa Ta'ala keep us all away from it and keep it away from us, *Allahomma Ameen* اللهم آمين .

Nobody in the entire lengthy history of Arabia has ever been known to be more courageous and daring, when confronting his foes on the battlefield, than Imam Ali ibn Abu Talib (ع) who was the right hand of the Messenger of Allah (ص). Ali was the man who single-handedly uprooted the main gate of the fort of Khaybar of Medina's Jews of the time, that is, in the year 628 A.D., a gate so heavy it required forty men to close or open. Ali (ع) once was suffering acutely from an inflammation of the eye, and he was in extreme pain, screaming, the hero that he was. The Messenger of Allah (ص) visited him and saw him scream, so he asked him whether he was suffering from an acute pain or whether it was due to his frustration and agony.

The Imam (ع) said, "How intense my pain is! I have never felt such pain...", whereupon the Prophet (ص) said to him, "When the angel of death comes to take away the soul of a disbeliever, he brings with him a rod of fire whereby he takes his soul away. It is then that hell itself will scream because of the intensity of his pain and suffering." Having heard him say so, the Imam (ع) stood up then sat and said, "O Messenger of Allah! Please repeat what you have just said, for it has made me forget my own pain."

Then the Imam (ع) asked the Messenger of Allah, "Will the soul of any member of your nation be taken away as you have described?" The Prophet (ص) answered, "Yes! The soul of an unjust ruler, or of one who consumes the wealth of an orphan, or of one who falsely testifies [will be thus taken away]." The disbeliever referred to in this tradition is one who is unfair to Allah, Glory to Him and Exaltation, regarding one of the commandments which He has required him to uphold, one who does not recognize the Prophethood of Muhammad (ص) and his sacred Sunnah السنة النبوية الشريفة or anything required by Islam; such is the disbeliever.

You can reduce the agony of your death, or that of your loved one, by offering charity, fasting, or praying *nafl* (optional) prayers. Among such prayers is one performed in two *rek'ats* ركعات; in each *rek'a*, you should recite Surat al-Fatiha once and al-Ikhlās thrice. The intention for that prayer is to pray it seeking nearness to Allah. Once you complete it, you supplicate to the Almighty thus: "O Allah! Send blessings to Muhammad and the Progeny of Muhammad and send the rewards for these two *rek'ats* ركعات to so-and-so", naming the dead person, be he/she one of your parents, or both of them, or anyone else. How about you send it as a gift to all Muslims, alive and dead?

Imagine how many rewards you will then get, if your imagination can really grasp it! Never underestimate the extent of kindness and mercy of the Almighty; they are unlimited, infinite, and His doors of mercy are

always open; how Great He is! If you fast either a few days or all of the months of Rajab and Sha'ban, according to your ability, the Almighty will reduce the agony of your death and the pain of loneliness in the grave. If you are truly concerned about these matters, and you most definitely should be, the month of Ramadan is your golden opportunity to earn as many blessings as Allah enables you to. It is an opportunity that may not recur, for nobody knows when his/her turn comes to die. We pray the Almighty to enable us to cross over His Sirat with hardship only in the life of this world, and without any hardship in the life hereafter, to forgive our sins, and to accept our fast and repentance, *Allahomma Ameen اللهم آمين*.

Sirwal سروال: long under garment worn by the Arabs

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

Siyam صيام (or **Sawm**): Islamic fast, abstention from eating, drinking, smoking, intercourse or just speaking; in my book titled *Fast of the Month of Ramadan: Philosophy and Ahkam*, you can read about the 40 (forty) types of fast in Islam.

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

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

Sufi صوفي: an ascetic, a mystic; it is derived from suf or soof, wool, because early Sufis used to wear coarse wool clothes; if we discuss Sufis and Sufism, we will need to write an entire book!

Suhoor or Suhur سحور: time or meal taken before daybreak in preparation for fasting during the day

Suhuf صحف: pages, manuscripts, tablets

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

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

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

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

Sunni or Sunnite سني: a follower of the Islamic faith as reported, narrated and recorded by the Prophet's *sahaba* صحابة, companions, and *tabi'in* تابعين, those who learned from the *sahaba*, may the Almighty be pleased with the good ones among them. Shi'ite Muslims differ from their Sunni brothers when it comes to these *sahaba*: The Sunnis believe that they all were great, like stars in the heaven shining on earth, and whoever follows any of them, he is rightly guided.

Sunnis believe that if a scholar from amongst them acts on his *ijtihad*, and if his *ijtihad* is sound, he will be rewarded twice. But if he errs, he will be rewarded only once, something with which the Shiites totally disagree. Shiites differ: They say that not all of those *sahaba* were good folks, that many of them were interest seekers who did not hesitate to sacrifice Islam to achieve their objectives. Shi'is say that if a *mujtahid* errs, he will have to bear the burden not only of his own error but that of all those who follow him as well.

The Sunni branch of the Islamic faith is comprised mostly of 4 sects: 1) Hanafi, after "Abu Haneefah" Nu'man ibn Thabit ibn Zuta ibn Maah ibn Marzuban, who was born in 80 A.H. and died in 150 A.H. (699 – 767 A.D.); 2) Hanbali, after its founder, namely Ahmed ibn Muhammad ibn Hanbal ibn Hilal ibn As'ad ibn Idrees ibn Abdullah ibn Hayyan ibn Abdullah ibn Anas; he was born in 164 A.H. and died in 241 A.H. (781 – 856 A.D.); 3) Shafi'i after its founder, "Abu Abdullah" Muhammad ibn Idris ibn Abbas ibn Othman ibn Shafi'i ibn Saa'ib ibn Ubayd ibn Abd Yazeed ibn Hashim ibn Muttalib ibn Abd Munaf, of a Quraishi Muttalibi Hashimi lineage; he was born in 150 A.H. and died in 204 A.H. (767 – 820 A.D.); and 4) Maliki after Malik ibn Anas ibn Malik ibn Abi Aamir, "Abu Abdullah," who was born in 95 A.H. (some say 93 A.H.) and died in 179 A.H. (714 – 795 A.D.); may the Almighty shower His blessings on each and every one of these imams, *Allahomma Aameen* اللهم آمين.

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

S.W.T.

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

T, ط, ن

Ta`atuf تعاطف: sympathy, favour, support

Ta`ayush تعايش: coexistence

Ta`addi تعدي: assault, assailing, attack, invasion, trespassing, encroachment

Ta`ahhud تعهد: pledge, commitment, promise, warrant, warranty

Ta`ammuq تعمق: doing (something such as report, study, research, survey, book, etc.) in depth rather than superficially, the making of a profound (study or inquiry)

Ta`aqqul تعقل: prudence, good judgment

Tabi`i تابعي: (singular:) one who accompanied for a good period of time and learned from a *sahabi* صحابي, a companion of the Holy Prophet Muhammad (ص); its plural is: tabi`in تابعين

Tabthir تبذير: extravagance, profligacy, dissipation, wastefulness

Tadamun تضامن: solidarity, unity, sympathy

Tadarub تضارب: conflict, discordance, clash, discord

Tadarru` تضرع: supplication, imploration, earnest plea, prayer

Tadlis or Tadlees تدليس: deraud or defrauding, deception

Tadnis تدنيس: defilement, desecration, profanation

Tafadi تفادي: Avoidance, evasion, escape from, shunning or eschewing, sidestepping, overlooking

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

Tafarruq تفرق: dispersal, scattering, division

Tafa'ul تفاؤل: optimism, anticipating the best, auguring well, taking a bright view of something

Tafawut تفاوت: variance, disparity, discrepancy, diversity

Tafawwuq تفوق: excellence, superiority

Tafawud تفاوض: negotiate, confer

Tafsir تفسير: interpretation, explanation, elucidation

Tahaffudi تحفظي: precautionary, protective (measure, custody, etc.), preventive, conservative, moderate

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

Tahakkum تهكم: sarcasm, taunting, deriding with irony

Tahara طهاره: purification, the act of removing *najasa*, uncleanness or impurity

Tahattuk تهتك: immorality, debauchery, licentiousness

Tahayyub تهيب: feeling afraid or scared of/about, apprehension, timidity

Tahkim تحكيم: arbitration

Ta'ib تائب: repentant, penitent, regretful, contrite

Tajrid تجريد: divestment, divestiture (of title), despoliation, deprivation or privation

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

Takbir تكبير: the glorifying of Allah by declaring in an audible voice: **الله أكبر!** "Allaho Akbar!" Allah is Great! By the way, the Prophet's flag was green on which this declaration is written in white cloth.

Takfir or Takfeer تكفير: labeling someone as "kafir", apostate, unbeliever, excommunicating from the creed. People who do that are called "Takfiris" or Takfeeri". The terms is applied mostly to the most extremist and fanatical offshoot of the Wahhabi movement **الحركة الوهابية**, and the Takfiris (التكفيريون) loosely apply this term to those who do not follow their own line, ideology or version of "Islam". They have so far killed, through acts of terrorism and sabotage, more Muslims than non-Muslims although they claim to be the protectors of the Islamic creed... They are found mostly in Saudi Arabia, the Gulf region, Afghanistan, India, Pakistan and lately Iraq.

Al-Qaeda is these days one of the most famous and active Takfiri organizations due to the funding it receives from these Wahhabis and Takfiris. Their ideology is an interpretation of their own of one "Abu Taymiyyah", namely Ahmed ibn (son of) Abdul-Halim ibn Abdul-Salam ibn Abdullah al-Khidr, also known as "Taqiyy ad-Din" and as "Abul-`Abbas".

He was born in 661 A.H./1263 A.D. in Harran, now an area north of Syria, and died inside a Damascus, Syria, prison in 728 A.H./1328 A.D. Abu Taymiyyah had his own personal radical and un-orthodox way of interpreting *hadith* and was at the time reputed as a scholar who followed the Hanbali school of Sunni Muslim Law.

Since these interpretations differed from those of anyone else, including his own contemporaries as well as classic jurists (*faqih*s), he distinguished himself from all other scholars of jurisprudence. Those who adopt his views are called "Salafis", people who claim to follow in the footsteps of the "pious predecessors" (*السلف الصالح*). Abu Taymiyyah is on the record as being the first person to disbelieve in the intercession *شفاعه* on the Judgment Day although numerous references to intercession exist in the Holy Qur'an such as these (first number corresponds to the Chapter/Sura and the next to the verse): 2:255, 4:85, 7:53, 21:28, 26:100, 74:48, 6:51, 6:70, 10:3, 32:4, 40:18, 7:53, 30:13, 39:43, 6:94, 10:18, 2:48, 2:123, 2:254, 4:85, 19:87, 20:109, 34:23, 39:44, 43:86, 74:48, 36:23 and 53:26.

If all these Qur'anic verses do not convince Ibn Taymiyyah and his followers that intercession does exist in this life and will exist in the life to come, nothing else at all will convince him and them. Since they do not believe in intercession, most likely they will never see such intercession; neither the Prophet nor anyone else will intercede on their behalf on the Judgment Day.

For more details, read an extensive 463-page book titled *Ibn Taymiyyah* by a great scholar and researcher, namely Sa'ib Abdul-Hamid, but do not let the Salafis or, worse, the Takfiris, catch you reading it! Here in Iraq, al-Qaeda terrorists, who are brainwashed by the philosophy of this man and of Abdul-Wahhab, behead Muslims and say that anyone who severs a certain number of heads (7 or 70) is guaranteed to go to Paradise, so he is exempted for the rest of his life from having to pray, fast, perform the pilgrimage or perform any other Islamic rite...! The Prophet of Islam (ص) continued to pray till the last day of his holy life; does this mean that he had no guarantee to go to Paradise?! We seek refuge with Allah from the evil, mischief and schemes of such twisted minds.

Takhmin تخمين: surmising, appraisal, assessment, guesswork

Takia or Takya تكية: place where Sufis perform their rituals and practices

Takmili تكميلي: complementary, supplemental

Takwin تكوين: formation, formulation

Talakku' تلاكؤ': procrastination, lingering, taking too long to do something

Talaq طلاق: divorce. Divorce in Islam is one of the most complicated teachings, and scholars of jurisprudence differ among themselves regarding its rules and regulations a great deal. According to Grand Ayatollah Sayyid Ali as-Sistani, divorce is of two main types: 1) رجعي, *raj'i*, revocable; and 2) بائن ba'in, irrevocable.

Other types of divorce are: 1) خلعي *talaq khali'*: It is one initiated by the wife. Yes, Islam permits the wife in certain circumstances to divorce her husband. It is a self-redemption divorce initiated by the wife; and 2) طلاق المبراة *talaq al-mubarat*: It is a divorce based on mutual dislike for marriage and the desire to end it. How many conditions are there for a divorce to be valid according to Islam?

You are dead wrong if you think that by merely pronouncing the statement “You are divorced أنت طالق” that the divorce becomes valid even if you repeat it not three but a hundred times.

Talawwuth تلوث: pollution, contamination

Talbiyah تلبية: uttering of لبيك! "Labbayk!" which means "Here I come, at your service!"

Taleeq طليق: an unconfined (free) man of Mecca who remained a non-believer in Islam till the conquest of Mecca in 630 A.D.

Talih طالح: bad, evil, wicked

Talqeen تلقين: addressing/instructing a dead person during the early stages of his long trip to the Hereafter. It is instructing the deceased person, who then hears the living but cannot respond to them, about the basics of his creed.

One who does so is the *mulaqqin* ملقن. Make sure you choose your *mulaqqin* before it is too late. For more details, refer to منزل *Manzil* above in the paragraph dealing with the questioning in the grave by angels Munkir and Nakeer.

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

Tamaluk (نفس) تمالك: (self) restraining, self-control

Tamarud تمارض: feigning sickness, pretense of sickness

Tamarrud تمرد: rebellion, mutiny, disobedience

Tamarrus تمرس: acquiring mastership, becoming skilled, acquiring proficiency

Tamawut تماوت: feigning death, pretending to be dead

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

Tanafus تنافس: competition or competing, being in a contest, rivalry

Tanasul تناسل: procreation, propagation, reproduction

Tanasuq تناسق: consistency, coordination, uniformity

Tanjim or Tanjeem تنجيم: astrology, star science, star reading

Tannoor تنور: open oven, tandoor. Another meaning is mentioned in the Holy Qur'an in two places when the Almighty narrates to us the great flood of Prophet Noah (ع):

: و فار التور...

"... and the fountains of the earth gushed forth..." (Qur'an, 11:40 and 23:27),

according to one translation of the Holy Qur'an.

You can refer to other translations of the Holy Qur'an for both 11:40 and 23:27 if you wish. Is there any similarity between an "open oven" in which people bake their bread or meat and "fountains of the earth"?! In his translation of the Holy Qur'an, S.V. Mir Ahmed Ali uses the word "oven", too. And surely Allah knows best.

Taqadum تقادم: process of becoming old, obsolete or antiquated

Taqashuf تقشف: austerity measures, extreme economizing, the leading of a very simple life

Tamasuk تماسك: cohesion, adhesion, conglomeration

Taqiyya تقيه: an obligatory measure for one whose life is endangered to exert precaution in order to save his creed or life when either is in jeopardy; a way for a Muslim to try to survive in the presence of sure perils.

Taqleed or Taqlid تقليد: emulation or emulating, following a *mujtahid* or an authority recognized as the *a`lim*, scholar or a most knowledgeable person in Islamic *fiqh*

Taqribi تقريبي: approximate, almost, not equal but close

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

Taraweeh تراويح: prayers performed in congregation by Sunnis during the nights of the month of Ramadan

Tareeqa طريقة: a Sufi method of conducting rituals, a Sufi code of ritualistic religious conduct

Tarikh or Taareekh تاريخ: history writing, chronicling (of events)

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

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

Tasahul تساهل: toleration, tolerance, indulgence

Tasaluh تصالح: reconciliation, patching up, mending walls, making peace

Tasannu` تصنع: pretension, make-belief, simulation

Tashahhud تشهد: the testimony regarding Allah being the Lord and Muammad being His Servant and Messenger; it is the uttering of

أشهد أن لا اله الا الله و أن محمدا عبده و رسوله

"*Ashhadu an la ilaha illa–Allah, wa anna Muhammad abdoho wa rasooloh*"

Tashreeq تشريق: the cutting and sun-drying of sacrificed meat

Tathir تطهير: purification, disinfection, purgation or expurgation

Tawakkul توكل: reliance or dependence on, trust in

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

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

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

Tawbikh or Tawbeekh توبيخ: reprimanding, reproofing

Tawhid or Tawheed توحيد: confirming or testifying to the Oneness of Allah. It is the basis of Islam, the concept of the absolute Unity of God, the belief that God is One and indivisible, One __ and Only One __ God.

Taw`iya توعيه: raising consciousness or awareness, awakening

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

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

Tayammun تيمن: optimism, seeing or expecting realization of a good omen

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

Tazammut تزمت: Zealotry, fanaticism, excessive conservatism

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

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

Thana' ثناء: praise, commendation, compliment

Thaqib ثاقب: piercing, penetrating

Thawab ثواب: reward of blessing

Thayyib ثيب: a widow or divorcee

Thiqal ثقل: weight, burden, pressure

Thiqat ثقاة: plural of thiqah ثقة, a trustworthy authority; this term is often used to testify to the truthfulness of some narrators of *hadith*.

Threed تريد: pieces of bread cut and dipped in stew

Tih or Teeh (تیه) ضياع: dispersion, diaspora, loss, random wandering without sense of direction

Tughyan طغيان: tyranny, despotism, oppression, excessive or abusive exercise of power or authority

Turath تراث: legacy, heritage, patrimony

U, أ، ع

`Ulama or Ulema or `Ulema علماء: plural of `alim, scholar-theologian, learned, knowledgeable in Islam

Umma or Ummah أمة: nation, group of people, a community. It is used in reference to the community of Believers

Umm al-Mu'mineen or Um al-Mu'mineen أم المؤمنين: “mother of the Believers” or of the faithful. This was the title of each of the Prophet's wives; (Sura 33 Ayah 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children).

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

Urf عرف: custom, tradition, social usage; عرف سائد: prevailing custom; عرف عام: general custom; عرف

متوطد: established custom; مهنه :عرف trade usage

Urwa عروه: tie, link, bond

Usool or Usul أصول: the basics of jurisprudence

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

و, W

Wahi or Wahee وحی: revelation through arch-angel Gabriel or a divine inspiration

Wajib واجب: compulsory, obligatory, binding

Wakil or Wakeel وکیل: a person who is an authorized representative or proxy; agent. It can also mean lawyer in Urdu.

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

Walima وليمه: post-wedding feast, reception.

Wasi وصي: successor to a prophet; guardian, protector, custodian

Wilayat ولايه: a binding supreme authority that combines both temporal and religious powers

Wial وصال: fasting the last day of every lunar calendar month

Wudu or Wuzu وضوء: a purification (*ablution*) which must be performed before the *salat* or the recitation of the Qur'an

Z, ز, ض, ظ

Zakat or Zakat زكاة: One of the five pillars of Islam is *zakat* which literally means "purification", an increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay *zakat*. It is also called "alms dues" or "poor dues" except it is not optional. It is to be distributed for specific categories for

the welfare of the society.

These categories are mentioned in the Qur'an which include: the poor, the needy, the destitutes, the captives, the ones in debt, in the cause of Allah, the wayfarers and for those who collect it. Literally, it means "purification;" it is a compulsory 2.5% tax on one of three categories of wealth 1) metal coins (gold, silver, etc.), 2) grain crops (barley, wheat, grain, rice, etc.), and 3) animals raised for food consumption. *Zakiat* is somehow a complicated subject. For details, the readers are advised to consult books dealing with *fiqh*.

Among its types are: *zakat al-mal* (taxable wealth accumulated during one full year) and *zakat al-fitr* (a tax to be paid by the head of a household at the end of the fast of the month of Ramaan).

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

Zawaj زواج: marriage, legal, legitimate and permissible cohabitation; spouses are: **Zawj** زوج husband and **Zawja** زوجة wife

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

Zendiq or Zindiq or Zindeeq زنديق: heretic, one who believes neither in the Unity of the Creator (*Tawhid*) nor in the Hereafter, one who goes so far into innovated and deviant beliefs and senseless sophistry without sticking to the truth which is already stated in the Qur'an and the Sunna to such an extreme extent that he actually leaves Islam altogether.

According to *Lisan al-Arab* lexicon by Ibn Manzour, this word is not originally Arabic; its root is the Persian *zand-kirai* which means one who believes that life is eternal and that there is no life hereafter.

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

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

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

Zuhr or Dhuhr ظهر: the obligatory *salat*, prayer, performed in the afternoon right after the sun moves away from its zenith

Zuhoor or Zuhur ظهور: Its simple meaning is "the appearing", or the coming out. If you give it the definite article "the" and make it الظهور, you will be referring to the time when the Awaited One, the Mahdi, the Living 12th Imam (عج) comes out of his occultation, concealment, and starts working on filling the earth with justice and ease after being filled with injustice, oppression and depression, and there will be so much prosperity that nobody will be needy.

Any research about this reappearance of al-Mahdi (عج) cannot be covered fully and fairly except by a voluminous book. But let me give you few thoughts to consider about this momentous event: Just as there is One God, call Him Allah, Khuda, Diu, Jehovah, or whatever, for He is One and the same, there is also one single family that descended from Adam and Eve, our extended human family. And there is only one truth: It is revealed to nations each according to its history, culture, traditions, ways of life and levels of sophistication.

Likewise, there is one and only one Awaited Savior: The Christians believe he will be Christ re-incarnated, the Jews believe he will be one of the descendants of Prophet David, peace be with him, while other religions refer to a savior of some sort. Just as the Creator has many names, so does this savior. In Islam, he is al-Mahdi (عج), the guided one, the guide.

Let us tell you a little about this great personality: Imam al-Mahdi (عج) was born to the 11th Imam, Muhammad son of Hassan al-Askari, who is buried in Samarra, Iraq, in what is now known world-wide as the "Askari Shrine" which was bombed by Wahhabi Takfiri terrorists on Wednesday, February 22, 2006, an event which almost hurled the Iraqis into the inferno of civil war. This shrine, which is now being rebuilt, has always been visited by the faithful from various parts of the world, so much so that plans are now plans underway to build an international airport in Samarra to cater to the influx of these pilgrims.

His mother is Lady Nerjis Khatun, granddaughter of the Imam al-Askari's contemporary Byzantine king who was a descendant of prophet Sham'un or Simon, trustee of Jesus Christ. Imam al-Mahdi (عج) was born on the 15th of Sha`ban of 255 A.H./July 29, 869 A.D. and became the Imam following the martyrdom of his revered father in 260 A.H./874 A.D. when he was only five. Do not be surprised and ask: How can a boy who is only five years old be an Imam?! Let me remind you that Prophet Yahya (John the Baptist) was a prophet even when he was a child with neither a beard nor a moustache. The Almighty can do anything at all.

His period of Imamate lasted till the year 260 A.H./874 A.D. He went into the "minor occultation", that is, not appearing in public so he would not be a target of the enemies of the Prophet's family from among those who ruled the Muslims in the name of "Islam" (and there are some of such people living even in our time), during the period which extended from 260 to 329 A.H. (874 – 941 A.D.).

During this period, he had deputies or representatives who acted as liaisons between him and the public and their names and biographies are available for review in books which discuss the Imam (عج).

After 329 A.H./874 A.D., it was too dangerous for anyone to represent the Imam (عج) even to his followers, so he went into the period of the "major occultation" which extended from 329 A.H./941 A.D. to our time and will continue till his re-appearance which many Islamic scholars now stress will be very soon especially since the signs marking his re-appearance, as recorded in Sunnah books, have already materialized, and there is no room to detail them here. Where will the Imam (عج) reappear? His reappearance will be in Mecca, Saudi Arabia, and it will be seen on television screens all over the world.

He will lead a campaign to purge the Islamic world of all those who do not deserve to live on our planet then establish alliances with non-Muslim countries based on mutual respect and brotherhood, and these non-Muslims will for the first time feel fully secure. We believe that he will reappear accompanied by prophet Jesus Christ so the whole world will see how close these two religions are to each other, and Christ will dissociate himself from all those who throughout the centuries played havoc with the pristine divine message which he had brought the world.

We must add that there have been many imposters each one of whom claimed to be Imam al-Mahdi (عج) in both Shiite and Sunni societies, but their falsehood was bared before the world, and most likely there will be many more in the future as well till the real Imam al-Mahdi (عج) appears to start his global revolution in defense of the poor, righteousness, justice, equality and toleration.

A lengthy tradition (*hadith* حديث) quoted in the classic reference *Thawab al-A`mal* ثواب الأعمال cites Imam Ja'far as-Sadiq (ع) quoting the Messenger of Allah (ص) saying, "Time will come to my nation during which their inwardly intentions are bad while they display good attitudes only because they covet this life and they do not desire what Allah, the most Exalted, the most Great, has. They will have pretension without fear, so much so that they will be blinded by Allah with penalty from Him, whereupon they will plead to him like one about to drown, but He will not respond to their plea."

Another tradition in the same source quotes the Messenger of Allah (ص) as having said, "Time will come upon my nation (Muslims) during which nothing remains of the Qur'an except its form, nor of Islam except its name. They are called Muslims while they are the furthestmost of people from it: Their mosques are crowded, yet they lack guidance. The *faqihs* فقهاء (jurists) of that time will be the worst under the sky; from them did *fitne* فتنه strife begin, and to them it shall return."

In the classic reference *Ikmal ad-Deen* إكمال الدين, we read the following tradition quoted from Imam Muhammad al-Baqir (ع), father of Imam Ja'far as-Sadiq (ع), saying, "Al-Qa'im القائم (one of the titles of Imam al-Mahdi (عج)) will be supported with fear (in the hearts of his opponents), backed by victory; distances in the earth will be shortened for him; treasures will appear for him, and his authority will reach the east and the west. Allah, the most Exalted, the most Great, will let His creed (Islam) be the uppermost through him though the infidels abhor it. There will be no ruin on earth without being repaired. And Ruhullah روح الله Jesus Christ will descend and pray behind him.

This will happen when men will look like women and women will imitate men, when a man is satisfied

[sexually] by a man and a woman by a woman, when females ride and false witnesses are accepted by courts while those of just men will be rejected, when people take bloodletting lightly, when adultery is committed and usury is consumed, when evildoers are avoided for fear of what they would say, when the Sufyani comes out of Syria and the Yemani out of Yemen, when the desert gapes out and a young man from among the descendants of Muhammad (ص) is killed between the Rukn and the Maqam (in Holy Ka'ba) named Muhammad son of al-Hassan, a man of a pure soul, and when a cry comes out of the sky that he is a man of the truth and so are his followers; it is then when our Qa'im القائم comes out (of his occultation). So, when he comes out, he will recline his back on the Ka`ba, and 313 men will join him. The first that he will articulate is this verse:

'That which is left by Allah for you is good for you, if you are believers' (Qur'an, 11:86).

He will then say, 'I am what is left by Allah for you in His land.' When the full number of his supporters is complete, which is 10,000 men, anything worshipped on earth other than Allah, the most Exalted One, the most Great, such as idols and other things, is set on fire and is burnt. This will take place after a long period of occultation so Allah may ascertain who obeys Him in the unseen and who believes in Him."

There are numerous theories surrounding this reappearance of al-Mahdi (عج); some of them make some sense whereas others make some sense to some people and none to others, depending on people's level of understanding. One of these theories says that there will be major sites where vital roles will be played, all related to this reappearance. These include: Yemen, Hijaz (Saudi Arabia), Iran, Iraq, Syria, Palestine, Egypt and Europe. Apparently, very significant events will take place in all these countries. This theory goes on to state that allies in Yemen will stage a revolution only a couple of months before the reappearance, which is commonly referred to as the Zuhoor ظهور.

These Yemenites will fill up the political vacuum in Hijaz (Saudi Arabia) and will also assist the Imam (عج) in his sweeping revolution. The reason for this vacuum will be the death of King Abdullah who is currently the ruler of Saudi Arabia. This Abdullah is supposed to be the last monarch to rule Hijaz and Nejd (the two main parts of Saudi Arabia, the only country in the world named after its ruling clan).

After him, there will be a huge fight for the inheritance of the throne. The fight for the throne will go on till the advent of our Imam (عج). The monarchist system that has been ruling Saudi Arabia since 1932 will be reduced to few months. There shall be constant clashes among the tribes in Hijaz after the death of King Abdullah, and one person amongst these rulers will ruthlessly murder 15 important leaders or famous `ulema, scholars, and their sons who belong to his opponent's tribe.

More details about al-Mahdi (عج) are provided above under the item "Mahdi, al-" to which you may refer if you wish.

We pray the Almighty to hasten the reappearance of our Hidden Imam, al-Hujja, al-Mahdi (عج), and to count us among his soldiers who defend his message and to bless the humble effort exerted in putting this book together, Ameen.

And surely Allah knows best.

ربنا تقبل منا، انك أنت السميع العليم

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