

His Reasoning and Debates

Imam al-Sadiq (as), with his theologian students, was confronted by the removing of doubts and uncertainties, which were posed by those spiteful against Islam to make Muslims doubtful in the reality of their religion that made them the master of their nations and societies.

Those doubts were carrying spite and grudge against Islam and attempting to scorn Muslims. Some of the contemporary writers said the following: “The atheism calls at the time of the Imam (as) were decorated with the beauty of science aiming to destroy the faith towards Almighty Allah. Imam al-Sadiq (as) faced those calls and rejected them. He was certain that those calls were threatening the Islamic nation, because they became the masters of the nations through their faith. So if they lose this issue, they will be deprived of their existence and entity.”

It is worth mentioning that when France lost this element from its life, it lost itself and entity. De Gaulle, the former president of France said: “France has lost its position as a great government, because it lost its faith toward Allah (SwT). In order for this country to regain its position and rank, it should retake its faith in Allah (SwT).”

Here we will present what was stated from his reasoning, which severely rejected those infidels and atheists. He left them burst with spit and closed all the ways in front of those doubts and uncertainties. This way, he protected the Islamic ideology from those attacks. We'll present some of his debates with the prominent figures of that time, such as Abu Hanifah who was adhering to comparison and saw it as one of the religious causes with which religious instructions could be derived from. Imam (as) had abolished this with strong reasons. Take a look at the following:

Nullification the Doubts of Atheists

The atheists were drowned with infidelity, atheism and darkness. They tried to do their best in abolishing and deviating the thoughts of the Muslims and their ideology. Imam al-Sadiq (as), along with a number of his prominent students, confronted those doubts, which had no scientific background, especially when the subject was related to Allah (SwT), as His denial means the denial of what is considered evident. Allah (SwT) is manifested everywhere and He is considered to be in the innate nature that human beings

always feel deep inside. This was what was expressed by Descartes: “At the same time that I personally have a feeling of defect, I feel a complete existence and I find myself forced to believe that this complete nature, Who is owning all good attributes, was planted in my nature. This nature is none, but Almighty Allah.”

Among those whom Imam al-Sadiq (as) faced up to reject their misguidance were the following:

Al-Jud ibn Dirham

Al-Jud ibn Dirham was drowned in atheism and was extremely out of the way. He was publicly announcing his infidelity and claimed that Allah (SwT) did not take Abraham as friend and that He did not talk with Moses. Marwan ibn Muhammad, the Umayyad was studying under his supervision and he was fed with that atheism to the extent that he was known as Marwan al-Judi.

One of his pseudo-inventions was that he put soil and water in a bottle and after a while there were worms inside. Then he addressed his companions with the following: “I have created this, because I was the cause of this creation.” Imam al-Sadiq (as) was informed with this statement and he retorted with the most eloquent reasoning, saying: “If it was he who created that, so he might say: How many worms were they? How many male and how many female were they? What is the weight of each single one?”

How great reasoning that was, which the successor of the Prophet (S) stated. He ruined all his superstitions. Narrators said that when al-Jud heard this reasoning, he ceased his speech when the signs of his weakness and inability were apparent, and he escaped.

Abd al-Malik al-Misri

He was from the atheism of Egypt. He was informed that Imam al-Sadiq (as) possessed a huge amount of knowledge, so he went out to have a debate with him. He departed towards Yathrib and he was informed that the Imam (as) was in Mecca. So he went there, aiming to reach the Imam (as). The Imam (as) knew his intention and asked him the following question: “What is your name?”

“Abd al-Malik” he answered.

“What is your nickname?” Imam asked.

“Abu Abdullah” he replied.

Then Imam (as) forwarded the following confusing question, which he couldn't find an answer for: “Who is the king (*Malik*), which you are his slave (*Abd*)? Is he from the kings of the earth or from that of the sky? Inform me about your son, and his name. Is he the slave (*Abd*) of the Lord (Allah (SwT)) of the earth or that of the sky?”

The infidel was dumbfounded with astonishment and became silent. Imam (as) gave him some extra

time when he was completing the Tawaf, so that he might be able to find an answer. When he completed the Tawaf, the infidel humbly sat in front of the Imam (as) respecting and glorifying him. Then Imam (as) told him: "Do you know that earth has upper and lower parts?"

"Yes!" he replied.

"Did you enter inside?" The Imam (as) asked.

"No!" He answered.

"Do you know what is inside?"

"No, but I guess that there is nothing underneath"

"Guessing is the result of being unable to believe"

"Did you go up to the sky?"

"No!"

"Do you know what there are?"

"No!"

"Have you approached the East and West? And did you see what is behind them?"

"No!"

"It is astonishing that you approach neither the East nor the West. You did not enter inside the earth and you did not go up toward the sky to know what there are, but you are still infidel in them. Is it acceptable for a wise to deny and reject what he does not know?"

Astonishment and surprise surrounded him as Imam (as) had a full coverage of the case and allowed him not to say anything. Then he turned to Imam (as) with all humility saying: "No one had ever talked with me this way"

Imam (as) turned to him to complete his reasoning, saying: "So you are still in doubt? Maybe he is Him or maybe He is not"

"Yes! Maybe" he replied.

Imam (as) set out to present evident reasons for proving the existence of Almighty Allah, saying: "O Man! One who does not know, does not have a reason against the one who knows. And there are no reasons from ignorant against scholar. My Egyptian brother! If you understand that from me, you will not be in doubt anymore.

Do you not see the sun, moon, night and day cycling and no one is exceeding the other one? They go and they are back. They are forced to be in their location. If they were able to go away, then why would they return? And if they are not forced, then why will not night be day and day will not be night?!! My Egyptian brother! I swear by Allah (SwT) that they are forced to be so.

You believe in and think that they move by chance. Then, if they move, why does it (chance) take them back? And if they are back why will they move again? Do not you see the sky elevated and the earth situated? Neither sky falls on the earth nor does the earth fall on what underneath it. I swear by Allah (SwT) that their creator and manager keeps them from falling down”

Doubts and delusion left the Egyptian man and he believed in Almighty Allah, when the Imam (as) presented those scientific conscientious reasons regarding the existence of Allah (SwT). Afterwards, the Imam (as) turned to Husham and said: “Take him and educate him.”

Imam (as) based his reasoning on the most evident and clear reasons when proving the existence of a great creator. He was away from ambiguity and complication and did not base his speech on vague philosophical reasons, but instead he used apparent reasons that left no doubts, delusion and fruitless arguments.

Some of the Atheists

Imam (as) met some of the atheists and there were arguments between them. Imam (as) told one of those atheists: “If the case is as you stated (the denial of Allah (SwT)), while it is not so, then all of us will be rescued. But if the case is as we stated, then we will be rescued but you will not.”

The Imam’s (as) reasoning was excellent. That is, if the case goes well with what atheisms stated, in the denial of Allah (SwT), then no punishments will be awaiting for neither the believers nor anyone else. But if the case is as believers stated, in the existence of Allah (SwT), then believers will win and atheisms will fail.

All scholars in all eras agreed that pushing back any possible harm is necessary. So, it is necessary for the atheism to return to the path in which they can keep themselves safe from that possible harm.

Abu Shakir al-Disani

Abu Shakir al-Disani was one of the villains and an exemplar of infidelity and darkness. He was from the heads of the atheists in the Islamic world. There were several debates between him and Imam al-Sadiq (as), which resulted in him being dumbfounded. Among those were the following:

Abu Shakir posed the following question for Imam al-Sadiq (as), saying: “What is the reason that you’ve been created?”

The Imam (as) answered him with the best unmistakable reasons, saying: “I found myself in one of the

following situations: Either I was the creator or that another one was the creator. If I created it, there would be one of the following two aspects. Either the fact that I created it and it was available earlier, in which case I was dispensed with the creation. Or the fact that it was non-existent and you know that non-existent does not do anything. So the third concept comes to be true. Meaning that I have a creator and He is the Lord of the creations.”

Abu Shakir was astonished with the answer and expressed his inability in posing an answer. The Imam (as) set forth the reason and demonstrated with firm proofs the fact that there should be a wise, intelligent creator for these universes and the creator of the human beings.

Al-Disani stopped Imam al-Sadiq (as) and told him: “O Jafar ibn Muhammad! Guide me toward my Lord!”

The Imam’s (as) servant, who had an egg in his hand, was standing beside the Imam (as). The Imam (as) took that egg and said: “O Disani! This is a protected profound secret with thin integument. There is a thin integument under the thin one and under the thin integument a golden liquid and a silver liquid is available. The golden liquid is neither mixed with the silver one, nor is the silver liquid mixed with the golden one.

It remains stable and nothing comes out of it and nobody claim that. Nothing that can spoil it enters inside to spoil it. Nobody knows whether they are created to be male or female that has, for instance, the colours of peacock. Do you not think that there is a creator for this?”

Al-Disani bowed his head towards the ground and announced his repentance, embraced Islam and denied what he stated earlier.

The Imam (as) had demonstrated what should be demonstrated with strong evidences. He, for instance, told him about the constituents of an egg, which is one of the wonders of Almighty Allah that results in one of the various birds, of which the most beautiful one is the peacock with its great and beautiful colouring composition in its feather. It is one of the creatures of Almighty Allah that no one ever denies except those ignorant.

Abd al-Karim

Abd al-Karim ibn Abul-Awja was one of the prominent figures in infidelity and atheism in the Arab world. In addition to his atheism, he used to attack what people glorified and respected as he was attacking the traditions and customs, which Muslims were adhering to. He was also using very bad language.

Firstly, he was one of the students of al-Hasan al-Basri. Afterward, he left the guided path and monotheism. He was told: “Why did you leave following your fellow al-Hasan al-Basri and entered what did not have any concern with it?” He replied: “My fellow was a fool, because he was talking about issues as if they sometimes occur by chance and other times compulsorily. I do not think he has a

specific ideology and religion which really stays with him.” He was frustrating every occurrence. So he was threatened by Amr ibn Ubayd and went to Kufah.

There were several debates between him and Imam al-Sadiq (as), which resulted in his failure in a way that he could not speak even a word in response. Among those are the following.

A group of atheists were in Mecca during the Hajj ceremony. There were Abd al-Karim, ibn Talout, ibn Ama, ibn al-Muqaffa and a number of other infidels. At that time, Imam al-Sadiq (as) was in the al-Adham Mosque. Muslims were around him asking about their religion's bases and Hajj instructions. He was answering their questions.

The companions of ibn Abul-Awja told him: “Can you have this man reach a contradiction? And can you ask a question that discloses his mistakes in front of those surrounding him? You see the people's interest in him and he is the master of his era.”

Ibn Abul-Awja positively responded to that request and went towards the Imam (as). When he reached in front of the Imam (as), he said: “O Abu Abdullah! Meetings are trusteeships and you know that everyone who has a cough must cough. So, do you let me to ask?”

Imam (as) allowed him to ask his question and ibn Abul-Awja went on asking impolitely: “Until when do you want to continue stepping on here; take refugee to this stone, the Black Stone, and worship this house which was built with mud, clay; and to run over it just like donkeys? If anyone was thinking about it and had enough knowledge, he would not do this unwise action, which does not have proper insight. Well! You are the head and base of this case and your father was the one who based and organized it.”

Imam (as) was affected by the speech of this infidel that did not have the least politeness and he told him: “The one, whom Allah (SwT), leaves him in darkness; makes his heart blind; the one who hates the truth and does not feel comfortable with it; the one who takes Satan as his leader and his Lord, will be leading (original: reaching) himself to damnation. Allah (SwT) asked his slaves to come here to examine their obedience in coming towards him.

“His Majesty encouraged them to glorify and respect this. Almighty Allah specified this as Kiblah for the prayers, as it is one of the gates towards His satisfaction. This is a path that leads to Allah's forgiveness. It is based on the straightness of the perfection and the collection of glorification and respect. Allah (SwT) created this place one thousand years before the earth was ever created. It would be better to obey what should be obeyed. The one who is the originator of the spirit.”

Ibn Abul-Awja went on interrupting the speech of the Imam (as) who was describing the high value of the Holy Kiblah, saying: “O Abu Abdullah! You have deviated the talk to what is hidden.”

The Imam (as) restrained him, saying: “Woe unto you! How come you say that the one, who is witnessing his creatures, is absent? He is closer to His creatures than their jugular veins. He hears their

speeches and knows their secrets. Everywhere and everyone are under His control and at the same time He's not limited to a specific location.

"There is nowhere closer than Him when noticing His signs, which lead us to his existence. He is the One who made the strong verses and signs descended. Muhammad, Allah's blessing and peace be unto him and his family, was the one who came with this worship. If you are doubting about anything, ask about that and I will clarify it for you."

Ibn Abul-Awja was confused and angry. He did not know what to say and he then went away escaping towards his companions. His sign of inability was apparent. He went on blaming his companions, saying: "I asked you to give me something to enjoy but you threw me on live coal."

His companions complainingly replied in return to his statement: "Keep silent! We swear by Allah that you disgraced us with your confusion and interruption. We could not find anyone paltrier than you today."

He responded, saying: "Are you saying this to 'me'? He is the son of the one who overwhelmed, in argument, the heads of those you see," pointing to the infidels there.

How can this ignorant, who denied the existence of Allah (SwT), stay in front of the successor of the Prophet (as) and the discoverer of sciences and wisdom on the earth?

Ibn al-Muqaffa and ibn Abul-Awja attended the Hajj ceremony to be among the Muslims in order to spread their atheist thoughts. While Imam al-Sadiq (as) was in the Holy Mosque (Kabah), ibn al-Muqaffa said the following, addressing his companions and pointing to the people circulating around the Holy Mosque: "None of these people deserves the title of humanity more than that sitting man," pointing to Imam Abu Abdullah al-Sadiq (as). Abd al-Karim was astonished and said: "How do you state that he deserves this title more than any other one?"

Ibn al-Muqaffa addressed him saying: "Because I found something with him that I couldn't find with any other person."

Ibn Abul-Awja felt envious towards him and went on saying: "There should be an exam, testing what you said about him."

Ibn al-Muqaffa tried preventing him and said the following: "Do not do that! I fear that you lose what you currently have in your hands."

Ibn Abul-Awja insisted on his idea, saying: "This is actually not your idea! And you really fear that your idea is weakened here regarding the way you have described him."

Ibn al-Muqaffa replied him, saying: "If you are doubtful about me, you may freely go ahead and do your best. Also keep in mind to be rigorous with him in your speech. He will lead you to confusion or whatever

you'd like to name yourself.”

Ibn Abul-Awja went toward the Imam (as) and there was a debate, which led to the confutation of ibn Abul-Awja. He went out astonished as the Imam (as) filled his heart and sensation. He returned to his tribe describing what happened between him and the Imam (as), addressing ibn al-Muqaffa: “Woe unto you! He is not a human. If there is a spiritual man who likes to be materialized or a man who would like to be spirit, he'll be undoubtedly this man!!”

Did you see the amount of surprise and glorification expressed by this atheist for the Imam (as) who filled the world with his intelligence and creativity? The companions of ibn Abul-Awja went on asking him about what has happened between him and the Imam (as). He said the following:

“I sat there until there was no one except me. He started and said: ‘If the case goes well their speech, the speech of those people circulating around the Holy House of Allah, then they will be rescued and you'll be burnt. But if your idea is right and not theirs, you and they will be the same’.”

Ibn Abul-Awja became afraid of the Imam's (as) knowledge of his intention and the way he started the discussion accordingly. So he went on, saying: “Allah's mercy be upon you! What do we say? My speech and theirs are the same.”

Imam (as) denied the case that the idea of ibn Abul-Awja would be the same of those monotheists and he said: “How could your idea and theirs be the same? They say that they will have a Hereafter, rewards and punishments. They believe that there is a Allah in the sky where prosperity can be found, while you believe that the sky is havoc and no one is there.”

Ibn Abul-Awja seized the opportunity from the Imam's (as) speech and went on making doubts about it, saying: “So, if what they, those following monotheism, say are right, what is the problem with him, almighty Allah, showing Himself to His creatures and asking them to pray for him? This way no one would ever enter into an argument. Why does He hide Himself and send his messengers? If He calls people to believe in Him, that will be closer to faith.”

Imam (as) retorted his fancies, saying: “Woe unto you! How could you not see the One whom I believe your power is from; your creation when you weren't; your maturity after your childhood; your power after your weakness and your weakness after your power; your health after your illness and your illness after your health; your satisfaction after your angriness and your angriness after your satisfaction; your sadness after your happiness and your happiness after your sadness; your liking after your disgust and your disgust after your liking; your determination after your pondering and your pondering after your determination; your love after your abhorrence and your abhorrence after your love; your interest after your dread and your dread after your interest; your request after your hopelessness and your hopelessness after your request; your thoughts that were not in your dreams and the removal of what was in your thought.”

Imam (as) set out to count what happens to manners including the different and various ones, which clearly demonstrate the existence of Almighty Allah who created all these developments, which are similar to waves intermixed with each other. Allah's mercy be upon al-Samawi who said the following about the variations of the manners:

“O manner! Similar to the Universe, you have both the light and the darkness”.

“You are war and peace as the Universe is war and peace”.

“Whenever an organization becomes common in you, another organization will be destroyed”

The manners of human beings contain strange marks demonstrating the existence of Almighty Allah. One who doubts this, will not be considered a person with straight thinking; his heart is deviated and he is away from the Guided Path.

Anyway, when ibn Abul-Awja heard this strong reason, escaped from continuing the discussion with the successor of the Imam (as). He spent the night without sleeping, hoping to find a reason to be used against the Imam (as). On the second day, he hurried toward the Imam (as) and sat there without speaking even a word. Then Imam (as) told him: “It seems that you came to repeat what we have discussed earlier?”

Ibn Abul-Awja rapidly said: “Do you, the son of the Prophet of Allah, Allah's blessing and peace be upto him and his family, want this?”

Imam (as) said the following mockingly: “How strange that sounds to me? You deny Allah (SwT) while witnessing that I am the son of the Holy Prophet (S)!!”

Ibn Abul-Awja apologized and said: “The habit forced me to say so.”

Ibn Abul-Awja stayed silent without uttering even a word, then Imam (as) told him: “What prevents you from speaking?”

Ibn Abul-Awja disclosed the secret of avoiding speech and his silence as he said: “This is because of your glory and reverential awe. This is what made my tongue unable to speak. I have seen many scholars and debated with their theologians, but I have never felt having a reverential awe similar to the one I have here.”

Imam (as) began abolishing his doubts and suspicions, addressing him: “Have you been created or not?”

Ibn Abul-Awja insisted on his infidelity, saying: “I have not been created.”

Imam (as) answered him saying: “If you were created, how would you be?”

Ibn Abul-Awja kept silent and could not give an answer. Imam (as) had already closed all the way, but he had a wooden stick beside him. He relied on it and turned up his head to show himself to Imam (as) saying: "Long, wide, deep, short, dynamic and static. These are all among the attributes."

Imam (as) then hurried saying: "Well! If you do not know the method of creation, consider yourself a creature. There will not be anything of your own invention in these affairs, will there?"

Ibn Abul-Awja became confused and did not know what to say. Then he confessed on his inability and said: "You have asked me about an issue that no one has ever asked me before and no one will ever ask me a similar one in the future."

Imam (as) set out saying: "Imagine that you are not going to be asked about the past, how can you assure that you will not be asked about the future. You are contradicting your speech on claiming that things are the same from the beginning. So, how come you consider something available from the beginning and consider another thing being created?"

"Well! Let me clarify the case for you. Assume that you have a bag with jewels inside, and once one asks you: 'Are there dinars (e.g. coins) in your bag?' you'll deny the existence of dinars. Then he will ask you to describe how dinars look like, but you do not know the characteristics of dinars. Is it acceptable for you to deny the existence of dinars while you do not know what dinars are?"

"No," Ibn Abul-Awja said.

Then he told him: "The universe is greater, higher and wider than a bag. So there may be a creation, which you may not know about whether it has been created or not."

Ibn Abul-Awja did not speak any more and confessed the truth of monotheism by his tongue, but he did not actually believe in it in his heart. He returned to the gathering of Imam al-Sadiq (as) on the third day and asked the Imam (as) to allow him to ask a question. The Imam (as) allowed him, so he said: "What is the reason for the fact that things are created?"

Imam (as) answered his question with a precise philosophical response, saying: "I have never seen a thing, either small or large, which becomes larger when something similar is inserted 'inside' it as it leads to disappearance and the conversion from the first state, the smaller state. However it exists from the beginning it will not be changed. Because something that disappears and has a state change has the property of being created and being destroyed.

"When something enters to be existent after being non-existent, this means that it is created, because it wasn't but it is. Existence and non-existence; being available from the beginning and being created are not compatible with each other and no single thing can have both of these properties at one certain time."

Abd al-Karim went on saying: "Imagine both of the states and times, according to what you mentioned,

and inferring the creation of things accordingly. Then if things become small, how can you infer that case through which they were created?”

He said: “We are talking about this world. If we leave this world and talk about another world, that will better demonstrate the fact that this world is created. However I will answer you from the point that you thought you caught us and we say: If things stay small, that will be fancy to say that when something is added to it, it will be larger. Changeability proves the lack of existence from the beginning and from the agelessness, as the fact that changeability proves its being created. Abd al-Karim! Nothing else remained.”

Ibn Abul-Awja left the gathering shamefully and stayed on his atheism and infidelity. The overwhelming reasoning of great inferences of the Imam (as) did not change his wrong ideology. Narrators said: “He returned to debate once again with the Imam (as) for the second year, while Imam (as) was in Holy Kiblah and told him: what is the reason of your coming here?”

Ibn Abul-Awja said: “I came to see the customs of people and to watch their stupidity, baldness and their action of throwing stones.”

Imam (as) scolded him, saying: “Abd al-Karim! You are still on your insolence and darkness.”

Ibn Abul-Awja wanted to speak, but the Imam did not allow him, saying: “There are no arguments in Hajj.” Then he added: “If the case is as you stated and not as we say, then all of us will be rescued. But if the case will be as we stated, as it is actually the case, then we will be rescued but you will be perished.”

Ibn Abul-Awja became extremely angry. His eyes were wide open with anger and at the same time he had a dangerous heart attack and his companions ordered the people to carry him. He did not survive that attack and died. This way, the life of this dangerous infidel came to an end. He was the head of infidelity and atheism in the Islamic world who worked hard to attempt to mislead the Muslims and abolish their ideology by posing doubts and delusions, which were confronted by Imam al-Sadiq (as).

The Infidel

An infidel visited Imam al-Sadiq (as), but the narrators did not mention his name. However, as evidence showed, he was one of the striking atheists of the era of the Imam (as) and was one of those professional in atheism and infidelity. He posed sensitive problems and Imam (as) answered them. Among those were the following:

Question 1: “How come an unseen Allah is being prayed to by people?”

Answer 1: “Hearts have seen him with the light of faith. Minds proved it with its intelligence. Eyes have noticed it through the beauty of composition and creation instructions. After all, messengers and their

signs, Holy Books and their evidences, and all scholars proved His glory without seeing Him by eyes.”

The Imam’s (as) answer contained the best conscientious reasons, which did not leave any space for any more arguments on the existence of Almighty Allah who put the galaxies in space, relying on nothing except the power of Almighty Allah. Those aware minds and confident hearts, which are based on faith, are tools to view the power of Allah, be He exalted.

This happened by pondering at the great creatures, which are benefiting with the best compositions and the best creation. As logicians usually say, the effect indicates the existence of the affecting; and the effect shows the availability of the cause. The existence of Almighty Allah has become a self-evident issue that is not being denied except by those whose hearts are deviated and eyes are blinded and those losing the Guided Path.

Question 2: “From where did he specify the Prophets and Messengers?”

Answer 2: “When we proved that we have a creator Who is greater than us and greater than the entire creatures that He created and He was a wise creator, he will neither allow His creatures to see Him nor to have direct visits or discussions with them. So, He specified messengers from His creatures and slaves to lead them toward their benefits, advantages and survival. If people leave the messengers, that will lead to their vanishings.

“It was shown that they were narrating from the Almighty Allah. It has been proved that they were calling for Allah (SwT) being prayed. They were the prophets of Allah (SwT) and those exalted from His creatures. They were wise and they were His envoys. They were sharing the people’s conditions as they were created in the same way and they were supported from the wise Allah Who wisely knows the reasons, evidences, causes and proofs showing vivification of the death, healing the deaf and dumb. The earth is not suffering from any kinds of shortage in the proofs showing the truth of the Prophet and his actual justice.”

Imam (as) then added the following: “We believe that the earth would not be left without evidence and that this evidence would not be set except through the Prophets. Allah (SwT) did not specify any prophet unless being from the descendent of the Prophets. This is because Allah created a brilliant path for the human beings and brought out from mankind a pure and chaste generation.

“From that He brought out the Prophets and Messengers who are the choice of Allah. He refined this origin from their forefathers, because Allah, the Almighty, assigned them in a position where no higher position and great honour can ever be gained. Therefore, one who is the keeper of Allah’s knowledge, the trustee of His unseen nature, the protector of His secret, the evidence for His creatures and His talking tongue shouldn’t be otherwise with other attributes.

“So the evidence should be from this generation. Then they will play the role of the Prophet, Allah’s blessing and peace be to him and his family, toward the nation with their knowledge whom they inherited

from the Prophet.

“Whenever people deny him, he will not speak. What has remained from the knowledge of the Prophet is too few in addition to its differences, which resulted in comparison and idea exchanges. If they believe in it, obey it and take from it, justice will appear and disagreement and quarrel will leave. The affairs will be the same, religion appears and belief replaces doubts and uncertainty.

“After the loss of the Prophet, people’s beliefs in him are reduced and they do not obey him. There were neither a Prophet nor a Messenger whose nation does not entertain contradictory views afterwards. The reason of their disagreement is based on the evidence and quitting it.”

This part of the speech of the Imam (as) touched highly important affairs, such as the following:

One: After proving, with demonstrating and definite rational and sentimental reasons, the existence of a wise, conductor and kind Allah, who is too great and glorified to be seen by his creatures, he said that it’s because of Allah’s (SwT) Kindness on His creatures that He sent the Messengers to guide them to what is better for them and to lead them towards the path of salvation.

Two: Allah’s (SwT) Prophets and Messengers are Allah’s (SwT) best choices who are granted wisdom and unmistakable sound judgments by Allah (SwT). He, the Almighty, supported them with miracles and evidences to be a demonstrative reason for what they have already come for: to distribute the ideals, which elevate humankind and exalt their levels.

Three: The earth would not be left without evidence from Allah (SwT) for His slaves to distribute His instructions and spread the marks of His religion in order not to allow the people complaining of the loss of Allah (SwT). We also found that after the death of the Prophets, the role of those elevated becomes apparent with their positive and active roles in conveying the religious instructions to people. None of the tenebrous and gloomy attributes are close to them, as they are from pure generation.

Four: It is compulsory for people to obey the regents of the Prophets and the Imams (as) of guidance. Their obedience is the obedience of Allah (SwT) and His Prophet (S). It is certain that if people obey them and follow their instruction, justice will appear, truth will be prevalent, cruelty will be terminated and brutality will be imprisoned.

These were some of the aspects seen in the response of the Imam (as).

Question 3: “What can one do with evidence, if He has these attributes?”

Answer 3: “It will be followed. Things one after another are brought out from that evidence. Its position benefits the people and considers their rightness. Whenever something new is invented in the religion of Allah (SwT), the people will be informed through that evidence. When they overdo with it they will be informed and whenever they finish up with it, they will be granted more.”

He mentioned the important benefits of the Imams (as) and that they are the source of advantage and guidance for people.

Question 4: “From what has Allah created things?”

Answer 4: “From nothing”

Question 5: “How does something come from nothing?”

Answer 5: “Things have to be either created from something or being created from nothing. Therefore, if it was created from something, which was with it, it means, that things would be older (or from the beginning) and the older is not newer, it would not become extinct, or changeable. It is not impossible for that thing to be from a single essence with a single colour.

“So, from where did these various colours and things come which existed in this universe from different origins and sources? From where would death come, if the thing, which things were created from, were alive? From where would life come, if the thing, which things were created from, were dead? This is the case, because there is no dead who comes from something alive, while the creator is alive. And also, it is not possible that the dead is available from the beginning, because the dead does not have any capability or the ability to remain.”

This section of the speech of the Imam, which is a profound philosophical subject, was presented to the smallest details in the philosophical collections of al-Asfar and others that touched the issues that required more clarifications.

Question 6: “So from where did they say that things are ageless?”

Answer 6: “This speech was uttered by those denying the creator of the entire things. They denied the Messengers, their speeches as well as denying the Prophets and what they have come for. They exaggerated the importance of their books and calling them myths. They self-invented a religion based on their individual ideas and beliefs.

“Things are self-proving their being creation by looking at the rotation of the orbits and how there are seven skies. It is moving the earth and what exists on it, the change of eras and the differences between the times and the events, which are occurring on the earth including addition and subtraction, death and affliction, and the souls’ confess to the fact that there should be a wise creator. Haven’t you seen the sweet, which becomes sour; the fresh and pleasant, which becomes bitter; the new, which becomes old and the case that everything is moving towards change and extinction?”

In this section of the wise Imam’s (as) answer, he demonstrated the invalidity of the concept of the agelessness of things. He proved that all things were created and were not from the beginning. One, who believes in their agelessness, is the one who denies Allah, the Almighty. Imam (as) presented the best reasons for the fact that all things were created. Among those were the rotation of the earth, the

differences of eras and events that happened in the Universe. There were also other happenings that clearly demonstrate the non-existence of things at the beginning.

Question 7: “Why was the Creator of the Universe aware of the things before creating them?”

Answer 7: “He still knows and creates what he knows.”

Allah (SwT) has a comprehensive knowledge about everything. He created, visualized and invented what He knows.

Question 8: “Is he from different things or united?”

Answer 8: “It is not fair to say that He is from different things or to say that He is united. Things that are different are dividable and things that are dividable can be united. So it’s not proper to say that He is united or from different things.”

Separateness and unity, either if they are about physical cases or about affairs and conditions, are from the possible attributes and their effects. But it is impossible for the One whose existence is compulsory, to be attributed with these characteristics. This was already shown in philosophical and theological studies.

Question 9: “How is Allah (SwT) unique and solely one?”

Answer 9: “He is one in his entity and not one as number one, because what can be more than one is counted as one, but Allah (SwT) is an undividable One and He does not fall into the counting process.”

The One that is attributed to Allah, the Almighty, is not the one, which can be attributed to other things. This is because others are separable and dividable and can be attributed with numbers other than one, while Allah (SwT) will not.

Question 10: “Why did Allah (SwT) create the creatures while He does not need them and it is not proper for Him to toy with us?”

Answer 10: “He created them to show His wisdom, fulfilling his knowledge and to demonstrate His concoction

“Almighty Allah created the creatures, people and other amazing and spectacular worlds. This is to manifest His infinite power and never-ending knowledge towards the whole worlds and creatures.”

Question 11: “Why did not Allah (SwT) just consider this world as the world of His rewards and punishments?”

Answer 11: “This is the world of affliction and a place to gather rewards. This world is full of plague. This world is full of desires so that Allah (SwT) examines His slaves and to see their obedience. It is not

true for the world of work and action to be the world of rewards and punishment.

“This world that was created by Allah (SwT), is the world of examining and testing. Those who purify their souls and do things, which make them closer to Allah (SwT), will win the Paradise. And those who disobey and leave the Guided Path, hell will be their end or destination.”

Question 12: “Is it from His wisdom that He assigned an enemy for Himself, while He did not have any enemy, but He created, as you claimed, Satan and set him up as master over His slaves in order to call them to do something disobeying Allah (SwT) and order them to be disobedient and He gave him the power, as you said, that made him able to insinuate his evil ideas into their minds to make them doubtful about their Allah (SwT) and to deform their religion and keep them away from knowing it, to the extent that he attempted to tempt them to deny their Allah (SwT) and to worship something else; so why did He set him up as master over His slaves and have him as a way to tempt them?”

Answer 12: “The enmity of the one, you mentioned, does not harm Him (that’s Almighty Allah) and his supporting is not useful for Him. His enmity does not reduce his kingdom nor does his support increase the kingdom and power. The enemy is being watched when its power is able to harm or help, when it can take a region if it wants to or to overwhelm a king.

“But Satan was created as a slave to worship Allah (SwT) and profess the unity of Allah (SwT) Who knows who Satan is when He created him and He knew where he would reach to. He continued his worship with the rest of the angels, until Allah (SwT) examined him to bow down in front of Adam (as).

“He rejected this feeling envy towards him. Then Allah (SwT) cursed him and dismissed him from the angels’ group and sent him down damned, expelled to the earth. So he became the enemy of Adam and his sons. That is why he did not have anyway against his sons unless evil tempted to mislead them. He confessed the divinity of Allah (SwT) in front of Him.”

This section of the answer of the Imam (as) explained that Allah, the Almighty, does not get benefit from the obedience of His Slaves and that He is not harmed with their disobediences, because He is the owner of the greatest power and the controller of the whole Universe.

Allah, the Almighty knew Satan’s disobedience and defiance when He created him. He examined him by asking to bow down in front of Adam (as), but he disobeyed and considered that as something great and unacceptable for him. So, He showed him to the angels this way. Then He sent His punishment and curse on him forever.

When he was situated on the earth, he manifested his severe enmity towards Adam (as) and his descendents and he adorned all that misguided them from the Guided Path. Allah (SwT) advised Adam’s sons from his followers and warned them regarding his cheats and deception. Moreover He promised an eternal punishment for the followers of Satan.

Question 13: “Is it acceptable to prostrate before something or somebody other than Allah (SwT)?”

Answer 13: “No”

Question 14: “How did Allah (SwT) command the angels to prostrate before Adam (as)?”

Answer 14: “Prostrating by the command of Allah (SwT), would be the same as prostrating before Allah (SwT), if it was ordered by Allah (SwT).”

This is an extremely precise response. So if prostrating is done as an adherence to the command of Allah (SwT), it will be considered as prostration before Allah (SwT) and no one else.

Question 15: “What is the origin and root of predicting and foretelling? How does a foreteller inform people about what will happen?”

Answer 15: “Predicting was prevalent in the era of ignorance accompanying all Messengers (as). At those times, a person represented the king, who was referred to whenever there were cases of disagreement among the people. Then he would inform them about the events that would happen. This might have resulted from different origins such as, the insight of the eyes, the acumen of the hearts, the temptation of the soul, alongside inspiration in the hearts.

“This is because all that is happening in the earth is physical. That is why Satan knew them and retold it to the person who informed them of what would happen in the surrounding region. However the news of the skies was eavesdropped by Satan and his soldiers, as they were not stopped or affected by stars, but they were prevented from eavesdropping in order not to let the news of the skies to be mixed with the revelation news. If this happened the population of the earth would be confused about what had come as a sign from Allah (SwT).

“Satan used to eavesdrop one phrase from the news of the skies that came from Allah (SwT) towards His slaves and Satan would intermix them. Then he descended to the earth and gave it to the person and he on his behalf added something personally mixing the true with the false. So whenever a person talked about something, he was informed about the case from Satan.

“And whenever there was something false, that came from Satan himself superficially. When Satan was prevented from eavesdropping, predicting and predicting was no more. Now Satan brings what people are talking and discussing about, such as, a thief who stole something, a murderer who murdered someone who disappeared. They are just like people, those who are telling the truth or those who lie.”

This section of the speech of the Imam (as) contains the following:

First: Foretelling was founded in the era of ignorance, when there was no glimpse of awareness and science among the nations.

Second: A predictor, at that era, had the role of a king and people were referring to him in their affairs.

Third: The instruction of those who were foretelling was sometimes based on the following three factors: acumen; perspicacity of the hearts; and finally what Satan tried to inspire.

These were some of the issues that were in the speech of the Imam (as).

Question 16: “How do Satan and nicks go up towards the sky, while they are similar to the people in their creation and density and they were building for Solomon (as), the son of David (as), what sons of Adam (as) could not?”

Answer 16: “They were employed and utilized by Solomon (as). They are gentle creatures that are feeding from the winds. The reason of this case is that they are going up to the skies to eavesdrop and things with high density cannot ascent, neither with a ladder nor with any other thing.”

The response of the Imam (as) was benefiting with high preciseness and excellence. Demons are not similar to mankind in the density of their bodies. They are highly gentle creatures and Allah, the Almighty, specified their food from the winds.

Question 17: “Inform me about magic and its origins? How can a magician perform the strange things and does he do?”

Answer 17: “Magic has come from various origins:

Some of them were as medicine. As physicians use different drugs for any kind of disease, this would be considered as magic. They resorted to trickery as they have an illness for every health, sickness for strength and anything against anything else.

Another kind of magic was the type, which utilizes fast action to hide some trick from the sight of the viewer.

The next type was the one, which was inspired by Satan.”

Question 18: “How did devils know magic?”

Answer 18: “In the same way that physicians know medical treatments, some depend on experience and some depend on science.”

Question 19: “What do you say about the two kings: Harout and Marout and what people say about them that they were teaching magic to people?”

Answer 19: “This is the source of tribulation and disorder. If human does such and such and is not cured with such and such, he will be as such. Magic is in a different category. They will learn what they do and these two kings say the following to them: This is disturbance, so do not take what may harm you

or what cannot help you.”

Question 20: “Is a magician capable of changing human into the form of a dog, donkey or something else?”

Answer 20: “He is incapable of doing this and he is too weak to change the creation of Allah (SwT). The one, who is abolishing what Allah (SwT) created and drew, will be the partner of Allah, the Almighty. And Almighty Allah is far away from this.

“If magicians could do what you have described, they would push away any kind of agedness and diseases from themselves, preventing the whiteness of their hair and poverty from their lives. One of the greatest magic is calumny, which separates those in love and bring enmity to friends. This would result in shedding blood, destroying houses and in disclosing secrets.

“A calumniator is the worst one in the earth. The closest concept of magic is medical treatments. As an example, a magician cured a man and he prevented the sexual intercourse with his wife, then a physician came and treated him using a different cure and the man regained his health.”

Magicians are too incapable to change or alter what Allah (SwT) has created. And if they were able to do so, they would be His partners in creation. If they were capable, they would push back agedness and elderliness. But they are too incapable to do so.

Imam (as) talked about calumny and he conducted a severe attack against this attribute. He considered such an attribute as a source of corruption in the earth and the fact that this attribute may result in shedding blood, the destruction of houses and so forth, which those calumniators are responsible for and will be punished accordingly.

Question 21: “Why are the sons of Adam (as) comprised of honest and dishonest?”

Answer 21: “The obedient are honest and the disobedient are dishonest.”

Question 22: “Aren’t there among them people better than the other?”

Answer 22: “Their superiority is based solely on their devoutness.”

Question 23: “Do you mean that the sons of Adam (as) are the same in origin and do not have any superiority over one another except in devoutness?”

Answer 23: “Yes, I found soil the essence of creation. The father is Adam (as) and the mother is Eva (sa). They were created by a unique Allah (SwT) and they are His slaves. Allah, the Almighty chose from the sons of Adam (as), a group and purified their births and bodies. He saved them and had them from pure men and women.

“He brought out the Messengers and Prophets from them, as they are the most pure branches of Adam

(as). He, the Almighty, did that because they deserved to have this attribute from Allah, the Almighty and Majestic. However Allah, when creating them, knew that they would obey and worship Him and would not assign a partner for His majesty.

“So, through obeying, they were granted the generosity of Allah (SwT) and a high position. They own honesty, superiority, well-known fame and the like. The rest of the people are the same unless those who fear Allah (SwT), they will be granted the generosity of Allah (SwT). Allah (SwT) likes those who obey Him and He does not punish those He likes with fire.”

The response of the Imam (as) mentioned the material with which human beings were created. The origin and essence was soil and they will be back to that origin at last. Allah (SwT) chose a branch from the descendent of Adam (as) and specified them as Messengers and Prophets for His slaves to deliver His instructions to guide the slaves and lead them to the Guided Path.

Except this group, the rest of the people are the same with no superiority over one another, except considering devoutness, which is the true measure in assigning superiority among the people.

Question 24: “Inform me about Allah, to whom belong might and majesty. Why does He not create all the creatures obedient and monotheist? He is indeed capable to do so.”

Answer 24: “If He creates them obedient, they will not be rewarded. Because if obedience is not achieved from people’s own will, there will be neither paradise nor hell. But He created His creatures, ordered them to obey Him, banned disobedience, showed them evidences and left no pretence by sending His Books in order to have them free in their obedience or disobedience. They will be awarded and punished for their obedience and disobedience respectively.”

Imam (as), in his speech, presented the annulment of coercion whose prerequisite was the nonexistence of paradise and hell. This is impossible and Allah, the Almighty created paradise for those who obey and hell for those who disobey. Nevertheless, obedience and disobedience depend on the will and determination of the people themselves. None will be forced. Theological books touched this case to the smallest details.

Question 25: “Is it true that the good deeds of a slave are his own actions and that the bad deeds of a slave are his own actions too?”

Answer 25: “The good deeds of a slave are his own actions as well as being commanded by Allah (SwT). Furthermore, the bad deeds of a slave are his own actions while his Allah (SwT) restrained him.”

Question 26: “Isn’t it the case that his deeds are based upon the conditions in which he was created?”

Answer 26: “Yes, but he was created in a condition to do good deeds. However he was prevented from doing bad deeds.”

Human beings, who are able to do the good, are capable of doing bad deeds and it is a conscience-based case. That is why it is worth rewarding, as well as deserving punishment when the illegal is done.

Question 27: “Does the creature have any role in this case?”

Answer 27: “Allah (SwT) does not prevent him from doing anything unless believing that he can leave it. And He does not command him to do something unless knowing that he can do it. That is because, Allah (SwT) is not attributed with cruelty or unkindness and He does not ask the slaves to do something they are unable to do.”

Allah, the Almighty, with all His ordered obligations, conditioned the ability of the slave on performing it. Almighty Allah knows that the slaves are capable on performing the obligation by knowing their power in that regard. Therefore, the slave is neither forced on obeying nor on committing sins.

Question 28: “Can the one, whom Allah (SwT) created him an infidel, embrace the faith? And does he have any pretence to leave the faith?”

Answer 28: “Allah (SwT) has created all His creatures Muslims. He commanded them and prevented them. Infidelity is an attribute that is joining the action when the slave is doing it. Allah (SwT) does not create the slave infidel on their creation. But it is he, who disbelieved when he is presented with evidences from Allah (SwT); truth is presented to him, but he denied it. He, with his denial of the truth, becomes infidel.”

Allah, the Almighty, created his slaves with monotheistic nature and ordered them to what makes them closer to Him. However, a group of people chose infidelity, atheism and the denial of truth. All that is happening with their own complete and free will.

Question 29: “Is it possible for Allah (SwT) to predestinate the deeds of someone with the bad and ask him to do the good, while he is not capable of doing the good and Allah (SwT) punishes him for that bad?”

Answer 29: “This is not appropriate with the justice and kindness of Allah (SwT) to predestinate the bad for a slave and then punish him for that; and afterwards ask him to do something that He knows he cannot adhere to; or to command him to do something that he cannot and then punish him for something that he is incapable of fulfilling.”

The Imam (as), with his answer, invalidates all the doubts that were posed by those believing in compulsion and proved that mankind is free in performing either the good or the bad. There is no compulsion in neither. Allah (SwT) has granted the slaves the will and power in choosing any action freely with their complete choice.

Question 30: “Why does the rich deserve what Allah (SwT) granted them such as wealth and assets and why does the poor deserve to suffer from poverty and shortages?”

Answer 30: “He, the Almighty, examines the rich with what He granted them to see how they thank; and he deprived the poor to examine their patience. From another point of view, He granted them many during their worldly lives and the next group will be granted in the Hereafter. Considering another viewpoint, He, the Almighty, grants every group according to their patience, because He knows the patience of each group.

“If people were all rich, the world would be destroyed, not pondering would remain and its population would reach extinction. But He assigned one the assistant of the other and put their living different jobs and various industries, as it’s the steadiest for continuance and the most accurate in pondering. He, the Almighty, also examined the rich with their kindness for the poor. These are all mercy and kindness from the wise whose wisdom is infallible.”

Imam (as) has answered with three responses regarding the differences of people in richness and poverty. They are as follows:

First: The difference among the people in richness and poverty is for examining the thankfulness of the rich concerning their wealth and the case that whether they are assisting the poor with what Allah (SwT) granted them with His mercy or not. At the same time, it’s an exam whether the poor bear poverty and neediness in order to be granted with Allah’s (SwT) great rewards.

Second: He granted a group richness, sooner, in their worldly lives and for those patient poor, he saved their rewards for them for the day in which they will meet Him (in the hereafter).

Third: The difference among the people in richness and poverty is for establishing a social organization among the people, as if they were all rich, every business would have stopped and slothfulness would be prevalent. There is also a holy Hadith (tradition) saying: “If you were the same, you would be extinct.” So the difference is a mercy and kindness from Allah, the Almighty, for His slaves.

Question 31: “What makes a small child deserving to bear an illness and disease without committing any sin earlier?”

Answer 31: “Disease has many forms: disease as affliction, disease as punishment and disease which will be the result for death. Some people told earlier that these kinds of diseases were the results of bad food, beverages or that the cause was from the mothers. It has also been said that the one, who takes good care of his/her body and knows what to eat to stay healthy and what to prevent to keep away from disease, will survive.

“You are also tending to say that disease or death is just the result of bad foods or beverages! However Aristotle died while he was the master of physicians, Plato died while he was the head of scholars, Galen became old and blind and could not send back death when it came through and they could not rescue themselves or find an anti-death.

“How large number of those patients was there whose disease became more severe? How large number of great physicians with high knowledge who died even before those unfamiliar with this science? So, neither those with the knowledge of medicine got use of their science when their times were over and death came through, nor those in lack of this science died when their times of death had not come yet.”

Imam (as), in his speech, divided the types of diseases, according to what was mentioned, and emphasized that they are not just the result of the malnutrition or infection from the mother, but there are indeed other reasons. Additionally, he abolished the thought that limited the reasons of diseases and death to foods and beverages.

Aristotle, the master of physicians died, Plato, the head of scholars, died in addition to Galen. They were among those who were taking good care of their health, but that could not rescue them and prevent the coming of death. How large a number of those unfamiliar with medicine is there who lived long? This is what demonstrates the fact that death is something which no one has knowledge about except Allah (SwT), and that every one will die according to his/her time.

There are other reasons for answering this question. The question was querying about the reason of death of a child or a disease that a child has to bear without ever committing any sins. How could this be possible considering the justice of Almighty Allah?

Indeed this is one of the most complicated cases in philosophical issues with very complicated answers. Well! Let us consider this answer (which by no means has to be considered as the best response):

This is completely assured that beauty is not seen if there would be no ugliness. An ugly girl may complain that “Why has Allah (SwT) created me ugly while created that girl more beautiful than me?” In response we can see, that Allah (SwT) will reward that ugly girl if she stays patient and believes that she will be rewarded one day for her patience. However the beautiful girl will be punished if she misuses her beauty for malicious cases or just for self-display to elevate herself and hurt others.

Now, let us return to the main subject, the reason for an innocent child to become severely ill. This might be the most impressing scene to see a child ill. It is always said that Allah (SwT) always shows an example to people to thank Allah (SwT) for their position and health. It can be a case to let people think that their children are healthy and this will be a cause to encourage them to thank Allah (SwT) and to bring up their child according to the way that Allah (SwT) has specified.

Otherwise those parents would be punished primarily by their children when they get older and secondly in the Hereafter, when Allah (SwT) asks them about the reason for the bad behaviours of their children and why they were not educated according to the divine instructions.

Continuing our subject, the ill child will have a good position in the hereafter and their parents will be awarded highly for their patience and for their care towards their children.

One might ask, “Why did Allah (SwT) not let me die when I was a child because of a disease in order to commit fewer sins?”

We may in response say that the one, who lived, say, 70 years with beneficence and few sins, would have a higher position in the Hereafter than that baby who died sooner, when he was a child. Allah (SwT) granted lives to people in order to allow them to live well and to gather something worth for their Hereafter. And of course, one, who lived more than that innocent baby and lived according to divine instruction, would be positioned higher.

That was a brief answer to the question that was posed earlier.

Question 32: “Would you please tell me why you are not interested in a tribe whose master and trainer is you?”

Answer 32: “I have seen a professional physician proficient in his field, but when I ask him about something, he does not solely speak about himself, his body, the composition of his limbs, the feeding canal in his body, his breathing exit, the movement of his tongue, the way he speaks, the light of his eyes, his fame, his different desires, his weeping, his hearing method, the way he thinks, the place in which his soul takes home, the method by which he answers his own thirst, his overwhelming sadness, his happiness, the reason of what may happen to him such as dumbness, blindness and so forth.”

The wise Imam (as) talked about physicians and the fact that they do not know everything about the reality of limbs and psychological affairs; each one is related to many other factors, whose actual reality they might not know. What they have is nothing more than some parts of a great knowledge, which science has still a long way to reach to.

Question 33: “Inform me about Allah (SwT). Does He have any partner in His kingdom or any enemy in His arrangement?”

Answer 33: “No”

Question 34: “What are these corruptions in the world, such as a wild lion, horrible savages, people severely deformed, earthworms, mosquitoes, snakes and scorpions, while you’ve claimed that He does not create anything except that there should be a reason, because He is not playing frivolously?”

Answer 34: “Do you not believe that scorpions are useful for those having pain in urinary bladder or those having urinary calculus? Additionally it is useful for those urinating in bed. It is known that the best medicine is created from the meat of asp. If a leprous eats from its meat, he will see the curing advantages. In addition to that it is quite well known that red worms under the ground are useful for those animals eating them.”

“Yes!” the infidel replied.

The Imam (as) added: “Regarding mosquitoes, one of the reasons is that He assigned them as the food of birds and to insult a tyrant who disobeyed Allah (SwT) and denied His divinity. So Allah (SwT) sent His weakest creation to show him His power and glory. It was nothing more than a mosquito, which went inside through his nose to reach his brain.

“Besides, keep in mind that if we stopped talking about everything created by Almighty Allah and asked why it was created and why it existed, we would be the same in His activities and we would know everything that He knows and He would be needless for us as we would know everything that He knows.”

Imam (as), at the end of his speech talked about the creation of mosquitoes and the resulting advantages. Allah (SwT) assigned them as food for birds, especially those living on seashores in some regions of Africa. Furthermore, were it not for those beautiful birds, with wonderful charming colours, people would not be able to live in that region, because mosquitoes would fill the space. So, those birds are real obstacles to the approach of mosquitoes to those regions, in which they are living¹.

What's more about the wisdom of Allah's (SwT) creation is to insult the tyrannical arrogant who disobeyed Allah (SwT). It was Nimrod. Allah (SwT) sent His weakest creatures, that is a mosquito and it entered his nose till it reached his brain and caused him to die.

Question 35: “Tell me whether it's acceptable to censure something from Allah's (SwT) creation and His organization?”

Answer 35: “No!”

Question 36: “Do you not say that Allah (SwT) said: ***‘Call on Me; I will answer your (Prayer)’ (40:60)*** while we see a compelled calling on Him and He does not answer their calls or we see an oppressed calling on Him asking for help, but He does not?”

Answer 36: “Woe unto you! There is no one calling on Him and He does not answer. However the prayers of the cruel are refused until they repent, but if the rightful prays, Allah (SwT) will remove troubles in a way that he cannot even imagine or He may preserve great rewards for him for the Hereafter for those prayers. These are all happening when the thing, which the slave called for, is not hurting him.

A real believer knows well that he may better not call on something that he does not know whether it's proper or not. It is also possible that a slave may call on the death of someone that his turn has not come yet or he may ask for rain and it might be a time when rain would not be of any good, because Allah (SwT) knows the arrangement of those He created better. There are so many similar cases. Try to understand them. Otherwise you will be misguided.”

The Imam (as) clarified some of the conditions that should be met so that the prayer can be fulfilled.

Among those are that the one who is praying should not be cruel, otherwise his prayers are rejected; another case is that Allah (SwT) does not answer every call unless they are righteous, in this condition Allah (SwT) will fulfil the call and keep every harm away in a way that he cannot even imagine, or Allah (SwT) may keep it as a reward for a day when it may be needed (Hereafter).

Imam al-Sadiq (as) also stated that another condition for a prayer to be answered was that the prayer, itself, should be feasible. Otherwise it would not be answered. An instance would be calling for rain at a time that it should not and so forth.

Question 37: “O wise! Inform me about the sky! Nobody is descending from it to the earth and no human is ascending from the earth towards the sky. There are no ways to reach it, nor a road. If people would see someone ascending towards the sky or descending from it, that would be considered as a proof of divinity of Allah (SwT), doubts would be denied, belief would be empowered and the slave would acknowledge the existence of an organizer to whom the ascender departs and from whom the one who descends, comes.”

Answer 37: “Everything that you are watching in the earth is the result of organization and arrangement. He, the Almighty, indeed lets somethings descend from the sky and some of them are apparent. Can you not see the sun rising from it and it is the light of the day and it is the straightness of the earth? If it goes away, everyone living on the earth would die.

“Moon rises from the sky and it is the light of the night and we know how to count years, months and days. If it goes away, everyone living on the earth would be confused and arrangements would be destroyed. There, in the sky, we can see the stars, which are the guides in the darkness of the land and the sea. It is the rain that is coming from the sky and which is the real mean of survival for every creature, including plants, crops and animals. If there weren’t rain, there would be no creature alive.

“Additionally, if there weren’t wind, everything would be corrupted and changed. Nevertheless, the clouds, thunders, lightning and thunderbolt are all evidences that there is an organizer organizing everything and from Him everything descends. Allah (SwT) talked to Moses, whispered to him. He, the Almighty, lifted Jesus (as), the son of Virgin Mary. Angels are descending from Him. However you do not believe in what you do not see with your eyes and just believe in and think of what you see with your eyes.”

Imam (as) said, in his response, that the Almighty is apparent for his slaves by all means. He is visualized in His great evidences that created the sun, which covers the planet in which we are living on and empowers the earth with all that is needed for living. If the sun and its heat were not there, mankind would not survive and the prerequisites to life would be no more. It enriches the earth with chemical elements that plants need and without which they would not grow.

Evidence from the Almighty is the moon, which also enriches the earth with some useful chemical elements that plants need. In addition to that, ebb and rise of the seas are based because of its rays and

the sea and what it contains from strange and wonderful creatures, is based on the existence of the moon.

Furthermore, from the Almighty's exciting signs is rain, which descends from the sky. Allah (SwT) limited it to specific periods. Otherwise it would be destructive. It is with the rain that the earth is granted life after its death. If there were no rain on the earth, people, animals and all the creatures would be no more.

Air or wind is a basic element for life. If it is stopped for a moment, people will not be able to live. So people's lives and survival are based on the air. Additionally it is a basic element for the survival of the rest of live creatures living on this planet.

These great evidences are all referring to the existence of their creator and inventor. As the cause refers to the effect, as logicians usually say, and it apparently talks about a great creator of the Universe and One who granted it life.

Question 38: "If Allah (SwT) returns one of those who died every one hundred years and lets us ask them some questions (e.g. what happened to them? How they are? What they faced after the death? What they did with them?), people will reach belief and doubts will go away and hatred will leave the hearts."

Answer 38: "This speech is only said by those who are deny the Messengers; disown them and those who do not believe in what they brought from Allah (SwT). They were said and informed that Allah, the Almighty, in His book said about the condition of those who died from us, using the Prophets (as). Is there anyone more honest and sincere in his speech than the speech of Allah (SwT) and His Prophets (as).

"He, the Almighty, returned many people who died back to the world, such as The Companions of the Cave, who died for three hundred and nine years. Then Allah (SwT) returned them back to a time when people were denying resurrection, to reject their evidence and to show His power and to know that Resurrection is a fact.

"Once, Allah (SwT) caused Prophet Ermia (as), who was looking at the ruins of Jerusalem and what was in its surroundings, when Nebuchadnezzar attacked them, to die when he said: **'Oh! How shall Allah (SwT) bring it (ever) to life, after (this) its death?' 'But Allah (SwT) caused him to die for a hundred years, then raised him up (again)' (2:259)**. Then he looked at the organs and bones of his donkey and how they were brought together and how they were clothed with flesh, how the blood vessels were joined again. Then when he stood up, he said: **'I know that Allah (SwT) hath power over all things' (2:259)**.

"Allah (SwT) also granted life to an uncountable number of people who left their countries escaping plague. Allah (SwT) caused them to die for a long time until all their bones and joints were disjoined and

they turned into soil. After sometime, Allah (SwT) wanted to show His power to one of His Prophets called Ezekiel (as). Then their bodies were gathered and their souls were returned and they were just like the time when they were alive. No one was missing. They lived a long time after that event. Allah (SwT) also caused a tribe, who came out with Moses (as), to die, when he turned to Allah (SwT), and they said: ***'Show us Allah in public' (4: 153)***. Then Allah (SwT) caused them to die and then He, the Almighty, returned them back to life.”

This section of the answer of the Imam (as) talked about the group whom Allah (SwT) caused to die and then returned them back to life. Among those were The Companions of the Cave and others whom the Imam (as) counted. The one who asked the question kept silent and did not answer. Then he came to address the Imam (as) with another question.

Question 39: “Inform me about those who speak about the transmigrations of souls or something of the sort and on what evidence they base their beliefs.”

Answer 39: “The fans of transmigration gave up religious methodologies, beautified the darkness and freely followed their desire and carnal appetite, claimed that the sky is desolate without anything worth describing there. They believe that the creator of the Universe has the same figure as the rest of the creatures, because they say that some people narrated that Allah (SwT) has created Adam (as) in the same appearance.

“They say that there is no paradise, hell, resurrection and renaissance. They claim that the Resurrection Day is the same day that the soul leaves the body and changes into another form. If it were good in the first form, it would be better and at a higher level in the world. Furthermore, if it were bad or unlearned, he/she would face a challenging, struggling life afterwards or they might be in the figure of a deformed animal.

“They say that they do not have to fast, pray or do any kind of prayer more than a simple knowledge of what should be known. All kinds of worldly desires are acceptable for them such as any kind of sexual relationship and so forth, disregarding the familiar relation of the partner and those who are already married. They have no problem in eating the meat of dead, or drinking wine and blood.

“All sects disgraced their beliefs and all the nations cursed them. Whenever they asked for evidence, they tried deviating it. Torah disowned their speeches. Quran cursed them. In addition to what was mentioned, they claim that their Allah is often changing his form to another. They also claim that the souls are the same that belonged to Adam (as) and the same process is continued till this day one after another. If the creator were in the form of a creature, how would they infer that one of them would be the creator of the other?

“They say: Angels are from the descendents of Adam (as). Everyone who has reached the highest grade in their religion, they would be considered an angel whenever passing the exam. Once you see them like Christians and once you find them infidel saying: ‘The essence of things are different, so they

have not to eat any kind of meat, because they think all the materials are from the sons of Adam (as) changing their forms, so they believe that it is not allowed to eat the meat of the relatives!’”

Imam (as) gave a comprehensive presentation about transmigration and what it has including the illogical superstitions and fallacies, which are not based on rational thoughts in which no one believes unless those with deviated minds who are approaching a low level of ignorance which we can assign no limit to.

Question 40: “There are people claiming that Allah (SwT) existed from the beginning and has a harmful nature with Himself, which He cannot get rid of unless joining it and being part of it. Is it the case that things were created with this nature?”

Answer 40: “Is it impossible for Allah (SwT), to whom be ascribed all perfection and majesty, to get rid of this nature. If this nature was available from the beginning and these couple of Gods was intermixed and managed the world themselves; then from where would death and extinction come? If the nature is dead, there will be existence for something that is dead with what was from the beginning when there was nothing else earlier. What is alive cannot result from something that is dead.

“This speech is based on what al-Disaniyyah follow, who are the most severe infidels and from the lowest level. They looked at the books authored earlier by their ancestors and which were full of nonsense. There are no constant origins and no evidence proving what they claim. These are all against what Allah (SwT) said and against what His Prophets (as) came for.

“They claim that bodies follow the darkness; souls follow the light; the light does not do any bad; the dark does not do any good. So they are not obligated to blame anyone doing sins, performing the unallowable, acting foul. None of these are blamed because these are the actions of the dark. It also does not have to worship Allah (SwT) or to pray a prayer, because light is Allah (SwT) and Allah (SwT) does not pray to itself or slaving anyone else.

“No one from the followers of this school of thought would ever say: ‘O Well-done unto you, who are doing the good or you who are doing the bad’ because doing any bad is from the nature of the darkness. That is why the bad is done and any kindness is from the light. Light would never say well done to itself. There are no other alternatives other than darkness and light.

“According to their talk, darkness is wiser and more organized than light, because bodies are well designed. So who has created these creatures with one appearance and different attributes? Everything, which has a sign of flowers, tree, fruits, birds and animals should be Allah (SwT). Then light was imprisoned and it got the majesty. The claim that the end belongs to light is just a claim.

“According to what they say, there should not be any action associated with the light, because it is imprisoned and rules no one; it does not have any action or arrangement. If it had an arrangement similar to the darkness, it would not be imprisoned, but it would be absolutely valuable. If it were not the

case, and it was the prisoner of the darkness, it would resemble the kindness in this world and the collector of the bad and corruption.

“This shows that the darkness glorifies the good and performs it as well as glorifies the bad and performs it. If they say that this is impossible and neither light nor darkness remains, their claim will be invalid and the case returned to the fact that Allah (SwT) is one and unique and everything other than Him is invalid, which is the speech of this infidel and his companions.

“There is also one who says: There are challenges between the light and darkness and there should be a greater third one to govern, because nothing other than those who have failed, are ignorant or oppressed need a king. This was what Manicheans believe. The talk around it would be long.”

Imam (as) talked about some of the infidel religions and schools of thought which are soon to be destroyed by the logic and reasoning of the Imam (as). Imam (as) has made clear what he presented as criticism and objection.

These religions were based on stupid bases, which no document ever supported and no reasoning ever backs. Afterwards nothing remained from them in any social group.

Question 41: “What is the story of Manes, the leader of Manichean?”

Answer 41: “He mixed something from the Magus and something from Christianity, but he was wrong and did not reach a single religion. He claimed that the Universe was managed by a couple of Gods: the light and the darkness and as was mentioned before he said that the light is imprisoned by the darkness. Christianity rejected this case and Magus agreed.”

Imam (as) talked about some of the issues of the Magus ideology, which allowed the disallowed and agreed upon all the sins and corruptions in the earth. It played a dangerous role in darkening the public's opinions. A large number of those deviated and those with infected behaviours believed in that religion.

Question 42: “Inform me about Magus. Did Allah (SwT) send a Prophet to them? I found accurate books and eloquent advices, curative sayings. They confess the existence of rewards and punishments and they already have instructions adhering to.”

Answer 42: “There is no nation to whom Allah (SwT) does not send an advisor and herald. Allah (SwT) had sent a Prophet with a book but they rejected and denied it.”

Question 43: “Who was he, the Prophet of Magus? People claim that the Prophet was Khalid ibn Sinan.”

Answer 43: “Khalid was a Bedouin Arab. He was not a Prophet. What you said was just what people said.”

Question 44: “Was he Zoroaster?”

Answer 44: “Zoroaster brought some sayings and claimed the Prophecy. Then some people believed and some did not. Afterwards they expelled him out to a desert and wild animals killed him.”

Question 45: “Inform me about Zoroaster. Were they closer to the truth or were the Arabs?”

Answer 45: “The Arabs during the pre-Islamic times were closer to the accurate religion than those Magi. This is because Magus rejected all the Prophets and denied all their books. They refused their evidences and did not take any of their guidance. Kikhosro, the king of the Magi, during the first era, killed three hundred Prophets.

“The Magi did not take shower after major ritual impurity, while Arabs did. Performance of the ritual ablution was among the pure Islamic instructions. The Magi were not circumcising, while it was the custom of the Prophets (as). The first one who did this was Prophet Abraham (as). The Magi were not washing and shrouding dead people, while the Arab were doing so. The Magi were throwing the dead people in deserts, while the Arab were putting the dead in their graves, as it was the customs of the Prophets.

“Adam, the father of mankind, was the first one to dig a grave. The Magi had sexual relationships with their mothers, and married their daughters and sisters, while it was not the case with the Arabs. The Magi denied the Holy House of Allah (SwT) and called it the House of Satan, while the Arabs were circulating around it and glorifying it. They were calling it the House of our Lord. The Arabs confessed to the existence of Torah and Evangel and they asked and considered the people who had divine Books. The Arabs were in all situations closer to the divine religions than the Magi.”

Imam (as) mentioned the difference between the Arabs in the pre-Islamic times and the Magi. The Arabs had some nice attributes and nature and they were closer to obeying Allah, the Almighty, when compared to others. However, the Magi performed all the sins, denied the Prophets, allowed sexual relation with their mothers and married their daughters and sisters.

They did not have fair attributes and nature. He mentioned some of the cases, which were confessed by the Arabs while rejected by the Magi.

Question 46: “Did not they, the Magi, prove the sexual relationship with their sisters because it was a custom from Adam (as)?”

Answer 46: “What is their evidence in having relationship with their mothers and daughters, while it was stated forbidden by Noah (as), Abraham (as), Moses (as), Jesus (as) and the rest of the Prophets (as) who were sent on behalf of Allah (SwT)?”

There were also no accepted reasons or evidences showing that Adam (as) permitted marrying sisters. It was just the inspiration of Satan.

Question 47: “Why did Allah (SwT) disentitle the use of wine, while there is no thing more enjoyable than it?”

Answer 47: “He, the Almighty, disintitiled the use of wine, because it is the root of all maliciousness and the base of all malice. It brings the drinker to a state that he/she loses his/her mind, does not know Allah (SwT). At that moment, there is no sin left undone and no disallowed remained unperformed and no familiar relationship being broken. There is also no dirt kept undone. Those drunk left their bridle in the hand of Satan. Whenever he is ordered to pray to the idol, he will and he can be conducted everywhere.”

Wine is from the malice that will kill mankind and ruin his health, thoughts and finance. Among its damage is that the alcohol will penetrate into the blood. If we take from the blood of one who is drunk and fire the blood, it will be fired in the same way that alcohol will. Additionally, such people are always suffering from gastritis and other illnesses in the rest of the digestive organs. If such people are affected with typhoid, penicillin and the rest of antis will not be functional. There are also many other damages, which the users of such beverages suffer from².

Talking about the thought problem, it is the case that the user will face thinking disability; with no power on watching and pondering in everything in his affairs. Regarding the financial damages, they are from the apparent issues. The one accustomed to the use of such beverages will spend his money nowhere other than where he can be provided this dirty material and his family will face hunger and poverty.

Question 48: “Why the shed blood is banned?”

Answer 48: “Because it results in pitilessness and is ended in throwing the heart kindness. It would make the body rot. The major cause of people being affected with leprosy is because of drinking the blood.”

Drinking the blood results in many dangerous diseases for human beings. One who drinks blood will suffer from such diseases, which were mentioned by the Imam (as), as modern science proved this too.

Question 49: “What about eating glands?”

Answer 49: “Islam has banned some parts of the sacrifice, in which gland is among those parts that may result in being infected with leprosy if human eats it.

Question 50: “Why eating dead animals, which are not slaughtered according to religious requirements, is banned?”

Answer 50: “There are differences between what has the name of Allah (SwT) mentioned upon it and on what the name of Allah (SwT) is not mentioned. Blood stagnates in the dead animal carcasses and it is back to the carcass which is what makes the meat heavy without being seen, because the meat is eaten with its blood.”

What is called a dead animal is the animal, which is not slaughtered according to religious requirements. It is not good to be eaten according to the science of checking the meat. It is because of its being blackened, its stickiness, its unpleasant smell and at the same time it contains offensive microbes that result in damage to human beings.

Question 51: “What about the dead fish?”

Answer 51: “What means eating a fish lawfully is bringing it out of the water and then have it left away till it dies itself. This is because it does not have blood”

The jurisprudents following the Imamate referred to what was announced by Imam al-Sadiq (as) in the fact that what makes eating a fish religiously acceptable is bringing it out of the water and waiting for it to die outside. So they ordered according to this rule.

Question 52: “Why is adultery forbidden?”

Answer 52: “This is because of the resulting corruption, destruction and interruption of the genealogical tree, in addition to the fact the woman does not know who made her pregnant. Besides the newborn also does not know his/her father. So the genealogical tree is broken and the relationships will be unknown.”

In addition to the huge damages, which were mentioned by the Imam (as) for the crime of adultery, there are other extremely dangerous harms to the health. Among them is a disease called syphilis and those who are infected with this disease will not calm down till their death. This disease infects all body organs such as the nervous system, respiratory system, lymphatic system, digestive system, reproductive system, bones, joints, the rest of body glands, skin, eyes, ears, in addition to resulting in the ulcer of the stomach.

Nevertheless, adultery may result in leucorrhoea or vaginal discharge disease, which is a small microbe that cannot be seen without a microscope. Considering these malicious complications, Islam forbade this and assigned the punishment of one hundred lashes for unmarried and stoning for those married. This was specified to terminate this crime, which is amongst the most dangerous crimes in human societies.

Question 53: “Why was sodomy forbidden?”

Answer 53: “If having relations with boys were allowed to make men needless from women, offsprings would come to an end and severe corruption would happen.”

Sodomy is amongst the behavioural crimes and it is going outside the natural customs specified by Allah (SwT), which will result in the discontinuation of offsprings. Allah (SwT) named it as a corruption just like adultery. Allah (SwT) said the following regarding the tribe of Lot (as) in which sodomy spread: ‘And (remember) Lot: behold, he said to his people: “Ye do commit lewdness, such as no people in Creation (ever) committed before you’ (29:28). The punishment of those committing sodomy is death, as the jurisprudents following the Imamate have announced.

Question 54: “Why was the relationship with animals forbidden?”

Answer 54: “It is hateful for men to waste their power and use it in an unusual way. If it were allowed, every man would take an animal riding it and overlay its slot. If this happened, there would be much corruption, so it was forbidden and Allah (SwT) created women for men to let them be comfortable with each other, become calm with each other and use each other for their desires and let the women be mothers of their children.”

Having relationship with animals is one of the corruptions that attempts to change the customs of Allah (SwT) for His creatures and is considered to be something that lowers down the dignity of the human being. If the meat of the animal, with which one has had relationship, is eaten, the one who eats it will be infected with severe cancer, as the British Radio announced, which was the result of brilliant physicians in England who obligated the burning of that animal so that no one eats it. This is what demonstrates the pride and glory of our Islamic religion, which enjoins on the burning of such animal so that no one eats it.

Question 55: “What is the reason for taking a shower after the major ritual impurity, especially when it comes righteously and there is no soiling in something lawful and legal?”

Answer 55: “The major ritual impurity is similar to menstruation and the fact that sperm is not intensified and that intercourse not happened without high movement and major desire, at which time the body is breathing fast and men smelling bad smell. That is why taking shower after major ritual impurity is asked. In addition to all these, Allah asked His slave to perform what He asked and check their obedience with it.”

Washing all parts of the men and women’s bodies wholly or gradually one part after another, after sexual relation or a wet dream is a healthy advice. It was shown in modern medicine that the human body loses some of the body’s liveliness, energy and activity after sexual intercourse. Nothing other than taking a shower with clean water would return that energy and liveliness. The water should reach all parts of the human body as jurisprudents said.

Question 56: “What do you say about the speech which said: ‘The organization that appears in this Universe is the arrangement of the seven–star?’”

Answer 56: “They need proofs. This universe is based on the organization of the stars, which are floating in the skies, circulating after each other unceasingly without ever stopping.” Imam (as) then added: “Each star has its own arranger, organizer. So they are just like slaves, which will come to end one day. As if they were ageless, there would not be any changes affecting them from one state to another.”

The planets and galaxies do not possess intellect, intelligence or organization. They are a collection of stones and sands floating in the space, circulating. A great Creator organizes them and they have no role in the events that occur nor in any one of the events of the Universe.

Question 57: “Inform me about those who claim that the creatures are agelessly procreating and reproducing, one century goes and another one comes; diseases and epidemics are abolishing them. The last informs you about the first; the new tells you about the old; centuries about centuries. Creatures were created this way, similar to trees and plants.

“In every era there is a knowledgeable wise knowing what is best for people; familiar with the speech techniques and the way books are being written to write one himself and adorning it with his wisdom. He was taken as an obstacle between the people to order them to do the good and motivating them on this issue, preventing them from doing the bad and avoiding the corruption and keeping them away from severe challenges, which may result in one killing the other.”

Answer 57: “Woe unto you! The one, who comes out of his mother’s womb and will leave the world later, does not know what happened earlier or what will happen next. Either human created itself or one created it or it does not exist at all. If there were nothing, it would not be able to create something while it is nothing.

“Also, if something did not exist, it would be created and it would not know how its beginning was. If mankind were ageless, nothing would happen unto him, because something that is ageless is unchangeable and destruction does not come around him. We cannot find a building without a builder, no affect without a cause, no writing without a writer.

“If one claims that his father created him, one should ask who created his father, if it was the case that the father created him. His father has created him on desire and grew him up based on his kindness. But if the son becomes sick, his father cannot help him or if the son dies, the father cannot bring him back. One, who is able to create a creature or to breathe life into him so that he is able to walk on his legs, should be able to protect him from any ill and corruption.”

The answer of the Imam (as) included decisive reasons that abolish what materialists always talk about in denying the existence of a Great Almighty Allah, as the organizer of the Universe. So their denial is based on the denial of every necessary and apparent issue. The affect proves the existence of cause; smoke shows the existence of fire. So if one who claims that his father created him, should be asked about the creator of the father and so forth until reaching the end where knowing the father of the father and the one who created him and granted him life.

The atheistic thoughts do not stay and are soon to be destroyed and they are soon to be dissolved in front of thoughts and logic. Imam (as), in his speech, abolished all their uncertainties and doubts.

Question 58: “What do you say about astronomy?”

Answer 58: “It is a science whose benefit is reduced and its damages are increased, because it can neither prevent something that is going to happen nor can it avoid the danger. When a fortune-teller informs about a disaster, that cannot prevent the disaster to happen and when he informs about

something good, he cannot speed it up. When something bad is going to happen, he cannot stop it. Astrologer (fortune-teller) is contradicting Allah (SwT) while claiming that he is avoiding what Allah (SwT) has preset for His Creature.”

The science of astronomy (which is used in soothsaying) has no benefit, because it is full of errors and its contradicting nature with the reality. Historians said that Mamoun was among those specialists and scientists in astronomy. He used this science for his trip to Tattoos, which was one of the beautiful summer resorts in Syria. His science told him that he would have a nice trip towards the destination. When he approached his destination, he did not stay alive and could not survive and died soon.

Allah, the Almighty, controls the streaming of lives and it is He who is managing everything in His creatures not the stars or others that have no effect on His decisions.

Question 59: “Who is better, the Prophet or the Angel who is sent to him?”

Answer 59: “The Prophet is better.”

Question 60: “What is the reason for the angels who were assigned responsibility for recording what the slaves of Allah (SwT) are doing, both good and bad, while Allah (SwT) knows about all the secrets and what are hidden?”

Answer 60: “He assigned and allocated them as witnesses for His creatures in order to have them be more careful at obeying Allah (SwT) and more away from committing sins. How large in number are slaves who are avoiding disobedience when they remember the positions of those angels, saying: Allah (SwT) is watching me and the angels are witnessing it as well as Allah (SwT) who is witnessing me with His kindness and compassion.

“With this in mind, they are all away from big devils and the earth’s wild animals and many other problems in a way that they cannot see unless there is a command from Allah (SwT).”

Allah, the Almighty, and a couple of angels are recording what humans do including both good and bad to be their witnesses in the Resurrection Day. This way there would be no excuse for them to deny what they have already committed.

Question 61: “Did He create humans for His Kindness or for His punishment?”

Answer 61: “He created them to grant them His kindness. He, the Almighty, knows from the beginning, before their creation, that there will be some who will walk towards His punishment with their inferior actions and with their atheism towards Allah (SwT).”

Question 62: “So, He will punish the one who denied His existence. With what does He punish the one who already unified His existence and knew Him?”

Answer 62: “He will punish the denier of His existence forever. He will also punish the one for the sin that he has already done and then he will be out from that position. Allah (SwT) does not maltreat anyone.”

Question 63: “Is there any gap between the infidelity and the faith?”

Answer 63: “No.”

Question 64: “What are faith and infidelity?”

Answer 64: “Faith is to trust Allah (SwT) in what cannot be seen from His Majesty and Greatness as well as the trust in what can be seen apparently. And infidelity is atheism and denying Allah (SwT).”

The trust in what was hidden from the Majesty and Greatness of the wise creator is the essence and reality of faith. On the contrary is infidelity, which is to deny Allah (SwT) and atheism.

Question 65: “What is polytheism and what is doubt?”

Answer 65: “Polytheism is to consider one to the One whom we cannot find anything similar to. Doubt is not to believe in something in heart.”

Question 66: “Can a knowledgeable be ignorant?”

Answer 66: “He is knowledgeable in what he knows and he is ignorant in what he does not know.”

Here, Imam (as) emphasized that there is no problem with the case that someone knows or does not know. He considered this as a usual fact that does not need any reason.

Question 67: “What is fortune and what is misfortune?”

Answer 67: “Fortune is the reason of success and is what guides the fortunate and will result in felicity and salvation. Misfortune is the reason of failure and is what guides the unfortunate and will result in perdition and eternal damnation. These all happen with the knowledge of Allah (SwT).”

The real fortune is one that leads to Allah’s satisfaction as well as to perform what makes the human closer to Him. Misfortune is what keeps a human away from Allah (SwT) and doing what does not result in His satisfaction. Fortune and felicity are not just seeking the pleasure and enjoyment of the worldly life and passing delectations.

Question 68: “Inform me about light. Where does it go when it is off?”

Answer 68: “It will go without returning back.”

When lights are off, they will be spread in the space without returning back.

Question 69: “So why do you deny that mankind will be the same when they die and the souls leave their bodies and will not return back again just as light, which will not return back when it is off?”

Answer 69: “The comparison is not accurate. Fire or light is situated inside the materials. Materials are based with their essence, just like stone and iron. If someone hits one to another fire or light will appear. So light comes from the materials and it goes, while the soul of the body is gentle, wearing a dense cover and is not similar to the mentioned light.

“The One who created the foetus in the womb with pure water and put various kinds of veins, nerves, teeth, hairs, bones and so forth. He will resuscitate them after death and will return them after their extinction.”

Imam (as) highlighted the issues around the soul, which comes after the command of Allah, the Almighty. It is from a gentle element in a dense cover and whenever it leaves the body, the body will be just like soil.

If the Almighty Allah wishes to return it to the body, that expired body will return and its soul returns back to it. This is among the simplest things for Allah, the Almighty: ‘He says, “Who can give life to (dry) bones and decomposed ones (at that)?”

Say, “He will give them life Who created them for the first time!” (36:78–79)

Question 70: “Where is the soul?”

Answer 70: “It is located inside the earth, where the body dies till the Resurrection Day.”

Question 71: “What about the soul of the one who is crucified?”

Answer 71: “It is in the hand of the angel who took it until he passes it to the earth.”

Question 72: “Inform me about the soul. Is it something other than blood?”

Answer 72: “Yes! The soul is in the same way that I described for you. It is from the blood, the humidity, the beauty of the colour and the smiling of body is from the blood. When the blood is motionless, the soul leaves the body.”

Question 73: “Can the soul be described with lightness, heaviness and weight?”

Answer 73: “The soul is similar to the wind inside a skin. When it is inflated, the skin looks filled, but the weight of the skin is not increased nor is it decreased when the air exits the skin. The soul is the same. It does not have heaviness or weight.”

Question 74: “What is the essence of wind?”

Answer 74: “The wind is air, when it moves, it will be called wind and when it is static, it will be called air. The strength of the world is based on the wind. If there were no wind, within three days, everything on the earth would be corrupted and destroyed. The wind is just like an airscrew preventing any kind of corruptions and keeps everything pure. It is similar to the soul as when it leaves the body, the body stinks and is changed. Blessed is Allah, the best creator.”

What is certain is that the soul is not described as comprehensive and precise as it was described by Imam al-Sadiq (as). He highlighted many of the aspects surrounding it as he demonstrated the importance of air, which is the essence of life for all creatures.

Question 75: “Does the soul vanish after it leaves its cover or does it stay?”

Answer 75: “It stays intact till the time when the end of the worldly life is announced. Afterwards everything is destroyed and there remains neither sense nor sensed. Then things are back in the same way that their organizer began. This happens after four hundred years, when creatures become static. This happens between the first and the second call.”

Question 76: “How does resurrection happen, while the body and the organs are separated from one another; one organ is eaten by a wild animal and the second one is eaten by another, another organ will be soil and then it is used for the construction of a wall?”

Answer 76: “The One, Who created something from nothing and designed its appearance, can easily do what He does earlier.”

Question 77: “Describe this for me”

Answer 77: “The soul is located in its location, the good soul is in a lit and free space, but the bad soul is in a narrow and dark space. The body will be soil, from which it was created. What is out from the bodies of wild animals from what they eat and tear is the soil, which is kept safe and no small article would be lost in the darkness of the earth.

“He, the Almighty, knows the number and the weight of those articles. The soil of those divine is just like gold in soil. So during the Resurrection Day when the earth is rained with the rain of Resurrection, the earth will become verdant and is mixed with the rain. Therefore the soil of the people would be similar to dusty gold, which is washed with water or oil, which is mixed with milk.

“Thus the soil of every frame is returned back to its soil and then by the command of the Almighty, it is returned towards the soul. As a result, the image, by the command of the photographer, is back to its original figure and the soul enters inside. No one would ever deny himself in that condition.”

The answer of the Imam (as) involved some hidden issues, which no one other than the Prophets and those exalted are aware of. He uncovered the Resurrection and the way mankind is returned after his extinction, to be judged. If he is from those elected believers, he will be granted the Paradise of the

Almighty Allah and if he is from those who are malicious and cruel, he will be thrown in the Hell.

Question 78: “Aren’t the works and deeds weighed?”

Answer 78: “The deeds are not materials, but it is the attribute of the deeds. Furthermore, the one, who does not know the counts, number, weight and lightness of something, tries measuring the weight. But there is nothing hidden from Allah (SwT).”

Question 79: “What does measure mean?”

Answer 79: “Justice.”

Question 80: “What does it mean in the following verse: ***‘Then those whose balance (of good deeds) is heavy’ (23: 102)?***”

Answer 80: “It means the one whose good deeds exceeds his bad ones.”

Question 81: “Inform me whether the people are convinced that He, the Almighty, will punish His slaves without snakes and scorpions?”

Answer 81: “He, the Almighty, will punish those who claim that those creatures are not from His creatures, but they believe that His partner has created those creatures. Then, Allah (SwT) will send the scorpions and snakes in the fire to let them feel what they have already denied and rejected to consider as the creatures of Allah (SwT).”

There were no other doubts remaining with this infidel unless it was asked to the Imam (as). He replied to him with the best kind of answers and did not leave any gap left unfilled to be used. Among those problems, which were posed for the Imam (as), were:

Question 82: “From where did they say: When the people of Paradise eat some fruit, this fruit will be back again after it has been eaten?”

Answer 82: “Yes, this can be said when compared to the light of a lamp, whose light does not decrease when it is used, even if the world is filled with its light.”

How great was this answer? The people of Paradise can eat what Allah (SwT) provides for them without ever worrying about their decrease, just as the lamp whose light is still lit while it is used to lighten.

Question 83: “How do the people of Paradise enjoy the enjoyment of that life and no one of them loses his son, father, spouse or mother? When they notice that they are not in Paradise, they will think that they are in Hell. So how can one, who has lost his spouse in the burning Hell being punished, feel happy with the enjoyments?”

Answer 83: “Scholar says: They forget mentioning them and some others say that they wait their arrival

and they wish that their beloved stays in the world between Paradise and Hell.”

The response of the Imam (as) was reasonable and conclusive and the infidel was astonished with the huge knowledge of the Imam (as).

This way the majority of the questions have come to an end. Most of these questions are complex and complicated. This refers to the fact that the infidel was going too far towards the infidelity. Imam (as), in his turn, answered all the questions with conclusive responses, which were supported with the most undeniable evidences in a way that no space for doubts remained.

The existing documents do not show whether after the Imam (as) explained everything and removed every doubt, the one who was asking the questions returned from infidelity to faith or that he was in the same state.

With Fatalists

Ali ibn Salim narrated the following, saying: “I asked Abu Abdullah about charm which is hung on necks. Does this prevent anything from happening?”

He replied: “It might be possible.” Then he added: “Fatalism is the Magi of this nation and they are the same ones who wanted to describe Allah (SwT) with justice, but they deprived Him from His power. Accordingly, the following verse descended:

‘The Day they will be dragged through the Fire on their faces, (they will hear:) “Taste ye the touch of Hell!” Verily, all things have We created in proportion and measure’ (54:48–49).’

His Debates

Imam al-Sadiq (as) had many debates, which were in the zenith of excellence, with some of the prominent figures who contradicted him in their opinions. Among those were the following:

With Abu Hanifah

Abu Hanifah went on to comparison, which he believed to be as one of the resources of legislation and jurisprudence in Islam. Imam al-Sadiq (as) was severely denying this idea and believed that The Holy Book, the Customs of the Holy Prophet (S), and consensus are the true resources of jurisprudence and not comparison.

Abu Hanifah attended the lectures of Imam al-Sadiq (as) and learnt jurisprudence from him and publicly announced in his own words that: If there were not these two years, there would not be al-Numan. There were many meetings and discussions between them. Among those are the following:

A) Ibn Shabramah went with Abu Hanifah to Imam al-Sadiq (as). He told ibn Shabramah: "How is that one who is with you?"

"He is a man who has insight and power in religious affairs."

"Perhaps the one who is comparing the religious issues to his idea?"

"Yes!"

Imam (as) turned to Abu Hanifah and said: "What is your name?"

"Al-Numan"

"Did you measure your head?"

"How should I measure my head?"

"I do not find that you know something. Do you know what is saltiness in the eyes, the bitterness in the ears, the coolness in the nostrils and the sweetness of the lips?"

Abu Hanifah was surprised and denied the knowledge of the issues mentioned. Then the Imam (as) addressed him with the following question:

"Do you know something that starts with infidelity and ends with faith?"

"No!"

Abu Hanifah begged the Imam (as) to explain these cases and then He said:

"My father informed me from my grandfather, the Holy Prophet of Islam (S), who said: Allah, with His kindness and mercy, assigned saltiness in the eyes of mankind to be able to take out whatever dirt enters inside. He assigned bitterness in the ears to avoid every insect from entering into the head. Whenever the insects taste the bitterness, they wish to exit. Allah (SwT) also, assigned the coolness in the nostrils to smell the wind, with which otherwise the brain would be stunk. He, the Almighty, assigned the sweetness in the lips to see the enjoyment of eating everything."

Abu Hanifah turned to the Imam (as), and said: "Inform me about the word whose start is infidelity and its end is faith"

"If a slave says: There is no Lord, he made the infidelity, but when he continues saying: except Allah, it is considered the faith."

Imam (as) approached Abu Hanifah to deny him from following and adhering to comparison, saying: "O Numan! My father narrated from my grandfather, the Holy Prophet of Islam, Allah's blessing and peace be to him, and said: 'The first one who used comparison in religious affairs was Satan, when Allah, the

Almighty, told him to bow down for Adam and he replied: 'I am better than he: thou createdst me from fire, and him thou createdst from clay' (38:76). So, Allah will take the one who uses his own measures in religious affairs, the same with Satan on the Resurrection Day, because he has followed Satan in using comparison.”

Abu Hanifah met Imam al-Sadiq (as) and the Imam (as) told him: “What is your idea on the one who went on Hajj and broke the quadriceps of a gazelle?”

“O The son of the Holy Prophet! I do not know about this,” Abu Hanifah replied.

Imam (as) said: “You do not know that a gazelle does not have quadriceps.”

Abu Hanifah met Imam al-Sadiq (as) and the Imam (as) asked him about some problems and he could not answer. Among the questions that the Imam (as) asked was: “Which one is considered more severe: murder or adultery?”

“Murdering, of course,” he replied.

Imam (as) said: “How is Allah satisfied with two witnesses for murder, but he is not unless there are four in adultery?”

Abu Hanifah becomes silent and did not say a word and his comparison method was abolished in front of the successor of the prophet (S). Then the Imam (as) addressed him with the next question: “Which one is more preferred: prayers or fasts?”

He replied: “Of course, prayers are more preferred.”

“So, according to your comparison, the menstruant should make up for the prayers she missed during her menstruation period, while Allah, the Almighty, imposed as duty on her to make up for the missed days of fasting without having the same rule on prayers.”

Abu Hanifah could not answer and the Imam (as) destroyed comparison and taught him that the religion of Allah (SwT) is neither known nor comprehended with comparison. Then Imam (as) asked him the next question: “Which one is dirtier: urine or semen?”

“Urine is dirtier,” He replied.

Then Imam (as) said: “According to your idea, taking shower is necessary for urinating, because it is dirtier without having the same rule for semen, while Allah ordered on taking shower because of semen, but not after urinating.”

Abu Hanifah stayed astonished in front of the corrupted instructions that were the result of using comparison. He could not defend his methodology. Imam (as) then set forth the next question: “What do you believe in, when a blind man, who gouges out the eyes of one whose eyes were sound and cuts the

arm of that man; how should the sentence be issued?”

Abu Hanifah confessed on his inability and said: “I am a man who knows about the messages of the Prophets.”

The Imam (as) then posed the next question about the situation of the Prophets: “Inform me about the statement of Allah to Moses and his brother Aaron, when He sent them to Pharaoh, saying: ‘He may take warning or fear (Allah)’ (20:44), you may also doubt?”

“Yes,” he replied.

“So, there might be a doubt by Allah, when He said: may?” Imam (as) said.

“I do not know,” he replied.

Imam (as) then reproached him for adhering to comparison, saying: “You claim that you are giving religious opinions according to the Book of Allah and not from those who are inherit it. You also claim that you are the master of comparison while Allah condemned the Satan as the first one, who used comparison. The Islamic religion is not clarified by comparison.

“You claim that you are an expert while the opinion of the Holy Prophet, Allah’s blessing and peace be to him, was right in his deeds, because Allah, the Almighty said: Judge between them according to what Allah showed to you. He, the Almighty, did not say this to anyone else, but you claim that you know the boundary.

“The one on whom this descended is more preferred in knowing the knowledge than you. However you claim that you know what descended on the Prophets. The last Prophet knows what descended more than you. If it would be said that the son of the Holy Prophet asked you, I would not ask you, because of comparison and you can compare.”

Abu Hanifah turned to the Imam (as) expressing his willingness to leave comparison, saying: “I will not talk about the religion of Allah with opinions and comparison after this meeting.”

“Never! The love of presidency does not leave you and it did not leave the ones before you,” the Imam (as) replied.

This way, Abu Hanifah could not compete with the one prominent in Islamic thoughts and the successor of the Prophet, Imam al-Sadiq (as). He could not find any reason to protect his idea in demonstrating the ability of comparison, because the Imam (as) abolished everything and left him more insubstantial than the house of a spider.

With Ibn Abi-Layla

Ibn Abi-Layla was the judge of the Umayyad and Abbasidd ruling parties and he delivered legal opinions before Abu Hanifah, who went to meet Imam al-Sadiq (as) while Said ibn Abil-Khadib came alongside him. The Imam (as) said to him: “Who is that one with you?”

“Ibn Abi-Layla, the judge of the Muslims,” he replied.

Then the Imam (as) posed the following question: “Do you take the wealth of one and give it to another? Do you facilitate the separation of a man and his wife and do not fear anyone?”

“Yes,” he replied.

“What do you usually base your judgments on?” the Imam (as) asked.

He replied: “With what came from the Holy Prophet, Allah’s blessing and peace be to him, and with what came from Abu Bakr and Umar.”

The Imam (as) said: “Have you heard what came from the Holy Prophet, Allah’s blessing and peace be upon him, when he said: I have assigned Ali for your judgment after me?”

“Yes!”

“Then, how come you base your judgments on things other than Ali, while you were informed of this?”

The face of ibn Abi-Layla turned yellow and he knew that he had left the truth in his sentences and in whatever he delivered as legal opinions. The Imam (as) addressed him, saying: “Be aware of yourself, I will not talk with you anymore.”

With the Mutazilah

Imam al-Sadiq (as) met the prominent figures and masters of the followers of Mutazilah at large scale in Mecca. Among those were Amr ibn Ubayd, Wasil ibn Aza, Hafs ibn Salim and others from their well-known characters. This happened after the murder of al-Walid and the conflicts of the people of Sham.

The majority of the followers of al-Mutazilah agreed upon having Muhammad ibn Abdullah ibn al-Hasan as the Islamic caliph. Then, they talked to the Imam (as) and he told them: “You have been too much for me and took most of my time, so base your idea on one of the men among yourselves to talk on behalf of you all to give your reasons and to make the discussion brief.”

So they all agreed upon granting their affairs to their spiritual leader Amr ibn Ubayd and he in turn delivered an eloquent and excellent lecture. Among what he had said, was the following: “The people of Sham have already murdered their caliph, al-Walid, and Allah punished each group with another and made their affairs harder than ever. We saw and found a man with religion, mind and chivalry and as a

mine for leadership.

“He is Muhammad ibn Abdullah ibn al-Hasan. We want to unite with him and to recognize him as our caliph and then we will clarify our affairs with him and call for people to join us. We are with those who recognize him as a caliph and they are with us. And we will leave those who are with us. We will fight those who declare war on us and will fight with them because of their infidelity and will have them back to the truth and its people.”

Then he turned to the Imam (as) and said: “We’d like to discuss this case with you. Your idea is of much value for us, because of your superiority and the large number of your followers.”

Amr ibn Ubayd finished his targeted lecture at presenting Muhammad to be the caliph and requesting the Imam (as) to agree upon what they are intended to do. He turned to the al-Mutazilah and told them: “Do you all have the same idea as the one mentioned by Amr?”

“Yes,” they replied.

Imam (as) thanked Allah (SwT) and praised Him and glorified the Prophet (S) and then addressed Amr and said: “O Amr! If the nation followed your opinions, you would own them without fighting or fatigue. In that situation, if you were asked to direct it wherever you’d like to take, whom would you choose?”

“I will make it based on consultation,” Amr set forth answering. Imam (as) said: “Among all of them?”

“Among those who are jurisprudents and exalted,” he replied.

“Well, what about the Quraysh tribe and others?” Imam (as) said.

“Yes.”

“What about the Arabs and non-Arabs?” The Imam (as) asked.

“Yes.”

“Inform me Amr, whether you will follow the instructions of Abu Bakr and Umar or not?” The Imam (as) asked.

He replied: “I will follow their instructions.”

The Imam (as) said: “O Amr! If you acquit them, you will actually do against them and if you follow them, you will also do something against them. So Umar suggested Abu Bakr and assigned him as caliph without ever consulting anyone. Then Abu Bakr gave the caliphate back to Umar without ever consulting anyone either. Afterwards, Umar prepared a consultation among six men and prevented the Ansar from being in this consultation and recommended these six to the people, whom they were elected by Umar, to what I do not think you and your followers are satisfied with.”

The Imam (as), with this speech, abolished the claims of Amr ibn Ubayd, who said that he called on all people to participate in assigning the caliph and to make the election comprehensive for all parts of the nation. If he does this, he will be against the line of conduct of the two Shaykhs (Abu Bakr and Umar) who did not base their foundation in using the ideas of the nation.

Abu Bakr restricted in his caliphate on just a few number of people whom Umar forced them with his power, which is a fact that all the historians agreed upon. Regarding the caliphate of Umar, it was just based on the suggestion of Abu Bakr and no one else. After the assassination of Umar, he formed a consultation committee from six of the Muhajiroun and avoided Ansar, who were the arms of Islam and its immune power, to participate there. Amr continued his questions, asking about what else Umar did, and said: "What did he do?"

Imam (as) gave the detailed description, saying: "He ordered Suhayb to pray in front of the people for three days and let those six ones to start their consultation without any others except the son of Umar and to consult him while he has no significant thing in the case.

Umar ordered those surrounding him, between Muhajiroun and Ansar, to wait three days and if those six could not reach a conclusion and could not assign a caliph, those six should all be beheaded. If four out of the six united before the end of the third day, and two disagreed, those two should be beheaded. Do you think this is a true kind of consultation among the Muslims?"

This way, Umar's Consultation Group decided to behead all members of the group if they could not reach an agreement upon choosing some one to be granted the caliphate. Furthermore, if four of them had agreed upon choosing someone, the other two would be beheaded. This instruction is not accepted in the Islamic jurisprudence, which does not allow the shedding of the blood of the Muslims unless it is reasonable.

Amr ibn Ubayd rejected that kind of consultation and the Imam (as) addressed him saying: "Leave that out! What do you think in the case that you recognize him as caliph, the nation gathered around you and no one is ever having complained, then you are asking those polytheists who are neither Muslims nor paying tribute? You and your companion have enough knowledge to get the affairs through according to the way of life of the Holy Prophet (S). Then what would you do with those polytheists and the tribute?"

Later, after this powerful preface, the Imam (as) turned to them, saying: "What would you do?"

They all replied: "I invite them to Islam. If they do not accept, we will ask for tribute."

Imam (as) expressed his uncertainty about the issue and said: "What if they were Magi? As you know the worshipers of fire and beasts are not the People of the Book."

They started saying: "They are the same."

The Imam (as) complained saying: "Inform me whether you have read the Quran?"

“Yes,” they replied.

“Have you read the following from the Almighty: ***‘Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the tribute with willing submission, and feel themselves subdued’ (9:29)***. So, Allah, the Almighty, had excepted the People of the Book. Therefore, how come you take those People of the Book with the others, the same?”

They insisted on taking the two groups the same in that instruction. So, the Imam (as) told Amr ibn Ubayd: “From whom did you take this?”

He replied with something, which was not based on a scientific background, saying: “I have heard the people saying so.”

The sayings of people are not considered from the religious instructions. The Imam (as) presented the next question, saying: “Leave that out! So, if they denied giving the tribute and you fight with them and won, what would you do with the gains?”

“I will take out fifth and divide the rest of the four fifth among those who participated in the fight.”

“Do you divide them among all of those who have participated in the fight?” asked the Imam (as).

“Yes,” he answered.

Then Imam (as) said: “You’ve disagreed with the Holy Prophet (S) in his way of life. You can set the jurisprudents of the people and their old men of Medina between us. They are not contradicting or disagreeing on the fact that the Prophet (S) was the one who united the Arabs on settling them in their locations and to help them if they were raided, and not to grant them anything from the gains, while you stated to divide the gain among all of them. So, you have contradicted the Holy Prophet (S) in the case of polytheists. Well! Leave that out! What do you think about charity?”

Amr ibn Ubayd read the following verse: ***‘Aims are for the poor and the needy, and those employed to administer the (funds)’ (9:60)***.

The Imam (as) told Amr: “How do you divide that among them?”

“I will divide them in eight and will give one, out of the eight, to each group,” he replied.

The Imam (as) complained about this idea and said: “What if one group was ten thousands, the next group was a man, two men or three men? Do you give this one the same as you give those ten thousand?”

“Yes,” he said.

“You have disagreed with the Prophet (S) in all that he came for. The Prophet (S) was always dividing the charity of the people of the deserts within the people of the deserts, and the charity of the people of the cities, among the people of the cities and they were not the same at all. He was dividing according to what was received from them and the amount gathered. If there is any question remained, you may know that the jurisprudents of the people of Medina and their old scholars are all not contradicting in what the Holy Prophet (S) was doing.”

Then he addressed Amr and started scolding him, advising him and his companions to fear Allah and to return to the Imams (as) of Guidance whom The Holy Prophet (S) assigned as prominent figures for his nation. Then he added: “O Amr! Fear Allah! You and your group! My father, who was the best creature in the earth and the most knowledgeable one in the Book of Allah and the customs of His Prophet, narrated the following from the Holy Prophet(S): ‘The one who hit the people with his sword, and called them towards himself, while there was one more knowledgeable in the Muslims than him, he would be artificially darkened.’”

Amr ibn Ubayd kept silent and could not find anything to use to protect his idea. Afterwards, he and the rest of the leaders of al-Mutazilah stood up while carrying the sign of failure and disappointment. They were deviated from the path and lost the destination. But the Imam (as) clarified the fact that their path should be followed behind an Imam who knows the instructions of Allah (SwT) and is familiar with what the nation should be referring to in all their affairs.

With Christians

The discussions and debates of Imam al-Sadiq (as) were not restricted to few numbers of schools of thought and sects, but it included the majority of the schools of thought, among those were the Christians. A group of Christians met him and set forth the following statement: “Moses, Jesus and Mohammed are the same, because they are all the owners of religions and also Books.”

He denied this and said: “Mohammed (S) is better than them and more knowledgeable. Allah has granted him from knowledge that he had not given anyone else.”

“Are there any verses in the Book demonstrating this?” they said.

“Yes,” He said. Then he added: “The Almighty said: **‘And We ordained laws for him in the tablets in all matters’ (7:145)**. He, the Almighty, said regarding Jesus (as): **‘Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute’ (43:63)**, and also the statement of the Almighty regarding the Holy Prophet, Mohammed (S): **‘We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things’ (16:89)** and also: **‘That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing’ (72:28)**. So, he is verily more knowledgeable than them.”

Here, our discussion regarding the debates and the arguments of the Imam (as), which represents a large part of his intellectual and ideological challenges at that era between Islam and its enemies, comes to end.

1. Excerpt from the book: “From Infidelity to Faith”, this was one of the reasons resulting the author (Mustafa Mahmood) to deny atheism and infidelity and to return to God.

2. This was an excerpt from the book: The work and the right of a worker in Islam.

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