

In the name of the Most High

Principles of Faith

(Usūl al-Dīn)

By

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Translator's Preface

Faith is the most important element in each individual's life. Faith is the means by which a person chooses to do or not do something. Our faith determines our future both in this world and the hereafter. For example, in this world, one would choose his career based upon his faith. In the hereafter, one's good deeds will be accepted or rejected based upon his faith. The strength of an individual's faith is seen in his daily life and how he achieves his goals.

There have been many attempts in writing and publishing material containing outlines of beliefs and practices. Some are from people who profess belief in one God, others are from atheists; some are condensed, others are comprehensive; some are logical, others are traditional; some are philosophical, others are theological; some are concerning ancient faiths, others are about recent ones; some are original and others are derivative. However, all are efforts to either teach one's own belief to others to convince them, or to teach followers of the same faith their own faith.

This book contains both logical and textual proofs for the tenets of Islām. It is written by one of the leading figures of the Religious Seminary in Qum. It is the largest Shī'ite religious seminary, containing over sixty thousand students and researchers. The highest level in the Shī'ite Traditional Uṣūlī Seminary is the *Khārij*. In Qum, the most popular teacher of *Khārij* in terms of attendance and material, is the Grand Ayatullāh Shaykh Ḥusayn Vahīd Khorāsānī (may Allāh protect him), the author of this book.

The present book is being taught in many religious institutes around the world and is being translated into many different languages and I thought it would be a valuable asset for the English speaking community. I personally found this book to be extremely beneficial; hence, I translated it into English. May Allāh accept it for my and my parents hereafter, *amīn*.

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Introduction

*In the name of Allāh, the Beneficent, the Merciful
All praise be to Allāh, the Lord of the Worlds. Blessings of Allāh be upon our master
Muḥammad and his Purified Progeny, especially the remaining one from Allāh in the
earths.*

This book is about the Branches of Religion. However, I have placed this foreword with the aim of introducing the Roots of Religion. Take for instance, the degrees of light, the sunlight and the light from a candle are two different degrees of the reality of light. Likewise, there are different stages of understanding the Roots of Religion.

This introduction is a little sparkle for the travellers of this path. It is written for the purpose of general understanding, not the detailed and profound understanding of a research stage.

We have tried to ensure that in this book the preliminaries for the logical proofs are easy to comprehend. For the textual proofs, we have transmitted from traditional books of both Shīʿahs and Sunnīs, as well as popular history books.

Our traditions which we have transmitted from these sources are reliable, both in terms of the reporters and what has been reported.

Because the Book and the Sunnah awaken (human) nature and contain the most acceptable laws of wisdom, the use of the light of the verses from the Qurʾān and the noble *Aḥādīth* (traditions) is the basis of the Clear Religion.

Since the general public will use this book, we have not addressed some technical issues. Due to précis, in this small effort, it has not been possible for us to satisfy the topic as it deserved, in terms of study and research. However, the easy cannot be abolished for the difficult. And what cannot be obtained in its entirety should not be left out in its entirety.

Before we begin explaining the Roots of Religion we must mention some preliminaries:

Basic Preliminaries

1. Necessity of Obtaining Recognition

The possibility of a Beginning and a Return necessitates the study and the struggle to obtain religious recognition. The human being believes in the possibility that there may be a Creator for this world who is All-Knowing and All-Wise that death is not the end of human life, that there is a purpose behind his creation, and that the Creator has made a law for him to follow, which if he does not implement, he will be placed in eternal adversity. Human nature requires that he gives importance to this possibility, no matter how little it may be, because the outcome is enormously dangerous. Its prevention is to study the reality of this issue and not rest until and unless one reaches a clear result, either in its negation or confirmation.

It is like if someone suspects the presence of some explosives in his house, or if someone suspects an electrical fault that would cause the house to burn down with everyone in it. That person will not sit still for a moment. In fact, he will search until he is certain that the danger is not present.

2. Human Need of a True Religion

Human beings are made up of body and spirit, and intellect and desires. Due to this composition, it is his nature to search for material and spiritual privilege. He tries to obtain the perfection which is the purpose of his existence.

From another angle, every human being has two sides to his life: personal and social. Likewise even though every part of the human body has its own function, it also has an effect in connection with all other parts of the body.

Based on this example, human beings require a system and set of laws in order to have a good personal and social life, and to achieve material and spiritual privilege.

This system and set of laws is that true religion, which the human nature necessarily requires: *Then set your face upright for religion in the right state—the nature made by Allah in which He has made men.*¹

Hence, there is perfection for every being, which cannot be reached without following a specified practice for its perfection and nurture. Human

¹ Qurʾān: 30: 30.

beings are not exempted from this law: *He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).*¹

3. Effect of Religion on Personal Life

A human's life has a root and branches, a main text and margins. The root is the human being himself, while the branches and margins are his attachments such as wealth, status, spouse, children and relatives.

Due to the love human beings have for themselves and their attachments, they are connected to two scourges: distress and fear; distress over what he does not have and fear of losing what he does have.

Faith in Allāh eliminates these two scourges from their roots, because faith in Allāh, the All-Knowing, the All-Powerfull, the All-Wise, the Most Merciful, makes the human being rise to his duties. When he performs his duties as a servant to his Lord, he knows that Allāh, the Exalted, due to His wisdom and mercy, will make him reach what is good and prosperous for him, and He will save him from what would result in evil and regret.

All realities are metaphors when compared to the absolute reality, like a mirage which seems like water to the thirsty. When the human being finds the absolute reality, he will not miss anything. His faith becomes: *What is with you passes away and what is with Allah is enduring.*² He does not find in himself any attraction for the worldly debris, to distress over not having something or fear for its decline: *Now surely the friends of Allah—they shall have no fear nor shall they grieve. Those who believe and guarded (against evil): They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.*³

In this worldly life, the cause of nervous breakdown in human beings is anxiety from the pleasure in conquering materialistic desires, and fear and regret of not reaching them.

The only thing that gives peace to the human beings in the waves of this flood is the faith in Allāh: *So that you may not grieve for what has escaped you, nor be exultant at what He has given you;*⁴ *Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.*⁵

¹ Qur'ān: 20: 50.

² Ibid: 16: 96.

³ Ibid: 10: 62-4.

⁴ Ibid: 57: 23.

⁵ Ibid: 13: 28.

4. Effect of Religion on Social Life

The human being possesses the two faculties of desire and anger. If the faculty of desire of wealth overcomes him, then the treasures of the earth will not satisfy him. And if the desire of status and power overtakes him, then even if he ruled the whole of the earth, it will not be sufficient for him. In fact, he will aspire to extend his sovereignty to other stars: *And Fir'awn said: O Hāmān! Build for me a tower that I may attain the means of access, the means of access to the heavens.*¹

Indeed, the oppressive human desires of hunger, lust, wealth and status, and serving it is the faculty of anger, for feeding it its endless desires, are not humble before anything. They do not stop at any boundary, nor do they turn away from wasting any entitlement.

A life with all these desires can only result in corruption in life. With this anger there is no result but bloodshed, which destroys tilth and stock. In fact, human beings are capable of using their intellectual powers to discover secrets of the universe in order to attain their unlimited evil desires. Thus, they will drag the human life on this planet to ruin and destruction. *Corruption has appeared in the land and the sea on account of what the hands of men have wrought.*²

The only power that can control the defiant human self, take hold of excess anger and desire, training him until he becomes modest, and establishes personal and social rights is the faith in Allāh and the Return, and reward and punishment. For, indeed the belief in Allāh, Who *(He) is with you wherever you are,*³ and with the requital, which: *So, he who has done an atom's weight of good shall see it, and he who has done an atom's weight of evil shall see it.*⁴ This belief raises the human being to every good and stops him from every evil. Hence, they will follow the philosophy of reconciliation rather than struggle for existence.

5. Distinction of the Science of the Principles of Faith

Since it is a part of their nature, human beings love to seek knowledge. After all, what makes the human a human is intellect. The fruit of intellect is knowledge. This is why if you call an ignorant 'ignorant' he will be hurt, even though he knows that he is ignorant. On the contrary, if you called him 'knowledgeable,' he will be pleased, though he knows that he is not knowledgeable.

¹ Qur'ān: 40: 36-7.

² Ibid: 30: 41.

³ Ibid: 57: 4.

⁴ Ibid: 99: 7-8.

As Islam is the religion of nature, it has compared knowledge and ignorance to light and darkness, and life and death. *Indeed, it (knowledge) is light. It arises in the heart of whomsoever Allāh, the Blessed and Exalted, wills to guide.¹ A learned between the ignorant is like a living between the dead.²*

All sciences are distinctive in themselves. However, the status of all sciences is different based on a number of issues: the topic, the result, and the method of reasoning used in them. Thus, the science discussing the human is more honourable than that of studying plants, due to the honour of human beings over plants. The science studying human safety is more honourable than the one studying the security of human wealth, due to the honour of the human being over his wealth. The science that results in evidence is more honourable than the one that results in supposition, due to the honour of certainty over assumption.

Based on this, the most honourable of all sciences is the one whose topic is Allāh, the Blessed and Exalted. Bearing in mind that the connection between Allāh, the Exalted, and other than Him is not that of the oceans to the drop, nor of the sun to an atom. Rather, it is of the Everlasting to those that are temporary. With a profound vision, it is not possible for the needy in essence to be compared with the Needless in essence: *And the faces shall be humbled before the Living, the Self-Subsistent.³*

The fruits of studying this science are faith and good deeds, both of which are the only means of human privilege in this world and the hereafter. They also fulfil the personal and social rights: *Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life.⁴*

The method of analysis used in this path is reasoning and proof that is useful for certainty, which leaves no path for conjecture. *Call to the way of your Lord with wisdom,⁵ and follow not that of which you have not the knowledge;⁶ surely conjecture will not avail aught against the truth.⁷*

Thus, the implication of this noble tradition is clarified: *The most honourable of all obligations, and the most important one of them, is for mankind to recognise the Lord and acknowledge the service to Him.⁸*

¹ Mishkāt al-Anwār: pp 563.

² Al-Āmālī by al-Mufīd: pp 29, al-majlis no. 4, ḥadīth no. 1; Al-Āmālī by al-Ṭūsī: pp 521, al-majlis no. 16, ḥadīth no. 55.

³ Qurʾān: 20: 111.

⁴ Ibid: 16: 97.

⁵ Ibid: 16: 125.

⁶ Ibid: 17: 36.

⁷ Ibid: 10: 36.

⁸ Kifāyat al-Athar: 262.

6. Condition for Attaining Recognition and Faith in Allāh

When a human being sees any visible existence, he looks and searches for its Creator. Human nature is thirsty for understanding the One who gives existence its beginning and its end.

However, the gem of faith in Allāh and His recognition, which is the most precious gem from the treasure of knowledge and recognition, is not achievable by the one who is regarded as an oppressor to this faith and recognition. This is based on the rule of justice, because bestowing wisdom to the one who does not deserve it is oppression against wisdom, and holding back wisdom from one who deserves it is oppression upon the person who deserves it.

It is impossible for a human being to deny the belief in God and the Return in any state, unless he encompasses all beings and chains of all causes and effects, and still does not find God and the Return. So long as this does not happen, his certainty in the nonexistence of God and the Return is impossible. In fact, what is possible is ignorance of the two.

Consequently, justice demands that the nonbeliever in Allāh's existence must follow the demand of doubt verbally and practically. He must admit not knowing and must not claim knowing the nonexistence of God. For example, if one gives the possibility that a god may exist, belief in whom may cause him eternal privilege, and disbelief in whom may cause him eternal adversity; then his logical responsibility is to not deny Him with his tongue or heart and to always investigate about Him with all of his abilities. He should take precaution in his practice so that he may not lose eternal privilege and should not be placed in eternal adversity, in case there is a God. That is just like the intellect commanding to abstain from tasty food which may contain poison that can cause death.

All those who doubt Allāh's existence, if they did what justice demands them to do, will most certainly achieve recognition and faith: *And (as for) those who strive hard for Us, We will most certainly guide them in Our ways.*¹ Otherwise, the stains of oppression regarding this reality make it impossible to achieve the recognition of that Holy Exalted God: *He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good;*² *and Allah causes the unjust to go astray, and Allah does what He pleases.*³

After consideration of these preliminaries we begin the explanation of the Principles of Faith:

¹ Qur'ān: 29: 69.

² Ibid: 2: 269.

³ Ibid: 14: 27.

The Ways of Attaining Faith in Allāh

The ways through which one may attain faith in Allāh, the Exalted, are many:

As for the godly ones, then the proof for them over His existence and means of His recognition is He Himself: *Is it not sufficient as regards your Lord that He is a witness over all things?*¹ *O He Who guides to Himself through Himself.*² *I have come to know You through You and You have guided me to Yourself.*³

For others, we will indicate only a few ways to be concise:

First Way:

When a human being looks at himself or anything else he can perceive, when he observes its parts and particles, he notices that no parts are impossible in existence. He also notices that none of them are necessary in existence nor necessary in nonexistence, hence they are all possible beings. Thus, everything which is possible in its existence and its nonexistence requires a cause that brings it to being. The example of that is of the two sides of a balance, neither of the two can sway over the other, without the addition of something else. Likewise, a possible being requires a cause for it to exist, or it will be nonexistent due to the nonexistence of a cause.

Since, every particle from the parts of this universe requires a cause for its existence, it either gives existence to itself or something similar gives it existence. As for its giving existence to itself then it was nonexistent. How could it give something which it did not have? And as for something similar to itself, then the same applies to it. When it is not possible for it to give existence to itself then how could it give existence to something else? This rule applies to all parts of the universe and to the entire universe as well.

The light in the air, which does not have light in its essence, is proof over the existence of the One who brought about the light. He must have it in His essence; otherwise, He will not be able to lighten the air. It is impossible for one who is dark in essence to give light to itself, let alone giving light to others.

¹ Qur'ān: 41: 53.

² Biḥār al-Anwār: vol. 84, pp 339.

³ Al-Ṣaḥīfat al-Sajjādiyyah: Supplication during every Dawn of the Month of Ramaḍān. Iqbāl al-A'cāl: pp 67.

From here the existence of the universe and the perfection of the existence, like life, knowledge and power, are proof over the existence of an Originator, whose existence, life, knowledge and omnipotence are present in His essence and are not referred to other than Him: *Or were they created without there being anything, or are they the creators?*¹

A man entered the presence of Imām Abū al-Ḥasan °Alī al-Riḍā (AS) and said: O son of the Messenger of Allāh (SA)! What is the proof that the universe emerged?

He (AS) replied: *You did not exist, and yet you came into being. You already know that you have not created yourself, and that you have not been created by someone like you.*²

Abū Shākir al-Dayṣānī asked Imām al-Ṣādiq (AS): How can you prove that you have a Creator?

Consequently, he (AS) responded: *I found myself not free from one of the two possibilities: either I have created myself, or someone else has created me. If I have created myself, then I am not free from one of two meanings: either I created myself while I was already existent, or I created myself while I was nonexistent. Hence, if I created myself, and I already existed, then I was self-sufficient of giving existence to myself. And if I was nonexistent, then you know that the nonexistent cannot bring about a thing. Therefore, the third meaning is proven that I have a Creator and that is Allāh, the Lord of the Universe.*³

A thing that did not exist then came into being has either brought itself into being, or someone else has brought it into being. If it brought itself into being then it must have brought itself into being when it was either already existent or it was nonexistent. If it was already existent, then that necessitates creating something which already exists, which is impossible. And if it was nonexistent then that necessitates a nonexistent to be the cause of an existent, which is also impossible.

If someone else brought Him into being, if that other being was similar to Him in that it was nonexistent first then became existent, then same ruling will apply to that thing, without any difference.

This is why the intellect requires that anything which did not exist and then came into existence, must have a Creator, who does not have any nonexistence.

Through this it becomes apparent that all beings of the universe and their alteration are proof over the existence of their Creator, Who does not have a creator. All created beings are proof over the existence of a Creator, Who is not created.

¹ Qurʾān: 52: 35.

² Al-Tawḥīd: pp 286, ch. 42, *ḥadīth* no. 3.

³ Ibid: pp 285, ch. 41, *ḥadīth* no. 10.

Second Way:

Suppose someone discovers a paper in the desert which contains all the letters of the alphabet in order from a to z. Then the conscience of every man will bear witness that the writing of those letters and their sequence is the result of understanding and perception. And if he finds on the paper a word composed from those letters or a symmetrical speech, then he will believe that the composer is knowledgeable and well-informed. He will reason that the composer has knowledge and wisdom.

Then is the formation of a plant from its basic origin, a smaller indicator of the knowledge and wisdom of its Creator than the composition of a sentence, which is an obvious indicator of the knowledge of the composer? What is wrong with man that with one sentence, he reasons that its composer has knowledge and wisdom? Yet, with a plant, he fails to reason that its Creator has knowledge and wisdom.

What is this wisdom and knowledge that made a plant from water and soil that decays the husk of the seed, and gives life to its core?

He gave upon the root of a plant the power to tear out from the earth and draws nourishment from the darkness of the soil. From every piece of land, He has prepared nourishment for different kinds of plants and trees. Every plant and tree finds its nourishment from the soil. He has made the roots of all trees draw only the nourishment specific to them, resulting in their specific fruits.

He made the roots combat the gravity of the earth, thus, they send water and nourishment to the branches and the twigs of the tree. While the roots work in the depths, He made the branches, twigs and leaves work to attain light and air. *Therefore, He made everything easy when He created it.*¹

No matter how hard the human being works in changing this wise practice, to make the roots go up to the sky—which are made to go to the depths of the ground, and to make the branches go in the ground—which are made to work in air, they will find them combating this human practice. They continue their natural course *and you shall not find any change in the course of Allah.*²

Pay attention to the creation of a tree, from the stem to the thousands of leaves, indeed it is a marvellous structure that amazes the intellects. What gave each one of the cells of the leaves the power to absorb water and nourishment from the depths of the earth through the roots? Who gave them the connection between the sky and earth? The difference between day and night, and the harmony in growth, which finishes the seed in its roots and

¹ °Awālī al-Liālī: vol. 4, pp 22, *ḥadīth* no. 67; Al-Tawḥīd: pp 356, ch. 58, *ḥadīth* no. 3.

² Qurʾān: 33: 62.

branches but preserves it in its fruits, why is this law of nature effective in its life? It is sufficient for mankind to believe in the endless knowledge and wisdom behind it. *Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! They are people who deviate.¹ Is it you that produce the trees for it, or are We the producers?² We caused to grow in it of every suitable thing.³*

Indeed, whichever plant or tree you look at, you will find, from its roots to its fruits, a sign of the Creator's knowledge, power and wisdom. They surrendered in their way, which has been made for their nurture and guidance: *And the herbs and the trees do prostrate (to Him).⁴*

Similarly, paying attention to the life of each animal guides us to Allāh, the Exalted.

Abū Shākir al-Dayṣānī came to Imām al-Ṣādiq (AS) and said, “O Jaʿfar ibn Muḥammad, guide me to my Lord.”

Thus, Abū ʿAbd Allāh (AS) said to him: *Sit down.* He had a young boy, who had an egg in his hand and was playing with it. So Abū ʿAbd Allāh (AS) said: *Young lad, bring me the egg.* So he brought it to him. Abū ʿAbd Allāh (AS) further said:

O Dayṣānī, this is a concealed stronghold. It has a solid cover, and inside the solid cover there is a soft layer. Inside the soft layer there is the egg-yolk and the albumin. Neither does the egg-yolk mix with the albumin, nor does the albumin mix with the egg-yolk. Each remains in its state. No informer comes out of it to inform of its usefulness, nor has a defect informed of its decay. No one knows whether it will make a male or a female. Colours like that of the peacocks burst out of it. Do you not think that it is the product of a Planner [Mudabbir]?

He put his head down for a long time, then said: “I bear witness that there is no god but Allāh, Alone. He has no associates, and Muḥammad is His Servant and Messenger, and you are an Imām and a Proof from Allāh for His Creation. I repent for the misguidance in which I was in.”⁵

Which planning has created this strong eggshell of pure lime and consigned astonishing secrets in it? What planning is it that has formed this eggshell, from the feed that the birds eat, into a white house that is a peaceful

¹ Qurʾān: 27: 60.

² Ibid: 56: 72.

³ Ibid: 15: 19.

⁴ Ibid: 55: 6.

⁵ Al-Kāfi: vol. 1, pp 80; Al-Tawhīd: pp 120, ch. 9, *ḥadīth* no. 1; Al-Iḥtāj: vol. 2, pp 70.

place for the growth of a chicken? Who placed the sperm in the egg, like the pearl in the shell?

The embryo is not attached to the mother, neither is there any womb to provide nourishment. Hence, the nourishment is provided inside the eggshell. A delicate membrane is placed between the wall of the tough eggshell, the chicken and its nourishment, that protects it from being harmed. Then in the same dark surroundings, all parts of the animal are formed, such as the bones, muscles, veins, nerves and senses, and each one is placed in its own position. From all those parts if one only pays attention to the composition of an eye, he will ponder on how delicate its creation is. Its placement in its position is so astonishing for the intellect on its own, let alone the rest of the body.

Since this chicken will have to feed by picking seeds from between the earth and stones, He equipped it with a tough beak from the horns of the animals, so that it does not hurt itself from the earth. In order that the chicken does not miss, He gave it a craw to collect all the seeds in it and preserve them there, gradually sending them to its digestive system. Then He covered its delicate skin with feathers and wings that protect it from hot and cold, from injury and other animals.

He did not only suffice the chicken with the necessities of life, but He also gave him the physical beauty of colourful feathers. The Imām (AS) said: *Colours like that of the peacocks burst out of it.*

From the hen's body, balanced heat is required for the development of the chicken. The bird that does not keep still except during the darkness of the night, sits still in its place to heat the eggs for the duration that is required to form embryo and hence the chicken. What wisdom is it that makes this constantly moving bird keep still so that life comes about in the new chicken?

Which teacher taught the bird how to turn over the egg in such a way that a chicken is formed, with no parts misplaced? And who taught the chicken to break the eggshell with its beak when its formation is completed and it is ready to enter a new life full of energy?

What meticulousness and mercy has entered the hen that, against its instinct, it protects the life of the chicken? A reform occurs in the life of the hen that makes her stand up to protect and defend her chicken. The hen makes her chest a shield to guard her chicken. This emotional state continues until the chicken becomes able to carry on with its own life.

Is it not sufficient for us to take notice of an egg so that it may guide us to *Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal).*¹ This is when the Imām (AS) said: *Do you not think*

¹ Qur'ān: 87: 2-3.

that it is the product of a Planner [Mudabbir]?

He put his head down for a long time, then said: "I bear witness that there is no god but Allāh, Alone. He has no associates, and Muḥammad is His Servant and Messenger, and you are an Imām and a Proof from Allāh for His Creation. I repent for the misguidance in which I was in."

Indeed the Omniscient, the Omnipotent, the All-Wise, Who nurtured the seed from the darkness of the earth, and the One who nurtured the chicken in the darkness of the egg, has done so for a specific objective and purpose. He has nurtured the human sperm in the darkness of the womb for an objective and a purpose. The sperm was a drop in its beginning, not worth mentioning. It did not have body parts or human strengths. Thus, Allāh prepared it with all kinds of provisions for the life after birth. He prepared it, for example, with bones of all kinds and sizes for serving different purposes. He lit the lamp of perception with the brain which astonishes the intellects. Man remains alive due to millions of heartbeats each year, which continue day and night.

Paying attention to the formation of the simplest human body part is sufficient to give faith in the Creator, the Honourable, the Omniscient. For instance, the teeth are created in three types: front incisors teeth, canine teeth and molar teeth. What would happen in terms of biting the food and chewing it, if the molar teeth were in place of the front teeth and vice versa? What would happen in terms of beauty and ugliness?

What would happen if the eyebrows were below the eyes, or the opening of the nose was upwards rather than downwards?

All human activities, from building the earth, farming, building huge strong structures, to handling delicate fabrics and even tinier things are dependent on the fingers and the growth of nails.

Which power and wisdom is it that made the substance of the nails available in human food? He made the food go through chewing, digestion and absorption, so that it could enter the veins and reach the tips of the fingers. Then the nails become hard, so the purpose of their creation is served. The flesh of the fingers and the nails are separate from each other but are joined in such a way that they do not normally come off. Under normal circumstances, human beings cannot bear the pain if their nails are torn or broken. However, when their purpose is served, then they grow out of their place in such a way that human beings can cut their nails without any trouble.

It is astonishing that the same food that provides the substance for the tough parts, like the bones and the nails also provides for the delicate parts, like the eyes, which goes to them through the veins.

What will happen to the human life structure if the sustenance given to its parts is switched so that the substance that should be given to the nails was given to the eyes, and vice versa?

These examples are the simplest signs of knowledge and wisdom, which do not require intense contemplation *and in your own souls, will you not then see?*¹ Yet what if we reach the depths of the secrets of the creation, through specialisation in medical science and use of complicated equipment? *Do they not reflect within themselves?*²

Although the learned have made great efforts in understanding this being, they have yet to discover the secrets in the creation of his skin. So then, how will they understand his core and inner self? The faculty of desire is to attract the comfortable, the faculty of anger to protect the comfortable and reject the painful. In order to maintain a balance between the two powers, he has been given the intellect for practical balance and five senses for theoretical balance. *And if you would count Allah's favours, you will not be able to number them.*³

Which pen of knowledge and wisdom is it that wrote this book full of wisdom on the drop of water? *So let man consider of what he is created: He is created of water pouring forth.*⁴ *He creates you in the wombs of your mothers—a creation after a creation—in triple darkness.*⁵

What knowledge, power and wisdom is it that created from a floating drop of water a sound human being, who through his intellect and perception becomes aware of the zenith of the horizon and the souls? *Read and your Lord is Most Honourable, Who taught (to write) with the pen. Taught man what he knew not.*⁶ He takes the earth and the sky as the scope of his thoughts and powers. *Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favours outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.*⁷

What can the human being say to this knowledge, power, mercy and wisdom, except for what Allāh, the Mighty and High, has already said: *So*

¹ Qur'ān: 51: 21.

² Ibid: 30: 8.

³ Ibid: 16: 18.

⁴ Ibid: 86: 5-6.

⁵ Ibid: 39: 6.

⁶ Ibid: 96: 3-5.

⁷ Ibid: 31: 20.

*blessed be Allah, the best of the creators.*¹ What can he do except drop into prostration and say: *Glory be to my Lord, the Most High, and Praise be Him.*

As for the Word of the Exalted: *We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that He is the truth.*² One must glance at the universe, which contains millions of suns, moons and stars. The light of some of these reaches the Earth in thousands of light-years. Some of them are thousands of times greater than the Earth.

The distance between each one of them is very well calculated and each one is in its specified orbit. All of these have balanced attraction and repulsion, as none of them collide with each other. *Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.*³

This Earth, which is pivotal to human life, is encompassed by gases that protect it from thousands of luminous meteors in space, that can destroy once they enter the atmosphere of the Earth.

He has made the distance between the Sun and the Earth well-measured. It changes to provide the proper conditions, in the best way possible, in terms of light and heat, for the formation of mines and the growth of plants, animals and humans.

The motion of the Earth is systematic in location and transference. This is to form the day and night, and sunrise and sunset in most of the Earth. The light for human life is acquired with the sunrise. It is then that they start their activities for their sustenance. At sunset, the night appears and darkness takes over, for bringing the peace and harmony necessary for the continuation of life and resting. Therefore, the Sun does not give light constantly, nor does it cut it off completely, so that the way of life does not become abandoned. *And He it is Who made the night and the day to follow each other for him who desires to be mindful.*⁴ *And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace.*⁵ *Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?*⁶

Therefore, light and darkness, and day and night—with the extreme contradiction—are still united and assist each other. They both hold hands

¹ Qur'ān: 23: 14.

² Ibid: 41: 53.

³ Ibid: 36: 40.

⁴ Ibid: 25: 62.

⁵ Ibid: 28: 73.

⁶ Ibid: 28: 71.

with each other for one purpose! The day makes what is in the Earth and the night makes what is in the sky visible to the human being. Thus, the kingdom of the heavens and the Earth is accessible to his physical and mental perception.

The day and night turn the pages of the book of human existence in order that she may read the verses of her Lord from the page of the heavens and the earth. *Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created? And thus did We show Ibrāhīm the kingdom of the heavens and the earth and that he might be of those who are sure.*²

How astonishing is it that a person who understands some beings, reflects upon a few laws of nature and secrets of the universe, and this fits the criterion for knowledge and wisdom? On the other hand, how is it possible to perceive that the Creator of the mind and thoughts, Legislator of the laws running the universe and Innovator of the secrets of the creation, does not have knowledge and wisdom?

All of what has been achieved by the learned from the secrets of the universe and its laws is like a drop of information from the ocean of the unknown, *and you are not given aught of knowledge but a little.*³

How can wisdom accept that the human who has the ability to copy a few lines from the book of existence is knowing and wise, while the author of the book of existence and the Creator of the copier does not have knowledge and information?

Of course not! Hence, you will see that even the one who rejects the Omniscient and the Omnipotent Creator, his nature bears witness over Him: *And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away? And if you should ask them, Who created the heavens and the earth? They would most certainly say: The Mighty, the Knowing One, has created them.*⁵

An atheist entered the presence of al-Rida (AS) when he had some people in his presence.

Therefore, Abū al-Ḥasan al-Riḍā (AS) asked him: *O man! Can you not see that if your view is correct, and it is absolutely not, then we are equal, despite our prayers, fasting, alms-giving, and the beliefs we profess have not harmed us?*

The atheist remained silent.

Then Abū al-Ḥasan (AS) added: *However, if our view is the correct one,*

¹ Qur'ān: 7: 185.

² Ibid: 6: 75.

³ Ibid: 17: 85.

⁴ Ibid: 29: 61.

⁵ Ibid: 43: 9.

which is certainly the case, then you are lost, and we are saved.

The man said: May Allāh's mercy be upon you! Can you describe to me how He is and where He is?

The Imām (AS) answered: *Woe to you! Verily, you are misguided. He originated the "where" since He existed when there was no "where." He originated the "how" since He existed when there was no "how." He cannot be described in terms of "how" or "where," nor can He be perceived by any of our senses, or gauged by any other means.*

The man said: Then surely He is nothing if He cannot be perceived by any of the senses.

Abū al-Ḥasan (AS) said: *Woe to you! Will you deny His Lordship simply because your senses cannot perceive Him? Although our senses fail to perceive Him, we know for certain that He is our Lord despite arguments to the contrary.*

The man said: Then tell me, since when has He existed?

Abū al-Ḥasan said: *If you can tell me when He did not exist, I can tell you when He did exist.*

The man said: Then how can we prove His Existence?

Abū al-Ḥasan (AS) replied: *Verily, when I contemplate my body and see that it is impossible for me to increase or decrease its breadth and height, to keep unpleasant things away from it, or draw benefits to it, then I know that this structure has a Maker. I acknowledge His Existence on the basis of the planets which orbit in the celestial sphere by His Command. I acknowledge His Existence on the basis of the production of clouds in the sky. I acknowledge His Existence on the basis of the movement of the winds. I acknowledge His Existence on the basis of the movement of the sun, the moon, and the stars. When I consider all the wonders of creation, I know that they are the product of a Determiner [Muqaddir], and an Originator [Munshi].¹*

The meaning of the Word of the Imām (AS): *...then we are equal despite our prayers, fasting...* is that the religious duties of the faith, good deeds and refraining from evil are the source of satisfaction for the soul and improvement of society. These actions, even if they were in vain, abiding by them is a minute effort, due to the possibility of the existence of God and the Return. It is also necessary for removing the harm and attaining the good, which has no limit.

The meaning of his Word (AS): *He originated the "where"...* is that place and state are two accidental things. Allāh is the Creator of substances and accidents. Then how is it sensible to relate the Creator with what He has created? Besides, the created cannot be an attribute of the Creator, because describing the Creator with the description of the creation necessitates that the Creator is in need of His creation. This is why He cannot be confined by

¹ Al-Tawḥīd: pp 244, ch. 36, *ḥadīth* no. 3; Al-Kāfī: vol. 1, pp 78, *ḥadīth* no. 3.

place and state. He cannot be sensed by the senses and cannot be compared with anything.

The meaning of his Word (AS): *Woe to you! Your senses cannot perceive Him.* The one who confines the existence to senses is neglectful of the fact that the sense is present, but He cannot be perceived with sense. For example, the ear may be present but there may be nothing to hear and the eye is present but there may be nothing to be seen. The human being perceives that the endless should be unlimited, while every sensed thing is limited. There are many internal and external beings which are beyond sense and perception.

This man was deluded in his assumption that existence is restricted to the sensed being. Therefore, he rejected the Creator of the senses and the sensed. Hence, the Imām (AS) guided him to realise that the Creator of the sense and the sensed, the imagination and the imagined, the understanding and the understood cannot be contained by senses, imaginations and understandings; because every perceiving power is encompassed by what perceives it. The Creator has encompassed the creation. Thus, it is not possible that the Creator of the senses, imaginations and understandings, Who encompasses them, is also encompassed by them. This would mean that the encompassing one would be the encompassed.

Then, if Allāh, the Exalted, could be sensed or imagined or understood (completely), then the mind would contain Him. He would become identical to what perceives Him from these powers and would be combined. The combined from a dimension would necessitate the separation from a dimension. Thus, His existence would be composed of the two. Such a composition is from the description of the created and not the Creator. Therefore, if Allāh, the Exalted could be contained in senses, imagination and intellect, then He would be created and not the Creator.

Third Way:

Indeed, the occurrence of evolution in matter and nature is a proof over the existence of a superior power over them both; because matter and material beings require location and parallel. For example, a body cannot become hot due to the effect of fire unless it has a connection and location near it. The lamp that lights the atmosphere has a location and connection.

It is impossible for location and connection to exist with the nonexistent. Therefore, it is impossible for matter and nature to have an effect on different beings which were previously nonexistent. The existence of whatever was nonexistent before is proof over the existence of a power that is not in need of the effects of location and connection. It has to be

beyond the bodies and its likes. *His command, when He intends anything, is only to say to it: Be, so it is.*¹

Fourth Way:

Faith in Allāh, the Exalted, is innate in human nature. Therefore, humans naturally find themselves to be weak and needy beings who must refer to an Omnipotent and seek help from a Self-Sufficient. However, different occupations distract him and his emotional attractions to his likenesses veil him from his nature and recognition.

When he is placed in danger and loses hope from all means of salvation, he sees himself helpless, so he wakes up to his sleeping nature. Thus, unwillingly he turns to the Omnipotent and the essentially Self-Sufficient to which he refers and naturally seeks help from.

*Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.*² *And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path.*³ *He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.*⁴

A man asked Imām al-Šādiq (AS): O son of the Messenger of Allāh! Those who debate with me have confused me. Guide me to Allāh. What is He?

Hence, he (AS) replied to him: *O servant of Allāh! Have you ever ridden a boat?*

The man said: Of course.

The Imām (AS) responded: *Then did it ever sink, leaving you without a boat to rescue you, and with insufficient strength to swim?*

He answered: Yes.

The Imām (AS) asked: *At that moment, did your heart have faith in something All-Powerful that could rescue you from your difficult situation?*

Thus, the man replied: Certainly.

¹ Qur'ān: 36: 82.

² Ibid: 6: 63.

³ Ibid: 39: 8.

⁴ Ibid: 10: 22.

Al-Ṣādiq (AS) said: *Then that thing is Allāh, the All-Powerful, the One who Rescues when there is no rescuer, and the One who Helps when no help is available.*¹

It is possible for humans to attain this recognition and natural connection with Allāh in states other than necessity, i.e. freewill, with the two wings of knowledge and practice:

The First: The veil of ignorance and negligence departs due to the light of intellect and he sees that the existence of all beings and their perfection is not due to itself or due to himself. He knows that all end to the Almighty. *He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things,*² *He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names.*³

The Second: The turbidity of sins, lowliness and darknesses declines from the essence of his spirit due to purification of the soul and devoutness. Indeed, the servant is only veiled from his Lord due to ignorance, negligence and the darkness of sins and lowliness. Therefore, it is a must for him to strive in removing it with knowledge and practice. *And (as for) those who strive hard for Us, We will most certainly guide them in Our ways.*⁴

Imām al-Ṣādiq (AS) said to Ibn Abū al-ʿAwjāʾ, “*How is He hidden from you when He showed you His Omnipotence in your own self? He brought you into being when you did not exist. His Omnipotence is shown in your old age after youth, in your strength after weakness, and in your weakness after strength; in your illness after health, and your health after illness; in your pleasure after anger, and your anger after pleasure; in your sadness after happiness, and your happiness after sadness; in liking after disliking, and in disliking after liking; in deciding after refusing, and in refusing after deciding; in kindness after meanness, and in meanness after kindness, in your exhortation after apprehension, and apprehension after exhortation; in your hope after despair, and your despair after hope; in the idea which was not in your imagination, and in the distance between what you believed from your mind.*”

Ibn Abū al-ʿAwjāʾ said, “He was still counting to me (the proofs of) His Omnipotence in my own self, which I could not reject, until I started believing that Allāh would appear between me and him.”⁵

¹ Al-Tawḥīd: pp 225, ch. 31, *ḥadīth* no. 5; Maʿānī al-Akḥbār: pp 4, *ḥadīth* 2.

² Qurʾān: 57: 3.

³ Ibid: 59: 24.

⁴ Ibid: 29: 69.

⁵ Al-Tawḥīd: pp 122, ch. 9, *ḥadīth* no. 4; Al-Kāfī: vol. 1, pp 75.

Divine Unity

(Tawḥīd)

Divine Unity (Tawḥīd)

Divine Unity refers to the belief that Allāh is One. He is not composed of parts and attributes, because any composed being is in need of parts and the one who composes it. Also, it is impossible for the being that is in need to give existence to itself, let alone give existence to one other than itself. Divine Unity is also the belief that Allāh has no partners in Divinity or in His attributes.¹

¹ There are stages of Divine Unity. We will briefly mention them:

Unity of Essence:

Every being is composed except the Holy God. Indeed, He is the One for Whom Oneness is a part of His Essence. Everything other than Him can be divided either in existence, like the body to matter and shape; or in imagination, like the time into moments; or in the mind, like the human being into humanity and existence. The division of every existing being has a limited end. However, Allāh is unlimited: *Say: He Allah is One.*

Shurayḥ ibn Hānī reports on the authority of his father saying: On the Day of the Battle of Jamal, a Bedouin stood before the Commander of the Faithful (AS), and asked, “O Commander of the Faithful! Do you say that Allāh is One?”

He says: the people attacked him saying that “O Bedouin! Do you not see the state of mind of the Commander of the Faithful?”

So the Commander of the Faithful (AS) said: *Leave him alone. Verily, what this Bedouin seeks to know is what we are seeking to establish by fighting these people.*

He (the Commander of the Faithful) then said: *O Bedouin! The statement that ‘Allah is One’ is of four types: Two types cannot be applied to Allah, the Mighty and High; while the two other types can be applied to Him. As for the two types of statements that cannot be applied to Him, the first is the claim that Allah is One in a numerical sense. Such a statement cannot be applied to Allah, because as the One, He has no second, and He is not subject to mathematical calculation. Do you not see that he who claims that Allah is the third of the three has disbelieved (in Him)?*

The second statement which cannot be applied to Allah is the claim that He is One with humankind. Since He derives the species from the genus, He cannot be described through anthropomorphism [tashbih]. Our Lord is Higher and more Exalted than this. As for the two types of statements that can be applied to Allah, the first would be to say that He is the One who resembles none. This is a proper description of our Lord. The second statement which can apply to Allah is the statement that He, the Mighty and High, is Alone, in the sense that He is Indivisible in Existence [wujūd], Intellect [‘aql], and Thought [wahn]. That is another dignified description of our Lord, the Mighty and High. (Shaykh Ṣadūq, The Book of Divine Unity: pp 83, ch. 3, ḥadīth 3).

Unity of Essence and Attributes:

The meaning of this is that His Attributes of Essence, like Ever-Living, Omniscience and Omnipotence, are a part of His Essence. Otherwise, separation of essence and attributes would necessitate composition and division. The composed of components

needs parts, and also needs one who composes it. If the attributes were in addition to the essence, then it would necessitate that the essence is vacant from the attributes of Completion.

From another angle, if the attributes were in addition to the essence, it would also necessitate that the essence would be vacant from the attributes of Completion and the attributes will be joined to possible being. In fact, this would necessitate that His essence also be possible being, because the one vacant of attributes of Completion and carrying possibility, requires self-sufficiency in its essence.

The Commander of the Faithful (AS) said: *The best of service is to acknowledge the existence of Allāh. The foundation of acknowledgement of Allāh is to profess His Unity. Allāh's Unity is established through the denial of descriptions, since all intellects bear witness that descriptions are created, and whatever is created requires a Creator who is neither identifier or identified. Every identifier and identified is connected, and connection is evidence of occurrence.* (Shaykh Ṣadūq, Divine Unity: pp 34, ch. 2, ḥadīth 2).

Unity of Divinity

And your God is One God! There is no god but He; He is the Beneficent, the Merciful. (Qur'ān: 2:163).

Unity of Lordship

Say: What! Shall I seek a Lord other than Allāh? And He is the Lord of all things. (Qur'ān: 6:164).

O my two mates of the prison! Are sundry lords better or Allāh the One, the Supreme? (Qur'ān: 12:39).

Unity of Creating

Say: Allāh is the Creator of all things, and He is the One, the Supreme. (Qur'ān: 13:16)

And those whom they call on besides Allāh have not created anything while they are themselves created. (Qur'ān: 16:20).

Unity of Service

Say: Do you serve besides Allāh that which does not control for you any harm, or any profit? (Qur'ān: 5:76).

Unity of Command and Order

Surely His is the creation and the command; blessed is Allāh, the Lord of the worlds. (Qur'ān: 7:54).

Judgement is only Allāh's. (Qur'ān: 12:40).

Unity of Fear

But do not fear them, and fear Me if you are believers. (Qur'ān: 3:175).

Therefore fear not the people and fear Me. (Qur'ān: 5:44).

Unity of Sovereignty

And say: (All) praise is due to Allāh, Who has not taken a son and Who has not a partner in the kingdom. (Qur'ān: 17:111).

We will now explain some proofs of Divine Unity:

First Proof:

If there were numerous gods then for each one of them to be a god, it would require them to share Divinity. Each one of them requires distinction from the other to confirm duality. Thus, each one would be composed from what they both share and in what they both differ.

Second Proof:

Existence of more than One God, without distinction, is impossible. Distinction is a cause of absence of what the other god may have of perfection. The one lacking perfection is in need. Therefore, the chain of need must end at the Self-Sufficient in essence from all dimensions. Otherwise, it would necessitate for all possible beings to be nonexistent, because the one that does not possess existence, cannot give it.

Unity of Benefit and Harm

Say: I do not control any benefit or harm for my own soul except as Allāh please. (Qur'ān: 7:188).

Say: Then who can control anything for you from Allāh if He intends to do you harm or if He intends to do you good. (Qur'ān: 48:11).

Unity of Sustenance

Say: Who gives you the sustenance from the heavens and the earth? Say: Allāh. (Qur'ān: 34:24).

Or who is it that will give you sustenance if He should withhold His sustenance? (Qur'ān: 67:21).

Unity of Reliance

And rely on Allāh; and Allāh is sufficient for a Protector. (Qur'ān: 33:3).

Allāh, there is no god but He; and upon Allāh, then, let the believers rely. (Qur'ān: 64:13).

Unity of Intention of Deeds

And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High. (Qur'ān: 92:19-20).

Unity of Honour

This stage is for the ones who witness the destruction of the universe and its perishing. They fully comprehend: *Everything is perishable but He, (Qur'ān: 28:88) everyone on it must pass away, and there will endure forever the person of your Lord, the Lord of Glory and Honour. (Qur'ān: 55:26-27).* The Divine Unity of Honour in nature manifests into the Divine Unity of Honour in choice through their striving for Allāh. Then it would be confirmed what has been entrusted in the souls from the knowledge and the free-will without their free-will. Hence they reach what the Exalted has said: *And the faces shall be humbled before the Living, the Self-Subsistent. (Qur'ān: 20:111), up to the word of the Exalted: Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth. (Qur'ān: 6: 79).*

Third Proof:

Indeed, Allāh, the Exalted, is present without limitation. As ʿAlī (AS) says: *Limitation and end do not apply to Him,*¹ because every limited being is composed of essence and the limitation of that essence. The limitation of essence would mean absence of perfection, which is in addition to that essence. Thus, this composition is the worst of its types, as composition can be between two existing things or between one existence and one nonexistence. The supposed composition would be between an existence and a nonexistence. However, all types of compositions are impossible for Allāh, the Exalted.

The existence which has no limitation must be One for which a second cannot be conceived, because conceiving a second to Him would necessitate limiting Him. A limitation is composed of existence and nonexistence. Every composed is in need of what it is composed of. Therefore, association in Divinity ends in making the god in need of nonexistence. The Glorified Allāh is Unique in essence and attributes. Hence, He has no second to Him, neither confirmed nor conceived.

Fourth Proof:

Indeed, the unity in the system of all parts of the universe and in the universe as a whole proves the Oneness of the Creator. A close examination of the system and composition of every part of the categories of the universe and their connection with each other reveals that both parts of the universe and the universe as whole are created by One, Omniscient, Omnipotent and All-Wise Creator.

Indeed, the formation of the parts of a tree, the parts of the body of an animal and its strength, their connection with each other, their connection with the earth and the sun, the connection of the solar system with other solar systems and the galaxy, in one sentence is: Verily, from the composition of an atom and what goes on around it to the composition of the sun and the galaxies, reveal that the Creator of all is One: *And He it is Who is God in the heavens and God in the earth; and He is the Wise, the Knowing.*² *O men! Serve your Lord Who created you and those before you so that you may guard (against evil). Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allāh while you know.*³

¹ Nahj al-Balāghah: sermon no. 186.

² Qurʾān: 43: 84.

³ Ibid: 2: 21-22.

Fifth Proof:

Imām al-Şādiq (AS) was asked, “Why is it not permissible that there be more than one creator of the universe?” Thus, he (AS) replied: *...Furthermore, if you claim that there are two gods, there must be a division between them both, which has always existed, and that division would have to be a third god. However, if you claim that there are three gods, then there must be two divisions between them, leaving us with five gods, and so on ad aeternum.*¹

Sixth Proof:

The Commander of the Faithful (AS) said to his son al-Hasan (AS): *Beware, O son that if your Lord had an associate then his messengers would have certainly come to you and you would have seen signs of his sovereignty and dominion. You would have learnt his actions and attributes. However, He is One God like He has described Himself.*²

The outcome of the faith in Oneness of Allāh, the Exalted, is His Unity of Service, because other than Him do not deserve service and cannot attain it. As everything and everyone other than Him is His servant: *There is no one in the heavens and the earth but will come to the Beneficent Allāh as a servant.*³

Furthermore, service to other than Allāh, the Exalted, is humiliation from the humiliated and begging from the needy. In fact, it is humiliation even for humility and is begging from the need itself. *O men! You are they who stand in need of Allāh, and Allāh is He Who is the Self-Sufficient, the Praised One.*⁴

Verily, faith in His Oneness and that every being is from Him, due to Him and will return to Him, is summarised in three sentences: *There is no god but Allāh; There is no power and no strength except Allāh; And to Allāh all things return.*⁵

Fortunate is he who remembers these pure words constantly, and sleeps and wakes with them, and lives and dies upon them. Thus, he will succeed in reality: *Surely we are Allāh's and to Him we shall surely return.*⁶

The Effect of Divine Unity on Man and Society

¹ Shaykh Şadūq, Divine Unity: pp 243, ch. 36, *ḥadīth* 1.

² Nahj al-Balāghah: letter no. 31.

³ Qur’ān: 19: 93.

⁴ Ibid: 3: 15.

⁵ Ibid: 3: 109.

⁶ Ibid: 2: 156.

Amongst the effects that occur when mankind reaches the reality of Divine Unity, is that the thinking and intent of an individual and society must focus on one goal. There is no goal higher than that. In fact, there is no other goal but: *Say: I exhort you only to one thing, that rise up for Allāh's sake in twos and singly.*¹

Even when the focus of the rays of the human soul is on nonessential points, it can do amazing things. However, if the rays of the human soul in thinking and intent focused on one reality, which is the beginning and the end of existence, and *the Light of the heavens and the earth,*² then to what stage will this man achieve?

If the individual and the society reach the status, concerning which the Glorified and Exalted says: *Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists,*³ then through their connection with Allāh and shaping up with Allāh's ethics, they will become the source of goodness, privilege and perfection, which cannot be described.

To end this discussion, we will mention the word which is a fort of Allāh in protection from the wrath of this world and the hereafter. Abū Ḥamzah reported on the authority Abū Ja'far al-Bāqir (AS) saying: *There is nothing greater in reward than testifying that: There is no god but Allāh [Lā ilāha illā Allāh], because nothing equals Allāh, the Mighty and High, and nobody shares His Power.*⁴

From this tradition, we obtain that just as there is no equal or associate with Allāh, the Exalted, in His Command, similarly there is no deed equal to the testimony: *there is no god but Allāh [Lā ilāha illā Allāh]*. Likewise, there is nothing equal in reward for this deed.

Indeed, the verbal testimony, *there is no god but Allāh [Lā ilāha illā Allāh]*, protects the soul, the wealth and honour in this world. Moreover, testimony with the heart causes salvation from the wrath of Hell in the hereafter, and success to the highest level of Paradise. Thus, this sacred word is the manifestation of mercy of both the beneficence [*al-rahīmīyyah*] and the mercifulness [*al-rahīmīyah*].

It is reported from al-Ṣādiq (AS): *Verily, Allāh, Blessed and Exalted be He, has taken an oath by His Dignity and Glory that He will never punish the people who believe in His Unity with Hell-fire.*⁵

¹ Qur'ān: 34: 46.

² Ibid: 24: 35.

³ Ibid: 6: 79.

⁴ Shaykh Ṣadūq, Divine Unity: pp 19, ch. 1, *ḥadīth* 3.

⁵ Ibid: pp 20, ch. 1, *ḥadīth* 6.

It is reported from the Prophet (SA): *The one whom Allāh has blessed with belief in Divine Unity shall have Heaven as his reward.*¹

Surely, whoever remembers these words constantly, the vessel of his heart will be secured with the anchor of *there is no god but Allāh* [Lā ilāha illā Allāh] from the abyss of destruction and the waves of fear of calamities, whispers and evils: *Those who believe and whose hearts are set at rest by the remembrance of Allāh; now surely by Allāh's remembrance are the hearts set at rest.*²

The word: *There is no god but Allāh* [Lā ilāha illā Allāh], is a remembrance that can be said loudly or quietly. Thus, it is the combination of hidden and apparent remembrance. It contains the sacred word “Allāh.” It is reported from the Commander of the Faithful (SA) that it is the greatest name of Allāh, the Exalted.

*Say: Tell me if the chastisement of Allāh should overtake you or the hour should come upon you, will you call (on others) besides Allāh, if you are truthful? Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).*³

Abū Saʿīd al-Khudrī reported from the Prophet (SA) that he said: *Allāh Mighty be His Glory said to Mūsā (AS), “O Mūsā! If everything that exists in all the heavens, their inhabitants, and the seven earths, were placed in one side of the scale, and ‘there is no god but Allāh’ was placed in the other side, then ‘there is no god but Allāh’ would tip the scale.”*⁴ Thus, nothing from the earth, the heavens, the material and the abstract things equal ‘there is no god but Allāh.’ None perceive its reverence but the ones that have reached the reality of negation and proof, which this testimony contains.

¹ Shaykh Ṣadūq, Divine Unity: pp 22, ch. 1, *ḥadīth* 17.

² Qurʾān: 13: 28.

³ Ibid: 6: 40-41.

⁴ Shaykh Ṣadūq, Divine Unity: pp 19, ch. 1, *ḥadīth* 34.

Divine Justice

(cAdl)

Divine Justice (ʿAdl)

The Proofs for the Justice of Allāh, the Mighty and High, are many. We will mention a few here:

First Proof:

Every human being, even though he may not be religious, perceives through his nature the goodness of justice and evil of oppression. In fact, even if the oppressor himself was described as an oppressor, he would feel hurt and would dislike it. On the contrary, however, if he was described as just, he would feel delighted and pleased.

If a criminal and oppressor, who wastes all his aspirations following his desires and anger, was taken to court and the judge rules for him falsely, due to bribe or fear of the criminal's power; then the criminal would feel pleased, but his logic and instinct would rule against the judgement. Hence, he will believe the judge to be lowly.

On the contrary, if the judge does not take the bribe or the criminal's position into any consideration and rules with justice, then the oppressor would be angry at him. However, his instinct will look at the judge and his ruling with respect and admiration.

If this is the case with a human being, then how is it possible for Allāh, Glory be Him, to be an oppressor in His sovereignty and rule? It is He who made the nature to accept justice as good and injustice or oppression as evil. He intends for the human being to adapt to justice and refrain from the dirt of oppression. He, the Exalted, has commanded through His word: *Surely Allah enjoins the doing of justice and the doing of good,*¹ and *Say: My Lord has enjoined justice,*² and *O Dāwūd ! Surely We have made you a ruler in the land; so judge between men with justice and do not follow desire.*³

Second Proof:

Certainly, oppression occurs due to one of three reasons and all of them are impossible to be related to Allāh: either due to ignorance of the evil; or due to incapability in reaching the goal except through committing oppression; or due to nonsense and in vain. Allāh is free from ignorance,

¹ Qur'ān: 16: 90.

² Ibid: 7: 29.

³ Ibid: 38: 26.

incapability and nonsense. Thus, His Knowledge of everything, His Power over everything and His Wisdom that reaches everything requires that He be Just and free from any kind of oppression and evil.

Third Proof:

Oppression is a deficiency. If Allāh, the Exalted, was an oppressor then it would necessitate that He was composed of both deficiency and perfection, and of existence and nonexistence. This is the worst of the types of compositions, as mentioned earlier. In addition to that, the composed of both perfection and deficiency is in need and limited. Neediness and limitation are attributes of creation and not the Creator.

In conclusion, Allah, Blessed and Exalted be He, is Just in creating the universe: *Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.*¹ He is Just in His laws and regulations: *Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity.*² And He is Just in the accountability of His servants on the Day of Judgement: *And the matter shall be decided between them with justice and they shall not be dealt with unjustly.*³

A man asked Imām Ja'far al-Sadiq (AS): Verily, Divine Unity and Divine Justice are the foundations of faith. Since His Knowledge is so great, it is not possible for even a wise man to understand it all. So, teach me something that is easy to understand and easy to memorise. He (AS) answered: *As for Divine Unity, do not describe your Lord the way you describe yourself. As for Divine Justice, do not apply to your Lord any of the shortcomings that you may apply to yourself.*⁴

He (AS) said to Hishām ibn al-Ḥakam: *Should I not give you a sentence concerning Divine Justice and Divine Unity?* He said, "Of course. May I be your ransom!" He replied: *Justice is not to blame Him and Divine Unity is not to imagine Him.*⁵

The Commander of the Faithful (AS) said: *Whatever you repent for, from Allāh, the Exalted, is from you, and whatever you praise Allāh, the Exalted, for is from Him.*⁶

¹ Qur'ān: 3: 18.

² Ibid: 57: 25.

³ Ibid: 10: 54.

⁴ Shaykh Ṣadūq, Divine Unity: pp 96, ch. 5, *ḥadīth* 1.

⁵ Biḥār al-Anwār: vol. 5, pp 58.

⁶ Al-Ṭarā'if: 329.

Common Prophethood

(Nabuwwat ʿAmmah)

Common Prophethood (Nabuwwat ʿĀmmah)

Once the existence of the All-Wise Creator is proved, the necessity of having Prophethood and prophets is proven through it.

Need for Divine Education and Training

To understand the need of mankind for the guidance of the prophets, we must know the nature of human creation, the purpose of his creation and the factors that make him reach that purpose or prevent him from it.

This brief book does not allow us to go deep into these discussions, as is apparent from the presented topics. However, we will indicate some dimensions to a degree:

First Dimension:

The human being has different instincts. His life begins from the weakest stage, which is the plant life, and goes to the intellectual life. In fact, it goes to a stage higher than that. Indeed, a believer looks with the light of Allāh.¹

The human being is a creation composed of nature and intellect, a body with limited needs, and a soul with unlimited wishes. In his eminence man is higher than the angels, and in his abasement he is lower than the animals.

It is reported on the authority of ʿAbd Allāh ibn Sinān, who said: I asked Abū ʿAbd Allāh Jaʿfar ibn Muḥammad al-Ṣādiq (AS): Are the angels superior or the children of Adam?

He (AS) replied: *The Commander of the Faithful ʿAlī ibn Abū Ṭālib (AS) said: Indeed, Allāh, the Mighty and High, composed the angels from the intellect without the desires and composed the animals from the desires without the intellect, but He composed the children of Adam from both of them. Therefore, whose intellect overcomes his desires is better than the angels and whose desires overpower his intellect is worse than the animals.*²

This creation was at the peak of innovation as it became—after being made completely and the spirit breathed³ into him—an exceptional creation of all beings. The greatness of His creation becomes apparent from the Word

¹ Al-Kāfi: vol. 1, pp 218, *ḥadīth* no. 3.

² ʿIlal al-Sharāʿi: vol. 1, pp 4, ch. 6, *ḥadīth* no. 1.

³ Qurʾān: 15: 29: So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

of the Exalted: *Then We caused it to grow into another creation, so blessed be Allah, the best of the creators.*¹

The human being perceives that he is not made for a limited materialist life. Wisdom demands that the tools should be appropriate for the work that is required of them. They should be made to suit the purpose they serve. If man was made for the life of this world alone, then the faculty of desire, which attracts the comfortable and the faculty of anger, which rejects the painful, were sufficient for him. There was no need to give him intellect, which informs of unlimited knowledge. The intellect is eager to liberate itself from evil and embellish itself with virtues. It is naturally not content with whatever level it reaches. In fact, it is thirsty for what is higher than it. Thus, bestowing man with that intellect and that nature is a proof that he is created for an unlimited life. This is transmitted in a prophetic tradition: *You are not created for perishing rather you are created for remaining. Indeed, you transfer from one abode to the other.*²

From another dimension, the wisdom of the Absolute Wise guides us that for every potential He has placed in a being, He has prepared factors that take him to the stage of actualisation. Exhausting a potential does not change it into an actual. A wish that has no objective is in vain and useless. Exalted is Allāh from that.

You see when the Knowledge and the Absolute Power gave a seed the potential to become a fruit, He created for it the water, the soil and the air. Hence, He placed in them the factors that make the seed reach its goal.

When He gave human semen the potential to change into organs and limbs, He created for it the womb and other factors for its actualisation.

Then how is it possible that Allāh created the intellectual faculty in the human being to reach the fruit of knowledge and practice? He created the human soul and placed in it the ability to reach the perfection in knowledge, morals and practice to reach the recognition of Allāh through Allāh. Then how did He not prepare the factors that would make him reach the fruit of knowledge and practice? Why would He not provide the conditions to take the human being to the highest levels of perfection?

How is it possible that He would not guide the human being to the purpose of his creation? Is it possible that He would withhold the law: *He gave to everything its creation, then guided it (to its goal),*³ and exempt the creation of the human beings from it?

¹ Qur'ān: 23: 14.

² Biḥār al-Anwār: vol. 6, pp 249.

³ Qur'ān: 20: 50.

Of course not! This is why it is clear that the need for Divine guidance is to make man accomplish the purpose of his creation. *And the soul and Him Who made it perfect, Then He inspired it to understand what is right and wrong for it.*¹

Second Dimension:

It is in human nature to search for one's Creator. Man wants to know Who it is that brought me about when I did not exist. The One Who gave me these limbs, organs and muscles *and made complete to you His favours outwardly and inwardly;*² and blessed me with which is countless and limitless: *And if you would count Allah's favours, you will not be able to number them.*³

He wants to know the real Benefactor. His logical duty is to thank the real Benefactor.

From another angle, the human being perceives that Allāh, the Exalted—Who is the Creator of the sense and the sensed, the imagination and the imagined, the understanding and the understood, the Most Praised, the Most Holy from all deficiencies and evils, whose magnificence and perfection are endless—is Greater and Higher and Mightier than being the other side of communication with the created who is full of ignorance, faults and evil desires. Thus, why should He answer the man's questions directly and elucidate to him what is obligatory and what is forbidden in his life?

Therefore, there must be a link between Allāh, the Exalted, and His creation. This link should have a human shape and attributes, in order to deal with the people, an intellect free from mistakes, a soul consecrated from evil, and full of Godly practice. Based on the rule of effectiveness and liability, he should have the ability to be lightened with the light of revelation, so that he can receive the guidance and recognition from Allāh, the Exalted, and open the doors of this guidance and recognition to the mankind. Then he can show man his shortcomings in hindering the intellect from the recognition of Allāh on one extreme and in ascribing human characteristics to God, on the other extreme. Thus, he can guide mankind to the true faith and the right path. *And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).*⁴

¹ Qur'ān: 91: 7-8.

² Ibid: 31: 20

³ Ibid: 14: 34.

⁴ Ibid: 6: 153.

Third Dimension:

The human being has many mental abilities with which he can discover a number of secrets of nature and its laws, and then use these to serve his abilities. He also has evil desires and the faculties of lust and anger, which are vast and dangerous. These do not stop at any limit, this is a trait of human nature.

Hence, the interest and the corruption of the earth are connected to the interest and the corruption of mankind: *Corruption has appeared in the land and the sea on account of what the hands of men have wrought.*¹ In fact, according to the Word of the Exalted: *And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.*² Thus, the interest and the corruption of other planets are connected to the humans as well.

The only thing that guarantees the interest of this being is Divine guidance. Divine guidance results in balance of the thoughts through correct belief. Spiritual balance is achieved through virtuous morals and good actions.

Fourth Dimension:

Due to various reasons human life is connected to society. The consequence of this connection is that people influence one another. Inevitably, this causes difference in personal and social rights. Social life cannot remain without having its right. It is impossible to give it its rights without stipulating and implementing laws which are correct and protected from deficiencies and mistakes. Their stipulator and executor must be an infallible who is not affected by personal interests nor deviant from righteousness and justice.

This cannot materialise except with Divine laws and with prophets who convey these laws and execute them. *Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity.*³

It is thus clear that mankind needs to be guided to God, the Return, and the purpose of his creation. It is clear that it is necessary to take him to his psychological and practical perfection. It is also clear that human faculties require balance, and that they need assurance of their personal and social rights. However, it is obvious that these goals are not achievable without the

¹ Qur'ān: 30: 41.

² Ibid: 45: 13.

³ Ibid: 57: 25.

path of revelation and prophethood. These important matters cannot be achieved with intellects full of faults and hands full of personal desires.

No matter how strong human thinking may be, it cannot attain the ambiguous and unknown points of nature. Thus, he is not self-sufficient of the prophets (AS) and their guidance in the walk of life.

Geniuses have struggled in studying the secrets of the universe. They thought that they had reached the conclusion, and were proud of their discoveries. The people agreed with them. Then generations and centuries passed approving them. However, later they were proved to be void.

The view that the human body is composed of four substances and that their illnesses originate from the nature of these four things was discovered to be null. The views of the early people that the universe is made up of dust, water, air and fire, and that space cannot accept penetration and connection went up in the air after scientific discoveries.

Even though his body is the closest thing to him, it has become so apparent that man does not even understand the make of his own body, or the factors behind its illness and health. Most of the human theories about nature, the universe, the moon, and the closest star are mere imaginations. Is it possible that this intellect can become a guide for mankind in understanding God and the Return, and the causes of his privilege and adversity? Never!

In fact, the human mind is unable to find the secrets inside a particle. Then how is it possible for it to know the beginning and end of the creation of man and universe? How can mankind know what guides him to God and the Return, and the causes of his privilege and adversity?

The Commander of the Faithful (AS) said: *Then Allah sent His Messengers and series of His prophets towards them to get them to fulfil the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence.*¹

¹ Nahj al-Balāghah: sermon no. 1.

The Qualities of a Prophet (Khaṣā'is al-Nabī)

There are many qualities a Prophet has. We will only discuss two:

The First Quality: Infallibility

There are many proofs for the infallibility of the Prophets (AS). We will mention some of them:

First Proof:

Every creation has to follow practices and laws in order to attain its perfection. It is clear from what has been explained earlier that the practice that takes mankind to his perfection, which is the purpose of his creation, is Divine guidance and true faith.

The achievement of this perfection is based upon the guidance of mankind to the true faith, and delivering and executing Divine laws. A prophet is liable for the training of mankind in accordance with this practice. It would be against the objective if any deviation in conveying or execution occurred. The deviation of this conveyor and instructor of Divine training would be due to error or evil desire. Either of these two would be against the objective.

The perfection of Divine guidance demands perfection of the guide. Infallibility of the Divine law requires infallibility of the teacher and the executor. *Falsehood shall not come to it from before it nor from behind it.*¹

Second Proof:

Both rational and textual proofs tell us that the religion has come to give humanity a happy life. *Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.*² The water of happy life is faith and good deeds. These two make up the religion.

The spring of life from which pours out this water is the presence of a prophet. If the place where the water is pouring out from is unclean, then the water would be unclean. Hence, it would not be suitable for quenching the

¹ Qur'ān: 41: 42.

² Ibid: 16: 97.

thirst of the minds and the hearts of the people. Then the fruit of a happy life would not be achieved.

Third Proof:

The objective of sending a prophet is not accomplished without obeying his commands. Obedience of the one who commits mistakes and sins is not permissible. Therefore, if a prophet is not infallible, then his obedience will not be obligatory. This would negate and invalidate the objective of sending a prophet.

Fourth Proof:

If a prophet is not infallible from making mistakes, then the people will never have confidence in his truthfulness or the correctness of his delivering the revelation. Also, if a prophet is not infallible from committing sins, then his position will drop in the eyes of the people. The words of an unpracticing scholar do not have any effect. Thus, the purpose of sending the prophets is not fulfilled.

Fifth Proof:

The origin of mistakes and sins is weakness of intellect and will power, while the intellect of a prophet is perfect, for, he reaches the stage of true certainty due to his connection with revelation. He sees things as they really are. His will power is only affected by the will of Allāh, Glory be to Him, the Exalted. Therefore, there remains no place for mistake and sin in his personality.

The Second Quality: The Miracle

Accepting any proclamation requires a proof. The connection between the proclamation and the proof must be so reliable that the confidence in the righteousness of the proclamation is indissoluble from the proof. A prophet proclaims representation from Allāh, the Exalted. There is no way of proving this proclamation except for confirmation from Allāh. Thus, a miracle is a practical confirmation from Allāh for his proclamation as a prophet.

A miracle takes place without a material cause, with a will that encompasses the causes and effect. The cause determines the effect and the effect accepts the determining from the cause. This is nothing but the will of Allāh, the Exalted. When a miracle takes place with the proclamation of a prophet, then it gives certainty that Allāh, the Exalted, performed the miracle for his confirmation.

When someone proclaimed prophethood and it was rationally possible to confirm this, if he showed a miracle, showing a miracle would be a convincing proof to verify his claim. However, if he was not truthful then the occurrence of a miracle from him would be verification of a liar and a reason for misleading the people. Exalted is Allāh, Glory be to Him, from authenticating a liar and misleading the people.

Regarding common prophethood, there are noble verses and gracious traditions. We will suffice with two traditions:

First Tradition:

It is said on the authority of Abū ʿAbd Allāh al-Ṣādiq (AS): *Indeed, we prove that we have a Creator and a Maker Who is Higher than us and everything He has created. And that this Creator is All-Wise to the extreme, and it is not possible for His creation to witness Him or touch Him, so that He may form physical connection with them and they with Him. He disputes them and they dispute Him. This proves that He has representatives in His creation, who voice Him in His creation and servants and who guide them to their interests and benefits and to what will make them remain and make them perish. This proves that there are ones who command what to do and what not to do on behalf of the All-Wise, the All-Knowing, who are in His creation and are designated by Him, the Mighty and High. They are the prophets (AS) and the best of His creation. They are wise, mannered with wisdom and sent with the wisdom. They do not share with people in anything from their state even though they share the creation and composition. They are endorsed with wisdom by the All-Wise, the All-Knowing. This was proved in all times and places with the reasons and proofs the Messengers and the prophets brought with them. So that Allāh's earth is not vacant from a proof who has knowledge indicating his truthfulness and justice.¹*

We will elucidate some of the points which his words imply:

He (AS) mentioned the proof for the necessity of sending prophets with his words: *and that this Creator is All-Wise to the extreme...* the implication is that every action that a man performs or leaves, and every motion or stillness that occurs from him is either useful for both worlds or harmful, or neither useful nor harmful. Based on all of these assumptions, the human being needs to know what is useful and what is harmful, what is in the interest of his this life and the life hereafter, and what is harmful. This knowledge can only be achieved from one who knows of the connection between performing an action and not performing it, the interests of mankind and his problems. It has to be from the one who encompasses the effects of all motions and stillnesses in human life in this world and the hereafter. Indeed, that is the Creator of the mankind and the Creator of this world and the hereafter.

¹ Al-Kāfi: vol. 1, pp 168, *ḥadīth* no. 1.

Divine Wisdom demands that He should guide His servants, however, His guidance to Himself cannot happen without an intermediary due to His being above physical connection and conversation. Thus, there must be selected representatives: *who guide them to their interests and benefits and to what will make them remain and make them perish.*

This proof is distinctive from all dimensions in comparison with the proof that philosophers use to prove the necessity of prophethood. This proof from the Imām (AS) includes all the interests and harms of the human being in all stages of existence. The philosophers use the rule that man is naturally a social animal. Therefore, he requires fair laws for his dealings and social connections. Thus, their proof is specified for social life on earth.

He (AS) has indicated the exceptional existence of the prophets due to what they have in common with the people and what they are distinctive in: *they do not share with people in anything from their state, even though they share the creation and composition.*

He (AS) has indicated with his word: *the best of His creation*, to the fact that a prophet has been chosen over the rest of the creation. Due to this pure conduct, he can be at the position of the connection between the Creator and the created. He can perform the significant role of being a connection between the High and the low.

And what a fine expression he has used: *who voice Him*, to clarify the status of a prophet. It is, indeed, an unequivocal statement revealing the true intention. It means speaking from Allāh, the Exalted and delivering to His creation what He wills. Sanctity and infallibility are required for the status of a prophet.

The Imām (AS) has explained a proof for the necessity of a miracle to prove the prophethood with his word: *who has knowledge indicating his truthfulness and justice.* The source of the prophethood is the wisdom of the Absolute Wise and its result is wisdom as well. *‘Īsā said: I have come to you indeed with wisdom;¹ Call to the way of your Lord with wisdom.²* He (AS) has attached importance to the distinction of the prophets’ wisdom in thinking and practice from the wisdom of mankind, which is the result of human thinking. However, their wisdom is

¹ Qur’ān: 43: 63.

² Ibid: 16: 125.

that they voice the Exalted. The requirement of his word: *who voice Him*, and that *by the All-Wise, the All-Knowing*, their wisdom is pure from the filth of delusions. A prophet is a radiant lamp. He does not take the light of his knowledge from the teaching and training of mankind. It is indeed from the connection he has with the Light of the heavens and the earth. *The oil whereof almost gives light though fire touch it not.*¹

He (AS) said: *They are wise and mannered with wisdom*. Later, he added: *They are endorsed with wisdom by the All-Wise, the All-Knowing*. This is to explain that the wisdom of the prophets—its occurrence and endurance—is from the All-Knowing, Who encompasses everything and the All-Wise, Who made firm everything. The wisdom of a prophet is as distinctive from human thinking as what is with Allāh, the Exalted and what is with the people.

This Creator is All-Wise. It is apparent from this sentence and the sentence that describes the prophets as *they are wise, mannered with wisdom and sent with it*, that the effectual reason and purpose of Prophethood is wisdom. The middle way between the beginning and the end is also wisdom. *Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise. He it is Who raised among the inhabitants of Mecca an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error.*²

There are other valuable and profound insights in the indications and elegant words of the Imām (AS). However for reasons of brevity we will not discuss them.

Second Tradition:

Imām Al-Riḍā (AS) said: *If one said: Why is it compulsory for them to know the Messengers, acknowledge them and submit to their obedience? The reply would be: This is due to the creation not being able to reach in perfection what is in their interest. The Creator is Higher than can be seen. Due to their weakness and incapability, the creation cannot perceive Him. Thus, it was a must that an infallible messenger be in between Him and His creation to convey to them His commands to do and regarding what not to do. He would teach them manners and inform them of their interests and harms, as they do not have the ability to understand what they need, and what is in their interest or what is*

¹ Qur'ān: 24: 35.

² Ibid: 62: 1-2.

harmful for them. If recognising and obeying the prophet was not compulsory upon the people, then there would be no use of his coming. This would mean that He has carried out a useless act which has no benefit and use. This is not the attribute of the All-Wise Who made firm everything.¹

¹ ‘Uyūn Akhbār al-Riḍā (AS): vol. 2, pp 100, ch. 34, *ḥadīth* no. 1; Biḥār al-Anwār: vol. 6, pp 59.

The Special Prophethood

(Nabuwwat Khāṣṣah)

Special Prophethood (Nabuwwat Khāṣṣah)

As our Prophet, Muḥammad (SA) was the Seal of the Prophets and Messengers (AS), and was the possessor of the Final and Everlasting Messengership, then his miracle must last forever as well.

He was sent in an era when people were boasting and competing in rhetoric and eloquence in poetry and prose. Rhetoric and eloquence was the prevailing criterion for recognising the eminence of remarkable personalities in society. Articulate and eloquent people had significant influence in that society. Consequently, Divine Wisdom demanded the Noble Qur'ān to be a miracle in its letter and spirit. So that it can be an everlasting miracle and a continuous proof on the prophethood of Muḥammad (SA). Thus, his message is everlasting for all ages and eras.

We will suffice with a concise account for the miraculousness of the Qur'ān.

1. Incapability of Man from Bringing the Like of the Qur'ān

The Prophet (SA) appeared in a time and place which consisted of many nations and beliefs. Some were materialistic atheists who rejected God and the hereafter. Others believed in the transcendental. Some of them worshipped the idols, while others worshipped celestial bodies. The ones who dissociated from idol worshipping and the worship of celestial bodies ascribed to Zoroastrianism, Dualismism or Judaism, proclaiming that 'Uzayr is the son of Allāh or Christianity proclaiming the Trinity.

Meanwhile, the Iranian Khosraus¹ [*akāsīrah*] and the Roman Caesars [*qayāṣīrah*] were busy colonizing the weak nations and exploiting them, or battling and killing them.

The Prophet (SA) was sent at a time when intellects were covered with delusions, hearts were grim with desires, and all that were ruling were spreading corruption on earth or shedding blood. The banner of faith in the unseen and Divine Unity was raised. The world was called to the service of Allāh, the Exalted, and to the breaking of the imprisonments of disbelief and oppression. The tyrant kings of the Earth, the king of Iran, the Roman emperor, the Ghassanides² of Syria, the Himyarites of Yemen and other small

¹ Designation of the Persian kings in general. *Akāsīrah* is the plural of *kisrā*.

² The old Arab dynasty in Syria.

and big rulers were invited to accept Islām, obey Allāh and submit to truth and justice.

The Dualism of the Zoroastrians, the Trinity of the Christians, the fabrications of the Jews upon Allāh and the Prophets, (AS) and the practices of the ignorant pagans, which were inherited from fathers and forefathers, were all dismissed.

The Prophet (SA) stood up alone before all countries of the world, their nations, leaders and scholars. He declared their beliefs were wrong and challenged them with the miracles which Allāh had given him as a proof over his prophethood.

His most outstanding miracle was the Qurʾān, with which he challenged the kings, the emperors, the idol worshippers, the Jewish rabbis and the Christian monks. *And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.*¹

It is obvious that if common people—due to prejudice in their beliefs—priests from different faiths—due to holding on to their followers—the kings and rulers—due to the fear of the awakening of their nations—they could confront the Qurʾān then they would not have delayed for a moment.

Do you think that if they had the ability to object to this challenge, they would not, which would out balance their previous religion and world?

Surely, they all took pains in encountering the challenge of the Prophet (SA) in regards with the Qurʾān. They had scholars, poets and orators who were outstanding in eloquence and rhetoric. They would compete with each other every year in the famous *ʿUkkūz* market and other places. They would hang the most astonishing poems in the Kaʿbah. The most famous of these were the seven placards [muʿallaqāt].

They strived for the triumph of their religions and this world, which was being threatened by the Qurʾān. However, they returned disappointed and disgraced. They did not find any answer except that they said: *This is nothing but clear enchantment.*²

It has come in the History that Abū Jahl preceded to al-Walīd ibn al-Mughayrah, who was an authority for the eloquent Arabs, and put forward to him the challenge of the Qurʾān given by Muḥammad (SA). Thus, he replied, “What should I say in this matter? By god, there is not a single man among you better than me in poetry. Nor is there anyone more knowledgeable than me in poetical meter, thematic sequence and songs. By god, what he (Muḥammad (SA)) says does not resemble any of these. By god, this Word

¹ Qurʾān: 2: 23.

² Ibid: 5: 110.

has a sweetness that will shatter everything below it. It is indeed, above all and nothing is above it!”

Abū Jahl said, “By god, your people will not be pleased unless you say something against it.”

He replied, “Give me some time to think.” When he pondered, he said, “This is an enchantment that has information about others.”¹

Indeed, their allegation that the Qur’ān is enchantment is their surrender to its miraculousness. Since enchantment goes back in result of normal causes that are not outside human powers. Hence, that was an achievable matter for them. The magicians and prognosticators were all over the Arabian Peninsula and the near by lands. With all this, the History has recorded that they could not find an answer for the challenge of the Qur’ān. Due to this, they took refuge in trying to tempt the Prophet (SA) to wealth and status. When he rejected all that, they started to attempt murdering him (SA).

2. Guidance of the Qur’ān

The Noble Qur’ān was revealed in an age when a group of people were atheists who did not believe in transcendental beings. They used to believe that the one managing the astonishing system is not attributed with wisdom and perception. As for the ones who did believe in transcendental beings they used to worship idols of all shapes. While the ones that were related to the heavenly religions they were describing God with human characteristics based on their altered books.

The History has recorded; the people in such an era were at their lowest in terms of ideas, morals and practices. An *Ummī* man rose, who had not received knowledge from anyone, and yet he broke the locks of ignorance and misguidance. He opened the gates of knowledge and guidance, gave life to the dead souls with pure life and took the people out of darkness into the light.

He called the people to the service of Allāh, Who is free from all deficiencies. From Him are all perfections and beauties. To Him is all praise and extol. He declared that God alone deserves the worship and that whatever other than Him they call onto is like a mirage in the desert, which the thirsty presume to be water. He also declared that Allāh is Greater than being restricted with limits and attributed with descriptions. *Glory be to Allāh, all praise be to Allāh, there is no god but Allāh and Allāh is the Greatest.* سبحان الله والحمد لله ولا اله الا الله والله اكبر

¹ Jāmi‘ al-Bayān (Tafsīr al-Ṭabarī): vol. 29, pp 195, surah 74, verse 24; Al-Itqān fī ‘Ulūm al-Qur’ān: vol. 2, pp 313.

He challenged in that environment, in which they were ascribing the Creator with numbers, composition with numbers and Trinity. They were relating need and begetting the One free from partner and son. They had made His likes and associates. They believed He is in an idol they had carved or He was in a tree they sanctified.

This is the atmosphere the Qur'ān was revealed. Thus, he freed Allāh from all those delusions. He declared that He is Unique, free from any intellectual, imaginative and sensual composition. He is essentially Self-Sufficient from all things. Everything other than Him is in need of Him essentially. His Holy Being was declared free from all types of mental and physical begetting. He clarified that all beings have come about through His Omnipotence. They were created with His Will. He has no like to Him in His essence, His attributes and His actions.

More than one thousand verses were revealed in the Noble Qur'ān about the recognition of Allāh, the Exalted, His attributes and His beautiful names. If we contemplate a line from those, the chapter of the Divine Unity, we will come know the greatness of the guidance he (SA) brought: *Say: He, Allah, is One. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him.*¹

This is in addition to the traditions of the Prophet (SA) and his Household (AS) are the keys to the treasures of Allāh's recognition. We will suffice with only two traditions from them:

1. Abū 'Abd Allāh al-Ṣādiq (AS) said: *Verily, Allāh, the Blessed and Exalted, is free from His Creation, and His Creation is free from Him. Whatever can be defined by the word 'thing' is a creation other than Almighty Allāh. Exalted is He who is beyond compare.*²

2. Imām al-Bāqir (AS) said: *All that you have made distinctive with your imaginations in its complete meanings is created and originated like yourselves. It returns back to you.*³

Indeed, the greatness of what the Qur'ān has presented of the guidance in the Divine features manifests when compared with the Old Testament and the New Testament. Hundreds of millions of people, Jewish and Christians, still believe in the verses of these. The faith of every synagogue and church is based on it.

¹ Qur'ān: 112: 2-5.

² Al-Tawhīd: pp 105, ch. 7, *ḥadīth* no. 3.

³ Mashriq al-Shamsayn: pp 398; Biḥār al-Anwār: vol. 66, pp 293.

We will suffice with a few examples from their Torah, which exemplifies their ideas about God:

(a)

2. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.
3. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done...
7. The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.
8. Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.
9. And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil...
15. The LORD God took the man and put him in the Garden of Eden to work it and take care of it.
16. And the LORD God commanded the man, “You are free to eat from any tree in the garden;
17. But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”¹

(b)

1. Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’”
2. The woman said to the serpent, “We may eat fruit from the trees in the garden,
3. But God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”
4. “You will not surely die,” the serpent said to the woman.
5. “For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”
6. When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

¹ Genesis: 2.

7. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8. Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.

9. But the LORD God called to the man, "Where are you?"

10. He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

11. And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

22. And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."¹

6. The LORD was grieved that he had made man on the earth, and his heart was filled with pain.

7. So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them."²

We will suffice with stating a few remarks:

(1)

Their Torah thinks that Allāh, the Exalted, stopped Adam and Eve from understanding good and evil. Whereas Allāh, the Exalted, created the human being and bestowed him with intellect to understand good and evil, and better and worse. Then how is that sensible to stop them from understanding good and evil?

The guidance of the Qur'ān says: *Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.³ Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.⁴*

The verses of the Qur'ān in encouragement of seeking knowledge, recognition, intellect, thinking and contemplation are more than can be mentioned in this brief text.

¹ Genesis: 3.

² Ibid: 6.

³ Qur'ān: 39: 9.

⁴ Ibid: 8: 22.

Allāh created the mankind to compete in good and commanded him for that. He restrained him from evil and commanded him to stop from it. The purpose of this formation and legislation does not transpire except with understanding good and evil. The command to perform the preliminary and stop from the preliminary, with both ending in contradiction, cannot occur even from a fool, let alone the Absolute Wise.

(2)

Their Torah claims that God said to Adam and Eve: You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.

If according to their belief God did not know that they will both die then He is ignorant. However, if He did know then He is a liar. How is it appropriate to call an ignorant or a liar, God?

More amazing than that is that the snake lead Adam and Eve in eating from the tree of recognition of good and evil. It revealed the lie and deception of God to them.

These are the examples from the guidance of the Qur'ān regarding Allāh's Knowledge: *He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases.*¹ *Not the weight of an atom becomes absent from Him.*² *Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.*³

(3)

How can a confined being be—who could not find Adam between the trees of the Paradise and the trees obstructed him from seeing that he had to call: Where are you? to know his place through his voice—worthy of being the God of the universe, the Knower of secrets and hidden things, the Who encompasses the Earth and the Sky and is the Creator of the universe and place?

As for the example of the guidance of the Qur'ān then that is how it is: *And with Him are the keys of the unseen treasures—none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.*⁴

¹ Qur'ān: 2: 255.

² Ibid: 34: 3.

³ Ibid: 20: 98.

⁴ Ibid: 6: 59.

(4)

Whilst the Qur'ān teaches the people the Unity of God and His deanthropomorphism and says: *Nothing whatsoever is like unto Him; and He is the Hearing, the Seeing,*¹ the Torah teaches the people association with God and anthropomorphism. Thus, it says: The Lord God said: The human has become like us after knowing the good and the evil...

(5)

Their Torah relates to God that He became regretful after creating Adam. He was ignorant of outcome of his creation. How is this correct that a divine book that came to guide the mankind to their Lord, it relates ignorance to God. This would necessitate limiting the essence and composing God in the light of knowledge with the darkness of ignorance. That would result in describing the Creator with the description of the created.

The guidance of the Qur'ān is: *Does He not know, Who created? And He is the Knower of the subtleties, the Aware.*² *And when your Lord said to the angels, I am going to place in the earth a caliph, they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.*³

(6)

Their Torah has related resting, grief, affliction, anxiety and sorrow to God. Whereas these are attributes require body, ignorance and powerlessness.

So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them." Nevertheless, He was still regretful of informing them of this. Then why does He say what He will not do? And is this but ignorance of self and falsifying His own Word? *Glory be to Him, and highly exalted is He above what they ascribe (to Him).*⁴

As for the Qur'ān, then it says: Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. His is the kingdom of the heavens and

¹ Qur'ān: 42: 11.

² Ibid: 67: 14

³ Ibid: 2: 30.

⁴ Ibid: 6: 100.

*the earth; He gives life and causes death; and He has power over all things. He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.*¹

And we will also indicate towards some beliefs specific to the Christians from the Bible:

(a)

1. Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the father loves his child as well.
2. This is how we know that we love the children of God: by loving God and carrying out his commands.
3. This is love for God: to obey his commands. And his commands are not burdensome,
4. For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.
5. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.
6. This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.
7. For there are three that testify:
8. The Spirit, the water and the blood; and the three are in agreement.²

(b)

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. He was with God in the beginning.
3. Through him all things were made; without him nothing was made that has been made.
4. In him was life, and that life was the light of men.
5. The light shines in the darkness, but the darkness has not understood it.
6. There came a man who was sent from God; his name was John.
7. He came as a witness to testify concerning that light, so that through him all men might believe.

¹ Qur'ān: 57: 1-3.

² 1 John: 5.

8. He himself was not the light; he came only as a witness to the light.
9. The true light that gives light to every man was coming into the world.
10. He was in the world, and though the world was made through him, the world did not recognize him.
11. He came to that which was his own, but his own did not receive him.
12. Yet to all who received him, to those who believed in his name, he gave the right to become children of God—
13. Children born not of natural descent, nor of human decision or a husband's will, but born of God.
14. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.¹

(c)

51. "I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."
52. Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"
53. Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
54. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.
55. For my flesh is real food and my blood is real drink.
56. Whoever eats my flesh and drinks my blood remains in me, and I in him.
57. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.
58. This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."²

(d)

¹ John: 1.

² Ibid: 6.

1. On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,
2. And Jesus and his disciples had also been invited to the wedding.
3. When the wine was gone, Jesus' mother said to him, "They have no more wine."
4. "Dear woman, why do you involve me?" Jesus replied, "My time has not yet come."
5. His mother said to the servants, "Do whatever he tells you."
6. Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.
7. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.
8. Then he told them, "Now draw some out and take it to the master of the banquet." They did so,
9. And the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside.
10. and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."
11. This, the first of his miraculous signs, Jesus performed in Cana of Galilee. He thus revealed his glory, and his disciples put their faith in him.¹

We will suffice with stating a few remarks:

(1)

Among the principles of Christian Faith, unanimous agreed upon by them is the belief in Trinity. However, they would find stipulation in their Bible on the Divine Unity. As it has come in the Bible:

1. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.²

They are unable to combine the Trinity and the Divine Unity. Hence, they say—as it has appeared in the Bible—: The three are one. They are united in reality and distinctive from one another in reality.

In any way, it is a void belief due to number reasons:

¹ John: 2.

² Ibid: 17.

1. The sequence of numbers—like one and three—are opposites and opposites do not meet. Then how is it possible that the three may be one and one may be three?
2. The belief in Trinity necessitates belief in five gods. Rather, it would necessitate belief in endless gods—as it was mentioned in the chapter of Divine Unity from Imām al-Şādiq¹ (AS)—thus, the Christians cannot escape from endless gods.
3. The belief in Trinity necessitates composition and composition requires components and one who composes it.
4. The belief in Trinity necessitates attributing the Creator with a created number, because the number and the numbered are created. Allāh, the Exalted, is free from being numbered even from the number one, because the number one has two and Allāh does not have second to Him. However, attributing Him with Oneness has already been discussed in the chapter of Divine Unity. *Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.*²
5. The Christians claim that Jesus is the son of God. The Qur’ān has rejected their claim saying: *The Messiah, son of Maryam is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.*³ The Word of the Exalted: *they both used to eat food*, is an indication that they both were beings in need of food. The one who is in need of food cannot be God.

(2)

The Christians believe that Jesus was the word of God and that this word came to this world and became human made from body, flash and blood. Then he became incarnated in the flash and blood of his followers. The first miracle Christ performed was to change the water into wine at a wedding in Cana and quenched the ones present.

¹ Refer to page no. 43, fifth proof.

² Qur’ān: 5: 73.

³ Ibid: 5:75.

Now which logic will accept that one who came to take the intellects of the people to perfection and teach them wisdom would perform a miracle to make the people intoxicated and take away their thinking power?

(3)

The Christians believe that Jesus is God. At the same time they believe he is from the children of Prophet of God, David. They take back his relation to the wife of David who, they claim, had a husband and the Prophet of God David committed adultery with her. May Allāh save us from such belief! Then when her husband was killed, he brought her to his own house and she gave birth to his children.

The summary of the story from the Bible is as follows:

Uriah was a commander in David's army. He had a very beautiful wife. David sent messengers to get her. She came to him and he slept with her. The woman conceived. David put Uriah at a place where he knew the strongest defenders were. When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died. Uriah's wife mourned for him. When the mourning period was over, David had Uriah's wife brought to his house, and she became his wife and bore him a son.¹

As for the Qur'ān then Allāh, the Exalted, has made it free from these delusions and rectified the belief about Prophet ʿĪsā (AS) from the two extremes of accusing him of being illegitimate of birth and claiming him being son of Allāh, the Exalted. Hence, He said: *And mention Maryam in the Book when she drew aside from her family to an eastern place; so she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man. She said: Surely I fly for refuge from you to the Beneficent Allāh, if you are one guarding (against evil). He said: I am only a messenger of your Lord: That I will give you a pure boy. She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed. So she conceived him; then withdrew herself with him to a remote place. And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten! Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you; and shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates: So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allāh, so I shall not speak to any man today. And she came to her people with*

¹ 2: Samuel: 11.

him, carrying him (with her). They said: O Maryam! Surely you have done a strange thing. O sister of Hārūn! Your father was not a bad man, nor, was your mother an unchaste woman. But she pointed to him. They said: How should we speak to one who was a child in the cradle? He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live; and dutiful to my mother, and He has not made me insolent, unblessed; and peace on me on the day I was born, and on the day I die, and on the day I am raised to life. Such is Isa, son of Maryam; (this is) the saying of truth about which they dispute.¹

He freed Dāwūd (AS) from these fabrications and said regarding him: *O Dawūd! Surely We have made you a ruler in the land.²*

He said to our Prophet (SA): *Bear patiently what they say and remember Our servant Dawūd, the possessor of power; surely he was frequent in returning (to Allah).³*

We suffice with these examples from the guidance of the Qurʾān in recognition of Allāh, the Exalted, and the status of the Prophets (AS).

¹ Qurʾān: 19: 16-34.

² Ibid: 38: 26.

³ Ibid: 38: 17.

Examples of Qur'ānic Teachings in Human Privilege

Indeed, the dimensions of the miraculousness of the Qur'ān in its remaining teachings and laws are numerous. They include the beliefs, the ethics, the acts of worship, the dealings, the politics, etc... we will suffice with the mention of a few:

(1)

In comparison with social distinctions for distinguishing between people, like power, wealth, tribe, relations, race, etc. the Qur'ān brought a criterion for merits and that is acceleration and competition in stages of human perfection both academic and practical. The honour of human being in its reality and in its status is with what is with Allāh and in what is with people. And that is piousness in its extended form, like fearing that which causes the delicate humanity to become filthy. This results in becoming a veil between him and the Originator of perfection, beauty and magnificence. Thus, the Exalted says: *O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.*¹

(2)

The Qur'ān cures the corrupt thinking that occurs due to drinking intoxicants and it also cures the economical illnesses rising from eating the properties gained with unlawful means: *O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaytān's work; shun it therefore that you may be successful.*² *And Allah has allowed trading and forbidden usury.*³ *And do not swallow up your property among yourselves by false means.*⁴

¹ Qur'ān: 49: 13.

² Ibid: 5: 90.

³ Ibid: 2: 275.

⁴ Ibid: 2: 188.

(3)

In the world where killing a human was allowed and was means of pride taking, the Qur'ān forbade murder. It emphasized on the security of human life and laid the foundation of its Jurisprudence on the most precautionous status regarding souls. *And do not kill the soul which Allah has forbidden except for the requirements of justice;¹ and whoever keeps it alive, it is as though he kept alive all men.²*

(4)

The Qur'ān closed the door of injustice and oppression through negation of tyranny and enmity. It opened the doors of good and virtue to mankind through emphasis on justice and kindness. *Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you;³ and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land.⁴ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.⁵*

(5)

The Qur'ān was revealed in an age where women were treated like animals. The Mighty Allāh said: *And treat them (the women) kindly;⁶ and they have rights similar to those against them in a just manner.⁷ So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other.⁸*

(6)

The Qur'ān forbade all types of unfaithfulness: *O you who believe! Be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.⁹* It

¹ Qur'ān: 6: 151.

² Ibid: 5: 32.

³ Ibid: 2: 194.

⁴ Ibid: 28: 77.

⁵ Ibid: 16: 90.

⁶ Ibid: 4: 19.

⁷ Ibid: 2: 228.

⁸ Ibid: 3: 195.

⁹ Ibid: 8: 27.

It says: *Surely Allah does not love the treacherous.*¹ The Qur'ān made obligatory paying of trust: *Surely Allah commands you to make over trusts to their owners;*² *but if one of you trusts another, then he who is trusted should deliver his trust.*³

(7)

The Qur'ān has made, the fulfilment of a covenant, a sign of faith: *And those who are keepers of their trusts and their covenant;*⁴ and has commanded to fulfil the indentures and covenants: *O you who believe! Fulfil your indentures;*⁵ *and keep the covenant; surely (every) covenant shall be questioned about.*⁶

(8)

Allāh has salvaged the people from the abyss of disbelief, ignorance and foolishness. And He made them carry the light of faith, knowledge and wisdom. *Allah will exalt those of you who believe, and those who are given knowledge, in high degrees.*⁷ *He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good.*⁸

(9)

The Qur'ān commands all its followers to do good and forbid the evil. It made permissible for them the purities and forbade the impurities. It makes them free from all things that imprison their humanity and are against their nature of equality. Hence, Allāh says: *Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Tawrāt and the Injil (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.*⁹

¹ Qur'ān: 8: 58.

² Ibid: 4: 58.

³ Ibid: 2: 283.

⁴ Ibid: 23: 8.

⁵ Ibid: 5: 1.

⁶ Ibid: 17: 34.

⁷ Ibid: 58: 11.

⁸ Ibid: 2: 269.

⁹ Ibid: 7: 157.

(10)

He founded Medina based on wisdom, chastity, courageousness, justice and on enjoining the good and forbidding the evil. *You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong.*¹ He burdened the believer men and women with these two responsibilities. *And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil.*²

Enjoining the good and forbidding the evil require knowing the good and the evil. The one telling others to enjoin the good must himself first enjoin the good and the one telling others to forbid the evil must first leave the evil. The evil is general in that it includes the void beliefs, the abysmal morals and the corrupt actions. When these occur then the society rotates around nobility and virtues. It does not incline away from the Right Path to the two extremes. *And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you.*³

This is a sparkle from the radiant light of the Qur'ān and the lights of its guidance for knowledge. If we wished to present its sciences and laws in the fields of the human life from theology, morals, services, economics, politics and to all that which is guidance for the privilege of this life and the hereafter then we would require compiling detailed books.

Miracle of the Qur'ān in the News of the Unseen

If someone claims that he is the Messenger of Allāh for the guidance of the mankind upto the Day of Judgement then the most difficult thing for him is to inform the people of what will happen in the future. For the probability of it not happening, even if it was one to a billion, would frighten him that it would abolish what he has established and prove his claim false.

When we see that he informed with decisive certainty, trust and tranquillity things that were about to happen, and then they happened as he had said word for word. This is a clear indication on his connection with the All-Knowing, the All-Informed, the One Who encompasses the time and all that are connected to time. Below are some news of the unseen that the Qur'ān gave:

¹ Qur'ān: 3: 110.

² Ibid: 9: 71.

³ Ibid: 2: 143.

(1) Information about Victory of Rome

The two major countries in the time of the Prophet (SA) were Persia and Rome. Between the two were conflicts and battles. Persia defeated Roman army in a great battle in Syria. The Historians mention that the marks indicated that it was the final victory. However, the Qur'ān informed that Rome will overcome Persia in a few years and it happened. *Alif Lām Mīm. The Romans are vanquished, in a near land, and they, after being vanquished, shall overcome, within a few years.*¹

(2) Information about Return of the Prophet (SA) to Mecca

The Quraysh tribes became united and all those from the Arabian Tribes who had taken oath on falsifying the Prophet (SA) and confronting his proclamation. They tried killing him numerous times until he was compelled to migrate to Mecca in fear of their enmity. Thus, Allāh, the Exalted, informed him that he will return victorious to Mecca. And it happened as it was said eight years later. *Most surely He Who has made the Qur'an binding on you will bring you back to the destination.*²

(3) Information about the Defeat of the Infidels

The Qur'ān informed about the defeat of the Quraysh before the Battle of Badr, whilst they were sure of the victory for their much larger numbers, gathering and penetration in the Peninsula. Hence, the Qur'ān said: *Or do they say: We are a host allied together to help each other? Soon shall the hosts be routed, and they shall turn (their) backs.*³ It happened as the Qur'ān had informed.

(4) Information about the Victory of Mecca

Allāh had informed the Muslims that they will conquer Mecca and will enter the Sacred Mosque with mention of their state at the time of admission. It happened as He had informed. The Exalted had said: *You shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear.*⁴

(5) Information about the Hypocrites Avoiding the Battle

After the return of the Muslims from the Battle of Tabūk, the Word of the Exalted regarding the hypocrites revealed: *Say: By no means shall you ever*

¹ Qur'ān: 30: 1-4.

² Ibid: 28: 85.

³ Ibid: 54: 44-5.

⁴ Ibid: 48: 27.

*go forth with me and by no means shall you fight an enemy with me.*¹ It was as the verse informed.

(6) Information about Conquering Countries Kisrā and Qayṣar

Before the conquer of Khaybar and before sizeable amount of war booty came into the hands of the Muslims, while they did not even think of getting their hands onto the treasures of Kisrā (Iranian Khosraus) and Qayṣar (the Roman Caesars), the Prophet (SA) promised them that the Muslims will conquer Rome and Persia and will them. These verses came down: *Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory, and many acquisitions which they will take; and Allah is Mighty, Wise. Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path. And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.*²

(7) Information about the Progeny of the Prophet (SA)

When the son of the Prophet (SA) died, al-ʿĀṣ ibn Wāʾil said, “He is without posterity as he does not have descendants and progeny. Hence, the chapter of al-Kawthar was revealed: *Surely We have given you Kawthar. Therefore pray to your Lord and make a sacrifice. Surely your enemy is the one who shall be without posterity.*³ It informed that the one saying the previous statement will be without posterity, while the progeny of Muḥammad (SA) will remain.

Miracle of Qurʾān in Encompassing Secrets of Nature

The Qurʾān was revealed in an era when the people thought of the celestial sphere to be simple. They did not have any idea about the movement of the planets and stars in their orbits. The Qurʾān informed about their movement and said: *Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.*⁴

¹ Qurʾān: 9: 83.

² Ibid: 48: 18-21.

³ Ibid: 109: 1-3.

⁴ Ibid: 36: 40.

In an age, when the scholars did not have the perception that the law of twosome included all things, Allāh said: *And of everything We have created pairs that you may be mindful.*¹

In a time, when the people did not give any probability of having any existence on other stars, Allāh said: *And what He has spread forth in both of them of living beings.*²

He informed of the fertilization of the plants with the help of winds. Thus, He said: *And We send the winds fertilizing.*³

In a period, when the people believed that the celestial sphere are simple and that their creation is distinct to that of the Earth and they did not have any knowledge of contraction and expansion of the heaven, He said: *Do not those who disbelieve see that the heavens and the earth were of one piece, but We parted them.*⁴

In an era, when they had no idea of the extent of the connected universe; He said to them: *And the heaven, We raised it high with power, and We it is Who make the vast extent (thereof).*⁵

In a time, when the scholars were picturing the celestial sphere was unable to be disrupted and tormented, and they did believe that mankind can pass through them; Allāh said: *O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.*⁶

And many other facts, which the Qur'ān presented about the human beings, nature and the universe that were not known in the time of its revelation or were rejected or astonishing, which were later discovered to be correct; all of these indicate that the Qur'ān is from the All-Knowing, the All-Wise, Glory be to Him.

Miracle of Qur'ān in Its Extraordinary Attraction

Indeed, every reasonable person who is familiar with the language of the Qur'ān will admit that it has a special spirit and extraordinary attraction that no other text has. In fact, the relation between any other text—no matter how eloquent and ample it may be in all the standards of eloquence from the delicacies of content, articulation and style—and the Qur'ān, is like the

¹ Qur'ān: 51: 49.

² Ibid: 42: 29.

³ Ibid: 15: 22.

⁴ Ibid: 21: 30.

⁵ Ibid: 51: 47.

⁶ Ibid: 55: 33.

relationship of artificial flowers and natural flowers, or the engraved forms and the real human.

Absence of Discrepancy in Qur'ān

Undoubtedly, the actions of human beings and their words are not the same in different stages of their life. This is due to the evolving of his thinking and knowledge. The scientific contributions of very learned person will be different in different stages of his life. No matter which science he is an expert in and how vast the resources were in his excess. This is because the modification in his work will follow the adaptation in his thinking.

The Noble Qur'ān is a book containing different sciences; from the recognition of God and the Return to the signs in the horizon and the souls, the relationship of man with the Creator, personal and social duties, stories of the past nations and account of the Prophets (AS).

An *Ummi* person recited it to the people, in approximately 23 years, who had not studied before any teacher. He lived in the most difficult circumstances in which all factors caused dispersing of thoughts; from the troubles of the infidels of Mecca, constant battles with them to problems from the cunningness and planning of the hypocrites.

If we take into account the length of the period for the revelation of the Qur'ān and the sheer size of those factors. We will come to know that had this Book been disconnected from the Beneficent God, Who taught the Qur'ān, it would have contained many a discrepancy. However, we do not find any disparity or discrepancy in the Qur'ān. This is clear proof that it was revealed from well above the human thought and their different states. And that is the status of the revelation, which is holier than ignorance and negligence. *Do they not then meditate on the Qur'ān? And if it were from any other than Allah, they would have found in it many a discrepancy.*¹

Miracle of Qur'ān in Intellectual Training

If someone claims to be better in medicine than all the doctors of the world, then there are two ways of confirming his claim:

¹ Qur'ān: 4: 82.

Frist Way:

He should write a book in medicine that contains causes of the illnesses, the medicine and the treatment... in a way that there is nothing like it in medical books.

Second Way:

He is able to treat a sick person who has the illness spread to all parts of his body and strengths, and is on the verge of death. All other doctors are incapable of treating him. However, he becomes cured by this doctor and returns to full recovery.

The Prophets (AS) are doctors of human intellects and their souls. They are curers of the illnesses that overtake human beings for what they are. Our Prophet, Muḥammad (SA) is the best of those doctors and the most superior of them. The scientific proof on that is the Noble Qur'ān. This Book has no parallel in explaining the causes of illnesses of thoughts, morals, and personal and social practices. It also has their treatment. The examples we have already presented from the guidance of the Qur'ān are sufficient.

Practical Dimension:

The Qur'ān was revealed to a society afflicted with the worst of human spiritual illnesses. The mental decline had reached to such a level that every tribe had their own idol, specific to them. In fact, every family had an idol. At times, they made the idols out of dates, worshipped them, prostrated to them in the morning and when they felt hungry they ate their god.

Hence, the Qur'ān came and treated their afflicted minds. It praised the Creator of the universe as: *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.*¹ Thus, they fell in prostration and said: Glory be to my Lord the High and praise be Him.

From the human emotional dimension, we notice that the society, in which the Prophet (SA) was sent in, was described with extreme hard heartedness. A father would bury his daughter alive with his own hands.² Then Prophet Muḥammad (SA) made live the human emotions in them in such a way that they changed into the most merciful victorious *Ummah*. When

¹ Qur'ān: 2: 255.

² Al-Kāfi: vol. 2, pp 162, ch. Goodness with Parents, *ḥadīth* no. 18.

they conquered Egypt, they saw a dove that had made her nest on a tent from the tents of the army. When the army decided to travel on, they left the tent for the bird as they did not wish to raze its nest. Thus, the city that was founded there was named *Fuṣṭāṭ* after the name of the tent.¹

He (SA) eliminated the arrogance of the rich over the poor to an extent that once a rich man wearing clean clothes was sitting in the presence of the Messenger of Allāh (SA). A very poor person came and sat next to him. Consequently the rich man collected his dress from the poor person's side. Therefore, the Prophet (SA) asked him: *Did you fear that his poverty may come to you?*

He said: No.

The Prophet (SA) asked: *Did you fear that your wealth may go to him?*

He replied: No.

The Prophet (SA) then asked: *Then did you fear that he may make your clothes dirty?*

He answered: No.

Hence, the Prophet (SA) asked: *Then what made you do what you did?*

Therefore, the man replied: I have in me a Satan that beautifies all evil to me and makes every good look evil to me. However, I am willing to give half of my wealth for him.

The Messenger of Allāh (SA) asked the one in difficulty: *Do you accept?*

He replied: No.

The rich man asked: Why not?

He said: I fear that what has entered you may also enter me.²

What training is this that inserted the spirit of generosity in the rich and changed his arrogance to modesty? And inserted the long sightedness and high aspiration in the poor and changed his humility to dignity.

The Qur'ānic training was able to eliminate the overwhelming of the powerful over the weak. As we see in the story of Mālik al-Ashtar below:

The Islāmic state had earned the sovereignty over Roman Empire and the Persia. At the time, Mālik al-Ashtar was the commander in chief of the forces of the Commander of the Faithful, ʿAlī (AS). One day, Mālik was passing through the market in Kūfah. He was wearing unworked shirt and a turban from the same material. Some market men saw Mālik, made fun of him and threw a bullet at him to disrespect him. However, Mālik passed by and did not pay attention. The other man was asked, "Woe be to you! Do you know who you have thrown at?"

¹ Muʿjam al-Buldān: vol. 4, pp 263.

² Al-Kāfi: vol. 2, pp 262.

He replied, “No.”

Thus, he was told, “This was Mālik, the companion of the Commander of the Faithful (AS).”

The man started trembling. He went after Mālik to ask him for forgiveness. Thus, he found him who had entered a mosque and was praying. When Mālik started to go away the man threw himself to his feet and started kissing them. Thus, Mālik asked him, “What is this?”

Hence, the man answered, “I ask you to excuse me for what I did.”

Mālik responded, “There is no problem. I swear by God! I did not enter the mosque but to ask for your forgiveness (from Allāh).”¹

The affect of Qur’ānic training on Mālik was that the pride of high post did not take away from him the modesty of a believing servant to the Ever-Living, the Self-Subsisting, the Mighty and High. He paid back the one that disrespected him with the best gift, who was in predicament not knowing what is going to happen to him. Mālik had interceded to Allāh, the Exalted, seeking forgiveness for him.

This was the training that eliminated the ethnic differences that were firmly established in the souls. Of these was the ethnic prejudice between the Arabs and the Persians etc. When some objected to Salmān the Persian and his likes, sitting in the gathering of the Prophet (SA) next to Arabian tribal personalities and wanted the Prophet to have a separate sitting with them, he answered them with the Word of the Exalted: *And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.*² Thus, Salmān had become the ruler of al-Madā’in. His salary was five thousand. Whenever he was given his salary, he would give it in charity. He used to eat food made by his own hands. He had a garment; he would use it to lie down on and of the same he would cover himself.³

Likewise, it eliminated the racial and colour differences. Thus, Bilāl, the black slave, became the special caller for prayer for the Prophet (SA) and his close companion. When some of the Quraysh objected saying: Could Muḥammad not find someone other than this black crow as a caller for

¹ Biḥār al-Anwār: vol. 42, pp 157, *ḥadīth* no. 25; Tanbīh al-Khawāṭir known as Majmū‘at Warām: vol. 1, pp 2.

² Qur’ān: 18: 28; Majma‘ al-Bayān: vol. 6, pp 337.

³ Biḥār al-Anwār: vol. 22, pp 391.

prayer?¹ The response of the Prophet (SA) to them was the Word of the Exalted: *O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.*²

The Qur'ān has placed in a tree, the roots of which are knowledge and recognition. Its stem is the faith in God and the Return. Its branches are commendable talents and good manners. Its flowers are piety and godfearingness. Its fruits are wise words and admirable actions. *Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season by the permission of its Lord?*³

With this education and this training of the Qur'ān, the tree of humanity gave fruit with the work of the Prophet (SA). He presented the best unique fruit to the mankind in the shape of ʿAlī ibn Abū Ṭālib (AS).

It would be adequate to mention a few lines from the comprehensive of his intellectual and practical virtues:

His decency made him not to illustrate his knowledge and understanding in the life-time of the Prophet (SA). Hence, he was a moon under the shadow of a sun.

After the Prophet, he faced circumstances where he was covered by suppression and was prohibited to give rays of his light to the people.

Then for about five years, during which he ruled, he was face with difficult battles: the battles of Jamal, Siffin and Nihrawān.

However, during this short period, when he was given a cushion to rest and speak, he spoke better than the words of all the creation but below the words of the Creator. This is according to the expression by a Sunnī writer, Ibn Abū al-Ḥadīd.⁴

Whoever pays attention to the facts of his first sermon in Nahj al-Balāgha regarding the recognition of Allāh, the Exalted, he will see that ʿAlī (AS) is an ocean encompassing the intellectual and practical wisdom. This can also be seen in the subtleties of the sermon where he describes the pious, personal governing and the letter he wrote to Mālik al-Ashtar explaining principles of administration and political system. One should bear in mind;

¹ Majmaʿ al-Bayān: vol. 9, pp 226, under the commentary of this verse.

² Qur'ān: 49: 13.

³ Ibid: 14: 24-5.

⁴ Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 1, pp 24.

these three masterpieces are only drops from the ocean, whose waves are striking with knowledge, recognition, articulation and eloquence.

When he went forward in the battle, the History has not witnessed more courageous than him. He used to wear an armour that did not cover the back.¹ In one night alone, he fought till morning and they counted 523 sounds of Allāhu Akbar. With saying each Allāhu Akbar he would kill an enemy of Allāh.²

In the same night, known as *laylat al-Harīr*, he stood up between the two armies and prayed his nightly prayers. He performed the rituals of service to his Lord. Thus, he commanded that his praying mat be spread in between the two sides. He entered the prayer before his Lord unconcerned about the shooting arrows in front of him and on his sides, until he completed his supererogatory prayers.³ Therefore, nothing stopped him from service to Allāh like any other time.

When the Muslims were under attack in a battle and were escaping from fighting with the heroic warriors like ʿAmr ibn ʿAbd Wudd, he would go forward saying: I will take him on, O Messenger of Allāh! He advanced to him with firm steps and heart linked with Allāh. He did not take long before he hit a Hashimite stroke that braided him to the ground. Thus, on that day, the Prophet (SA) announced: *The battle of ʿAlī ibn Abū Ṭālib with ʿAmr ibn ʿAbd Wudd, on the day of Trenches is better than the all the actions of my Ummah upto the Day of Judgement.*⁴

When the Muslims were frightened from the Jews of Khaybar and they were beaten by the lissome arrows of the guards from their strong castle. They were terrified by the dread of the famous Jewish riders, like Marḥab... ʿAlī (AS) came forward and persist his attacked to the top of the hill all alone, while he was defending the flood of arrows and stones from the guards of the fort. He fought until he reached the gate of the fort and unrolled it. Marḥab came to combat him so ʿAlī (AS) cut him in two halves. After killing Marḥab, he killed another seventy horsemen. He called Allāhu Akbar, announcing the

¹ Manāqib Āl Abū Ṭālib: vol. 2, pp 84.

² Ibid: vol. 2, pp 83.

³ Ibid: vol. 2, pp 123; Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 1, pp 27.

⁴ Kashf al-Ghummah: vol. 1, pp 150, the discussion that he is the best of the companions; Al-Ṣirāṭ al-Mustaqīm: vol. 2, pp 72; Al-Khiṣāl: pp 579, ch. 70, *ḥadīth* no. 1; Al-Ṭarāʾif: pp 60; Sharḥ al-Akḥbār: vol. 1, pp 300, and other Shīʿites sources.

Al-Mustadrak ʿalā al-Ṣaḥīḥayn: vol. 3, pp 32; Tārikh Baghdād: vol. 13, pp 19; Al-Manāqib: pp 107; Kanz al-ʿUmmāl: vol. 11, pp 623; Shawāhid al-Tanzīl: vol. 2, pp 14; Yanābir al-Mawaddah: vol. 1, pp 282 and pp 412, and other Sunnī sources.

victory. Hence, the Muslims came and joined him. The Muslims and the Jews were all stunned by his battle.¹

This warrior, from whom the flanks of the fighters quivered with fear, had combined courageousness and fear of Allāh. When he used to prepare for the prayer, his colour would change and his body would start to shiver. Thus, they asked him the reason for that. He replied: *The time has come for the trust, which Allāh, the Exalted, presented to the heavens, the Earth and the mountains and they refused to take the burden, whilst the man took it...*²

This warrior, whom the skin of the fighters shakes from his strength in the battle fields, when the night prevails, he is completely restless and says crying: *O vicious world! Be away from me, why do you come in front of me like this? Do you want to allure me? Allah forbid that I should be allured and tempted by you and your pleasures. It is not possible. Go and try your allurements on somebody else. I do not desire to own you and do not want to have you. I have forsaken you thrice. It is like divorcing a woman thrice after which act she cannot be taken back as a wife...Sad is the plight of those who want to acquire you. They do not provide for the Hereafter. They have to pass through a long journey over a very difficult road towards a sat destination.*³

Once a Bedouin begged from him, therefore he ordered for him one thousand. The representative asked, "From gold or silver?" Thus, he (AS) responded: *They are both stones for me. Give the Bedouin more beneficial of the two.*⁴

In which nation or people have you seen courage combined with generosity in the battle field? As an infidel said to him, "O son of Abū Ṭālib, grant me your sword." Thus, he threw it to him. Hence, the infidel asked, "Amazing, O son of Abū Ṭālib! In such a time, you gave me your sword?"

Thus, he replied: *O man! You spread your hand with a request before me and it is not generosity to reject the asking.*

The disbelieving man threw himself to the ground and said, "This is the practice of the Religious." Then he kissed his feet and professed Islām.⁵

Ibn al-Zubayr said to him, "I have found in the accounts of my father that your father owed him eighty thousand *dirhams*."

Thus, he replied: *Indeed, your father is truthful.* So he paid him the amount.

¹ Manāqib Āl Abū Ṭālib: vol. 2, pp 293 & 294; and with slight difference in Al-Iṣābah: vol. 4, pp 466.

² Manāqib Āl Abū Ṭālib: vol. 2, pp 124.

³ Nahj al-Balāghah: Short Saying: No. 77; Khaṣā'is al-Ā'immah: pp 71; Rawḍat al-Wā'iẓīn: pp 441; Naẓm Durar al-Simṭayn: pp 135; Ḥilyat al-Awliyā': vol. 1, pp 85, Subal al-Hudā wa-al-Rashād: vol. 11, pp 300; Yanābī' al-Mawadda: vol. 1, pp 438; and other Shī'ah and Sunnī sources.

⁴ Manāqib Āl Abū Ṭālib: vol. 2, pp 118.

⁵ Ibid: vol. 2, pp 87.

Ibn al-Zubayr then came to him and said, “I made a mistake in what I said. It was my father who owed your father that amount.”

The Imām (AS) answered: *I forgive your father the amount and what I gave you is yours from me.*¹

Has the world seen a ruler whose government extends from Egypt to Khurāsān, that if he sees a woman carrying a waterskin, he takes it from her and carries it to her house? Then when morning comes, he went to provide for them. He cooked food for them and fed the children. When the woman recognised her, she asked him to excuse her. Thus, he responded: *In fact, I am embarrassed from you, O servant woman of Allāh!*²

Once, ʿAlī (AS) came to the market while a slave was with him. He was the caliph at the time. He bought two shirts and made the slave wear the better of the two and wore the other himself. This was to please the young man as he desired the better one.³

Who has seen a ruler, who has treasures of gold and silver under him and says: *By Allāh, I have been putting patches in my shirts so much that now I feel shy of the patcher.*⁴

Whenever he finished distributing the spoils, he would pray two cycles of prayers and would say: *Praise be to Allāh, who took me out of it the same as I had entered it.*⁵

During his reign, he (AS) presented his own sword for sale in the market and said: *By Allāh, even if I had price of a loincloth then I would have not sold this.*⁶

Whenever he was afflicted with a calamity, he would pray a thousand cycles [rakʿat] of prayer, give charity to sixty poor people and fast for three days.

He had freed one thousand slaves with the hard work of his own hands. And when he parted this world, he had a loan of eight hundred thousand dirhams.⁷

¹ Manāqib Āl Abū Ṭālib: vol. 2, pp 118.

² Ibid: vol. 2, pp 115.

³ Ibid: vol. 2, pp 97.

⁴ Nahj al-Balāghah: sermon no. 160.

⁵ Manāqib Āl Abū Ṭālib: vol. 2, pp 95; Ansāb al-Ashrāf: pp 134.

⁶ Kashf al-Muḥajjah: pp 124; Manāqib Amīr al-Muminīn (AS): vol. 2, pp 55; Manāqib Āl Abū Abū Ṭālib: vol. 2, pp 97; and other Shīʿah sources.

Dhakhāʾir al-ʿUqbā: pp 107; Muṣannaf Ibn Abū Shaybah: vol. 8, pp 157; Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 2, pp 200; Al-Ṭabaqāt al-Kubrā: vol. 6, pp 238; and other Sunnī sources.

⁷ Kashf al-Muḥajjah: pp 125, sec. 141.

The night before he was struck with the sword, he went to the house of his daughter to open the fast with her. This dinner table of the ruler of an extensive country did not have more than two breads made from barley. *O my daughter! Are you presenting your father with two condiments in one plate?* Thus, he opened his fast with bread and salt, and did not even touch the milk. This was so that his dinner table is not more colourful than that of his subjects.¹

Where would you see a ruler in the History, who possesses a country that extends from Khurāsān to Egypt and places a schedule of behaviour for himself, his officials and ones under his guardianship? The example of that is recorded in his letter to ‘Uthmān ibn Ḥunayf, the governor of Baṣra. He wrote this letter when a report was made to him about the governor attending to an invitation by someone wealthy:

Ibn Ḥunayf! I have received information that a person of Baṣra invited you to a dinner and you immediately accepted the invitation. I have also heard that very sumptuous meals were served there! Finest varieties of viands were placed before you in large plates and you enjoyed them. I am sorry to hear the news. I never expected that you would accept the invitation of a person who invites big officers and rich people and from whose doors poor persons and hungry paupers are turned away rudely.

Look carefully into the things which you eat. If there is even a shade of their being obtained unlawfully then throw them away, only eat those things about which you are perfectly certain that they are obtained by honest means.

You must know Ibn Ḥunayf, that for everyone who follows a religion there is a leader and a guide from whom the follower learns the canons of that religion and the ways of leading a pious life. Now look to your Imam (Imam Ali (a) meant himself). In this world he has satisfied himself with two old, torn and coarse garments and two pieces of bread (one in the morning and one in the evening). I know that to adopt such a hard way of life is beyond you but at least try to be pious. Try to follow me and be my companion in virtue, piety and simple living. I swear by Allah that from this world I have neither amassed gold nor have I gathered wealth and possessions nor have I changed these coarse and old garments of mine with even an ordinary raiment from your treasury (nor did I gain control of any land even as little as a hand-span. I did not take anything from it like the aliment of a female donkey)...

*If I had so wanted I could have very easily found ways and means to provide for myself the purest honey, the best variety of wheat and the finest silk clothes that could be woven. But it is not possible for inordinate cravings to overcome me and it is not possible that greediness persuades me to acquire the best provisions when in Hijaz and Yemen there may be people who have no hope of obtaining a piece of bread and who have never satisfied their hunger fully...*²

¹ Biḥār al-Anwār: vol. 42, pp 276.

² Nahj al-Balāghah: letter no. 45.

Indeed, the Islāmic state manifests in the mirror of the existence of the ruler, the centre of his rule was Kūfa. However, the possibility that someone in Hijāz or Yemen may be hungry stopped him from extending his hand to delicious food. Neither did he (AS) change the coarse and old garments of his with even an ordinary raiment from the treasury, nor did he (AS) gain control of any land even as little as a hand-span. That is how his food, dress and house were in this world. This was with the intention that he should not have a better living standard than the poorest subjects.

The Imām (AS) implemented justice around his government. This was such, when he saw his armour with a Jewish person, he (AS) said to him: *This is my armour that dropped from the back of my camel.*

Therefore, the Jewish man replied, “This is my armour and is in my possession. If you disagree then a Muslim Judge will decide between us.”

Hence, they went to Shurayḥ. When he saw ʿAlī (AS) coming, he came down from his place and made ʿAlī (AS) sit in his place. Then ʿAlī said: *If a Muslim had disputed me then I would have sat in a similar position as him...* He then said to the Jewish man: *Take the armour!*

The Jewish man responded, “Commander of the Faithful came with me to a Muslim Judge, the Judge passed a ruling and he accepted it! O Commander of the Faithful! You are, by Allāh, telling the truth that your armour dropped from the back of your camel. I picked it up. I bear witness that there is no god but Allāh and Muḥammad is the Messenger of Allāh.”

Thus, ʿAlī (AS) granted it to him and gave him seven hundred. He was killed during the battle of Siffīn (from ʿAlī’s side).¹

When the news reached him of a non-muslim woman living under the protection of Islam had her anklet robbed from her, he could not tolerate this oppression and breaking of the law and said: *Even if a Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.*²

Once, he saw an elderly man begging in the street, so he asked: *What is this?*

The people replied, “O Commander of the Faithful, he is a Christian.”

Thus, he responded: *You used when he was young and now that he is old and incapable, you have left him! Pay his expensis from the treasury [bayt al-māl].*³

¹ Ḥilyat al-Awliyā’: vol. 4, pp 139; and with little difference in Al-Sunan al-Kubrā by Al-Bayhaqī: vol. 10, pp 136; Lisān al-Mizān: vol. 2, pp 342; Subul al-Salām: vol. 4, pp 125; and other Sunnī sources.

And with little difference in Manāqib Āl Abū Ṭālib: vol. 1, pp 373, vol. 8, pp 149; and other Shīʿah sources.

² Al-Kāfī: vol. 5, pp 5, *ḥadīth* no. 6; Nahj al-Balāghah: sermon no. 27.

³ Tahdhīb al-Aḥkām: vol. 6, pp 292.

In observing the rights of the creation, even if the seven heavens and whatever is in between them were given to him, he would not deny an ant the shell of a barely grain.¹

And in observing the rights of the Creator, he said: *O God, I have not served You in yearning for Your Paradise, nor for the fear of Your Hell-fire. However, I found You to be worthy of service, thus, I served You.*²

This is how the Messenger of Allāh (SA) trained ʿAlī (AS) and when he was pleased with his training, he said about him: *Allāh educated me and I educated ʿAlī.*³

With this training, he was able to present the perfect human model to the mankind. That would be a combination of the tough man in the battle field with soft heart that causes a flood of tears on his cheeks when he sees a deprived orphan.

He was able to lift the humanity to the level where it is free from the imprisonments of all the limitations of worldly interests and all unlimited interests of the hereafter. He devoted himself to the service of the Lord of the worlds.

This sincerity was not due to personal interests, but it was for he believed that his Lord was worthy of worship. Therefore, he worshipped Him.

The Prophet (SA) combined freedom and worship in the personality of his student. This is the ultimate aim of the human creation and the creation of the universe. He destroyed his personal pleasure and anger for the pleasure and anger of his Creator so much so that he abstained from becoming pleased or angry (for personal reasons).

This can be witnessed in the night of migration of the Prophet (SA) when he slept in the bed of the Prophet and the Prophet left for Medina. It can also be seen on the Day of the Battle of Trenches, when the Prophet (SA) is reported to have said that ʿAlī's one stroke equals the actions of all man and jinn.⁴

He, who worked in the arid land of the Arabian Peninsula for a short period in those difficult circumstances; he caused for that nation to rise. He planted the tree of humanity that resulted in the best fruit in the shape of ʿAlī

¹ Nahj al-Balāghah: sermon no. 224.

² ʿAwālī al-Liʿālī: vol. 1, pp 404.

³ Makārim al-Akhlāq: pp 17.

⁴ ʿAwālī al-Liʿālī: vol. 4, pp 86; Mashāriq al-Anwār: pp 312; also refer to page no. 110 of this Book.

(AS), which he presented to the humanity. Is it not the right of such man (SA) to claim that he is the leading gardener for humanity?

Is there anyone in the world, who has education and training better than that of ʿAlī, the Commander of the Faithful (AS)?

Despite the miracles of the Prophet (SA), which cannot fit in this book, do the justice and fairness not require the one without evil desire and prejudice, to believe in the Prophethood and Religion of this Messenger? Should they not believe in him, who has been able to take the humanity to this intellectual and practical training—which we have mentioned very briefly—which is the objective of the perfection of humanity?

What the human intellect and nature demand of the religion cannot be found but in this religion and path. The personal and social education and training for mankind cannot be better than this. Thus, is there any religion better than Islām to become the final religion and its Messenger to be the Last Messenger (SA)?

This is the faith in the Prophet of Islām being the Last Messenger and for his laws to be eternal. *Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.*¹

¹ Qurʾān: 33: 40.

Rays from the Life of the Prophet (SA)

We will shed some light on the brilliant life of the luminous sun, which is in itself a proof on his Messengership and Prophethood.

When the Prophet (SA) announced his convocation, the Quraysh tribes became frightened that the people will follow him. Therefore, they rushed towards threatening and tempting. They came to his Uncle, Abū Ṭālib and said, “O Abū Ṭālib, your nephew has certainly depreciated our patience, blasphemed our gods, destroyed our youth and divided our assembly. If lacking is making him do this, then we will collect for him wealth so that he may be the wealthiest of the Quraysh. We will marry him to any woman he wants from the Quraysh.” They even offered him properties and sovereignty.

His (SA) answer to that was: *If they placed the Sun on my right hand and the Moon on my left hand, I would not want them.*¹

When they saw that temptation does not affect him (SA) and that he is keen in his matter and does not give any importance to their temptations, then they deliberated to threaten and torture. The examples of that are:

Whenever he stood for prayers in the Sacred Mosque (in Mecca), they would send four chiefs of the armies of the Quraysh, belonging to the Banī ʿAbd al-Dār, two would stand whistling on his right and the other two would stand clapping their hands on his left. They would do this to torture him and to disturb him in his prayer.²

One day, he was on his way to the Mosque and they threw dust on his head. Or they would throw intestines of a goat on him while he was prostrating in prayer. Thus, his daughter came and removed it from him and wiped it.³

After the death of his Uncle, his helper, Abū Ṭālib, the Quraysh increased their tribulations and torture. Thus, in those dangerous circumstances the Prophet (SA) proposed to the tribe of Thaḳīf in Ṭāʿif and presented to them that they may shelter him for letting him preach the message of his Lord. However, they refused that. They derided him and

¹ Tafsīr al-Qummī: vol. 2, pp 228, under the explanation of verse 4 of chapter 38.

² Majmaʿ al-Bayān: vol. 4, pp 463, under the explanation of verse 35 of chapter 8.

³ Tafsīr al-ʿAyyāshī: vol. 2, pp 54, *ḥadīth* no. 43, under the explanation of verse 54 of chapter 3.

confronted him with their crazy men and slaves. They made two rows for him in the street. When the Messenger of Allāh (SA) passed through the rows, they did not allow him to place his feet or lift them except that they stoned him. They continued stoning him until his feet started to bleed. Thus, he was over and done with them when his feet were bleeding. Then he took shelter in one of their gardens. He sat under the shadow of a grape plant while he was in pain and his feet were bleeding. There were ʿUtbah ibn Rabīʿah and Shībah ibn Rabīʿah in that house. When they saw his state even they felt ashamed at themselves for the enmity of Allāh and His Messenger. Thus, they sent to him some grapes with a Christian slave, called ʿAddās, who was from Naynawā. When he came to him, the Messenger of Allāh (SA) asked him: *Which land do you belong to?*

He replied, “I am from the inhabitants of Naynawā.”

He (SA) said: *From the land of the servant of Allāh, Yūnus ibn Mutā?*

ʿAddās asked him, “Where do you know Yūnus ibn Mutā?”

Thus, he (SA) replied: *I am the Messenger of Allāh and Allāh, the Exalted, informed me of the news of Yūnus ibn Mutā.* When he informed ʿAddās of what Allāh had revealed to him about Jonas [Yūnus], he fell in prostration to Allāh and in showing reverence to the Messenger of Allāh. He started to kiss the feet of the holy Prophet (SA) when they were still bleeding.¹

They had tortured his companions with different forms of torture. Amongst these was the casting of Bilāl under the Sun heat. They would place a heavy rock on his chest and would demand from him to disbelieve. However, he would reject them by saying, “He Alone.”²

They tortured the elderly lady, Sumayya, the mother of ʿAmmār, to turn her back from her religion and to disbelieve. But she did not, thus they killed her.³

With all these tortures, under certain circumstances, some of his companions asked him to pray against his people. Thus, he (SA) would reply: *Indeed, I have been sent as a mercy for the worlds;*⁴ and he would pray for his people: *O Allāh, guide my people, for they do not know.*⁵

He would desire mercy for them, a mercy that has no like it from Allāh, the Benevolent, in place of wrath. That is the blessing of guidance and he related the people to himself by saying: My people. This was to protect

¹ Manāqib Āl Abū Ṭālib: vol. 2, pp 54, *ḥadīth* no. 43; Majmaʿ al-Bayān: vol. 9, pp 154, under the explanation of verse 30 of chapter 46; Tārikh al-Ṭabarī: vol. 2, pp 81.

² Ḥilyat al-Awliyāʾ: vol. 1, pp 148; Tārikh al-Ṭabarī: vol. 2, pp 153.

³ Aʿlām al-Warā: vol. 1, pp 122, ch. 5.

⁴ Biḥār al-Anwār: vol. 18, pp 243.

⁵ Al-Kharāʾij wa-al-Jarāʾiḥ: vol. 1, pp 164; Al-Durr al-Manthūr: vol. 2, pp 298.

them from the punishment of Allāh and to intercede for them before Him rather than complaining to Him about them. He would make excuse for them that they do not know.

His (SA) living was asceticism and moderation. His food was barley bread and he would never eat to his fill.¹

The greatest truthful woman, his daughter Fāṭima (AS) came to him, in the Battle of Trenches, with a crust of bread. She gave it to the Prophet (SA). The Prophet (SA) said: *What is this crust of bread?*

She replied: *I made some bread for my two sons, Ḥasan and Ḥusayn (AS); I brought you its crust.*

The Prophet (SA) responded: *O Fāṭima, this is the first food that has entered the mouth of your father in three days.*²

His moderation was not like this due to being tight. In fact, he had wealth coming to him—in those days—which he would distribute, grant others and give in charity. This was to a level where he would grant upto a hundred camels to one person.³

When he parted this world, he did not leave behind a single *dīnār* or *dirham* or a slave man or woman or a goat or a camel. His armour was deposited with a Jewish man for sixty kilograms of barley, which he had bought as provisions for his family.⁴

We must pay attention to two points:

The First:

There is no doubt that the Jewish man did not demand any deed from the Prophet (SA), due to his eminence and honesty. However, he (SA) desired to abide by the law of deposit when a deed is not written, so that the property is like a deed to the creditor. This is even if the creditor was a Jewish person and the borrower is the highest personality in Islām.

The Second:

It was possible for the Prophet (SA) to consume the purest and the most delicious of the food, but he sufficed with barley bread towards the end of his life. This was to not have better nourishment than the weakest of his subjects.

¹ Al-Amālī by Shaykh al-Ṣadūq: pp 398; Makārim al-Akhlāq: 28.

² Uyūn Akhbār al-Riḍā (AS): vol. 2, pp 40, ch. 31, *ḥadīth* no. 123.

³ Biḥār al-Anwār: vol. 21, pp 170; Al-Sīrat al-Nabawīyah by Ibn Hishām: vol. 4, pp 929.

⁴ Qurb al-Isnād: pp 91.

Examples of the Sacrifice of the Prophet (SA)

Indeed, the status of Fāṭima al-Zahrā', peace be upon her, is known to the Shī'ites and the Sunnīs. The Books of the two schools of thought are filled with her merits, as will come. In following her father, she would stand in her prayer niche until her feet were swollen.¹ Although, she was absorbed in the worship of Allāh, with that she would manage the house of ʿAlī (AS), the Guardian of Allāh, and train the grandsons of the Messenger of Allāh (SA). One day, the Prophet (SA) entered her house and found her grinding the hand mill and feeding her son, his eyes started to shed tears.²

ʿAlī (AS) saw her draw the waterskin that affected her upper body. She would grind the hand mill that made her hands would blister and swept the house while her clothes became dusty. Thus, he (AS) said to her: If you went to your father and asked him for a servant, it would suffice you the detriment. She went to her father, but felt embarrassed so she returned. The Prophet (SA) found out that she had come for a need. Thus, he came to her and asked her need. So ʿAlī (AS) informed the Messenger of Allāh (SA) about what had afflicted her of the detriment.

The Prophet (SA) said: *Shall I not teach you both something which is better for you than a servant? When you want to sleep then say Glory be to Allāh سبحان الله, thirty three times, Praise be to Allāh الحمد لله, thirty three times and Allāh is the Greatest الله اكبر, thirty four times.*

The reporter says: Fāṭima (AS) leant her head out and said three times: *I am pleased with Allāh and His Messenger.*³

That father, who was able to fill the house of his daughter with gold and silver, provide for her slave men and women. Who did not return any needy from his door, abstained from giving a servant to the Queen of the ladies of the Worlds, who was a part him and whatever pleased her pleased

¹ Manāqib Āl Abū Ṭālib: vol. 3, pp 341.

² Ibid: vol. 3, pp 342; Makārim al-Akhlāq: pp 117.

³ ʿIlal al-Sharāyʿ: vol. 2, pp 366, ch. 88; with a little difference in Man lā Yaḥḍuruḥu al-Faqīh: vol. 1, pp 211; Makārim al-Akhlāq: pp 280; Manāqib Āl Abū Ṭālib: vol. 3, pp 341; and other Shī'ite sources.

Dhakhā'ir al-ʿUqbā: pp 49; Musnad Aḥmad bin Ḥanbal: vol. 1, pp 80, 96, 106, 136, 146, 153; Ṣaḥīḥ al-Bukhārī: vol. 4, pp 48, and vol. 6, pp 193, and vol. 7, pp 149, ch. Bedtime Prayers; Ṣaḥīḥ Muslim: vol. 8, pp 84; Sunan Abū Dāwūd: vol. 2, pp 30; Al-Mustadrak ʿalā al-Ṣaḥīḥayn: vol. 3, pp 152; Al-Sunan al-Kubrā by Bayhaqī: vol. 7, pp 293; Majmaʿ al-Zawāʿid: vol. 10, pp 100; Musnad Abū Yaʿlā: vol. 1, pp 419; Naẓm Durar al-Simṭayn: pp 189; Tahdhīb al-Kamāl: vol. 21, pp 253; Musnad Abū Dāwūd al-Ṭiyālīsī: pp 17; and other Sunnī sources.

him.¹ For such an emphatic desire for his daughter who was the most beloved person to him. This was only due to the intrinsic nature of his heart to sacrifice for the poor people of his *Ummah*.

This is how his practice was for which Allāh sent him to train his people. That is in the Word of the Exalted: *And prefer (them) before themselves though poverty may afflict them.*²

Examples of the Prophet's Dealings and Morals

He (SA) used to sit on the floor.³ He would eat with the slaves and proceed in salutation to the children.⁴ He used to eat the food of the slaves and sit like the slaves.⁵

Once a Bedouin lady passed him, while he was eating sitting on earth, so she said, "O Muḥammad, by Allāh, you eat the food of slaves and sit like them."

Thus, he (SA) replied to her: *Woe onto you. Who is more of a slave than me?*⁶

He (SA) used to sew patches on his clothes.⁷ He used to milk his sheep himself. He would answer the call of the free and slaves equally.⁸

He would visit the sick even at the furthest away points of the city.⁹ He would sit with the poor and eat with the needy.¹⁰ When he shook hands with anyone, he would not leave his hand until the other person let go.¹¹ He would sit in the last point of the gathering.¹² He would not constantly stare at one person.¹³ He would only become angry for his Lord and never for himself.¹⁴

¹ Faḍā'il al-Ṣaḥābah: pp 78; Musnad Aḥmad: vol. 4, pp 328; Ṣaḥīḥ al-Bukhārī: vol. 6, pp 158; and some sources will be mentioned on page no. 193.

² Qur'ān: 59: 9.

³ Al-Amālī by Shaykh al-Ṭūsī: pp 393.

⁴ Ibid: ch. no. 17, *ḥadīth* no. 2, pp 130.

⁵ Al-Maḥāsīn: pp 456, ch. 51, *ḥadīth* no. 386.

⁶ Ibid: pp 457, ch. 51, *ḥadīth* no. 388; Al-Kāfir: vol. 2, pp 157.

⁷ Manāqib Āl Abū Ṭālib: vol. 1, pp 146.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid: vol. 1, pp 147.

¹² Ibid: vol. 1, pp 146.

¹³ Ibid: vol. 1, pp 146.

¹⁴ Ibid.

Once, a man came to him. While talking to the Prophet (SA) he started to shiver. Consequently, the Prophet (SA) said to him: *Take it easy. I am not a king. Indeed, I am the son of a woman who used to eat dried meat.*¹

His servant, Ans ibn Mālik said, “I served the Prophet (SA) for nine years. I do not know if once he said to me: why did you not do such and such? Nor did he ever criticise me over anything.”²

Once, he (SA) was sitting in the Mosque and a maidservant of the natives of Medina [anṣār] came and caught the side of his robe. The Prophet (SA) stood up for her. However, she did not say anything so the Prophet did not say anything to her. She did that three times. The fourth time, he stood up for her and she was behind him. She took out a thread from his robe and returned.

The people asked her, “May Allāh do to you what you did! You obstructed the Messenger of Allāh three times without saying anything to him nor did he say anything to you. What was it that you needed?”

She answered, “We have a sick person in the house so the family sent me to take a thread from his robe to heal the sick person. When I wanted to take it, he saw me so I felt embarrassed from him that I should take it while he is looking. Then I disliked asking him to give it to me so I took it myself.”³ myself.”³

This incident indicates about his concern about the honour of a person because he (SA) understood the need of the maidservant and her dislike asking. Thus, he stood up from his place four times to fulfil her need. He did not speak to her so that she does not undergo questioning. Therefore, the one who safeguards the honour and respect of a maidservant with so much delicacy and manners, then what will be the price of human honour in his vision?

In the time, when the Jews were living in his government under oath and with tax, while he was on the highest level of power; one of them had given the Messenger of Allāh (SA) some loan. The man demanded his money back. Therefore, he (SA) said to him: *O Jewish man, I do not have what I owe you.*

Thus, the Jewish man said, “I will not part from you until you pay me.”

He replied: *Therefore, I will sit with you.* Therefore, he sat with him in that place for so long that the Prophet (SA) prayed all *Zuhr*, *‘Asr*, *Maghrib*, *‘Ishā’* and the next day morning prayer.

¹ Makārim al-Akhlāq: pp 16, ch. 2.

² Ibid.

³ Al-Kāfi: vol. 2, pp 102.

The Companions of the Messenger of Allāh (SA) were threatening the Jewish man. The Messenger of Allāh looked at them and said: *Why are you doing this to him?*

They replied, “O Messenger of Allāh, a Jew has obstructed you?”

Thus, he replied: *My Lord, the Mighty and High, did not send me to oppress someone under oath or others.*

When the day rose, the Jewish man said, “I bear witness that there is no god but Allāh; and I bear witness that Muḥammad is His servant and His Messenger. I give a portion of my wealth in the way of Allāh. By Allāh, I did what I did to see your description in Torah. For I had read your description there as: Muḥammad son of ‘Abd Allāh, the place of his birth will be Mecca and the place of his migration will be Medina [Ṭayba]. He will not be impolite or callous nor will he be abusive or will he speak nasally. I bear witness that there is no god but Allāh and that you are the Messenger of Allāh. This is my wealth so rule it as Allāh has revealed.” The Jewish man was very wealthy.¹

It is reported on the authority of ‘Aqba ibn ‘Alqama that he said, “I entered the presence of ‘Alī (AS). He had sorrel milk in front of him. Its sourness and dry fragmentation distressed me. Hence, I asked him, “O Commander of the Faithful, do you eat things like this?”

He (AS) replied to me: *O Abū al-Junūb, I found the Messenger of Allāh (SA) eating drier things than this and wearing rougher things than this. If I do not do what the Messenger of Allāh (SA) did then I fear that I will not join him.*²

‘Alī ibn al-Ḥusayn (AS) was asked, who was at the peak of worship, “How is your worship, compared with the worship of your grandfather?”

He (AS) replied: *My worship compared to the worship of my grandfather is like the worship of my grandfather compared to that of the Messenger of Allāh (SA).*³

Towards the end of his life, he forgave his own killer.⁴ With this, the Divine morals illustrated their manifestation in him and the mercy of the Beneficent appeared through him: *And We have not sent you but as a mercy to the worlds.*⁵

Indeed, a Great Messenger like this can say: *Surely, I was sent to complete the noble traits of morals.*⁶

¹ Al-Amālī by Shaykh al-Ṣadūq; ch. no. 71, *ḥadīth* no. 6, pp 552.

² Makārim al-Akhlāq; pp 158; Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 2, pp 201.

³ Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 1, pp 27; Biḥār al-Anwār: vol. 41, pp 149.

⁴ Al-Kāfī: vol. 2, pp 108, ch. *Al-‘Afw*, *ḥadīth* no. 9.

⁵ Qur’ān: 21: 107.

⁶ Majma‘ al-Bayān: vol. 10, pp 86.

And how can it be possible to explain his moral merits whilst Allāh, the Exalted, says about him: *And most surely you conform (yourself) to sublime morality.*¹

Indeed, only a berief study of his life, morals and traits is sufficient for a just person to start to believe in his Prophethood. *O Prophet! Surely We have sent you as a witness, and as a bearer of good news and as a warner, and as one inviting to Allah by His permission, and as a light-giving torch.*²

¹ Qur'ān: 68: 4.

² Ibid: 33: 45-6.

Glad Tidings of Previous Prophets for Our Prophet

The Divine Books and previous Prophets (AS) gave glad tidings about our Prophet, Muḥammad (SA). Although, their followers altered their books so there may not remain any sign of those glad tidings. Nevertheless, if one still notices in what remains of them, he will discover the reality. We will suffice with two examples:

The First:

It has come in the Torah:

1. This is the blessing that Moses the man of God pronounced on the Israelites before his death.
2. He said: “The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes.¹

Sinai [Sīnāʾ] is the place where revelation came to Prophet Moses. Seir [Saʿīr] is the place where Allāh sent Jesus. Mount Paran [Fārān] is where light of Allāh shined and that is the mount in the holy city of Mecca, where shined the light of the Prophethood of Muḥammad (SA).

In another place in the Torah, regarding Prophet Ismāʿīl [Ishmael] and his mother Hājar [Hagar], it says:

21. God was with the boy as he grew up. He lived in the desert and became an archer.
22. While he was living in the Desert of Paran, his mother got a wife for him from Egypt.²

Paran is Mecca, where Ishmael and his sons lived. The one whose light shined from the Mount Paran, who came with myriads of holy ones from the south, from his mountain slopes; he is the light Allāh sent from cave *Hirā* to lighten the world with the light of the guidance of the Qurʾān. He will burn the infidelity and hypocrisy with the fire of the wrath of the Subduer [al-Qahhār]. *O Prophet! Strive hard against the unbelievers and the hypocrites.*³

¹ Deuteronomy: 33.

² Genesis: 21.

³ Qurʾān: 9: 73.

- In another place in the Torah it has come:
3. God came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens and his praise filled the earth.
 4. His splendour was like the sunrise; rays flashed from his hand, where his power was hidden.¹

With the coming of Prophet Muḥammad (SA) this sound occurred in the world from the Mount in Mecca declaring: *Glory be to Allāh, all praise be to Allāh, there is no god but Allāh and Allāh is the Greatest.* سبحان الله والحمد لله ولا اله الا الله والله اكبر. Thus, it spread around the world through the daily prayers of the Muslims: Glory be to my Lord, the Greatest and praise be to Him; and Glory be to my Lord, the Highest and praise be to Him.

The Second:

It has come in the Bible:

15. "If you love me, you will obey what I command.
16. And I will ask the Father, and he will give you another Counselor to be with you forever."²

And in another place in the Bible:

26. "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me."³

In the original script, the name of the Prophet (SA) had been quoted which Jesus had promised them that their Lord will send: Paraclete [*Fārqiḥā*] which translates in Arabic as *Mahmūd* or *Aḥmad*. However, the translators changed it to *al-Muḥizzī*.

This has come in the Gospel of St. Barnabas:

13. Know, O Barnabas, that for this I must have great persecution, and shall be sold by one of my disciples for thirty pieces of money.
14. Whereupon I am sure that he who shall sell me shall be slain in my name,

¹ Habakkuk: 3.

² John: 14.

³ Ibid: 15.

15. For that God shall take me up from the earth, and shall change the appearance of the traitor so that everyone shall believe him to be me;
16. Nevertheless, when he dies an evil death, I shall abide in that dishonour for a long time in the world.
17. But when Muhammad shall come, the sacred Messenger of God, that infamy shall be taken away.¹

In this Gospel, the glad tiding with the words: Muḥammad is the Messenger of Allāh:

15. Adam, having sprung upon his feet, saw in the air a writing that shone like the sun; which said: "There is only one God, and Muhammad is the Messenger of God."
16. Whereupon Adam opened his mouth and said: "I thank you, O Lord my God, that You have deigned to create me;
17. But tell me. I pray to You, what means the message of these words: "Muhammad is the Messenger of God. Have there been other men before me?"
18. "Then said God: "Be you welcome, O my servant Adam.
19. I tell you that you are the first man whom I have created.
20. And he whom you have seen [mentioned] is your son,
21. Who shall come into the world many years hence, and shall be my Messenger, for whom I have created all things;
22. Who shall give light to the world when he shall come; whose soul was set in a celestial splendour; sixty thousand years before I made anything."²

In another place from the same Gospel it has come:

30. Then, Adam, turning around, saw written above the gate, "There is only one God, and Muhammad is the Messenger of God."³

And in another place from the same Gospel, it says:

11. Whereupon God will have mercy upon the world,
18. And will send his Messenger for whom he has made all things who shall come from the south with power,
19. And shall destroy the idols with the idolaters who shall take away the dominion from Satan which he has over men.

¹ Gospel of St. Barnabas: 112.

² Ibid: 39: 14-20.

³ Ibid: 41.

20. He shall bring with him the mercy of God for salvation of them that shall believe in him,
21. And blessed is he who shall believe his words.
22. “Unworthy though I am to untie his hosen,
23. I have received grace and mercy from God to see him.”¹

It is sufficient for ascertaining the glad tidings of the Torah and the Bible about our Prophet, Muḥammad (SA) that he called the Jews and the Christians, and their rulers, rabbis, monks and their clerics to Islām. He announced the deviation of the Jewish belief: *Uzayr is the son of Allah*,² and for the Christian belief: *Surely Allah is the third of the three*.³

He made known very clearly that it was he for whom the Torah and the Bible gave the glad tidings. *Those who follow the Messenger-Prophet, the Ummī, whom they find written down with them in the Tawrāt and the Injīl.*⁴ And when ʿĪsā son of Maryam said: *O children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Tawrāt and giving the good news of an Apostle who will come after me, his name being Aḥmad.*⁵

Is it possible to make such an announcement about this claim when he is not truthful in it? Especially, before those enemies who used to wait for the opportunity to condemn him. They did not leave out any material or intellectual chance.

Indeed, the rabbis, the monks and the Jewish and the Christian scholars and their rulers who exploited all resources to stand before him. They strived to oppose him and returned disappointed and unsuccessful, even in battles and disputes. How did they drop in confronting this destroyer claim and become incapable of facing it and invalidating it?

Indeed, this disgraceful silence of the Jewish and Christian scholars and rulers, and that clear claim from the Prophet (SA) is a conclusive proof over the confirmation of those glad tidings during that time. They did not leave out any time in changing their books to protect their worldly positions and status before people. This is apparent from the report of a Christian cleric who became a Muslim and wrote a book called, *Anīs al-Aʿlām*. The summary of this statement:

¹ Gospel of St. Barnabas: 97.

² Qurʾān: 9: 30.

³ Ibid: 5: 73.

⁴ Ibid: 7: 157.

⁵ Ibid: 61: 6.

I was born near the Armenian Churches. Towards the end of my studies, I started to serve one the Catholic Bishops. Around four to five hundred listeners used to attend his lecture. One day, the students were discussing between them in the absence of the teacher. When I entered his presence he asked me, "What were they discussing?"

I said, "About the word *Paraclete*."

Thus, he asked me about the views of the ones discussing so I informed him. He said, "The truth is other than what they have said!" Then he gave me the key to a box, which I used to think that it contains his treasure. He said, "In this box are two books; one is in Syriac language and the other is in Greek. Both of these were written before the deputation of Muḥammad (SA). Bring them to me."

When I brought him the books, he showed me the sentence that contained the word *Paraclete* and said, "This word means Aḥmad and Muḥammad." He then added, "Before the deputation of Muḥammad, there was no difference between the Christian clerics about the meaning of this word. However, they changed his name after his deputation."

I asked him about the religion of the Christians. Thus, he said, "It is abrogated. The path of salvation is confined to the following of Muḥammad (SA)."

I asked him, "Why do you not display that?"

He answered, "If I displayed that they will kill me."

At that point we both cried. Then I travelled with this provision which I took from my teacher to Muslim countries.

The recitation of those two books were enough for bring the change to the belief of that cleric. After being honoured with the faith in Islām, he compiled his book, *Anis al-A^lam* in nullifying the Christianity and proving that the true religion is Islām. His book shows his pursuit and research on Torah and the Bible.

The Return
(Ma^cād)

The Return (Ma^cād)

The faith in the Return is based on logical and textual proofs.

Logical Proofs:

First Proof

Every sane person perceives that the learned and the ignorant, the moral and the immoral, the good in words and actions, and the evil in them, are not alike. To treat these two groups equally is injustice and nonsensical. Moreover, it is favouring the least deserving without any logic.

And from another angle, we see that the good doers and the evil doers do not reach their return in this world, like they must. Justice and wisdom necessitate that raising, reckoning, reward and punishment must exist *so that every soul may be rewarded for what it has earned.*¹ This is due to the connection of actions demanding the reward. As the people do not get the recompense of their actions in this world like they should. Therefore, if there was no other world where reckoning would take place and appropriate reward or punishment would be given to the people based on their beliefs and their deeds, then that would be injustice.

The Justice of Allāh, the Exalted, demands the existence of raising, reckoning, reward and punishment. *Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?*² *On that day men shall come forth in sundry bodies that they may be shown their works. So, he who has done an atom's weight of good shall see it and he who has done an atom's weight of evil shall see it.*³

Second Proof

Indeed, Allah, the Exalted, is All-Wise. Therefore, foolishness and nonsense do not occur of Him. He did not limit the human creation by giving them only the powers of the plants and the animals, like attraction, repulsion, desire and anger. Rather He gave them other powers to evolve and accomplish knowledgeable and practical qualities with which he can attain higher levels. They would not stop at any level. In fact, each time they

¹ Qur'ān: 45: 22.

² Ibid: 38: 28.

³ Ibid: 99: 6-8.

accomplish something they would feel the thirst for that which is higher. Allāh sent the Prophets (AS) for their guidance to perfection, which they would be seeking due to nature that they will not stop at any limit until they reach what the Glorified has described: *And that to your Lord is the goal.*¹

Hence, if the human beings were created for animalistic life only then His bestowing of intellect would be futile, which is not content except with perceiving the secrets of existence. His creating them on nature would be ineffective, which is not satisfied with any perfection except reaching to the Beginning of the perfection that does not have any limit.

Therefore, the Godly wisdom requires that the human life should not be a materialistic and animalistic one. Rather they should accomplish and reach the goal for which they were given the intellectual and spiritual powers. *What! Did you then think that We had created you in vain and that you shall not be returned to Us?*²

Third Proof

Indeed, the human nature ordains that every deserving person should be given what he deserves and that every oppressed must seize the oppressor. Despite the difference in their faiths, thinking and what they worshipped, nature drove the human beings in all periods to form justice systems and courts for implementation of justice.

From another dimension, we see that many oppressors and criminals die without punishment and we see the oppressed dying under the scourge of the oppressors and the conflagration of their suppression. Thus, the wisdom of Allāh, the Exalted, His Justice, Might and Mercy demand that there be another life where the oppressors take what they deserve from the oppressed. *And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open.*³

Fourth Proof

The wisdom of Allah, the Exalted, demands to prepare for the human beings a means for them to accomplish the objective of their existence and the aim of their creation. This does not ascertain without Allāh commanding them to do that which necessitates privilege and stopping them from that which results in adversity.

Implementation of divine dos and don'ts against human desires is not possible without the presence of two factors in them: fear and hope. These

¹ Qur'ān: 53: 42.

² Ibid: 23: 115.

³ Ibid: 14: 42.

two do not ascertain except with giving of glad tidings and warning. Giving of glad tidings and warning necessitate the existence of reward and punishment, and Paradise and Hell after this world. Otherwise, the giving of glad tidings and warning would be false. Allāh, the Exalted, is higher than lying and evil.

Logical Proofs:

The divine religions all agree on the existence of the Return and the Life Hereafter. All Prophets (AS) have informed of this and their followers from the Divine religions have given credence to them. The infallibility and protection of the revelation from mistake requires the belief in the Return.

As for the rejecters of the Return and Resurrection in opposition of the Prophets (AS), then they do not have any proof on its nonexistence apart from unlikelihood. They believe it is unlikely that Allah will give life to bones while they have become powder and bringing together the human parts after their death and perish and grow them again.

They have ignored or they pretend to ignore that the living things were created from different dead material things. And that the Omniscient, the All-Wise and the Omnipotent, Who created them the first time and composed them from different dead parts that accept life, and shaped them into human form without any prior example has power to repeat the creation second time from the same parts wherever they may be and whatever they may have become. Because wherever and however the parts of the body may be, they are not outside of Allah's knowledge and omnipotence, with which He created the human beings without prior example. In fact, the second creation is easier than the first one: *They say: What! When we are dead and become dust and bones, shall we then be raised? Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator (of all), the Knower.*²

Indeed, the One who has the power to make fire from the green tree and has the power to give life to the earth in every spring after its death in every autumn, surely has the power to give life to the dead: *He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).*³ *Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.*⁴

Verily the Omnipotent, Who puts out the torch of human perception, knowledge and will every night and gives it death by taking away his power

¹ Qur'ān: 23: 82.

² Ibid: 36: 81.

³ Ibid: 36: 80.

⁴ Ibid: 57: 17.

and will, and then wakes him up and returns to him what He had taken away, is certainly All-Powerful to give him light, life and raise him again to be a complete human after giving him death. He has the power to return to him his information which he lost: *You will surely die like you go to sleep and you will certainly be raised like you wake up.*¹ Glory be Him, Who made the sleep a waking to understand the Return and the Beginning, Whom the slumber takes Him not and nor sleep: *And one of His signs is your sleeping and your seeking of His grace by night and (by) day.*²

¹ Rawḍat al-Wāʿiẓīn: pp 53; Al-Iʿtiqādāt by Ṣadūq: pp 64.

² Qurʾān: 30: 23.

Divine Leadership

(Imāmat)

The Divine Leadership (Imāmat)

There is no difference of opinion between the two schools of thought, the Shi'ites and the Sunnis, in the belief of the need of a caliph after the Messenger of Allāh (SA). Indeed, the difference is in that is the caliph appointed by Allāh, the Exalted, or by the people?

The Sunnis believe that Allāh does not need to appoint him rather he can be nominated by the people. The Shi'ites, on the other hand, believe that he must be appointed and stipulated by Allāh, the Blessed and Exalted, through the Prophet (SA).

The arbitration in this dispute is with the intellect, the Qur'ān and the Sunnah.

Arbitration of Logic:

We will suffice with only three precepts:

First Precept:

If an inventor establishes a factory that manufactures most expensive ornaments, and his aim is to continue his manufacturing and not to stop in his presence or absence, and in his life or after his death. In the factory, there are complicated and intricacy equipments. No one can understand them until and unless the inventor teaches him their specifics and how they work.

Is it possible that we accept that the intelligent and heedful inventor announces to the people that he will die in this year and still does not appoint anyone to manage the factory who knows the equipment and has the power to use it and manufacture? In fact, the inventor leaves it to the people, who do not understand the equipment, their complicatedness and elegance to choose the manager and engineer of the factory.

Are the complications and elegance of the features, practices and divine rulings for all scopes of life, which are the equipments of the factory of Allāh's religion, any less than that factory?

The products of this factory, which are the most precious prizes of existence and that is the perfection of humanity to know and serve Allāh, the Exalted, any less valuable than the ornaments of that factory? The manufactures of this factory are to balance the faculty of human desire to chastity, the faculty of anger to courageousness, the faculty of thinking to wisdom and to establish a virtuous town on basis of justice and fairness.

The Book, which Allāh sent with His Messenger and described it as: *And We have revealed the Book to you explaining clearly everything, and a guidance and mercy.*¹ He also said about it: *(This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light.*² And He said concerning it: *And We have not revealed to you the Book except that you may make clear to them that about which they differ.*³ He has made it liable for the solution of the disputes of the people for all levels of disputes and for the differentiation between right and wrong. Therefore, this Book requires an interpreter who derives from it what it intends to explain. It requires someone who should encompass intellectual, ethical and practical darkneses so that he can take them out of those darkneses and guide them to the light. He should explain to them the right and wrong in their disputes.

He should know the right and wrong in all that in which the people dispute in so that he can explain to them. His knowledge should include the intense arguments of principle of faith from the Divine Unity to the Return—which still occupy the minds of the most genius of scholars in resolving them—to all those practical issues which people face. Like the dispute of two women over a baby, each one claiming to be its mother.

Is it logical to say: The provisions of the Qur'ān in guiding the people, training them, solving their problems and resolving their disputes has ended with the death of the Prophet (SA)? Have Allāh and His Messenger (SA) left this Book that is responsible for all needs of the mankind, without appointing an interpreter and explainer?

In conclusion, the concept of the reality of the revelation of the Wise Qur'ān from the All-Knowing, the All-Wise to the Prophet (SA) necessitates the confirmation of divine teacher and interpreter who has the knowledge of the Book, which Allāh has sent as an explanation for everything. Does any sane person accept that Allāh and His Messenger (SA) have delegated the appointment of the interpreter of His religion to the ones who are ignorant of the arts and secrets of the Qur'ān and the laws of Islām and its purposes?

Second Precept:

Indeed, the definition of divine leadership for mankind is Imāmat and leadership of the human intellect. This is because the topic of divine leadership is about who can be a divine leader for human beings. The

¹ Qur'ān: 16: 89.

² Ibid: 14: 1.

³ Ibid: 16: 64.

humanity of a human being is due to his intellect and thinking: *The support of human being is the intellect.*¹

Thus, in physical mechanism, the human is in need of his powers and body parts for steering his senses. He is in need of his nerves for the function of his nervous system. However, it is the intellect that steers the senses and differentiates them from accuracy and mistakes. The intellect has a limited perception. It is intimation for mistakes and desires. Thus, it is in need of a leadership of a complete intellect that encompasses the illness and cure. Who covers the factors of perfection and deficiency. Who is protected from mistakes and desires. So that through his leadership the guidance of human intellect is ascertained.

The path of understanding this complete human, protected from mistakes and one who safeguards his self from mistake, is through the announcement of Allāh, the Exalted.

As a result, the concept of the reality of the divine leadership never separates from the confirmation of the necessity of appointment of the divine leader from Allāh, the Exalted.

Third Precept:

As the status of the divine leadership is to protect the divine laws, explain them and implement them. Indeed, the proof which leads to the necessity of infallibility in a prophet who delivers the religion and implements it, leads to the necessity of infallibility of his successor who protects, explains and implements the Book and the Practice [sunnah].

Just as error and desire in a prophet nullify the purpose of his sending. Likewise, error and desire in the protector, explainer and implementer would cause the people to go astray and will contradict the purpose of his sending. As it is impossible for the people to know the infallible then he must be introduced by Allāh, the Exalted, and His Messenger.

Arbitration of the Qur'ān:

For précis, we will mention only three verses:

First Verse:

*And We made of them Imāms to guide by Our command when they were patient, and they were certain of Our communications.*²

¹ 'Ilal al-Sharā'i': vol. 1, pp 103, ch. 91, *ḥadīth* no. 2.

² Qur'ān: 32: 24.

Every tree must be known through its roots, branches, seeds and fruits. In this verse of the Noble Qur'ān, the root and stem of the pure tree of the divine leadership is mentioned.

Therefore, the root of the divine leadership is the high ranks of intellectual perfection, which is the certainty in the constitutional and legislative signs of Allāh, the Glorified. This is derived from the plural tense in the verse. The branches of the divine leadership is the high ranks of intentional perfection, which is patience and that is to hold back from every disliked by Allāh and perform every liked by Allāh. This is derived from the use of patience in its absolute form without any restriction to specifics. Thus, the two sentences in this holy verse explain the knowledge and infallibility of the Imām.

As for the fruit of this pure tree then that is the guidance with the command of Allāh, which is not possible for anyone except for the one who is a link between the world creation and command. This fruit is from that pure tree which keeps the humanity alive with a life purified from ignorance and desire.

Evaluation of this noble verse makes apparent the beginning of the divine leadership and its end. The tree whose root is the certainty in Allāh's signs, its branches is patience for Allāh's pleasure and its fruit is the guidance with Allāh's command, no one can plant it except Allāh. Thus only Allāh appoints the Imām. This is why He has said: *And We made of them Imāms to guide by Our command when they were patient, and they were certain of Our communications.*¹

Second Verse:

*And when his Lord tried Ibrāhīm with certain words, he fulfilled them. He said: Surely I will make you an Imām of men. Ibrāhīm said: And of my offspring? My covenant does not include the unjust, said He.*²

This verse indicates that the divine leadership is for the generation of people who have great Godly status. The Prophet of Allāh Ibrāhīm (AS) only attained divine leadership after completion in his trial with certain words. Among his trials was his casting in the fire of Nimrod. Among them was leaving his wife and son in valley without water and plantation. Among them was his slaughtering of his own son Ismā'īl.

When Ibrāhīm (AS) attained the status of Prophethood, Messengership and Friendship of Allāh, and when he was tried with certain words and he fulfilled them, Allāh, the Exalted said: *Surely I will make you an*

¹ Qur'ān: 32: 24.

² Ibid: 2: 124.

Imām of men. Due to the greatness of of this status Ibrāhīm (AS) asked for it to continue in his generation. Allāh, the Exalted, replied him: *My covenant does not include the unjust.*

Allāh, the Exalted, referred to the divine leadership as ‘Allāh’s Covenant’ which will not include any but the infallible. Indeed, Ibrāhīm did not ask for the divine leadership for all his progeny. It is impossible that Ibrāhīm, the Friend of Allāh, (AS) would ask from the all-Just, the all-Wise, the Commander for justice and good for the divine leadership for the oppressors and evil-doers. Hence, his prayer was for the just ones of his progeny. However, his prayer included all just ones even if they had been unjust previously. The answer meant that the just ones who were unjust in the past are not included in the acceptance of his prayer. Thus, the holy verse indicates that the absolute divine leadership is stipulated—both logically and Islamically—to purification and absolute infallibility. Far it is from including the ones who worshiped idols of *lāt* and *‘uzzā* and associated others with Allāh. The Glorified has said: *Most surely polytheism is a grievous iniquity.*¹

Third Verse:

*O you who believe! Obey Allah and obey the Messenger and those in authority from among you.*²

In this verse the words *those in authority* are conjunct to the word the Messenger. On top of that, in Arabic grammar when two words are mentioned in conjunction with each other then it usually has the connecting verb repeated. In this instance it would be the word *obey*. However, Allāh did not repeat it. This is to clarify that obedience of the ones in authority and the Messenger is of the same origin and has one reality. Just as the obedience of the Messenger is obligatory without any restrictions and conditions, and does not have any limit in its obligation, the obedience of the ones in authority is the same.

The similarity of this obligation cannot be there except with the infallibility of the ones in authority, because the obedience to anyone of the ones in authority is inevitably with the restriction of them not disobeying Allāh. Otherwise, it would necessitate disobeying God. When the command of the infallible, due to his infallibility, is in line with the command of Allāh, then his obedience would be unrestricted.

With the acceptance by all Muslims of the fact that the divine leadership is succession to the Prophet (SA) in implementing the religion and protecting the existence of the Ummah, and that the divine leader must be

¹ Qur’ān: 31: 13.

² Ibid: 4: 59.

obeyed by all the Ummah.¹ Taking note of the Word of Allāh: *Surely Allah enjoins the doing of justice and the doing of good,*² and also: *(The Prophet) enjoins them good and forbids them evil,*³ would make clear that the divine leader has to be infallible. Otherwise, the command to absolute obedience of the one in authority would necessitate commanding for oppression and evil and stopping from justice and good. Exalted and Glorified is Allāh from that.

And from another perspective, if the divine leader is not infallible then his command may oppose the command of Allāh and His Messenger. In this case, the command to obey Allāh and His Messenger and the command to obey the one in authority would be a command for two opposite things. And that is impossible. Therefore, on the basis of logical and textual proofs the one in authority has to be absolutely infallible.

In conclusion, the command of Allāh, the Glorified, to obey the ones in authority without any restriction and condition is a proof that they will not oppose the command of Allāh and His Messenger (SA). Thus, this is a proof of their infallibility. Appointment of the infallible is not possible for anyone but the Knower of the secrets and hidden things.

Arbitration of the *Sunnah* (Traditions):

It is obvious that in this place we are referring to the traditions from the Sunnīs for the divine leadership of the Commander of the Faithful (AS) as a completion of proof and arguing in the best way. Otherwise, the conditions established from the Qurʾān and the intellect for divine leadership are sufficient to prove it for him (AS). The implementation of the continuously transmitted traditions over that is also adequate.

The traditions from the Sunnī sources to which we will refer to as authentic are authentic according to their criteria. And as for the traditions from the Shīʿite sources, when we refer to them as authentic then it implies that they are authentic according to us and them.

Undoubtedly, following the Way of the Prophet (SA) is obligatory according to intellectual perception that demands to follow the infallibles and obey their commands. The Qurʾān also commands to do the same: *Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back.*⁴

¹ Sharḥ al-Mawāqif: vol. 8, pp 345.

² Qurʾān: 16: 90.

³ Ibid: 7: 157.

⁴ Ibid: 59: 7.

We will suffice with mentioning the continuously transmitted traditions from the Prophet (SA) and with what all types of the learned, the commentators of the Qur’ān, the traditionists, the historians and the experts of literature have unanimously agreed upon. The traditions that are well known by the young and old. Ibn Abū al-Ḥadīd says: Sufyān al-Thawrī reports on the authority of ʿAbd al-Raḥmān ibn Qāsim, on the authority of ʿUmar ibn ʿAbd al-Ghaffār that when Abū Hurayrah came to Kufah with Muʿāwiyya, he used to sit at the door called Kinda at nightfall and the people would sit with him. A young man of Kufah came to him and sat with him and said, “O Abū Hurayrah, may Allāh adjure you! Did you hear the Messenger of Allāh (SA) saying for ʿAlī ibn Abū Ṭālib (AS): *O Allāh support the one who supports ʿAlī and oppose the one who opposes ʿAlī.*” Abū Hurayrah replied, “Of course, I did (hear that).” The young man responded, “Then I take Allāh as my witness that you have most surely supported the one who opposes ʿAlī’s and opposed Allāh’s beloved.” The young man then left Abū Hurayrah.¹

Ibn Ḥajar al-ʿIsqilānī says in his commentary on Ṣaḥīḥ al-Bukhārī: As for the tradition *‘whoever I am the master of then ʿAlī is his master’* then al-Tirmidhī and al-Nisāʾī have transmitted it and it has many many transmissions. Ibn ʿUqdah has one complete book on its study. Very many of its transmissions are authentic and good...²

We will mention one from their authentic traditions, which Zayd ibn Arqam has transmitted saying: When the Messenger of Allāh (SA) was returning from the final pilgrimage, he stopped at the pond [*Ghadīr*] of *Khum* and commanded to make a platform thus we made one. He (SA) then said:

I have been called back (by Allāh) and I have accepted. I am leaving behind two weighty things between you; one of them is greater than the other, the Book of Allāh and my Progeny. See what you do to them after me. They will part from one another until they appear to me on the Pool (of Kawthar).

He (SA) then added: *Indeed Allāh, the Mighty and High, is my Master and I am the master of every believer.* Then he took ʿAlī (AS) by his hand and said: *Whoever I am the master of this is his master. O Allāh support the one who supports him and oppose the one who opposes him...*³ He mentioned the tradition in full.

The leadership of the *Ummah* after his departure was so important to him (SA) that he did not only stress on it during the last pilgrimage but had also emphasised it on numerous occasions before the final pilgrimage and after it. One of those occasions was on his death bed when the companions

¹ Sharḥ Nahj al-Balāghah by ibn Abū al-Ḥadīd: vol. 4, pp 68.

² Faṭḥ al-Bārī: vol. 7, pp 61.

³ Al-Mustadrak ʿalā al-Ṣaḥīḥayn: vol. 3, pp 109.

were present before him; he made a will to them with different expressions regarding the Qur'ān and the Progeny.

At times he (SA) used the words: *I have left [taraktu] behind two weighty things [thaqlayn].*¹

At other times he said: *I am leaving [tārik] behind two Caliphs [khalīfatayn] (Qur'ān and Ablul Bayt).*²

At third times he said: *I am leaving [tārik] behind two weighty things.*³

At some times he said: *They will not separate.*⁴

¹ Faḍā'il al-Ṣaḥābah: pp 15; Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 109; Musnad Aḥmad: vol. 3, pp 26; Majma' al-Zawā'id: vol. 9, pp 163; Al-Sunan al-Kubrā by Al-Nisā'i: vol. 5, pp 45 & 130; Al-Bidāyat wa-al-Nihāyat by Ibn Kathīr: vol. 5, pp 228; Al-Sīrat al-Nabawīyah: vol. 4, pp 416; Kanz al-ʿUmmāl: vol. 13, pp 104; Khaṣā'ish al-Waḥī al-Mubīn: pp 194; Yanābīr al-Mawaddat: vol. 1, pp 105 & 115 & 121; and other Sunnī sources.

Baṣā'ir al-Darajāt: pp 434, part 8, ch. 17, ḥadīth 4; Kamāl al-Dīn wa Tamām al-Ni'mat: pp 236 & 238; Al-Manāqib: pp 154; Al-ʿUmdah: pp 71; Al-Ṭarā'if: pp 114 & 116 & 122; and other Shīrī sources.

² Musnad Aḥmad: vol. 5, pp 182 & 189; Muṣannaf Ibn Abū Shaybah: vol. 7, pp 418; Kitāb al-Sunnah Ibn Abū ʿĀṣim: pp 336, no. 754; Majma' al-Zawā'id: vol. 9, pp 162; Al-Jāmi' al-Ṣaḥīr: vol. 1, pp 402; Al-Durr al-Manthūr: vol. 2, pp 60; Kanz al-ʿUmmāl: vol. 1, pp 172 & 186; Yanābīr al-Mawaddat: vol. 1, pp 119; and other Sunnī sources.

Kamāl al-Dīn wa Tamām al-Ni'mat: pp 240; Al-ʿUmdah: pp 69; Sa'd al-Su'ūd: pp 228; and other Shīrī sources.

³ Faḍā'il al-Ṣaḥābah: pp 22; Musnad Aḥmad: vol. 3, pp 14 & 17 & vol. 4, pp 371; Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 148; Al-Sunan by Al-Dārimī: vol. 2, pp 432; Al-Sunan al-Kubrā by Al-Bayhaqī: vol. 7, pp 30 & vol. 10, pp 114; Majma' al-Zawā'id: vol. 9, pp 163; Musnad by Ibn Ju'd: pp 397; Muṣannaf Ibn Abū Shaybah: vol. 7, pp 176; Al-Sunan al-Kubrā by Al-Nisā'i: vol. 5, pp 51; Khaṣā'ish Amīr al-Mu'minīn (AS): pp 93; Kitāb al-Sunnah Ibn Abū ʿĀṣim: pp 629 & 630; Musnad by Abū Ya'lā: vol. 2, pp 297 & 303; Ṣaḥīḥ Ibn Khuzaymah: vol. 4, pp 63; Tafsīr Ibn Kathīr: vol. 4, pp 122; Al-Mu'jam al-Ṣaḥīr: vol. 1, pp 131 & 135; Al-Mu'jam al-Awsaṭ: vol. 3, pp 374 & vol. 4, pp 33; Al-Mu'jam al-Kabīr: vol. 3, pp 66 & vol. 5, pp 154 & 166 & 170 & 182...; Al-Ṭabaqāt al-Kubrā: vol. 2, pp 194; Tārīkh Madīnat Damishq: vol. 19, pp 258 & vol. 41, pp 19 & vol. 54 pp 92; and other Sunnī sources.

Baṣā'ir al-Darajāt: pp 432, part 8, ch. 17, ḥadīth 3 & 5 & 6; Da'ā'im al-Islām: vol. 1, pp 28; Al-Amālī by Al-Ṣadūq: pp 500, majlis 64, ḥadīth 15; Kamāl al-Dīn wa Tamām al-Ni'mat: pp 234; Ma'ānī al-Akḥbār: pp 90; Kifāyat al-Athar: pp 87 & 137 & 163...; Rawḍat al-Wā'izīn: pp 273; Manāqib Amīr al-Mu'minīn (AS): vol. 2, pp 112 & 116 & 135 & 140; Al-Mustarshid: pp 559; Sharḥ al-Akḥbār: vol. 1, pp 99 & vol. 2, pp 479 & 481; and other Shīrī sources.

⁴ Al-Bidāyat wa-al-Nihāyat: vol. 5, pp 228 & vol. 7, pp 386; Al-Ṭabaqāt al-Kubrā: vol. 2, pp 194; Musnad by Abū Ya'lā: vol. 2, pp 297 & pp 376; Jawāhir al-ʿAqdayn: pp 231, 232 233; Musnad by Ibn Ju'd: pp 397; Khaṣā'ish Amīr al-Mu'minīn (AS): pp 93; Musnad Aḥmad: vol. 3, pp 14, 17, 26, 59; Majma' al-Zawā'id: vol. 9, pp 163; Al-Mu'jam al-Ṣaḥīr: vol. 1, pp 131, 135; Al-Mu'jam al-Kabīr: vol. 3, pp 65; Naẓm Durar al-Simṭayn: pp 232; Kanz al-ʿUmmāl: vol. 1, pp 172; Al-Sīrat al-Nabawīyah by Ibn Kathīr: vol. 4, pp 416; and other Sunnī sources.

At some places he has said: *They will not disunite.*¹

At some places he (SA) said: *Do not lead them otherwise you will perish. Do not teach them for they are more learned than you.*²

At some other places he (SA) said: *I am leaving behind two commands. You will never go astray if you follow them.*³

It is not possible to fulfil all the profound points that are concurrent to the Prophets (SA) statements. Thus, we will suffice with indication to some:

(1)

The sentence, *I have left* indicates that the Book and the Progeny are legacy of the Prophet (SA) for the *Ummah*. This is because the relation of the

Baṣā'ir al-Darajāt: pp 433, part 8, ch. 17; Al-Kāfi: vol. 2, pp 415; Al-Khiṣāl: pp 65; Al-Amālī by Al-Ṣadūq: pp 616, *majlis* 79, *ḥadīth* 1; Kamāl al-Dīn wa Tamām al-Ni'mat: pp 64, 94, 234; Kifāyat al-Athar: pp 92; Al-Iḥtijāj: vol. 1, pp 75, 217, 391 & vol. 2, pp 147, 252; Al-Umdah: pp 68, 71, 83; Tafsīr al-Qummī: vol. 1, pp 172; Al-Tibyān: vol. 1, pp 3; Majma' al-Bayān: vol. 1, pp 33 & vol. 2, pp 356 & vol. 7, pp 267 & vol. 8, pp 12; and other Shī'ī sources.

¹ Kitāb al-Sunnah Ibn Abū 'Āṣim: pp 337, no. 754, pp 629, no. 1549, pp 630, no. 1553; Al-Mustadrak 'ala al-Ṣaḥīḥayn: vol. 3, pp 109, 148; Faḍā'il al-Ṣaḥābah: pp 15; Musnad Aḥmad: vol. 5, pp 182; Majma' al-Zawā'id: vol. 1, pp 170 & vol. 9, pp 163, 165; Muṣannaf Ibn Abū Shaybah: vol. 7, pp 418; Al-Sunan al-Kubrā by Al-Nisā'i: vol. 5, pp 45 & 130; Al-Mu'jam al-Awsaṭ: vol. 3, pp 374; Al-Mu'jam al-Kabīr: vol. 5, pp 154 & 166; Al-Mu'jam al-Ṣaghīr: vol. 1, pp 402; Al-Durr al-Manthūr: vol. 2, pp 60; Tārīkh Madīnat Damishq: vol. 42, pp 220 & vol. 54, pp 92; and other Sunnī sources.

Rawḍat al-Wā'iẓīn: pp 94; Al-Manāqib: pp 154; Tafsīr al-Qummī: vol. 2, pp 447; Tafsīr Furāt al-Kūfi: pp 17; and other Shī'ī sources.

² These wordings and words close to these have come in: Al-Mu'jam al-Kabīr: vol. 3, pp 66 & vol. 5, pp 167; Kanz al-Ummāl: vol. 1, pp 186 & 188; Al-Durr al-Manthūr: vol. 2, pp 60; Yanābīr al-Mawaddat: vol. 1, pp 74, 109, 112, 116, 121, 133 & vol. 2, pp 438; Majma' al-Zawā'id: vol. 9, pp 164; Al-Ṣawā'iq al-Muḥriqah: pp 150 & 228; and other Sunnī sources.

Tafsīr al-'Ayyāshī: vol. 1, pp 4 & 250; Tafsīr al-Qummī: vol. 1, pp 4; Tafsīr Furāt al-Kūfi: pp 110; Al-Imāmat wa-al-Tabṣīrah: pp 44; Al-Kāfi: vol. 1, pp 209 & 287 & 294; Al-Amālī by Al-Ṣadūq: pp 616, *majlis* 79, *ḥadīth* 1; Kifāyat al-Athar: pp 163; Manāqib Amīr al-Mu'minīn (AS): vol. 2, pp 376; Al-Mustarshid: pp 401 & 467; Al-Irshād: vol. 1, pp 180; and other Shī'ī sources.

³ Al-Mustadrak 'ala al-Ṣaḥīḥayn: vol. 3, pp 110; Jāmi' al-Aḥādīth: vol. 3, pp 430, no. 9591; Yanābīr al-Mawaddat: vol. 1, pp 116; Tārīkh Madīnat Damishq: vol. 42, pp 216; Kanz al-Ummāl: vol. 1, pp 187; Similar words are in Musnad Aḥmad: vol. 3, pp 59; Sunan al-Tirmidhī: vol. 5, pp 328 & 329; Al-Sunan al-Kubrā by Al-Nisā'i: vol. 2, pp 422; Muntakhab Musnad 'Abd ibn Ḥamīd: pp 108; Al-Mu'jam al-Ṣaghīr: vol. 1, pp 135; and other Sunnī sources.

Kamāl al-Dīn wa Tamām al-Ni'mat: pp 235, 237; Kifāyat al-Athar: pp 265; Tuḥaf al-Uqūl: pp 458; Manāqib Amīr al-Mu'minīn (AS): vol. 2, pp 105 & 141 & 177; Sharḥ al-Akhhār: vol. 1, pp 105; and other Shī'ī sources.

Prophet (SA) to the *Ummah* is like that of the father to the son. Human being is composed of body and soul. The relationship between the soul and body is like that of the meaning to the word and the core to the crust.

The physical father is the cause of physical and bodily strengths, while the spiritual father is the cause of spiritual strengths like the correct beliefs, fine ethics and good deeds. The cause of spiritual behaviour and mental state cannot be compared with the cause of material state and physical appearance, just as the core cannot be compared with the crust and the meaning with the word or the pearl with the shell.

This great father of the *Ummah*, informed the people about his death and that his Lord, the Exalted, will call Him and he will answer the call and leave the people. (*I have been called back and I have accepted.*) He (SA) lay emphasise to them that my legacy between you, the result of my life and the fruit of my existence are two things *the Book of Allāh and my Progeny*.

The Book is the link of the *Ummah* to their Lord and the Progeny is the link between the *Ummah* and the Prophet (SA). Thus, the disconnection of the *Ummah* from the Qur'ān is disconnecting from Allāh, the Exalted, and the disconnection from the Progeny is disconnecting from the Prophet (SA). However, the disconnection from the Prophet (SA) is also disconnecting from Allāh, the Exalted.

To explain the greatness of the Qur'ān and the Progeny, it is sufficient to say that they both are connected to Allāh, the Exalted, and His Messenger (SA); because the connected one takes its value from the one it is connected to. On top of that however, he (SA) described them as the two weighty things. This was to point out their substantial value and weightiness. Hence, the preciousness of the Noble Qur'ān and its spiritual value is above comprehension, because the Qur'ān is a manifestation of the Creator for the creation. To perceive its greatness it suffices to ponder in the following verses: *Yā Sin. I swear by the Qur'ān full of wisdom;*¹ *Qāf. I swear by the glorious Qur'ān.*² *Most surely it is an honoured Qur'ān, in a book that is protected; none shall touch it save the purified ones.*³ *Had We sent down this Qur'ān on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.*⁴

Then describing the Progeny with the same words with which he (SA) described the Qur'ān with shows that the Progeny is equal to the Qur'ān and shares the revelation. In the speech of the Prophet (SA), which is the scale of

¹ Qur'ān: 36: 1-2.

² Ibid: 50: 1-2.

³ Ibid: 56: 77-79.

⁴ Ibid: 59: 21.

reality, it is not possible that the Progeny may be equal to the Qur'ān except when it shares the knowledge of the Qur'ān as described by the Book itself: *Explaining clearly everything.*¹ The Progeny should also share infallibility with the Qur'ān: *Falsehood shall not come to it from before it nor from behind it.*²

(2)

The word of the Prophet (SA): *They will not disunite*; indicate that the Qur'ān and the Progeny are forever inseparable, as they will not split from each other. The Noble Qur'ān is a book that was revealed for all the mankind with all types of abilities. Thus, its words are for the public, its hints are for the learned, its subtleties are for the divine guardians and its realities are for the Prophets (AS).

It is a book that enlightens with the light of its guidance, the lowest of the mankind, who only cares about materialistic matters. At the same time it guides the best of the mankind, whose spiritual disarray will only come to rest with the remembrance of Allāh, the Exalted. They are always in search of the Best Names (of Allāh), lofty examples and ability to bear the Greatest Name of Allāh.

Certainly, the Qur'ān is like the sun. The ill from the cold cures himself by its heat. The farmer is in need of the sun for the growth of his plantation. The naturalist researches into the effects of its rays on the living beings, the plants and the minerals. The godly scholar searches in the effects of the sun on the earth and whatever it contains, its laws that systematize its proximity and distance from the earth and its rising and setting. Thus, he finds his lost treasure, the Creator and the Planner of the sun.

Such a book that has come for all members of the mankind and a book that is responsible for all needs of humanity in this world, the purgatory and the hereafter, must have a teacher who has knowledge of all of that. For certainly the medicine without doctor and science without a teacher is insufficient. And the law—particularly when that law is divine, on which rely the affairs of this life and the hereafter—without an explainer is insufficient and incompatible for the Word of the Exalted: *Today I have perfected for you your religion.*³ Thus, the purpose of sending the Book would be nullified and contradicted for the Word of Allāh: *And We have revealed the Book to you explaining clearly everything.*⁴ It is impossible that the Absolute Wise would send

¹ Qur'ān: 16: 89.

² Ibid: 41: 42.

³ Ibid: 5: 3.

⁴ Ibid: 16: 89.

down an insufficient religion or contradict the purpose for which it had been sent. This is why the Prophet (SA) said: *They will not disunite.*

(3)

It has come in some formulas of the tradition of the two weighty things: *If you follow both of them then you will not go astray.* The guidance of mankind—from the perspective of their specific creation—is the cause of their eternal privilege and their misguidance is the cause of their eternal adversity. The mankind, as we pointed out earlier, is the cream of all the creations of the world. They are a creation that belongs to this world, the purgatory, the hereafter, the human sovereignty and the realm of the angels. The man is connected to both the world of creation and the world of command. He is a creation for an eternal life not for a temporary life.

The guidance that is needed for such a creation is a special guidance, which cannot be facilitated but with education and training from divine revelation. That holy light is far from darkness: *Indeed, there has come to you light and a clear Book from Allah.*¹

Based on the law of harmony and originality, the teacher of mankind must be linked to revelation. For this the Glorified has said: *This Book, there is no doubt in it.*² And *nor does he speak out of desire. It is naught but revelation that is revealed.*³ Also he must be infallible from mistakes and desires.

The Prophet (SA) had said: *If you follow both of them then you will not go astray,* because following the Book, which speaks the truth, guarantees the man security from intellectual, moral and practical misguidance.

(4)

To explain the words of the Prophet (SA): *Do not teach them for they are more learned than you,* we will suffice with what Ibn Ḥajar has said. Ibn Ḥajar is a very prejudiced Sunnī scholar. He has said describing the family of the Prophet (AS), “They are distinctive from the rest of the learned ones, because Allāh has kept away the uncleanness from them and purified them a thorough purification... the most deserving to be adhered amongst them is their leader and the most learned °Alī ibn Abū Ṭālib, Allāh made his face honourable. For indeed he (AS) has more knowledge and his deriving of the religious teachings are more accurate. For this reason Abū Bakr said: °Alī is from the Progeny of the Messenger of Allāh (SA), i.e. the ones to whom everyone

¹ Qur’ān: 5: 15.

² Ibid: 2: 2.

³ Ibid: 53: 3-4.

should adhere. The Prophet (SA) specified him with what we have said and he also specified for him what he said in the plains of Ghadīr.”¹

With their admittance that ʿAlī (AS) is distinguished from all other scholars of the *Ummah* due to the verse of the purification, which indicates that he (AS) is pure from all types of uncleanness. They have also admitted that the Prophet (SA) stipulated that ʿAlī (AS) is the most learned of the *Ummah*. Bearing in mind that both the Qurʾān and logic make it incumbent to follow the most learned: *Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.*² Also the Word of the Exalted: *Is He then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?*³ They have also admitted to the command of the Prophet (SA) saying: *I am leaving behind two commands. You will never go astray if you follow them; they are the Book of Allāh and my Household, my Progeny.* The conclusion is that this proves that ʿAlī (AS) should be obeyed and all the *Ummah* without any exception should obey. It also proves that the whole of *Ummah* is commanded to follow ʿAlī (AS) for their salvation. *Say: Then Allāh’s is the conclusive argument.*⁴

(5)

After explaining that he is leaving behind the Book and the Progeny for safeguarding the *Ummah* from misguidance, the Prophet (SA) clarified the extension of the Progeny. He (SA) made known that the Qurʾān will not separate from the Progeny and the Progeny will not separate from the Qurʾān. Consequently, there remains no doubt for anyone from the *Ummah*, he (SA) took ʿAlī (AS) by the hand and said: *Whoever I am the guardian of this is his guardian. O Allāh, befriend the one who befriends Alī and oppose the one who opposes ʿAlī.*

Although the proof was complete with the first argument, as it conformed over ʿAlī (AS) due to his knowledge and infallibility with a witness from the Qurʾān and the traditions. The Prophet (SA) still emphasised in proving ʿAlī’s guardianship over all the believers so that no one goes out of the circle of the general guidance and ʿAlī’s absolute guardianship. Hence he (SA) said: *Indeed, Allāh, the Mighty and High, is my Guardian and I am the guardian of every believer.* With this he explained the Word of the Exalted: *Only Allāh is*

¹ Al-Ṣawāʿiq al-Muḥriqah: pp 151.

² Qurʾān: 39: 9.

³ Ibid: 10: 35.

⁴ Ibid: 6: 149.

*your Guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.*¹

Although the proofs from the logic, the Qur'ān and the traditions over the general leadership elucidate the subject of specific leadership and the necessary qualities for a divine leader do not conform in anyone but in the infallible Imāms (AS) as it appeared in the tradition of the two weighty things. However, for the completion of the proof we will transmit some traditions for the divine leadership of the Commander of the Faithful and the Master of the Successors ʿAlī (AS). These traditions are regarded as authentic by the experts of the art:

First Tradition:

Abū Dhar (RA) has reported saying: The Messenger of Allāh (SA) said: *Whoever obeys me has obeyed Allāh and whoever disobeys me has disobeyed Allāh. Whoever obeys ʿAlī has obeyed me and whoever disobeys him has disobeyed me.*²

This tradition has been authenticated by the most important scholars of the Sunnīs and it indicates that the Prophet (SA), for whom the Qur'ān bears witness that he does not speak of his desires and the intellect also bears witness over that, ruled that obeying ʿAlī (AS) is obeying the Prophet (SA) and disobeying him is disobeying the Prophet (SA). Thus, obedience or disobedience to the Prophet (SA) is obedience and disobedience to Allāh. Allāh, the Exalted, says: *Whoever obeys the Messenger, he indeed obeys Allah.*³

As the obedience and disobedience are with the commandment to do or not to do, the source of commandments to do or not to do is like or dislike. Thus, it is not possible that ʿAlī's obedience or disobedience would be Allāh's obedience or His disobedience unless ʿAlī's like and dislike is a manifestation of Allāh's like and dislike.

One who's like and dislike manifests Allāh's like and dislike, has certainly reached the status of infallibility where his pleasure and anger is the pleasure and anger of Allāh.

¹ Qur'ān: 5: 55.

² Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 121; also in Al-Talkhīs: pp 128; Kanz al-ʿUmmāl: vol. 11, pp 614; Tārīkh Madīnat Damishq: vol. 42, pp 270 & 306; Dhakha'ir al-ʿUqbā: pp 66; Yanābīr al-Mawaddah: vol. 2, pp 313; and other Sunni sources.

Maʿānī al-Akḥbār: pp 372; Similar wording than that is in Baṣā'ir al-Darajāt: pp 314, pt. 6, ch. 11; Al-Kāfī: vol. 1 pp 440; Al-Amālī by Ṣadūq: pp 701, *majlis* no. 38, *ḥadīth* no. 5; Tafsīr Furāt al-Kūfī: pp 96 & 109; and other Shīʿī sources.

³ Qur'ān: 4: 80.

The word ‘whoever’ conforms to generality. Thus, it makes known that all those who are in the circle of obedience to Allāh and His Messenger (SA) must obey ʿAlī (AS). Otherwise, they would be disobeying Allāh and the His Messenger (SA): *And whoever disobeys Allah and His Messenger, he surely strays off a manifest straying,¹ and whoever disobeys Allah and His Apostle surely he shall have the fire of hell to abide therein for ever.²*

Whoever obeys him has obeyed Allāh and the Messenger (SA): *And whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow,³ and whoever obeys Allah and His Messenger, he indeed achieves a mighty success,⁴ and whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favours.⁵*

Second Tradition:

The Messenger of Allāh (SA) was leaving for (the Battle of) Tabūk and left ʿAlī (AS) behind as his successor. Thus, ʿAlī (AS) said: *Are you leaving me behind with women and children?* The Prophet (SA) answered: *Are you not pleased that you are to me like Hārūn was to Mūsā except there is no prophet after me.⁶*

¹ Qurʾān: 33: 36.

² Ibid: 72: 23.

³ Ibid: 4: 13.

⁴ Ibid: 33: 71.

⁵ Ibid: 4: 69.

⁶ Ṣaḥīḥ al-Bukhārī: Ghazwah Tabūk: vol. 5, pp 129, *ḥadīth* no. 2; and vol. 4, pp 208; Ṣaḥīḥ Muslim: vol. 7, pp 120 & 121; Sunan al-Tirmidhī: vol. 5, pp 302 & 304; Sunan Ibn Mājah: vol. 1, pp 45; Khaṣāʾiṣ al-Nisāʾī: pp 48 & 50 and other sources of this book; Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 2, pp 337 & vol. 3, pp 108 & 133; also in Al-Talkhīṣ; Musnad Aḥmad bin Hanbal: vol. 1, pp 170, pp 173, pp 175, pp 179, pp 184, pp 185, pp 331 & vol. 3, pp 32, pp 338, vol. 6, pp 369; Faḍāʾil al-Ṣaḥābah: pp 13 & 14; Al-Sunan al-Kubrā by Bayhaqī: vol. 9, pp 40; Majmaʿ al-Zawāʾid: vol. 9, pp 109 &...; Musnad Abū Dāwūd al-Ṭiyālīsī: pp 28 &...; Al-Muṣannaf by ʿAbd al-Razzāq: vol. 5, pp 406 & vol. 11, pp 226; Musnad al-Ḥamīdī: vol. 1, pp 38; Al-Miʿyār wa-al-Mawāzanah: pp 70, 187 & 219; Musnad by Ibn Juʿd: pp 301; Muṣannaf Ibn Abū Shaybah: vol. 7, pp 496 & vol. 8, pp 562; Musnad Ibn Rāḥwayh: vol. 5, pp 37; Musnad Saʿd ibn Abū Waqqāṣ: pp 51, 103, 136 &...; Al-Āḥād wa-al-Mathānī: vol. 5, pp 172; Al-Sunan al-Kubrā by Al-Nisāʾī: vol. 5, pp 44, 108, 144, 240 &...; Musnad Abū Yaʿlā: vol. 1, pp 286 & vol. 2, pp 57 &... vol. 12, pp 310; Ṣaḥīḥ Ibn Ḥabbān: vol. 15, pp 15, 369 &...; Al-Muʿjam al-Ṣaghīr: vol. 2, pp 22 & 54; Al-Muʿjam al-Awsaṭ: vol. 2, pp 126 & vol. 3, pp 139, vol. 4 pp 296, vol. 5, pp 287, vol. 6, pp 77 & 83, vol. 7, pp 311 & vol. 8, pp 40; Al-Muʿjam al-Kabīr: vol. 1, pp 146 & pp 148 & vol. 2, pp 247, vol. 4, pp 17 & 184, vol. 5, pp 203 & 221, vol. 11, pp 61 & 63, vol. 12, pp 15 & 78, vol. 19, pp 291 & vol. 24, pp 146; Sharḥ Nahj al-Balāghah by Ibn Abū al-Ḥadīd: vol. 2, pp 264 & vol. 5, pp 248, vol. 6, pp 169, vol. 10, pp 222 & vol. 13, pp 211; Naẓm Durar al-Simṭayn: pp 24, 95, 107, 134 & 194; Shawāhid al-Tanzīl: vol. 1, pp 190 &... vol. 2, pp 35; Al-Ṭabaqāt al-Kubrā: vol. 3, pp 23; Tārīkh Baghdād: vol. 1, pp 342, vol. 4, pp 56, 176, 291 & 425, vol. 5, 147, vol. 7, pp 463, vol. 8, pp 52, 262, vol. 9, pp

This tradition is unanimously accepted by both Shī'ites and Sunnīs. The compilers of *Ṣiḥāh*¹ and authentic *Masānīd*² (tradition) books of Sunnīs have transmitted it. Many of their great scholars have claimed consensus over its authentication; like the statement of some scholars: 'This tradition is unanimously accepted as authentic. The pioneers of great memorisers have transmitted it, like Abū 'Abd Allāh al-Bukhārī in his *Ṣaḥīḥ*, Muslim ibn al-Hajjāj in his *Ṣaḥīḥ*, Abū Dāwūd in his *Sunan*, Abū 'Īsā al-Tirmidhī in his *Jāmi'*, Abū 'Abd al-Raḥmān al-Nisā'ī in his *Sunan* and Ibn Mājah al-Qazwīnī in his *Sunan*. All of them have unanimously accepted this tradition as authentic and have consensus over it. Al-Hākim al-Naysābūrī has said: This tradition has reached the level of continuous transmission [*tawātur*].³

370, vol. 10, pp 45, vol. 11, 383 & 430 & vol. 12, pp 320; Tārīkh Madīnah Damishq: vol. 2, pp 31, vol. 13, pp 151, vol. 18, pp 138, vol. 20, pp 360, vol. 21, pp 415, vol. 30, pp 60, 206 & 359, vol. 38, pp 7, vol. 39, pp 201, vol. 41, pp 18, vol. 42, pp 16, 53 & 100 & other sources of this book; Usd al-Ghābbah: vol. 4, pp 26, vol. 5, pp 8; Tārīkh Baghdād: vol. 2, pp 78 & vol. 4, pp 209; Tahdhīb al-Kamāl: vol. 5, pp 277 & 577, vol. 7, pp 332 & other sources of this book; Tadhkirat al-Ḥuffāz: vol. 1, pp 10 & 217, vol. 2, pp 523; Siyar A'lam al-Nubalā': vol. 12, pp 214, vol. 13, pp 340; Ma'rifat al-Thiqāt: vol. 2, pp 184 & 457; Tahdhīb al-Tahdhīb: vol. 5, pp 160, vol. 84 & vol. 7, pp 296; Dhikr Akhbār Isbahān: vol. 1, pp 80 & vol. 2, pp 281; Al-Bidāyah wa-al-Nihāyah: vol. 5, pp 11, vol. 370, 374 &... & vol. 8, pp 84; Al-Sīrat al-Nabawīyyah by Ibn Kathīr: vol. 4, pp 12; Subul al-Hudā wa-al-Rashād: vol. 5, pp 441 & vol. 11, pp 291; Yanābīr al-Mawaddah: vol. 1, pp 112 & pp 137 & 156 &... and other sources of this book and other many more Sunni sources.

Al-Maḥāsīn by Al-Barqī: vol. 1, pp 159; Al-Kāfi: vol. 8, pp 107; Da'ā'im al-Islām: vol. 1, pp 16; 'Ilal al-Sharā'ī: vol. 1, pp 66 & 137... pp 202, vol. 2, 474; 'Uyūn Akhbār al-Riḍā (AS): vol. 2, pp 122, ch. 35, *ḥadīth* no. 1 & vol. 2, pp 25, ch. 31, *ḥadīth* no. 5 & vol. 2, pp 153, ch. 40, *ḥadīth* no. 22 and other sources of this book; Al-Khiṣāl: pp 311, 370, 374, 554 & 572; Al-Amālī by Ṣadūq: pp 156, ch. 21, *ḥadīth* no. 1 & 197, 402, 491 & 618; Kamāl al-Dīn wa Tamām al-Ni'mat: pp 251, 264, 278 & 336; Ma'ānī al-Akhbār: pp 57, 74 &...; Kifāyat al-Athar: pp 135; Tuḥaf al-'Uqūl: pp 416, 430 & 459; Rawḍat al-Wā'izīn: pp 89, 112 & 153; Manāqib Amīr al-Mu'mīnīn (AS): vol. 1, pp 224, 250, 301, 317, 355, 414, 459, 472, 499, 500 and other sources, vol. 3, pp 202; Al-Irshād: vol. 1, pp 156; Al-Ikhtīṣāṣ: pp 169 &...; Al-Amālī by Al-Mufīd: pp 57; Kanz al-Fawā'id: pp 274 &...; Al-Amālī by Al-Ṭūsī: pp 50, 171, 227, 253, 261, 307, 333, 342 and other sources; Al-Iḥtijāj: vol. 1, pp 59, 98, 113, 151 and other sources, vol. 2, pp 8, 67, 145 & 252; Al-'Umdah: pp 86, 97, 126 and other sources; Al-Faḍā'il: pp 134 & 152; Manāqib Āli Abū Ṭālib: vol. 1, pp 213 & 221 & vol. 2, pp 186, 194 and other sources; Al-Taḥṣīn: pp 566 & 635 and other many more Shī'ah sources.

¹ *Ṣiḥāh* is the plural of *Ṣaḥīḥ*, which literally means authentic. It applies to some of the Sunni compilations of traditions, which according to them contain only authentic traditions.

² *Masānīd* is the plural of *Musnad*, which is used for the books of traditions that contain traditions with full chain of narration or *Sanad*.

³ Kifāyat al-Ṭālib: pp 283. We will point out the views of some of the Sunni scholars regarding this tradition:

This blessed tradition denotes—according to the commonality of the word ‘status’—that every status that is proven for Hārūn from Mūsā is also proven for ʿAlī (AS) from the Prophet (SA) with the only exception of the Prophethood. This is what this commonality emphasises.

Allāh, the Exalted, has said about the relationship of Hārūn with Mūsā (AS): *And give to me an aider from my family: Harūn, my brother, strengthen my back by him, and associate him (with me) in my affair.*¹ *Mūsā said to his brother Hārūn: Take my place among my people, and act well and do not follow the way of the mischief-makers.*²

This status can be summarised in a number of places:

First: The Succession

That ʿAlī (AS) is the successor of the Prophet (SA) and the successor is the one who bears all responsibilities on behalf of who he succeeds. He undertakes delivering these responsibilities with the command of the one he is succeeding. This tradition is unambiguous in proving this status for ʿAlī (AS).

However, the proof of his succession is not restricted to this tradition alone. The Prophet (SA) has expressed other traditions on that in many occasions, in the books of traditions and commentaries from both Sunnīs and Shīʿahs.³

A: Ibn ʿAbd al-Barr in *Al-Istīʿāb*: part 3: pp 1097 & 1098 says: The Prophet’s statement: ʿAlī is to me like Hārūn was to Mūsā; has been transmitted by numerous companions. It is one of the most established and most authentic traditions... there are very many transmissions of this tradition from Saʿd.

B: Al-Jazrī in *Asnā al-Maʿālib*: pp 53 says: This tradition is unanimously accepted as authentic in its meaning by Saʿd ibn Abū Waqqāsh. Al-Ḥāfiẓ Abū al-Qāsim ibn ʿAsākar said: This tradition has been transmitted from the Messenger of Allāh (SA) by a number of companions. Some of them are: ʿUmar, ʿAlī, Ibn ʿAbbās, ʿAbd Allāh ibn Jaʿfar, Muʿādh, Muʿāwiyah, Jābir ibn ʿAbd Allāh, Jābir ibn Samurah, Abū Saʿīd, Burraʾ ibn ʿĀzib, Zayd ibn Arqam, Zayd ibn Abū Awfī, Nabīṭ ibn Shurayṭ, Ḥabashī ibn Junādah, Māhir ibn al-Ḥawayrath, Anas ibn Mālik, Abū al-Ṭufayl, Umme Salamah, Asmā bint ʿUmays, Fāṭimah bint Ḥamza.

C: *Sharḥ al-Sunnah* by al-Baghawī: vol. 14, pp 113 says: This is a tradition unanimously accepted as authentic.

D: *Shawāhid al-Tanzīl* of Al-Ḥākim al-Ḥaskānī: vol. 1, pp 195 says: This is the tradition of status [manzilat] for which our shaykh Abū Ḥāzim al-Ḥāfiẓ has said: I have transmitted this tradition with five thousand chains of transmission.

¹ Qurʾān: 20: 29-32.

² Ibid: 7: 142.

³ *Al-Tafsīr al-Kabīr*: vol. 12, pp 26 under the explanation of the verse: 5:55; *Al-Ṭabaqāt al-Kubrā*: vol. 3, pp 23; *Tārīkh Madīnah Damishq*: vol. 42, pp 52 & 57; *Yanābiʿ al-Mawaddah*:

Second: The Brotherhood

That ʿAlī (AS) is the brother of the Prophet (SA). Hārūn (AS) was blood brother of Mūsā (AS). The Prophet (SA) gave the same position to ʿAlī (AS) through making the brotherhood contract [ʿaqd al-ukhuwwah]. There are numerous traditions regarding this topic that have been transmitted in Shīʿah and Sunnī sources. We will suffice with one:

It has been transmitted from ʿAbd Allāh ibn ʿUmar that: When the Messenger of Allāh (SA) entered Madina, he made all the companions brothers of one another. Thus, ʿAlī (AS) came with tears in his eyes saying: *O Messenger of Allāh (SA), you made all the companions brothers of each other, but you did not make me brother of anyone?* The Messenger of Allāh (SA) replied: *O ʿAlī, you are my brother in this world and the hereafter.*¹

This brotherhood proves that ʿAlī (AS) is superior to all the believers. When this verse was revealed: *The believers are but brethren,*² the Prophet (SA) made the believers brothers of each other according to their status. Like he (SA) made Abū Bakr brother of ʿUmar, ʿUthmān with ʿAbd al-Raḥmān and Abū ʿUbaydah was made brother of Saʿd ibn Muʿādh...³ thus, the Prophet (SA) chose ʿAlī (AS) for himself. Then why should he not be better than all children of Adam? The Prophet (SA) has certainly specified him with his brotherhood for both the worlds.

This also proves that ʿAlī (AS) was on the similar intellectual level, similar knowledge, similar in character and practice with the best creation, the Prophet (SA): *And all have degrees according to what they do;*⁴ the ranks in the hereafter are based on what is earned and acquired: *And We will set up a just*

vol. 1, pp 258, & vol. 2, pp 153 & 288; Tafsīr Furāt al-Kūfī: pp 95, 248, 250 & 255; and other Sunnī and Shīʿah sources, which have been mentioned earlier.

¹ Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 14; Sunan al-Tirmidhī: vol. 5, pp 300, *ḥadīth* no. 3804; Usd al-Ghābbah: vol. 4, pp 29; Al-Bidāyah wa-al-Nihāyah: vol. 7, pp 371; Majmaʿ al-Zawāʿid: vol. 9, pp 112; Fath al-Bārī: vol. 7, pp 211; Tuḥfat al-Aḥwadhī: vol. 10, pp 152; Tārīkh Baghdād: vol. 12, pp 263; Naẓm Durar al-Simṭayn: pp 94 & pp 95; Kanz al-Ummāl: vol. 13, pp 140; Tārīkh Madīnah Damishq: vol. 42, pp 18, 53 & 61; Ansāb al-Ashraf: pp 145; Yanābīʿ al-Mawaddah: vol. 2, pp 392; and other Sunnī sources.

Manāqib Āl Abū Ṭālib: vol. 2, pp 185; Similar to this is in Al-Khiṣāl: pp 429, ch. 10, *ḥadīth* no. 6, Manāqib Amīr al-Muminīn (AS): vol. 1, pp 306, 319, 325, 343 & 357; Sharḥ al-Akḥbār: vol. 2, pp 178, 477 & 539; Al-ʿUmdah: pp 167 & 172; and other Shīʿah sources.

² Qurʾān: 49: 10.

³ Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 14 & 303; Al-Durr al-Manthūr: vol. 3, pp 205; and other Sunnī sources.

Al-Amālī by Al-Ṭūsī: pp 587; Manāqib Āl Abū Ṭālib: vol. 2, pp 185; Al-ʿUmdah: pp 166; and other Shīʿah sources.

⁴ Qurʾān: 6: 132.

balance on the day of resurrection, so no soul shall be dealt with unjustly in the least.¹ Allāh knows best how he has struggled in Allāh's way the true struggle to reach the position in the Eternal Abode. The Glorified has said about him: Maybe your Lord will raise you to a position of great glory.²

Thus, it is not possible to describe ʿAlī (AS) about his rank except with what the Prophet (SA) has described him with: *You are my brother in this world and the hereafter.* ʿAlī (AS) was proud of this brotherhood after being servant of Allāh. Hence, he (AS) used to say: *I am the servant of Allāh and the brother of His Messenger.³* On the day of the Counsel [shūrā], he (AS) said: *Is there anyone amongst you other than me, who the Messenger of Allāh (SA) made his brother?⁴*

Third: The Brotherhood

There are other traditions that indicate that the Prophet (SA) asked Allāh, the Exalted,

Forth: The Brotherhood

Third Tradition:

The tradition that has been reported

Forth Tradition:

The word of the Prophet (SA) for ʿAlī (AS): *You are from me and I am from you.⁵* Al-Bukhārī and others have

Fifth Tradition:

The Prophet (SA) said: *ʿAlī is with the Qurʾān and the Qurʾān is with ʿAlī. They will not part from each other until they meet me on the Pool.⁶*

¹ Qurʾān: 21: 47.

² Ibid: 17: 79.

³ Sunan Ibn Mājah: vol. 1, pp 44; Al-Mustadrak ʿala al-Ṣaḥīḥayn: vol. 3, pp 112;

⁴ Lisān al-Mīzān: vol. 2, pp 157; Tārīkh Madīnah Damīshq: vol. 42, pp 52; Kanz al-ʿUmmāl: vol. 5, pp 725; and other Sunnī sources.

Al-Mustarshid: pp 332; Al-Amālī by Al-Ṭūsī: pp 333; Al-Iḥtijāj by Al-Ṭabarsī: vol. 1, pp 197; and other Shīʿah sources.

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Sixth Tradition:

Branches of Faith
(Furū^c al-Dīn)

Branches of Faith (Furu^c al-Dīn)

This brief book does not suffice discussion about the philosophy and secrets of Branches of Faith. The Branches of Faith are Divine rules and laws for systemizing personal and social human circumstances. It is also to systemize the connection between the Creator and the creation. The Jurisprudence has been compiled under forty eight titles. Each one of these titles contains many chapters. It is not possible to satisfy the clear philosophy behind the Jurisprudential titles let alone

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about.¹

¹ Qur^ʿān: 24: 36-7.