

THE RIGHTS OF JUST-IMAM^{SWS} (WALI-UL-AMR^{SWS})

(JUMMAH, HUKAM, JIHAD AND KHUMS)

1. INTRODUCTION:

جابر عن أبي جعفر عليه السلام قال: قلت: لاي شئ يحتاج إلى النبي والامام؟ فقال: لبقاء العالم على صلاحه،
It is quoted, through a chain of narrators, that Jabir bin AbdulAllah Ansari asked from Imam Mohammed Baqir^{SWS}: Ya Son of Rasool Allah^{saww}, what is the purpose served by a Prophet or an Imam? Imam^{SWS} replied, to stabilise the universe and to manage and organise its operations.¹

In our time, the Sun, Moon, stars, galaxies along with all entities within the Divine Universe, are performing their duties under the instructions and predefined rules by the 12th grandson of Prophet Imam Al-Asr^{ajfj}, although He^{ajfj} cannot be seen by human eyes but encompass the whole universe and control its affairs, as we say in the Ziarat: “Assalam Allaikum on that who is persist, who is invisible, who witness, who is beyond our comprehension.

1.1 Orphans of Ahlul Bait^{SWS}:

عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما يبئلي به من شرائع دينه، ألا فمن كان من شيعتنا عالما بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: أحتقني بالرفيق الأعلى

Rasool Allah^{saww} said: He is orphan who is unable to receive his parents' care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach Imam^{SWS} of his time and is unable to receive and comprehend his Imam^{SWS}'s blessings and guidance. He does not know what are his Imam sws's verdicts on those religious affairs faced by him. He is the Orphan of Alay-Mohammed^{SWS}. Be aware! He should be looked after by those who have knowledge about our traditions. Whoever would teach him our attributes, our Marafat (recognition) and our traditions will be with us in the hereafter.²

قال موسى بن جعفر عليهما السلام: ففيه واحد ينقذ يتيما من أيتامنا المنقطعين عنا وعن مشاهدتنا بتعليم ما هو محتاج إليه أشد على إبليس من ألف عابد لأن العابد همه ذات نفسه فقط، وهذا همه مع ذات نفسه ذات عباد الله وإمانه لينقذهم من يد إبليس ومردته، فذلك هو أفضل عند الله من ألف عابد، وألف ألف عابدة.

¹ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqaiq-ul-wasiat, pp. 245).

² Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

In another tradition from Masoom^{SWS}, It is narrated from Imam Musa-e-Kazim^{SWS} that the one who knows our teachings and would guide and teach even one of our orphans, who are unable to reach us, would irritate/subdue Iblis more than that achieved by one thousand devout worshipers. The devout worshiper would only have the intention to enrich his spiritual level but the one who teaches our traditions would not only gain spiritual benefits but also provide guidance to Allah azwj's servants and maids. He would free these men and women from Iblis's web. That's why he is given preference by Allah azwj over one thousand men and thousand and thousand women worshipers.³

1.2 Who Would Teach Orphans of Ahlul-Bait^{SWS}?

We have to be very careful about those who claim to know teaching of masomeen^{SWS} and insist on learning masomeen sws' traditions rather than what they have extracted, themselves, from Quran and Ahadith.

ومنهم قوم نصاب لا يقدر على القدح فينا فيتعلمون بعض علومنا الصحيحة فيتوجهون به عند شيعتنا، وينتقصون بنا عند نصابنا ثم يضيفون إليه أضعافه وأضعاف أضعافه من الأكاذيب علينا التي نحن برآء منها فيقبله المستسلمون من شيعتنا على أنه من علومنا فضلوا وأضلوا (1) وهم أضر على ضعفاء شيعتنا من جيش يزيد عليه اللعنة على الحسين بن علي عليهما السلام وأصحابه، فإنهم يسلبونهم الأرواح والأموال، وهؤلاء علماء السوء الناصبون المنتسبون بأنهم لنا موالون، ولأعدائنا معادون يدخلون الشك والشبهة على ضعفاء شيعتنا، فيضلونهم ويمنعونهم عن قصد الحق المصيب،

Imam Hassan Askari^{SWS} has warned us regarding unfaith scholars, who claim to be righteous ones as: Among Shia scholars are those who hold animosity against our true followers. These scholars do not dare to explicitly publicise their ill-feelings against us^{SWS} and try to reduce our^{SWS} eloquent status. They, however, try to get the attention of our followers through quoting our teachings. Once they see that some of less-firm become fond of them then they try to find flaws and weaknesses in our^{SWS} attributes and present their filthy ideas to the enemies of our true-followers. Then they make use of 'Qias and Ijtihad'⁴ to justify and promote their false ideologies. Indeed, (its Allah^{azwj}' promise) imperfection can never come near us. These scholars, however, manage to trap our weak followers, as the latter think these scholars are preaching our^{SWS} teaching and end-up losing adherence to our Wilait. This group of scholars are more dangerous to our infirm-followers as compared with the Yazid's army. Who committed atrocities against Imam Hussain^{SWS} and his^{SWS} companions. As this group will not only take away the sole of our weak-followers' Aman but also rob them of their belongings. This group is 'Ulema-e-Suu'⁵. These are those who would hate our devout followers and always try to overcome them by saying that they too love Ahlul Bait^{SWS} and

³ Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

⁴ Guess work and use of fatwa derivation process (knowledge about narrators, logic and adherence to the findings of their predecessors.

⁵ Satanic Scholars.

hate their^{SWS} enemies. They always try to disguise their motive through pretending they receive our blessings and thereby trying to induce doubt regarding our Divine attributes in the hearts of our weak-followers. And Alas! some become their victims and they stop them from reaching our Divine message and attributes.⁶

1.3 A Very Small Fraction of the Followers of Ahlul-Bait^{SWS} will Succeed!

Aban says that he heard from Sulam bin Qais Hilali that he heard from Amir-ul-momaneen^{SWS} that Rasool Allah^{saww} said Muslim Nation will be divided into 73 sects out of which 72 will go to hell-fire and only one will succeed in reaching the gardens of paradise. Amir-ul-momaneen^{SWS} said, there will be 13 sects who would claim to love Ahlul-bait out of which only one sect will enter into paradise.⁷

So a very small fraction out of a smaller Muslim sect (i.e., one out of 1000) who claim to follow Ahlul Bait^{SWS} will manage to remain steady due to the role of 'Ulema-e-Suu' in our time as they will be stealing the 'Aman' of the in-firm believers. The question now comes to our mind, Will Imam-e-Zaman^{ajfi} not save followers of Ahlul-Bait^{SWS} from the jaws of these 'Ulema-e-Suu'? Of course, Imam-e-Zaman^{ajfi} will extend help and guidance but only to those who would sincerely and humbly cry out for Divine help, and not to those who have gone astray through adherence to innovations or being slaves of peers and Mujtahids who have introduced innovations into deen. The latter group will therefore not be saved as there is no compulsion in deen!

1.4 La Ikra Fee Deen⁸:

الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام أن المسلمين قالوا لرسول الله صلى الله عليه وآله: لو أكرهت يا رسول الله من قدرت عليه من الناس على الإسلام لكثير عددنا وقويتنا على عدونا؛ فقال رسول الله صلى الله عليه وآله: ما كنت لالقي الله عز وجل ببدعة لم يحدث إلي فيها شيئاً وما أنا من المتكلمين. فأنزل الله تبارك وتعالى: يا محمد "ولو شاء ربك لآمن من في الأرض كلهم جميعاً" على سبيل الإلحاح والاضطرار في الدنيا، كما يؤمنون عند المعينة ورؤية البأس في الآخرة، ولو فعلت ذلك بهم لم يستحقوا مني ثواباً ولا مدحاً لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى والكرامة ودوام الخلود في جنة الخلد، "أفأنت تكره الناس حتى يكونوا مؤمنين"

Imam Hussain^{SWS} said that Muslims came and requested my grandfather, Prophet Mohammed^{saww} to force everyone to embrace Islam, so that Muslims form the majority, this would increase their strength against their enemies. Rasool Allah^{saww} replied, No, I would certainly not do that as I do not want to introduce innovation in the Allah^{azwj}'s Deen and would not appear in front of Him^{azwj} with

⁶ Ajtihad-e-Tabrasi, pp. 236 (Haqaiq-ul-wasiat, pp. 107)

⁷ Sulam bin Qais Hilali, pp. 60 (Urdu version by Malik Mohammed Sharif).

⁸ There is no compulsion in religion.

what He^{azwj} has forbidden. I am not among those who force others against their wills.

Thus, at this point, Allah^{azwj} sent down the following Divine message: Ya Mohammed^{saww}! If Your Lord^{azwj} wanted, indeed, all inhabitants of the earth would embrace Eman⁹. It was very easy for Me^{azwj} to punish and compel them and they would submit to Me^{azwj} as they will submit to Eman in the hereafter after observing no way out from their Lord's wrath and submit to Me^{azwj} in desperation.

If I were do so in this world then there will be no eligible criteria for reward or punishment and that's why I decided to let them act on their free-will so they either choose Eman or disobey My^{azwj} Command by not submitting to Eman. They will stay in the Paradise forever by selecting the former option or face punishment in the hell-fire by becoming disbelievers. Ya Rasool^{saww}, surely, you would not like to compel them to embrace Eman?¹⁰

1.5 The Followers of Alhul Bait^{sws} During Occultation of Imam-e-Zaman^{ajfj}

إن أهل زمان غيبته و القائلين بإمامته والمنتظرين لظهوره عليه السلام أفضل من أهل كل زمان، لان الله تعالى ذكره أعطاهم من العقول والافهام والمعرفة ما صارت به الغيبة عنهم بمنزلة المشاهدة، وجعلهم في ذلك الزمان بمنزلة المجاهدين بين يدي رسول الله صلى الله عليه وآله بالسيف، اولئك المخلصون حقا وشيعتنا صدقا والدعاة إلى دين الله سرا وجهرا،

Imam Zainul-Abideen^{sws} said: Among people of that time when our 'Al-Qaim^{ajfj} will be in occultation, there will be some of devout believers who firmly believe in our^{sws} Imam and eagerly waiting for Imam^{sws}'s Zahoor. These will be our best followers of all time. This is due to the fact that Allah azwj will bless them with such wisdom and Marafat that the state of occultation for them will not be in their way for receiving spiritual guidance. And Allah^{azwj} will reward them the status of those worriers who fought in the company of Rasool Allah^{saww} and became 'Mujahedeen'. These are our sincere followers and devout Shias. And they invite others to Allah^{azwj}'s religion, using both the explicit and the implicit means (as appropriate).¹¹

With this background, we present the following articles, which are specifically related to the physical presence and rule of Divine Imam^{ajfj}. In the absence of Just Imam^{sws}, these Islamic Commands cannot be implemented/practised due to lack of compulsory prerequisite, as will be discussed within the context of these topic:

(1) Congregational Prayers on Friday;

⁹ Eman is the final stage of Islam, to believe in three verdicts.

¹⁰ Ajtihad-e-Tabrasi, pp. 209 (Haqaiq-ul-wasiat, pp. 318)

¹¹ Al-Ahtijaj, pp. 163 (Haqaiq-ul-wasiat, pp. 37)

(2) Congregational Prayers on Eid;

(3) Hukam;

(4) Jihad);

(5) Khums;

(1) Jumma Prayers:

All Muslims believe that Jumma prayers are compulsory, as per Sura-e-Jumma and consider Jumma as a special day, according to several traditions of Rasool Allah^{saww}. Sermon from the most knowledgeable and well-versed leader (Ul'il Amr) is also believed to be compulsory part of the two-rakat Salat-e-Jumma. However, Sunnis would take any Muslim/non-Muslim ruler as Ul'il Amr but Shias only take Allah^{azwj}'s appointed representative (Prophet or Imam) as Ul'il Amr. Therefore, these days, Sunnis declare Salat-e-Jumma compulsory, whereas Shia scholars find it difficult to pronounce it 'Wajib', during the major occultation of Imam-e-Zamana^{ajfi}. However, an extreme desire for regular contact with community, for various obvious reasons, had led to an invention of a term 'Wajib-e-Tahri', a term unfound in any tradition from masomeen^{sww}. The term means Jumma prayers are 'not wajib' but 'Near-wajib', as saying we, so-called Imams or Niab-e-Imam are not entirely 'Hujjat' on Shias but 'Near-Hujjat'. This is the general perspective, among most of Usooli shia scholars and their followers.

There are, of course exceptions, some shia scholars have declared Jumma prayers (in the absence of Imam-e-Zamana^{ajfi}) void. Whereas some have stretch the fabric of 'Near-Wajib' to 'Just Wajib', through coming up with various definitions of their nearness to Imam-e-Zaman^{ajfi}, i.e., Wali-e-Faqi, Wali-al-Amr-wal-muslameen,¹²

Against all this background, we present brief review on Salat-e-Jumma, in the light of traditions of masomeen^{sww}, explaining the Sura-e-Jumma and strive to gain more insight into the validity of Salat-e-Jumma during the major occultation of Imam-e-Zaman^{ajfi}.

We have also included a brief historical evidence related to involvement of Shia' in Salat-e-Jumma, during the major occultation, particularly when it was first embraced by Shias, as reported by D. Newman and J.R. Cole (see references).

The first Friday congregational prayers were, among shias, were held when Safawid government was established in Iran in 1634, in India the first shia Jumma prayers were held in 1687, and then this innovation spread from a city to city, village to village, it came to Lahore in late 1950s.

¹² See for example, ' (<http://www.leader.ir/langs/en/index.php?p=bio>).

(1) VERSE OF JUMMAH AND ITS INTERPRETATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ

[62:1] Whatever is in the heavens and on earth, do declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

[62:2] It is He Who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

[62:3] As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

[62:4] Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[62:5] The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

[62:6] Say: "O you that stand on Judaism! If you think that you are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if you are truthful!"

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

[62:7] But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and Allah knows well those that do wrong!

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

[62:8] Say: "The Death from which you flee will truly overtake you: then will you be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that you did!"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

[62:9] O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if you but knew!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

[62:10] And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that you may prosper.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ

الرَّازِقِينَ

[62:11] But when they see some bargain or some amusement, they disperse headlong to it, and leave you (Prophet) standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide (for all needs)."

Tradition of Imam Mohmeed Baqir^{sws} on Sura-e-Jumma¹³

روى عن جابر الجعفي قال: كنت ليلة من بعض الليالي عند أبي جعفر عليه السلام فقرأت هذه الآية (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله) قال: فقال: مه يا جابر كيف قرأت؟ قال: قلت: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله) قال: هذا تحريف يا جابر، قال: قلت: كيف أقرء جعلني الله فداك؟ قال: فقال: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فامضوا إلى ذكر الله) هكذا نزلت يا جابر، لو كان سعيًا لكان عدوا مما كرهه رسول الله صلى الله عليه وآله لقد كان يكره أن يعدو الرجل إلى الصلاة. يا جابر لم سمي يوم الجمعة يوم الجمعة؟ قال: قلت: تخبرني جعلني الله فداك، قال: أفلا أخبرك بتأويله الأعظم؟ قال: قلت: بلى جعلني الله فداك، فقال: يا جابر سمي الله الجمعة جمعة لان الله عزوجل جمع في ذلك اليوم الاولين و الاخرين، وجميع ما خلق الله من الجن والانس، وكل شئ خلق ربنا، والسموات والارضين والبحار، والجنة والنار، وكل شئ خلق الله في الميثاق فأخذ الميثاق منهم له بالربوبية، ولمحمد صلى الله عليه وآله بالنبوة، ولعلي عليه السلام بالولاية، وفي ذلك اليوم قال الله للسموات والارض (انتيا طوعا أو كرها قالتا أتينا طائعين). فسمى الله ذلك اليوم الجمعة لجمعه فيه الاولين والاخرين ثم قال عزوجل (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة) من يومكم هذا الذي جمعكم فيه، والصلاة أمير المؤمنين، يعني بالصلاة الولاية، وهي الولاية الكبرى، ففي ذلك اليوم أتت الرسل والانبياء والملائكة وكل شئ خلق الله، والثقلان الجن والانس، والسموات والارضون، والمؤمنون بالتلبية لله عزوجل (فامضوا إلى ذكر الله) وذكر الله أمير المؤمنين (وذروا البيع) يعني الاول (ذلكم) يعني بيعة أمير المؤمنين وولايته (خير لكم) من بيعة الاول وولايته (إن كنتم تعلمون) (فإذا قضيت الصلاة) يعني بيعة أمير المؤمنين عليه السلام (فانتشروا في الارض) يعني بالارض الاوصياء، أمر الله بطاعتهم وولايتهم كما أمر بطاعة الرسول وطاعة أمير المؤمنين، كنى الله في ذلك عن أسمائهم فسماهم بالارض. (وابتغوا فضل الله) قال جابر: (وابتغوا من فضل الله)، قال عليه السلام: تحريف، هكذا انزلت وابتغوا فضل الله على الاوصياء (واذكروا الله كثيرا لعلمكم تفلحون). ثم خاطب الله عزوجل في ذلك الموقف محمدا فقال يا محمد (إذا رأوا) الشكك والجاحدون (تجارة) يعني الاول (أولها) يعني الثاني (انصرفوا إليها) قال: قلت: (انفضوا إليها) قال: تحريف، هكذا نزلت (وتركوك) مع علي (قائما) (قل) يا محمد (ما عند الله) من ولاية علي والاصياء (خير من الله ومن التجارة) يعني بيعة الاول والثاني (للذين اتقوا) قال: قلت: ليس فيها (للذين اتقوا) قال: فقال: بلى هكذا نزلت، وأنتم هم الذين اتقوا (والله خير الرازقين)

¹³ Bihar Vol-24.Page-399, Vol-86.Page-277, Vol-89 Page-63, Aliqtasas Page-128, Fiq-e-Alquran Vol-1.Page-131, Gayat Almaarm (syed hashim bahrani) Vol-4. Page-231, Markaz Al-Mustafah. Page-128 (Sunn Ref):- Al-Mauta (imam-e-malik) Vol-1. Page-106, Tanveer ul Alhawalak (jalaluddin suyuti) Page-127, Alistaskar (ibne AbdulBar) Vol-2. Page-35, Tafseer Alquran (abdul raziq alsinani) Vol-3. Page-291, Jame ul bayan (ibne jarir al-tbri) Vol-28. Page-127/129, fahrist ibne bagdadi (ibne nadeem bagdadi) Page-34, Al waif bilwafiyath (al safdi) Vol-2 Page-29, Al-bukari. vol-6. Page-63, kitab ul masnad (imam shafai) page 50, Tafseer e Qummi Vol-2. page-367, Tafseer e Safi v-5. p-174, AlBurhan v-5. p-334, Majmaul bayan v-5. p-525

Jaber Al-Jafi said: one night, I was with Abi Jafar^{SWS}. He^{SWS} was reciting this verse
(يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله)

[Hasten earnestly to the Remembrance of Allah 62:9]

then He^{SWS} said : O Jaber how do you read this verse? I said like this:

(يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله)

Imam^{SWS} replied : This (Verse) has been distorted O Jaber! I asked then may Allah^{azwj} hold me ransom for you how it should be read? Then Imam^{SWS} said:

(يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فامضوا إلى ذكر الله)

[O ye who believe! When the call is proclaimed to prayer on Friday, you go to the Remembrance of Allah].

The Ayath descended like this O Jaber! As Prophet Mohammed^{saww} had disliked that person who rushes towards prayers like one would chase an enemy.¹⁴

Imam^{SWS} asked again, O Jaber! Do you know why Jummah¹⁵ was given the name Jummah? I replied, please inform me, May Allah^{azwj} sacrifice me on you, Imam^{SWS} said O jabber! I will unfold the treasures of that day for you. Allah^{azwj} has given Friday the name 'Jomaah' because Allah^{azwj} gathered, on that day, His all Kingdom-among the first and the last, from the genies and the humans, along with each entity He^{azwj} had created, including the heavens and the lands, the seas, the paradise and the hillfire and asked them to take an oath (Al-Misdhaq). The oath (Al-Misdhaq) was that Allah^{azwj} is the Rub (creator) and Mohammed^{saww} is the Prophet and Ali^{SWS} is the wali (guardian) and on that day the Lord of Heavens and the Lands said [Come and agree willingly or unwillingly and all said we submit 41:11]. That day of assembly of the fist and the last creation of Allah^{azwj} was given the name Jummah. Then Allah^{azwj} said: [O you who believe! When the call is proclaimed to prayer on Friday 62: 9] On that day of assembly Allah^{azwj} asked them to offer the prayer of Amir-ul-Momineen^{SWS} –the prayer of Wilayath, Which is the Greatest Wilayath.

On that day, in the presence of all the prophets, the angels and each and every thing that Allah^{azwj} had created among the two worlds-the genies, humans and the

¹⁴ There are several other ahadith which instruction Muslim to walk towards mosque elegantly.

¹⁵ Friday

heavens, the lands as well as the true believers and Allah^{azwj} issued the following command:

[(فامضوا إلى ذكر الله) You go to the Remembrance of Allah 62:9] referring to the remembrance of Amir-ul-momaneen^{SWS}'s Wilaiat.

[(وذروا البيع) And you leave your trade 62:10] implying the first one [(نلكم) This] means the pledge of Allegiance to Amir-ul-momineen^{SWS} and His^{SWS} Wilayath [(خير لكم) A good for you] meaning Amir-ul-momineen^{SWS}'s Wilaiat is good for you rather than taking oath of alliance with the first one (abu Bakr la).

[(فإذا قضيت الصلاة) submission to this Salat] Means the pledge of allegiance to Amir ulmomineen^{SWS}. [(فانتشروا في الارض) Then disperse in the land] Means immerse yourselves in the kingdom of their Marafat, Wilayat and their descendents who are the 'Amr Allah' In the land of Guardians (sws), The command of Allah with Obedience to Them (sws) and Their (sws) Wilayath. Allah^{azwj} also ordered the obedience of Prophet^{SWS} and submission to Amir-ul-momineen^{SWS}'s descendents. Allah azwj then pronounced them as His blessings in the earth and Said seek Blessings of Allah^{azwj} through their^{SWS} intercession.

[(وابتغوا فضل الله) And seek Allah's Blessings (Fazal) 62:10]

Imam^{SWS} said to Jabir this verse has again been distorted! This Ayath was descended like this:

[(وابتغوا من فضل الله) and they wanted 'Fadlallah on the Guardians {AL-E-MOHAMMED^{SWS}} And you remember Allah a lot hopefully you will succeed.

Then Allah^{azwj} addressed to Prophet Mohammed^{saww} as: Tell Ya Mohamed^{saww} : [(إذا رأوا) If they saw] meaning -The doubtful and the deniers [(تجارة) A trade] referring to the first one (abubaker la), [(أولها) Or an amusement] implying the second one (omer la) as they had abandoned Allah^{azwj}. Allah^{azwj} said: [(انصرفوا إليها) they disperse headlong to it] Imam^{SWS} explained here is another distortion in the Verse, as this Ayath descended like this:

[(وتركوك) And they left YOU^{saww} and Ali^{SWS} (standing). For that Allah^{azwj} said say Ya Mohammed^{saww} [(فانما) Allah is with] Wilayath of Ali^{SWS} and his descendents^{SWS} {Other Imams^{SWS}}.

[(خير من اللهو ومن التجارة) Better than the amusement and the trade] Allah^{azwj} means it is better to adhere to the Wilaiat of Ali^{SWS} rather than the pledge of allegiance to the first one (abubaker la) and the second one (omer la). I asked, Is there any relief for the ones who avoided (Abu Bakr and Omer) Imam^{SWS} replied yes, This Ayath descended like this [(للذين اتقوا) And those who avoided , [and Allah(swt) is the Best of providers].

{Colour Coding: Green= Ayath , Red= Tahreef}

For further information and proof of Tahreef in Quran, please read:



<http://www.hubeali.com/articles/True-Shia-Beliefs-in-Quran-Majeed.pdf>

(Click on the link or copy paste in your browser to read complete article)

More on Tafseer Sura-e-Jumma

Also in Al-Kafi, it is narrated from Imam Mohammed Baqir^{sws} that the name 'Jumma' was given to Friday as Allah^{azwj} summoned everyone on this day, prior to the creation of earth, and took an oath of allegiance for the Wilait of Rasool Allah^{saww} and Amir-ul-momaneen^{sws}. In addition, it is written in that book that Allah^{azwj} has made 35 prayers compulsory between two Fridays.¹⁶ This means Zuhar prayers will be replaced by the Friday prayers as compulsory salat (in the presence of a Divine Imam^{sws} as we will present traditions of Masomeen^{sws} later).

For the Verse no 62.11, it is written in Tafseer Qummi, that one day a caravan came to Madina while Rasool Allah^{saww} was leading prayers, upon listening to the sounds of the traders, a large proportion of Muslims fled towards the caravan while in the middle of reciting prayers. Allah^{azwj} has admonished those who fled without completing their prayers.¹⁷

¹⁶ Quran tafseer by Maqbool Ahmed, pp. 663

¹⁷ Zamima, Maqbool Ahmed, pp. 1082.

Mandatory Prerequisites Under Which Jumma Prayers are Compulsory

(اشتراط وجوب الجمعة)

(1) عن جعفر بن محمد (عليهما السلام) أنه قال: (لا الجمعة إلا مع امام عدل تقي)
Jaffar Bin Mohammed^{SWS} said: There is no Jumma, without the presence of Just and Taqi Imam^{SWS}.

(2) وعن علي (عليه السلام) أنه قال: لا يصلح الحكم ولا الحدود ولا الجمعة، إلا بإمام عدل

Ali^{SWS} said: The judgement, penalties and Friday Prayer are not in order except executed by the Just Imam^{SWS}.

عن رسول الله (صلى الله عليه وآله) في حديث المعراج قال: (أوحى الله إليهِ: هل تدري ما الدرجات؟ قلت: أنت أعلم يا سيدي، قال: إسباغ الوضوء في المكروهات، والمشي على الأقدام إلى الجمعة، معك ومع الأئمة من ولدك، وانتظار الصلاة بعد الصلاة

It is narrated from Rasool Allah^{saww}, in the tradition of 'Maraj'¹⁸ that I^{saww} was asked by Allah^{swt} (in the Heavens), 'Do you know what elevates the spiritual status 'Darajaat' of someone? I replied You^{swt} are most knowledgeable O my Lord^{swt}. Allah^{swt} replied, to properly perform ablution, even in difficult situations, to go for Friday prayers on foot with your descendents^{SWS} and to wait for the (latter) prayers after the former prayers.

وعن أبي جعفر محمد بن علي عليه السلام أنه قال: تجب الجمعة على من كان منها على فرسخين إذا كان الامام عدلا
Abi Jaafar Mohamed Bin Ali^{SWS} said : It is compulsory to offer Jumma for those who are within Two Farsaq¹⁹ (distance) from the Just Imam^{SWS}.

وعن أبي جعفر (عليه السلام) أنه قال: (صلاة الجمعة فريضة، والاجتماع إليها مع الامام العدل فريضة، فمن ترك ثلاث جمع على هذا، فقد ترك ثلاث فرائض، ولا يترك ثلاث فرائض من غير علة ولا عذر إلا منافق

Imam Mohammed Baqir^{SWS} said: Friday Prayers are compulsory but with Imam-e-Adil^{SWS}. Skiping three 'Jumma' (in a row) means disregarding three compulsory 'Wajibs', unless due to illness or any other reasonable excuse, no one but a hypocrite would (stay away from Jumma for three consecutive assemblies).

1) Mustadrak ul Wasil Vol-6 Page-13, (2) Mustadrak ulWasil Vol-6 Page-14 (3) Mustadrak ulWasil Vol-6 Page-14 4) Mustadrak ulWasil Vol-6 Page-14 5) Mustadrak ulWasil Vol-6 Page-14 6) Mustadrak ulWasil Vol-6 Page-8

¹⁸ Journey to Heavens

¹⁹ One Farsaq is equal to 3 miles.

وعن جعفر عليه السلام أنه قال: أتى رسول الله صلى الله عليه وآله بخمس وثلاثين صلاة في كل سبعة أيام، منها صلاة لا يسع أحدا أن يتخلف عنها إلا خمسة: المرءة والصبي والمسافر والمريض والمملوك، يعني صلاة الجمعة مع الامام العدل

Imam Jaffar^{SWS} said : The Messenger of Allah^{SWS} came with thirty five prayers in every seven days. All should offer them except the following five : the woman, the boy and the passenger and the patient and the slave, however, the Friday Prayer with the Imam-e-Al Adil^{SWS}

وعن أبي جعفر محمد بن علي عليه السلام أنه قال: تجب الجمعة على من كان منها على فرسخين إذا كان الامام عدلا

Imam Mohmmmed Baqir^{SWS} said : It is necessary Friday for the one(s) who are at a distance of two leagues(farsaq) if it is with Just Imam^{SWS}.

وعن جعفر بن محمد عليه السلام أنه قال: لا الجمعة إلا مع إمام عدل تق

Imam Jaffar-e-Sadiq^{SWS} said: no Jomaah without the Just and Pious Imam^{SWS}.

وعن علي عليه السلام أنه قال: لا يصلح الحكم ولا الحدود ولا الجمعة إلا بامام عدل

Imam Ali^{SWS} said: the Hukam²⁰ and Hadood and Jummah are not valid in the absence of a Just Imam^{SWS}.

1) Bihar Vol-86 Page-255
2) Bhiar Vol-86 Page-255 3) Bhiar Vol-86 Page-256
4)Bhiar Vol-86 Page-256 5) Bhiar Vol-86 Page-256

1)Daim ul Islam Vol-1 Page-180 2) Daim ul Islam Vol-1 Page-181 3) Daim ul Islam Vol-1 Page-182 4) Daim ul Islam Vol-1 Page-182

²⁰ Divine Law and Punishment which can only be valid under the leadership of a Divine Messenger.

Who is the Just-Imam^{SWS} (IMAM-E-AADIL^{SWS})

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful²¹;

عن أبي جعفر عليه السلام في قوله عزوجل: "يؤتكم كفلين من رحمته" قال: الحسن والحسين عليهما السلام ويجعل لكم نورا تمشون به " قال: إمام عدل تأتمون به، وهو علي بن أبي طالب عليه السلام

Imam Mohammed Baqir^{SWS} said, while explaining the above Verse, Allah^{SWT} Glorified and Exalted means by saying "He gives you two shares of its mercy" Al Hassan^{SWS} and Al-Husseini^{SWS} and Says "will appoint for you a light wherein ye shall walk". He^{SWS} refers to the 'Justice Imam' which should be followed, who is Ali bin Abi Taleb^{SWS}.²²

23 لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The grand night is better than a thousand months.

عن أبي عبد الله عليه السلام قال: قوله عزوجل: "خير من ألف شهر" هو سلطان بني امية، وقال: ليلة من إمام عدل خير من ألف شهر من ملك بني امية

About Abi Abdullah^{SWS} explained the above Verse as: Allah^{SWT}, Glorified and Exalted, says "Better than one thousand months" Refers to the reign of bani-Umayya, and Implies that a night of Just Imam^{SWS} is certainly better than one thousand months reign of bani-Umayya.²⁴

25 اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

²¹ sur-e-Al-Hadided Ayath-28

²² Taveel ul Ayath Page-643

²³ sur-e-Al-Qader. Ayath-3

²⁴ Taveel ul Ayath Page-791

²⁵ sur-e-Al-Baqara. Ayath-257

Allah is the guardian of those who believe. He brings them out of the darkness into the light

قلت لابي عبد الله عليه السلام نقول الله: " الله ولي الذين آمنوا يخرجهم من الظلمات إلى النور " يخرجهم من ظلمات الذنوب إلى نور التوبة والمغفرة لولايتهم كل إمام عادل من الله،

Imam Abi Abdullah^{sws} was asked about the above Verse: "Allah is the guardian of those who believe. He brings them out of the darkness into the light". Imam^{sws} replied, Allah^{swt} brings them out of the darkness of sins and to the light of repentance and the forgiveness through enabling them to submit to the 'Wilayath'²⁶ of each Imam- Adel^{sws} from Allah.²⁷

28 وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

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

جعفر بن محمد عن أبيه عليهم السلام قال الائمة في كتاب الله إمامان إمام عدل وإمام جور قال الله " وجعلنا منهم أئمة يهدون بأمرنا "

Imam Jaafar Bin Mohamed^{sws} refers to his^{sws} father^{sws} that he^{sws} said Allah^{swt} refers to Just^{sws} and unjust Imams in His^{swt} Book and for Just Imam Allah^{swt} Says: "We made of them Imams to guide by Our command".²⁹

30 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And keep up the balance with equity and do not make the measure deficient [55:9]

" وأقيموا الوزن بالقسط " قال: أقيموا الامام العدل

On the explanation of the above Verse: **And keep up the balance with equity** " Imam sws (sws) says : establish (deeds) with the Imam al Adl^{sws}.³¹

²⁶ Divine master

²⁷ Tafseer e Ayashee Page-138

²⁸ **sur-e-Al-sajdah.Ayath-24**

²⁹ Tafseer e Qummi Vol-2.Page-170

³⁰ Sura AlRahman, 55:9

³¹ Tafseer e Qummi Vol-2.Page-343

Historical Facts On Jumma Salat:

We brief present finding of independent historian and researches on development of early Shiism.

An Extract from The Divine Guide in Early Shiism.³²

As far as "applicable branches" (furu) are concerned, transactions (mu'amalat) in Imamite law are with very few exceptions identical to those in Sunni schools of law.³³ Problems become thornier when we get into the field of duties regarding worship ('ibadat) and precepts (ahkam); here, even in Imamism, scholars have long debated certain points. Let us begin with duties regarding worship, divided into prayer (both individual and collective), fasting, the religious "taxes," pilgrimage, jihad (in the sense of "holy war"), and ordering what is good and forbidding what is evil.

From what can be gleaned from the notes of Aqa Bozorg al-Tihrru in his al-Dharia, a colossal collection of Shiite works, fierce debates were waged on the practice of two of these, **collective prayer and holy war**. In essence, what characterizes these two is their need for a "leader" or a "guide" to be practiced appropriately. We know that in Imamism this "leader" can only be the imam^{SWS} himself, or someone designated by him^{SWS}. According to the early corpus of the imams, the collective prayer of the two feasts of the Sacrifice at the end of the month of Ramazan are specifically declared as impossible to perform in the absence of the imam^{SWS} or his delegate.³⁴ On the other hand, since the leaders of the Imamite collective prayer on Fridays were named by the imams, once the imam^{SWS} is absent, it appeared as though the Friday prayer could no longer be practiced, or that it was at least suspended" (mutawaqqif al-ijra) until the Return of the Mahdi^{as} and his designating new leaders for prayer.

This situation prevailed throughout the pre-Safavid period, since at the beginning of the Safavid dynasty (circa 927/1520 to 1009/1600) nearly a hundred books or treatises were written to justify the legal status of Friday prayer.³⁵ The composition of these books was linked to the religious politics of the Safavids, specifically to attempts at setting up another Islamic "pole" in the face of the Ottoman Empire, on the one hand, and the "ideologization" of Imamism, on the other.

We find ourselves facing the same phenomenon when it comes to the holy war. With the arrival of the Safavids, a number of polemical works were composed to prove the legal or illegal status of jihad in the absence of the imam.³⁶ A solution was finally reached through compromise, and

³² The Sources of Esotericism in Islam, by Mohammad Ali Amir-Moezzi, translated by David Streight

³³ 701. On these points of divergence (e.g., temporary marriage, conditions of inheritance, repudiation) see Y. Linant de Bellefonds, "Le droit imamite," *Le sh'isme imilmite*, especially pp. 192-99

³⁴ 702. Cf. Ibn Babfiye, *Kitab aljaqfh*, vol. 1, chap. 79, p. 332. Al-Ash'ari (d. 324/935) emphasizes the existence of this for Imamites, cf. *Maqdlat al-islamiyyin*, ed. 'Abd al-l:lamid, p. 130.

³⁵ 703. See Aqli Bozorg al-Tihrlini, *a/-Dharfa*, vol. 15, pp. 62-82.

³⁶ 704. Aqli Bozorg al-Tihriini, *al-Dharfa*, vol. 5, pp. 296-98; on this subject, see E. Kohlberg, "The Development of the Imlimi-Shi'i Doctrine of jihad," *ZDMG*, 126, 1976. In the same regard, the treatise entitled *a/-Risdlat al-jihadiyya* by Md Karim Khan Kinniini (the great master of the Shaykhiyya school, d. 1288/1870), written during the invasion of southern Iranian port of Bushahr by the British troops in 1273/1856, is quite enlightening. The author looks at the question from all sides (ms. num. 2534 of the Madrasa Sepahsalar in Tehran). A mention of al-Ash'ari shows that for the early Imamites, holy war could only be waged under the direction of the imam, or someone specifically named by him; cf. *a-Ash'ari*, *Maqdlat al-islamiyyin*, p. 129.

the doctor-theologians distinguished between two different holy wars: the offensive jihad, declared to be "suspended" during the period of Occultation, and the defensive, legal jihad, which may be obligatory in the case of an attack from outside. The polemics and the juridical-theological debates in the Safavid and post-Safavid periods show that the question was still moot until relatively recently, when Iraian leader Agha Kumani went along with offensive Jihad.

An Extract from Roots of North Indian Shiism³⁷:

In the Indian sub-continent, Friday prayers were not offered until late 18th Century, as written by historian J.R. Cole. **The first establishment of Friday prayers in 1786 helped provoke a crisis in India.** Prior to 1786, shias were only holding informal mourning sessions for the Imams, without any community disagreement on religious aspects. The first seed of contention was sown when Friday congregation prayers were held at Hasan Riza Khan's palace. This also created tension between Shias and those Sunni Sufis who did not believe in Jumma prayers to be valid under non-Islamic rule. The appointment of an Usuli prayer leader proved divisive, since to pray behind him implied acceptance of his spiritual leadership. The Sufis held meditation sessions, with dancing and singing, on Fridays in the same hall where some Shi'is were offering Friday prayers in congregation.

An Extract from Newman, Akbaris³⁸:

Thus at least by early in the second Safawid century (d. 1040/1634), rationalist scholars were employing the term al-jimi' li'l-sharct'ir al-iftct-used, for all practical purposes, virtually interchangeably with such terms as na'ih 'ctmm, fuqih, and ul-hctkim al-shar'i~xplicitly to refer not only to the individual who had attained expertise in the rationalist religious sciences to practise ijthad and who consequently possessed jurisprudential authority within the community, but also to the individual who possessed authority in such other areas of affairs of import to the daily life of the community in the occultation as the implementation of **al-hudid, the performance of Friday prayer** and the collection and distribution of al-zakit and al-khums. Indeed, certainly by this time, the two were seen as one and the same. Expertise in the jurisprudential went hand-in-hand with authority in the practical.

³⁷ By Preferred Citation: Cole, J. R. I. *Roots of North Indian Shi'ism in Iran and Iraq: Religion and State in Awadh, 1722-1859*. Berkeley: University of California Press, c1988 1988. <http://ark.cdlib.org/ark:/13030/ft0f59n6r9/>

³⁸ Bulletin of the School of Oriental and African Studies, University of London, Vol. 55, No. 2. (1992), pp. 250-261. Stable URL: <http://links.jstor.org/sici?sici=0041-977X%281992%2955%3A2%3C250%3ATNOTAD%3E2.0.CO%3B2-1>, Bulletin of the School of Oriental and African Studies, University of London is currently published by School of Oriental and African Studies.