

**COMPREHENSIVE
KHUMS
SEMINAR**

Discussing rulings, common scenarios, mortgages, & more



Keynote Speaker:
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Muhammad Rizvi

Moderator:
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Tuesday,
December 22, 2020
7:00 PM (EST)

Program will begin with the recitation
of Du'a Tawassul

Submit your questions via
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Theology - al-m.ca/theology

- Please ensure to keep your mic muted and video off
- **To ask a question:**
 - Click on 'Participants' > 'Raise Hand'
 - You may unmute when requested, to ask your question
 - This is preferable over typing questions in chat
- **Notes are available to download at the above link**
 - link will only be available during the class time
- Ensure you are registered at the above link
- Email mahdi@al-m.ca for any questions or feedback

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Prophecy (An-Nubuwwah)

- Section V of Sharh Bābi 'l-Hādi 'Ashar deals with an-nubuwwah (النبوة), the Prophecy.

1. Who is a Prophet / Nabi?

النبي هو الإنسان المخبر عن الله تعالى بغير واسطة أحد من البشر

- “A *nabi* (النبي) is a person who brings God’s messages without the mediation of any human being.”
 - “A person” = he is not an angel.
 - “He brings God’s messages” = not from anyone else.
 - “without the mediation of any human being” = excludes the Imams and others who convey God’s message through a prophet.

2. Why is Prophecy Necessary?

- Since God has created humans for their own good, then it is necessary for Him to bring them closer to their goal and to restrain them from what would corrupt them – either in their present state or in their future state.
- “In this present world” = survival of human race depends on living as a society; and for peace in society, there is need for laws that every individual should obey. If laws were ordained by humans themselves, it will be based on self-interest; and that would lead to anarchy and chaos.
- Therefore, it was necessary to send the law with a messenger who will acts as *nadhir* (warner) & *bashir* (brings good news).

Why is Prophecy Necessary? (2)

- “In this next world” =
- The *sa‘ādah* (blessedness) is required for perfection of soul which leads to sound belief and good deeds.
- The attachment to this material world prevents the soul and the intellect to attain that goal.
- In this case, it is necessary to sent a person who is above such attachments so that he can guide them towards the desired perfection.
- Such a person who is needed both for the present and the next world is the Prophet.
- Hence the existence of the prophets is necessary.



3. The Prophecy of Muhammad (s)

- Muhammad bin ‘Abdullah (s) claimed to be a prophet of God and demonstrated that by miracles.
- Some of miracles shown by the Prophet:
 - The Qur’an.
 - The splitting of the moon.
 - The issuing of water from between his fingers.
 - The feeding of a great multitude with a little food.
 - The pebbles in his hands praising Allah.
- And he was known for his truthfulness.



Some Miracles

1. The Qur'an.

- This is based on two main points:
 - a) Eloquence and clarity of the language, brought forth by a person who had not studied under anyone.
 - b) The information about nature and historical events that were not known by the existing human sources at the time of revelation.

2. The Splitting of the moon.

- This is based on 54:1
- Shi'as and Sunnis both believe in this miracle.
- It happened on the eve of 14th Dhul Hijja 6 year of bi'that (i.e., 5 years before hijrah).
- 'Splitting of the Moon; Examining Authenticity & Sources of Shaqqul Qamar' – 18/July/19 - <https://youtu.be/m-krMYTnjAE>

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

A Note on the Source of the Qur'an (2)

- **Example of Difference:**
 - ✓ The Bible and the Qur'an both narrate the story of the Exodus...
 - ✓ Both mention the parting of the sea.
 - ✓ Both mention that the Pharaoh perished in the water.
- **The difference:**
 - ✓ The Bible doesn't say what happened to the Pharaoh's body.
 - ✓ The Qur'an talks about God preserving his body as a warning for the people...

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

A Note on the Source of the Qur'an (3)

حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرَقُ قَالَ

"آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ،"

الآنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ،

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لَتَكُونَ لِمَنْ خَلْفَكَ آيَةً..."

**... But today, We will save you,
by your body (only),**

so that you may become

a sign for those who come after you...

(10:90-92)

6 Ramadhan 1430 'Ulumul Qur'an / Sayyid M Rizvi 27 August 2009

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شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

A Note on the Source of the Qur'an (4)

- The Bible doesn't talk about this.
- At the time of the Prophet, people had no knowledge about the Pharaoh's body or its whereabouts.
- 13 centuries later, during the excavations in Egypt, the mummified body of Pharaoh Merneptah was discovered in 1898.
- See: Dr. Maurice Bucaille's *The Bible, the Qur'an & Science*



6 Ramadhan 1430 'Ulumul Qur'an / Sayyid M Rizvi 27 August 2009

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Some Miracles (2)

1. The Qur'an.
 2. The Splitting of the moon.
 3. The pebbles in his hands praising Allah.
- An interesting example of the Prophet's miracle narrated by Imam 'Ali (a) in Nahjul Balagha, sermon 192.



4. Infallibility of Prophet Muhammad (s)

- Infallibility is a hidden *lutf* which God has bestowed upon the Prophet Muhammad (s) so that he may not forsake obedience and not commit sin, although he has the power to do so.
- If infallibility was not bestowed upon him, then the confidence in his words will be eroded and that would defeat the purpose for which he was sent.
- If infallibility was not bestowed upon him, then the people will find themselves in impossible situation:
 one the one hand, they *must obey* the Prophet,
 and on the other hand, since he can commit sins, they *must not obey* a sinner.



Infallibility of Prophet Muhammad (s) [2]

Difference of opinion among Muslims on infallibility:

- **Kharijis:** it is possible for prophets to commit sins. (Interestingly, for them, a major sin is equal to kuft.)
- **Hashwiyyah:** it is possible for prophets to commit major sins. Some of them say that they would commit such sins only unintentionally. However, it is possible for them to commit minor sins intentionally.
- **Ashā'irah:** deny that prophets can commit major sins but allow the small ones unintentionally.



Infallibility of Prophet Muhammad (s) [3]

Difference of opinion among Muslims on infallibility (continued)

- **Shi'as:** the prophets are immuned from all sins, intentionally and unintentionally.
 - If there were not ma'sum, the value of their mission would be nullified. = If they can commit sins, then there can be no full confidence in their word (because it could be a lie). With lack of confidence, they would not be obeyed.
 - If a sin is committed by them, still people would have to follow them since it is incumbent to obey them. But following a sinner is evil.
- = Therefore, it is impossible for sin to proceed them.



Infallibility of Prophet Muhammad (s) [4]

- The Prophet's infallibility is from the beginning of his life to the last of it.
- Ashā'irah, who believe in infallibility in major sins, say that it applies only from commencing of the *wahy*, although they deny that they could commit *kufr* and repeated sins.

What to do with the verses & ahadith which ascribe sins to the prophets?

- All the verses or ahadith which apparently attribute sins to the prophets should be interpreted to mean *tark-e awla* -- leaving the better course.



5. The Prophet is the Best of the People (Afdhal)

- It is necessary that the Prophet be the best of the people of his age, and he should possess all the qualities of perfection and superiority.
- Reason: To give preference to a lesser person over a greater person is unreasonable and *qabih*.

- Ayat (10:35)

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى؟ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is He Who guides to the truth most worthy to be followed, or he who can't guide himself unless he is guided *by someone else*? Then what is the matter with you; how do you judge *your guide*?



6. The Prophet should be without blemish

- **The Prophet should be free from any blemish and defect that would push people away from him.**



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