

Salat and Its Recognition-Part I



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Salat and Its Recognition-Part I

Introduction:

Salat is an important pillar of Islam, there are several verses in the Holy Quran emphasising its importance; with equally large number of traditions of Masomeen^{asws} where all essential details, from its esoteric (Batin) to exoteric (Zahir) meanings are explained. We have compiled a brief article (covering the esoteric aspects of Salat Part I) based on the traditions of Masomeen^{asws} in an attempt to understand its meanings, the Niyah (intention), the rituals and types of Salat, whereas exoteric details of offering Salat are covered in Part II.

It is also very important to remind our readers that Salat is mostly considered as part of 'Furu-e-Deen' (branch of Islam) but as per several traditions of Masomeen^{asws} it is, in fact, a branch of 'Usool-e-Deen' (an important pillar of Islam and its soul is the Wilayat of Masomeen^{asws}, ref. footnote 9). In addition, Salat is not accepted until Zakaat is paid to a person having a firm belief on Wilayat-e-Amir-ul-Momineen^{asws}.

(Ref. footnote 45, also see: <http://hubeali.com/practices/Chapter-5-Zakaat-Khums.pdf>).

What Elevates the Status of Salat and What Ensures its Acceptance:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ شَهْرَآشُوبَ فِي الْمَنَاقِبِ، عَنِ أَبِي حَازِمٍ قَالَ قَالَ رَجُلٌ لِرَازِيٍّ الْعَابِدِينَ عَ تَعْرِفُ الصَّلَاةَ فَحَمَلْتُ عَلَيْهِ فَقَالَ عَ مَهْلًا يَا أَبَا حَازِمٍ فَإِنَّ الْعُلَمَاءَ هُمُ الرِّحْمَاءُ ثُمَّ وَاجَهَ السَّائِلَ فَقَالَ نَعَمْ أَعْرِفُهَا فَسَأَلَهُ عَنْ أَفْعَالِهَا وَ تَرُوكِهَا وَ فَرَائِضِهَا وَ نَوَافِلِهَا حَتَّى بَلَغَ قَوْلَهُ مَا افْتِتَاحُهَا قَالَ التَّكْبِيرُ قَالَ مَا بُرْهَانُهَا قَالَ الْقِرَاءَةُ قَالَ مَا خُشُوعُهَا قَالَ النَّظَرُ إِلَى مَوْضِعِ السُّجُودِ قَالَ مَا تَحْرِيمُهَا قَالَ التَّكْبِيرُ قَالَ مَا تَحْلِيلُهَا قَالَ التَّسْلِيمُ قَالَ مَا جَوْهَرُهَا قَالَ التَّسْبِيحُ قَالَ مَا شِعَارُهَا قَالَ النَّعْتِيبُ

قَالَ مَا تَمَامُهَا قَالَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

قَالَ مَا سَبَبُ قَبُولِهَا قَالَ وَلِيَانَتُنَا وَ الْبِرَاءَةُ مِنْ أَعْدَائِنَا فَقَالَ مَا تَرَكْتَ لِأَحَدٍ حُجَّةً ثُمَّ نَهَضَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ تَوَارِي

Mohammed bin Ali bin Shhir Ashob reports in Manaqib, I heard it from the father of Hazam that once a person came to Imam Zain ul-Abadeen^{asws} and asked:

Do you know something about the Salat?' I (the narrator) became furious and leapt forward to attack him but Imam^{asws} intervened and said: O Abu Hazim! Stay where you are, people with knowledge show courage and are very kind. Imam^{asws} looked toward the man and replied: 'Yes, I know about the Salat'. That person asked several questions on Salat from the Imam^{asws}. Imam^{asws} replied to his questions and in the end he asked:

He asked: 'What elevates the status of Salat?'

Imam Zain ul-Abadeen^{asws} replied: By sending the 'Salawat'¹ on Mohammed^{saww} and his pious progeny^{asws}.

He asked: What ensures the acceptance of Salat?

Imam^{asws} replied: Adherence to our^{asws} Wilayat and denouncing and rejecting our^{asws} enemies, ensure acceptance of Salat.

After listening to the Divine reply he got up and said, you^{asws} have removed all doubts and did not leave behind any excuses unturned. Indeed Allah^{azwj} Knows who to entrust with His^{azwj} Divine Message.²

وأما قوله عزوجل: (أقيموا الصلوة) فهو أقيموا الصلاة بتمام ركوعها وسجودها و - حفظ - موافقتها، وأداء حقوقها التي إذا لم تؤد لم يتقبلها رب الخلائق أتدرون ما تلك الحقوق؟ فهي إتباعها بالصلاة على محمد وعلي وآلهما (عليهم السلام) منظوبا على الاعتقاد بأنهم أفضل خيرة الله، والقوام بحقوق الله، والنصارى لدين الله.

In Tafseer Imam Hassan^{asws} al-Askari^{asws}, Imam^{asws} says: 'As for the Words of the Almighty **"and keep up Salat"**- is the establishment of Salat with all the bowings and prostrations and keeping to its timings, and the fulfilment of **its rights** without which, the Lord^{azwj} of creation does not Accept Prayers. (Imam^{asws} asked): Do you know what those rights are? These are the salutations on Mohammed^{saww} and Ali^{asws} and their Progeny^{asws} and to have belief that they^{asws} are the best of the creation of Allah^{azwj} and the establishers of the Rights of Allah^{azwj} and the helpers of the religion of Allah^{azwj}.³

قال رسول الله (صلى الله عليه وآله): من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، وكان كمن على باب نهر جار يغتسل فيه كل يوم خمس مرات - و - لا يبقي عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة و الامامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه وبإخوانه المؤمنين.

The Messenger of Allah^{saww} said: 'One who Prays five times (Salat) a day, Allah^{azwj} expiates his sins between the two Salat, as if there was a flowing river by his door and he bathes in it five times a day and there does not remain any filth on him except if he rejects the Prophet-hood and the Imamate or is unjust to his believing brother **or if he avoids Taqqiya (dissimulation) so that it affects him adversely and his believing brothers.**⁴

ثم قال الله عزوجل لسائر اليهود والكافرين المظهرين: (واستعينوا بالصبر والصلوة) - أي بالصبر - عن الحرام - و - على تأدية الامانات، وبالصبر على الرئاسات الباطلة، وعلى الاعتراف لمحمد بنبوته ولعلي بوصيته.

(واستعينوا بالصبر) على خدمتهما، وخدمة من يأمرانكم بخدمته على استحقاق الرضوان والغفران ودائم نعيم الجنان في جوار الرحمن، ومرافقة خيار المؤمنين، والتمتع بالنظر إلى عزة محمد سيد الاولين والآخرين، وعلي سيد الوصيين والسادة الاخيار المنتجبين، فان ذلك أقر لعيونكم، وأتم لسروركم، وأكمل لهدايتكم من سائر نعيم الجنان.

Then Allah^{azwj} the Almighty Said to the other disbelievers who were present there: **"And seek assistance through patience and Salat"** Meaning, be patient by

¹ Blessings

² مستدرک الوسائل 4 112 5- باب نواذر ما يتعلق بأبواب أفعال

³ Ibid, H. 253

⁴ Ibid, H. 111

staying away from the prohibited and the fulfilment of trusts and by observing patience from the false governments and recognition of the Prophet-hood of Mohammed^{saww} and the Master-ship of Ali^{asws}.⁵

"And seek assistance through patience" on serving them^{asws} and serving those^{asws} that they^{asws} order you to do so as is their^{asws} right, and you will be rewarded with Forgiveness and a life of eternal bliss in the Gardens in the vicinity of the Beneficent, and in the friendship of the true believers, and enjoy looking at the honour of Mohammed^{saww} the Master of the former ones and the later ones, and at the Master of the Trustees and the Chief of the good chosen ones for that will be a coolness to your eyes and you will be in joy and complete bounty from all the other bounties of the Gardens.

واستعينوا أيضا بالصلوات الخمس، وبالصلاة على محمد وآله الطيبين (على قرب الوصول إلى جنات النعيم). (وإنها) أي هذه الفعلة من الصلوات الخمس، و - من - الصلاة على محمد وآله الطيبين مع الانقياد لأوامرهم والايمان بسرهم وعلايتهم وترك معارضتهم بلم؟ وكيف؟ (لكبيرة) - ل - عظيمة. (إلا على الخاشعين) الخائفين من عقاب الله في مخالفته في أعظم فرائضه.

And seek help by five Salat and by salutations of Mohammed^{saww} and his^{saww} blissful Progeny^{asws}, to be near to the Gardens of Bliss. "and most surely it" Meaning these deeds from the five Salat and from the salutation on Mohammed^{saww} and his^{saww} blissful Progeny^{asws} with obedience to their^{asws} orders and belief in their^{asws} secrets and what they proclaim and avoid objections like Why? How? "is a hard thing" a great thing "except for the humble ones" those who fear the retribution of Allah^{azwj} for those who oppose the great obligations of His^{azwj}.⁶

What is the Essence of Salat:

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَنْتُمْ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ أَنْتُمْ الزَّكَاةُ وَ أَنْتُمْ الْحَجُّ فَقَالَ يَا دَاوُدَ نَحْنُ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ نَحْنُ الزَّكَاةُ وَ نَحْنُ الصِّيَامُ وَ نَحْنُ الْحَجُّ وَ نَحْنُ الشَّهْرُ الْحَرَامُ وَ نَحْنُ الْبَلَدُ الْحَرَامُ وَ نَحْنُ كَعْبَةُ اللَّهِ وَ نَحْنُ قِبْلَةُ اللَّهِ وَ نَحْنُ وَجْهَ اللَّهِ قَالَ اللَّهُ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ وَ نَحْنُ الْآيَاتُ وَ نَحْنُ الْبَيِّنَاتُ وَ عَدُوْنَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ

Imam Jafar-e-Sadiq^{asws} said: 'We^{asws} are the Salat which is mentioned in the Holy Quran, we^{asws} are the Zakaat and we^{asws} are the Soam, we^{asws} are the Hajj, we^{asws} are the sacred City, we^{asws} are al-Kabah, we^{asws} are the 'Face' of Allah^{azwj}, we^{asws} are Allah^{azwj}'s Verses and we^{asws} are His^{azwj} Proofs (Aiat and Biyan)...⁷.

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ نَحْنُ أَوْلَى كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ بَرٍّ فَمِنَ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ

⁵ Tafseer Imam Hassan Askari^{asws} H. 115

⁶ Ibid, H. 115.

⁷ بحار الأنوار 24 303 باب 66- أنهم الصلاة و الزكاة و الحج

Imam Jafar-e-Sadiq^{asws} says: 'We^{asws} are the root of all virtues and we^{asws} are the branches of all righteousness and through us^{asws} is the (way) to 'Touheed' and 'Salat' and 'Soam....'⁸

صلوا على النبي و آله صلى الله عليه و عليهم فإن الله يتقبل دعاءكم عند ذكره و رعايتكم له

(Amir-ul-Momineen says^{asws}) Blessed is the Prophet^{saww} and his pure progeny^{asws}, Allah^{azwj} will Accept your Salat when you mention Prophet^{saww} and his family^{asws} with due respect.⁹

The Meanings of Establishing the Salat

قَوْلَ مَنْ حَطَّ الشَّهِيدُ رَهْ عَنْ أَبِي الْوَلِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ قَدْ قَامَتِ الصَّلَاةُ إِنَّمَا يَعْنِي بِهِ قِيَامَ الْقَائِمِ ع

Shaheed^{ra} has reported a tradition of Imam Jafar-e-Sadiq^{asws}, as narrated by Abu Walid, that Imam^{asws} said: 'Qad qamatil Salat' (Salat has been established) refers to the establishment of the Imam^{ajfj} of al-Qaim^{ajfj}.¹⁰

The Salat of a Nasabi is Never Accepted:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَنَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَنَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَارًا حَامِيَةً (88:3-4)

A number of our people have narrated from Sahl ibn Ziyad, who from ibn Faddal, who from Hanan, who has narrated the following:

Abu Abd Allah^{asws} has said: 'For a person hostile to 'Aimmah' of Ahl al-Bayt^{asws}, it is the same as when he performs Salat or commits fornication. This verse is revealed about them: '**working and hostile (to Aimmah of Ahl al-Bayt) will feel the heat of the hot fire**'(88:3-4).¹¹

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (74:43)

What has led you to Saqar' (a place in hell)? They will reply, 'We did not pray.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ الْقُمِّيِّ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ مَا سَلَكَكُمْ فِي سَقَرَ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ عَنَى بِهَا لَمْ نَكُ مِنْ أَتْبَاعِ الْأَئِمَّةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ. أَوْلَئِكَ الْمُقَرَّبُونَ أ مَا تَرَى النَّاسَ يُسْمُونَ الَّذِي يَلِي السَّابِقَ فِي الْحَلْبَةِ مُصَلِّيَ فَذَلِكَ الَّذِي عَنَى حَيْثُ قَالَ لَمْ نَكُ مِنَ الْمُصَلِّينَ لَمْ نَكُ مِنْ أَتْبَاعِ السَّابِقِينَ

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from 'Isma'il ibn Mihran from al-Hassan al-Qummi from Idris ibn 'Abd Allah who has said the following:

"Once, I asked abu 'Abd Allah^{asws}, about the interpretation of this verse of the Holy Quran, '**What has led you to Saqar' (a place in hell)? They will reply, 'We did not pray.'** (74:43)

⁸ الكافي 8 242 حديث القباب ص : 231

⁹ الخصال ج : 2 ص : 611 <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf>

¹⁰ بحار الأنوار ج : 51 ص : 149 Binhar ul Anwar, vol. 51 pg. 149, Iqbal ul Amaal.

¹¹ الكافي ج : 8 ص : 161 Al-Kaki, vol. 8, H.14610, h. 162,

“The Imam^{asws} said, ‘Such people will be those who did not believe in ‘A’immah^{asws} (Leaders with Divine Authority) about whom Allah^{azwj}, has Said, **“The foremost ones will be the nearest ones to Allah.” (56:11)** Have you not noticed that people call the one second to the lead in horseracing ‘Al-Musalli’ (also means the praying)? This, what is meant therein. “We did not pray” (74:43), means ‘We did not follow the ‘al-Sabaqeen’ the (Divine) leader^{asws}’¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

Ali bin Ibrahim narrates from his father, who heard it from Mohammed ibn al-Riyyan bin al-Sallat Rafa, who heard it from Abi Abd Allah^{asws}.

Amir-ul-Momineen, Ali^{asws} ibn abu Talib^{asws}, would very often say in sermons about sins, ‘O people, pay attention to your religion, pay attention to your religion. An evil deed in it (under our^{asws} Wilayat) is better than a good deed under other than it (Wilayat). An evil deed in true religion can be forgiven (by means of repenting) but a good deed performed under other than Just (our Wilayat) will not be accepted.’¹³

فِي جَنَاتٍ يَنْسَاءَلُونَ (40) عَنِ الْمُجْرِمِينَ (41) مَا سَلَكَكُمْ فِي سَقَرٍ (42) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (74:43)

Those who will be in the paradise ask from the sinner what has brought you to the hell, they will reply: We were not among those who prayed.

قال حدثني جعفر بن محمد الفزاري معنا عن أبي عبد الله ع في قوله تعالى في جَنَاتٍ يَنْسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ يعني لم نك [يكونوا] من شيعة علي بن أبي طالب ع و لَمْ نَكُ نُطْعِمُ الْمِسْكِينَ وَ كُنَّا نَحُوضُ مَعَ الْخَائِضِينَ وَ كُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ فذلِكَ [فذلِكَ] يوم القائم ع و هو يوم الدين حَتَّى أَتَانَا الْيَقِينُ أَيَامِ الْقَائِمِ [ع] فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ فَمَا تَنْفَعُهُمْ شَفَاعَةُ لِمَخْلُوقٍ وَ لَنْ يَشْفَعَ فِيهِمْ رَسُولُ اللَّهِ ص يَوْمَ الْقِيَامَةِ

It is narrated from Imam Hassan al-Askari^{asws} in the explanation of the above Verses: The people of paradise will ask from the inhabitants of hell, what has brought you to the raging fire? They will reply: We were not among those who offered Salat, meaning that we were not among the Shias of Ali^{asws} ¹⁴

فَلَا صَدَقَ وَلَا صَلَّى (31) وَلَكِنْ كَذَّبَ وَتَوَلَّى (32) ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى (33) أَوْلَى لَكَ فَأُولَى (75:34)

So he did not accept the truth, nor did he pray, but on the contrary, he rejected the Truth and turned away! Then did he stalk to his family in full conceit! Nearer to you (is destruction) and nearer.

قال حدثنا أبو القاسم العلوي [قال حدثنا فرات بن إبراهيم الكوفي قال حدثنا جعفر بن محمد بن عتبة الجعفي قال حدثنا العلاء [العلي] بن الحسن قال حدثنا حفص بن حفص الثغري قال حدثنا عبد الرزاق عن سورة الأحول] عن عمار بن ياسر قال كنت عند أبي ذر الغفاري رضي الله عنه في مجلس ابن [لابن] عباس رضي الله عنه و عليه فسطاط و هو يحدث الناس إذ قام أبو ذر حتى ضرب بيده إلى عمود الفسطاط ثم قال أيها الناس من عرفني فقد عرفني و من لم يعرفني فقد أنبأته باسمي أنا جندب بن جنادة أبو ذر الغفاري سألتكم بحق الله و حق رسوله أ سمعتم من رسول الله ص و هو يقول ما أقلت الغبراء و لا أظلت الخضراء ذا لهجة أصدق من أبي ذر قالوا اللهم نعم قال أ

¹² Al-Kafi, vol. 1, H 1115, Ch. 108, h 38

¹³ Al-Kafi, vol. 2, pg. 349, (الكافي ج 2 : ص 464)

¹⁴ Tafseer-e-Furat, pg. 362. (Urdu), تفسير فرات الكوفي ص : 516

It is reported in Tafseer-e-Furat that when Mouwiya^{la} heard Rasool Allah^{saww} raising Imam Ali^{asws}'s hand and declaring 'Ali is the Moula of all those to whom I am the 'Moula'¹⁵, he stoop-up after leaning on Moughara bin Shaba^{la} and said: I will not accept the Wilayat of Ali^{asws} and will not accept what Mohammed^{saww} has declared'. Allah^{azwj} sent this verse to denounce what Mouwiya^{la} and his associates were saying. Prophet Mohammed^{saww}, in response, wanted to ask (his companions) to kill Mouwiya^{la} but Allah^{azwj} asked His Prophet^{saww} to wait by sending the following Verse:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (75:16)

Do not move your tongue with it to make haste with it, and Rasool Allah^{saww} did not pursue it any further.^{16 & 17}

Wilayat of Masomeen^{asws} is a Mandatory Pre-requisite of Salat:

Salat is an extremely important act of worship, as we all know, but its acceptance and rejection depends on adherence to the true faith. Therefore, rewards of offering Salat, in this life as well as in the hereafter, are subject to that condition without which it will be of no benefit, 'The Wilayat'.

علي بن ابراهيم، عن أبيه وعبد الله بن الصلت جميعا، عن حماد بن عيسى، عن حريز بن عبد الله، عن زرارة، عن أبي جعفر (عليه السلام) قال: بني الاسلام على خمسة أشياء: على الصلاة والزكاة والحج والصوم والولاية، قال زرارة: فقلت: وأي شيء من ذلك أفضل؟ فقال: الولاية أفضل، لأنها مفتاحين والوالي هو الدليل عليهن...

Imam Abi Jaffar^{asws} said: Islam was built on five pillars: the **Salat**, the **Zakaat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Wilayat**. Zrara asked: Which is the most important among these five pillars? Imam^{asws} responded: Wilayat is the most important, because it is the soul and His^{azwj} 'Wali' are the evidence on them (the worshipers).¹⁸

Therefore, Salat, as part of worshiping, will only be beneficial, if one understands the essence of Wilayat and strives sincerely to comply with its obligations. Let us briefly review the meanings of Wilayat and how to fulfil its requirements so that all our deeds are accepted. In Hadith-e-Tariq, Amir-ul-Momineen^{asws} says: 'Wilayah is to safeguard our followers from dangers, disasters and management of their all affairs, even down to demarcating the days and the months.¹⁹ In accordance to the famous Quranic Verse:

¹⁵ Master

¹⁶ Tafseer-e-Furat, pg. 362. تفسير فرات الكوفي ص : 516

¹⁷ بحار الأنوار ج : 33 ص : 163

¹⁸ Al-Kafi Vol. 2 Pg. 18.

¹⁹ <http://www.hubeali.com/khutbat/Hadith-e-Tariq.pdf>

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (5:55)

Only Allah is your Wali and His Messenger and those who believe, those who keep up Salat and pay the poor-rate while they bow.

The Wilayat, of Allah^{azwj}, Rasool Allah^{saww} and Mola Ali^{asws} (who gave Zakaat in Rakku) is of the same value and nature and should be reflected in all our acts of worship.

قال أخبرني أبو بكر محمد بن عمر الجعابي قال حدثنا أبو العباس أحمد بن محمد بن سعيد الهمداني قال حدثنا الحسن بن علي بن الحسن قال حدثنا محمد بن الحسين عن محمد بن سنان عن عبيد الله القصباني عن أبي بصير قال سمعت أبا عبد الله جعفر بن محمد ع يقول إن ولايتنا ولاية الله عز وجل التي لم يبعث نبي قط إلا بها إن الله عز اسمه عرض ولايتنا على السماوات والأرض والجبال والأمصا فلم يقبلها قبول أهل الكوفة وإن إلى جانبهم لقبوا ما لقاها مكروب إلا نفس الله كربته وأجاب دعوته وقلبه إلى أهله مسرورا

Abu Bakr bin Mohammed, who from ummer al-Jaabi heard it from abu Abbas Ahmed bin Mohammed bin Saeed al-Hamdani, who from al-Hassan bin Ali bin Al-Hassan, who reports from Mohammed bin al-Hassain, who form Mohammed bin Sanan, who form Abeed Allah al-Qasbani, who from Abu Basir the following:

Imam Abu Abd Allah^{asws} bin Mohammed^{asws} says: Our Wilayat is the Wilayat of Allah^{azwj} and all Prophets^{as} had to pledge to our Wilayat, as part of a major requirement for their qualification (to be given the Prophet hood).²⁰

Salat is Unacceptable Without Paying Zakaat and Without Wilayat^{asws}:

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن حماد بن عيسى عن عمر بن أذينة عن زرارة و بكير و فضيل و محمد بن مسلم و بريد بن معاوية عن أبي جعفر ع و أبي عبد الله ع أنهما قالوا في الرجل يكون في بعض هذه الأهواء الحارورية و المرجئة و العثمانية و القدرية ثم يتوب و يعرف هذا الأمر و يحسن رأيه أ يعيد كل صلاة صلاها أو صوم أو زكاة أو حج قال ليس عليه إعادة شيء من ذلك غير الزكاة فإنه لا بد أن يؤديها لأنه وضع الزكاة في غير موضعها و إنما موضعها أهل الولاية

Mohammed bin Hassan reports from Mohammed bin Hassan al-Safar, who heard it from al-Abbas bin Mahroof, who from Ali bin Mahzyar, who from Al-Hassan bin Saeed, who from Hammad bin Isa, who from Ummer bin Azyana, who heard it from Zarrah and Bakeer and Fazeel and Mohammed bin Muslim and Bareed bin Muawiyah who said that he has heard from:

Mohammed Baqir^{asws} and Imam Jafar-e-Sadiq^{asws} had said about a person who belonged to one of the Muslim sects, Harrawiya or Marhaba and/or Usmania or Qadari. But then he repented and recognised the 'Just' (Haq) Path and corrected his belief. The question was asked what would happen to his Salat, Soam, Zakaat and Hajj, which he had performed as per his previous beliefs. Does he need to repeat all those acts of worship? They^{asws} replied: He will have to repay his Zakaat but there is no need to repeat the other acts of worship. This is due to the fact that he has paid his Zakaat to non-deserving ones whereas the real and legitimate recipients of the Zakaat will be those who adhere to our^{asws} Wilayat.²¹

قوله عزوجل: " وأقيموا الصلاة وآتوا الزكاة وما تقدموا لأنفسكم من خير تجدوه عند الله ان الله بما تعملون بصير "

²⁰ AlQatara, vol. 2, pp. 64, Amali Mufeed 142, tradition 9, Bihar Volume 100, pp. 262, tradition 15, Amali Tusi, 271, tradition 19.

²¹ علل الشرائع ج : 2 ص : 374

The Words of the Almighty "And keep up Salat and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do" – VERSE 110

قال الامام (عليه السلام): (أقيموا الصلاة) باتمام وضوئها وتكبيراتها وقيامها وقراءتها وركوعها وسجوها وحدودها. (وأتوا الزكاة) مستحقيها، لا تؤتوها كافرين ولا مناصبا. قال رسول الله (صلى الله عليه وآله): " المتصدق على أعدائنا كالسارق في حرم الله ". (وما تقدموا لانفسكم من خير) من مال تنفقونه في طاعة الله، فان لم يكن لكم مال، فمن جاهكم تبدلونه لآخوانكم المؤمنين، تجرون به إليهم المنافع، وتدفعون به عنهم المضار. (تجدوه عند الله) ينفعم الله تعالى بجاه محمد وعلي وألهما يوم القيامة فيحط به سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم فقال: " تجدوه عند الله " (إن الله بما تعلمون بصير) عالم ليس يخفى عليه شيء: ظاهر فعل، ولا باطن ضمير، فهو يجازيكم على حسب اعتقادكم ونياتكم، وليس هو كملوك الدنيا الذي يلتبس على بعضهم، فينسب فعل بعضهم إلى غير فاعله، وجناية بعضهم إلى غير جانيه فيقع ثوابه وعقابه - بجهله بما لبس عليه - بغير مستحقه.

وقال رسول الله (صلى الله عليه وآله): مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول. وإن أعظم طهور الصلاة - التي لا يقبل الصلاة إلا به، ولا شيء من الطاعات مع فقده - موالة محمد، وأنه سيد المرسلين، وموالة علي، وأنه سيد الوصيين وموالة أوليائهما، ومعادة أعدائهما.

Imam Hassan Al-Askari^{asws} said: **"And keep up Salat"** by completing its ablutions, and its *Takbeers*, and its standings, and its readings, and its bowings, and its prostrations and its limits. **"And pay the poor-rate"** to the deserving ones, **not giving it to the infidels and the *Nasibis*.**

The Messenger of Allah^{saww} said: 'The **giver of charity to our enemies is like a thief stealing in the Kaaba**'. **"Whatever good you send before for yourselves"(2:110)** from the wealth that you spend in the obedience to Allah^{azwj}, and if you do not have the wealth, the efforts you make for your believing brothers, in gaining them some benefits or dispelling from them any losses.

"**you shall find it with Allah**" Allah^{azwj} will Give them benefits for the sake of Mohammed^{saww} and Ali^{asws} and their^{asws} Progeny^{asws} and on the Day of Judgment, will eradicate your sins and increase your good deeds, and will Increase by them^{asws} your levels. He^{azwj} Said: **"surely Allah sees what you do"** Knows, and there is nothing hidden from Him^{azwj}, neither the apparent deeds nor the hidden intentions. He^{azwj} will Reward in accordance with your beliefs and intentions, and He^{azwj} is not like the kings of this world who erroneously reward some, or reward someone else for someone else's deeds, and defrauds some others, for they do this due to their ignorance and give it to the undeserving one.

And the Messenger of Allah^{saww} said: 'The key to Salat is purification, and its intention is Takbeer, and its conclusion is the salutations. And, Allah^{azwj} does not Accept the Salat without 'Taharat' purification, nor does He^{azwj} accept charity from the fraudster. The greatest in Salat is purification for He^{azwj} does not Accept Salat without it, nor anything from deeds of obedience without the Mastership of Mohammed^{saww} for he^{saww} is the Chief of the Messengers^{asws}, and the Mastership of Ali^{asws} and he^{asws} is the Chief of the Trustees, and the friendship of their^{asws} friends and the enmity of their^{asws} enemies.²²

²² Tafseer Imam Hassan Askari^{asws}, H. 318

قال رسول الله (صلى الله عليه وآله): اتقوا الله عباد الله، واثبتوا على ما أمركم به رسول الله (صلى الله عليه وآله) من توحيد الله، ومن الايمان بنبوته محمد رسول الله، ومن الاعتقاد بولاية علي ولي الله، ولا يغرركم صلاتكم وصيامكم وعبادتكم السالفة، إنها لا تنفعكم إن خالفتم العهد والميثاق فمن وفى وفي له، وتفضل - بالجلال و - بالافضال عليه، ومن نكث فانما ينكث على نفسه، والله ولي الانتقام منه، وإنما الاعمال بخواتيمها.

The Messenger of Allah^{saww} said: 'Fear Allah^{azwj}, O servants of Allah^{azwj}! Remain steadfast on what the Messenger of Allah^{saww} has ordered you from the Unity of Allah^{azwj} and from the belief in the Prophet-hood of Mohammed^{saww}, the Messenger of Allah^{azwj} and from having belief in the Mastership of Ali^{asws} - the Guardian from Allah^{azwj}, and do not be proud of your Salat, and Fasts, and past worship, for they will not benefit you if you were to go against the oath and covenant. Whoever is faithful to it, will be dealt with faithfully, by the Grace of Allah^{azwj} will be given more. Whoever breaks it will incur loss on him and Allah^{azwj} will take Revenge on him. Good deeds will only be of benefit when the ending is good'.²³

قال الامام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغطيه كل من في تلك العرصات حيث يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين.

ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجئ - حين - زكاته، فإن أداها جعلت كأحسن الافراس مطية لصلاته، فحملتها إلى ساق العرش فيقول الله عزوجل: سر إلى الجنان، واركض فيها إلى يوم القيامة، فما انتهى إليه ركضك، فهو (كله بسائر ما تمسه لباعثك) فيركض فيها على أن كل ركضة مسيرة سنة في قدر لمحة بصره من يومه إلى يوم القيامة، حتى ينتهي - به - إلى حيث ما شاء الله تعالى، فيكون ذلك كله له، ومثله عن يمينه وشماله، وأمامه وخلفه، وفوقه وتحتة. وإن بخل بزكاته ولم يؤدها، أمر بالصلاة فردت إليه، ولقت كما يلف الثوب الخلق، ثم يضرب بها وجهه، ويقال - له -: يا عبدالله ما تصنع بهذا دون هذا؟ قال: فقال أصحاب رسول الله (صلى الله عليه وآله): ما أسوأ حال هذا - والله !

قال رسول الله (صلى الله عليه وآله) أولاً أنبئكم بمن هو أسوأ حالا من هذا؟ قالوا: بلى يا رسول الله. قال: رجل حضر الجهاد في سبيل الله تعالى، فقتل مقبلاً غير مدبر، والحدود العين يتطلعن إليه، وخزان الجنان يتطلعون - إلى - ورود روحه عليهم - وأملاك السماء - وأملاك الارض يتطلعون - إلى - نزول حور العين إليه، والملائكة خزان الجنان، فلا يأتونه. فتقول ملائكة الارض حوالي ذلك المقتول: ما بال الحور - العين - لا ينزلن إليه؟ وما بال خزان الجنان لا يردون عليه؟

فينادون من فوق السماء السابعة: يا أيتها الملائكة، انظروا إلى آفاق السماء - و - دوينها. فينظرون، فإذا توحيد هذا العبد - المقتول - وإيمانه برسول الله (صلى الله عليه وآله)، وصلاته وزكاته، وصدقته، وأعمال يره كلها محبوسات دوين السماء، وقد طبقت آفاق السماء كلها - كالعاقلة العظيمة قد ملات ما بين أقصى المشارق والمغرب، ومهاب الشمال والجنوب - تنادي أملاك تلك الافعال الحاملون لها، الواردون بها: ما بالنا لا تفتح لنا أبواب السماء لندخل إليها بأعمال هذا الشهيد؟ فيأمر الله عزوجل بفتح أبواب السماء، فتفتح، ثم ينادي هؤلاء الاملاك: ادخلوها إن قدرتم. فلا تقلها أجنحتهم، ولا يقدر على الارتفاع بتلك الاعمال فيقولون: يا ربنا لانقدر على الارتفاع بهذه الاعمال.

فيناديهم منادي ربنا عزوجل: يا أيتها الملائكة لستم حمالي هذه الانتقال - الصاعدين بها - إن حملتها الصاعدين بها مطاياها التي ترفعها إلى دوين العرش، ثم تقرها في درجات الجنان. فتقول الملائكة؟ يا ربنا ما مطاياها؟ فيقول الله تعالى: وما الذي حملتم من عنده؟ فيقولون: توحيدك، وإيمانه بنبيك. فيقول الله تعالى: فمطاياها موالاة علي أخي نبيي، وموالاة الأئمة الطاهرين، فإن أتيت فهي الحاملة الرافعة الواضعة لها في الجنان. فينظرون فإذا الرجل مع ما له من هذه الأشياء، ليس له موالاة علي بن أبي طالب والطيبين من آله، ومعاداة أعدائهم. فيقول الله تبارك وتعالى للملائكة الذين كانوا حاملها: اعتزلوها، والحقوا بمراكزكم من ملكوتي ليأتها من هو أحق بحملها، ووضعها في موضع استحقاتها. فتلحق تلك الاملاك بمراكزها المجمولة لها.

ثم ينادى منادي ربنا عزوجل: يا أيتها الزبانية تناوليها، وحطيتها إلى سواء الجحيم، لأن صاحبها لم يجعل لها مطايا من موالاة علي والطيبين من آله (عليهم السلام). قال رسول الله (صلى الله عليه وآله) -: فتناول تلك الاملاك، ويقلب

²³ Ibid, H. 303

The Holy Imam Hassan Al Askari^{asws} said that with regard to the Zakaat, the Messenger of Allah^{saww} said: The one who pays Zakaat to the deserving ones, and performs Salat as per its limits, and does not invalidate them with any of his actions, then he will appear on the Day of Judgment in a state which the others will covet, and the breeze of Paradise will escort him to the high places to the presence of the friends of Mohammed^{saww} and his^{saww} goodly and purified progeny^{asws}.

And the one who is miserly in the payment of Zakaat but Prays regularly, his Salat remains captive in the sky until such time as he gives Zakaat. However, as soon as he does that, his Salat ascends to the Throne like the riding of a good horse.' Then, Allah^{azwj} the Almighty will Say: 'Go to Paradise and keep running until the Day of Judgment, and whatever distance you cover will all be for you. Then it will keep running in such a way that it will cover the riding distance of a whole year within a moment, and will keep doing so until the Day of Judgment, until such time as Allah^{azwj} Wishes it to. Then all the space that has been covered, and all that is on its left, right, above it and below it will be allocated to the one who Prayed. And if he has been miserly in the payment of Zakaat then the Order will be for the Salat to be returned back to the one who prayed, like an old garment thrown at his face. And it will be said to him: 'O servant of God! What will you do with this without that?' The companions of the Messenger of Allah^{saww} said: 'By Allah! The condition of this person is very bad.'

The Messenger of Allah^{saww} said: 'Shall I inform you of one whose condition will be worse than this?' The said: 'Yes, O Messenger of Allah^{saww}!' He^{saww} said: 'A man attends the Jihad in the way of Allah^{azwj} and gets killed, and the virgin 'Houries' eagerly wait for him, and the Trustees of Paradise also wait for his soul to come to them, and the Angels of the sky and the Angels of the earth wait for the descent of the 'Houries' towards him, but the Trustees of Paradise and the Angels of the sky do not come near him. The Angels of the earth surprisingly ask: 'How come the virgin 'Houries' do not descend towards him? How come the Trustees of Paradise do not come near him?'

There will then come a call from the seven heavens: 'O Angels! Look towards the lower border of the sky!' They will look and see that the bearing of the witness of this person of the Unity of Allah^{azwj}, his martyrdom, his faith in the Messenger of Allah^{saww}, his Salat and his Zakaat and charity and other deeds are all captive near the border of the sky, where they are being held from the East to the West and from the North to the South. The Angels bearing the burden of these keep calling: 'How come the doors of the sky are not opening for us so that we can enter with the deeds of this martyr? Then, by the Order of Allah^{azwj} the door will be opened for them and a caller will cry out to these Angels: 'Enter according to

your abilities.' They will not be able to do so with these deeds and say: 'O our Lord! We are not able to with these deeds.'

Then a caller will call out on behalf of Allah^{azwj}! O you Angels! These burdens are not for you to bear but you will need the help of special rides which will take these to higher levels of the Gardens.' The Angels will ask: 'O Lord! What rides?' Allah^{azwj} will Say to them: 'What is it that you are carrying?' The Angels will say: 'His accepting Your Unity, and faith in your Prophet^{saww}.' Allah^{azwj} will Say to them: 'Where is the love for Ali^{asws} the brother of My Prophet^{saww}?, and the love for the Pure Imams^{asws}? These are the rides that will lift these deeds of his towards the Gardens.'

The Angels will then look at the deeds of this person and will see that he does not have the love for Ali^{asws} Ibn Abi Talib^{asws} and his^{asws} purified Progeny^{asws} among his deeds, or enmity with his^{asws} enemies. Allah^{azwj} will Say to the Angels bearing the deeds: 'Leave them for the rides, which can lift them, and return to your places. And so these Angels will abandon these deeds and return to their places.'

Then the caller of our Lord the Almighty will call out: 'O Angels of punishment, give these to the flames of Hell for he has not brought with him the love of Ali^{asws} and the best from his^{asws} progeny^{asws}.'

The Messenger of Allah^{saww} said: 'The Angels of punishment will devour these deeds and Allah^{azwj} will Convert these deeds into burdens and afflictions because they were not borne by the love of the Commander of the Faithful^{asws}. These Angels will call out to the deeds (enmity to Ali^{asws} and friendship with his^{asws} enemies) and Allah the Almighty will convert these into the shape of black snakes and crows with fire coming out of their mouths which will destroy all his deeds and nothing will be left except for their friendship to the enemies of Ali^{asws} and his fighting against his^{asws} friends which will both take him to Hell and this is how his deeds will all be lost and his burdens and difficulties will be increased. This is a worse condition than that of the one who does not give Zakaat put keeps the Salat.'²⁴

One Must Follow an Imam^{asws} Chosen by Allah^{azwj}.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِبِّي أَخَالَطُ النَّاسَ فَيَكْتَرُ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وِفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوِفَاءُ وَ الصَّدَقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عِ جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَانِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَثَبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَثَبَ عَلَيَّ هُوَلَاءُ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَثَبَ عَلَيَّ هُوَلَاءُ ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِعِزِّي مِنْ ظُلُمَاتِ الدُّنْيَا إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَايَتِهِمْ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَلَيَّ

²⁴ Tafseer Imam Hassan Askari^{asws}, H. 39

A number of our people have narrated from Ahmad ibn Mohammed ibn Isa, who from Ibn Mahbub, who from 'Abd Aziz al-Abdi, who from Abd Allah ibn abu Yafur, who has said the following:

Once, I said to Abu Abd Allah^{asws}, 'I meet people and it increases my wonder when I find people who do not consider you^{asws} (Ahl al-Bayt^{asws}) as their guardians and Aimmah^{asws25} but they consider so and so as their imam. However, they are trustworthy, truthful and loyal. I also find people who consider you^{asws} as their guardians and Aimmah^{asws} but are not trustworthy, loyal and truthful.'

'Abu Abd Allah^{asws}, then leaned forward and sat in an upright position and turned to me as if got annoyed (with my comments) and said: 'One who follows the religion of Allah^{azwj} under the guardianship of an unjust imam - who does not possess Divine Authority, has no religion. One who follows the religion of Allah^{azwj} under the guardianship of an Imam^{asws} - who is Just in his dealings and possesses Divine Authority will suffer no negative effects.'

I then asked: 'Do these, in fact, have no religion, and those face no destruction?' The Imam^{asws} said: 'That is correct. These have no religion and those face no destruction.' Then the Imam^{asws} said: 'Have you not heard the Words of Allah^{azwj}, ***Allah is the Guardian of the believers and He who takes them out of darkness into light...(2:227)***. It means that He^{azwj} Takes them out of darkness of sins and into the light of repentance and forgiveness because of their love for and their being under the guardianship of the Just Aimmah^{asws} who possess the Divine Authority. Allah^{azwj} has also said: ***The Devil is the guardian of those who deny the Truth and he leads them from light to darkness....(2:257)***. The meanings (of this verse) are that they were obviously in the light of Islam but when they accepted the guardianship and the leadership of every unjust imam who possessed no authority from Allah^{azwj}, their guardianship took them out of the light of Islam to the darkness of disbelief. Allah^{azwj} then made it necessary for them to suffer in fire along with the unbelievers: ***.....these are the dwellers of hell wherein they will live forever (2:257)***.²⁶

The Purpose of Our Creation:

Let us try to understand the meanings of 'Ibada', for which Allah^{azwj} has created Janis and human beings:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (51:56)

I created the jinn and humankind only that they might worship Me.

²⁵ Leader with Divine Authority

²⁶ Al-Kafi, vol. 1, H. 965, h.3.

حدثنا محمد بن أحمد الشيباني رضي الله عنه قال حدثنا محمد بن أبي عبد الله الكوفي قال حدثنا موسى بن عمران النخعي عن عمه الحسين بن يزيد النوفلي عن علي بن سالم عن أبيه عن أبي بصير قال سألت أبا عبد الله ع عن قول الله عز و جل وَ مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ قَالَ خَلَقَهُمْ لِيَأْمُرَهُم بِالْعِبَادَةِ قَالَ وَ سَأَلْتَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لَذَلِكَ خَلَقَهُمْ قَالِ خَلَقَهُمْ لِيَفْعَلُوا مَا يَسْتَوْجِبُونَ بِهِ رَحْمَتَهُ فَيَرْحَمَهُمْ

Imam Jafar-e-Sadiq^{asws} was asked about the words of Allah^{azwj}, that Allah^{azwj} did not Create the jinn and mankind except to worship, Imam^{asws} replied: Allah^{azwj} Created them and told them to worship Him^{azwj}. The narrator says, then I asked him^{asws} about the words of Allah^{azwj} ***'If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute...I will fill Hell with jinns and men all together'***. (The narrator said): This means that all people have been created for disagreement. Imam^{asws} replied, no, rather Allah^{azwj} has Created people to perform those deeds which qualifies them to succeed in the Hereafter.

It is also referred to Imam Jafar-e-Sadiq^{asws} that Imam Hussain^{asws} went to his companions and addressed to them: O People, Allah^{azwj} has created human beings for the purpose that they should get Allah^{azwj}'s 'Muarafat' (recognition), once they recognise Him^{asws} then they will start worshipping Him^{asws} and when they start worshipping Him^{asws}, only then they will reject all that which is other than Him^{asws}. One person asked Imam^{asws} what are the meanings of 'Muarafat' of Allah^{azwj}? Imam^{asws} replied: It is to recognise the Imam^{asws} of their time, (who is present) in every era, and to consider his^{asws} Wilayat compulsory on them.²⁷

The Best Ibada is the Submission to Ahl al-Bayt^{asws}:

عنه عن علي بن الحكم أو غيره عن حفص الدهان قال قال لي أبو عبد الله ع إن فوق كل عبادة عبادة و حبنا أهل البيت أفضل عبادة

It is narrated from Imam Abu Abd Allah^{asws}: There is an act of worship which is more rewarding then the other worshipping acts but submission 'حبنا' to Ahl al-Bayt^{asws} is above all kinds of 'Ibada' (worshipping).²⁸

الحسن بن علي بن شعبة في تحف العقول، عن أبي محمد العسكري ع قال ليست العبادة كثرة الصيام والصلاة والعبادة كثرة التفكير في أمر الله²⁹

It is narrated from Imam Hassan al-Askari^{asws} that 'Ibada' is not reflected from the excessive offerings of Salat and keeping Soam but instead pondering on the

²⁷ علل الشرائع 1 13 9- باب علة خلق الخلق و اختلاف أحوال، Tafseer Maqbool Ahmed, Pg. 1049,

²⁸ Al-Qatara, vol. 3, pg. 69, Al-Mahasen, vol. 1, pg. 150.

باب 80- التفكير و 68 325 بحار الأنوار باب استحباب التفكير فيما يوجب الا- 11- 184 5 مستدرک الوسائل و روي 442 تحف العقول باب 29- مواظب أبي محمد العسكري ع و 75 373 بحار الأنوار الاعتبار و الاعتاض (فقه الرضا)ع... و روي عنه ع في قصار هذه المعاني 488 تحف العقول... عنه ع في قصار هذه المعاني باب التفكير و الا- 380

'Amr Allah'.³⁰ In several traditions, Masomeen^{asws} have said: We are 'Amr Allah' (Authority of Allah^{azwj}), see for example:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أُسْوَدَ بْنِ سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَاقِلًا فَقُلْتُ يَا أَبَا جَعْفَرٍ مَا مِنْ شَيْءٍ مِنْ عِبَادَةِ اللَّهِ وَنَحْنُ نَحْنُ وَجْهَ اللَّهِ وَنَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَنَحْنُ أَمْرُ اللَّهِ فِي عِبَادِهِ

A number of our people have narrated from Ahmad ibn Mohammed ibn abu Nasr, who from Mohammed ibn Humran, who from Aswad ibn Said, who said the following:

'Once I was in the presence of (Imam) Abu Jafar^{asws}, He said, 'We^{asws} are the doors to Allah^{azwj}. We^{asws} are the tongues of Allah^{azwj}. We^{asws} are the face of Allah^{azwj}. We^{asws} are the eyes of Allah^{azwj} in His^{azwj} people. We^{asws} are the 'Amr Allah' (Authority of Allah^{azwj}) among His^{azwj} servants.³¹

اِنَّ مَا اَوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (29:45)

Recite that which has been revealed to you of the Book and keep up Salat; surely Salat keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

وَ أَنَا وَرَأْعِكَ الْيَوْمَ قَالَ فَيَبْطَلُ بِهٖ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَ تَعَالَى فَيَقُولُ يَا رَبِّ يَا رَبَّ عِبْدِكَ وَ أَنْتَ أَعْلَمُ بِهٖ قَدْ كَانَ نَصِيحًا فِي مَوَاطِبًا عَلَيَّ يُعَادِي بِسَبْبِي وَ يُحِبُّ فِيَّ وَ يُبْغِضُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَدْخَلُوا عَبْدِي جَنَّتِي وَ اكْسُوهُ خُلَّةً مِنْ حُلَلِ الْجَنَّةِ وَ تَوَجَّوْهُ بِتَاجٍ إِذَا فُعِلَ بِهٖ ذَلِكَ عُرِضَ عَلَى الْقُرْآنِ فَيُقَالُ لَهُ هَلْ رَضِيْتِ بِمَا صُنِعَ بِوَلِيِّكَ فَيَقُولُ يَا رَبِّ إِنِّي أَسْتَقْبَلُ هَذَا لَهُ فَرْدُهُ مَزِيدَ الْخَيْرِ كُلِّهٖ فَيَقُولُ وَ عَزَّتِي وَ جَلَالِي وَ عَلْوِي وَ ارْتِفَاعِ مَكَانِي لِأَنْحَلَنَ لَهُ الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَ لِمَنْ كَانَ بِمَنْزِلَتِهِ أَلَا إِنَّهُمْ شَبَابٌ لَا يَهْرُمُونَ وَ أَصِحَاءٌ لَا يَسْفُمُونَ وَ أَغْنِيَاءٌ لَا يَفْتَقِرُونَ وَ فَرِحُونَ لَا يَحْزَنُونَ وَ أَحْيَاءٌ لَا يَمُوتُونَ ثُمَّ تَلَا هَذِهِ الْآيَةَ لَا يَدُوفُونَ فِيهَا الْمَوْتِ إِلَّا الْمَوْتَةَ الْأُولَى قَالَ فَلْتِ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ وَ هَلْ يَتَكَلَّمُ الْقُرْآنُ فَتَنْبَسِمُ ثُمَّ قَالَ رَحِمَ اللَّهُ الضُّعْفَاءَ مِنْ شِيعَتِنَا إِنَّهُمْ أَهْلُ تَسْلِيمٍ ثُمَّ قَالَ نَعَمْ يَا سَعْدُ وَ الصَّلَاةُ تَتَكَلَّمُ وَ لَهَا صُورَةٌ وَ خَلْقٌ تَأْمُرُ وَ تَنْهَى قَالَ سَعْدُ فَتَغَيَّرَ لِذَلِكَ لَوْنِي وَ قُلْتُ هَذَا شَيْءٌ لَا أَسْتَطِيعُ أَنَا أَتَكَلَّمُ بِهٖ فِي النَّاسِ فَقَالَ أَبُو جَعْفَرٍ وَ هَلِ النَّاسُ إِلَّا شِيعَتُنَا فَمَنْ لَمْ يَعْرِفِ الصَّلَاةَ فَقَدْ أَنْكَرَ حَقَّنَا ثُمَّ قَالَ يَا سَعْدُ أَسْمِعْكَ كَلَامَ الْقُرْآنِ قَالَ سَعْدُ فَقُلْتُ بَلَى صَلَّى اللَّهُ عَلَيْكَ فَقَالَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ فَالْتَهَى كَلَامًا وَ الْفَحْشَاءُ وَ الْمُنْكَرُ رَجَالَ وَ نَحْنُ ذِكْرُ اللَّهِ وَ نَحْنُ أَكْبَرُ

Once Saad-e-Khafa asked from Imam Mohammed Baqir^{asws}, O Mola! Does the Quran speak? Imam^{asws} smiled at him and said, may Allah^{azwj} Protect our devout but infirm Shias. O Saeed! (not only Quran) but Salat also talks as it has a face and body, it issues commands to act upon and issues warnings to evade sins. Saeed said: I became very nervous after listening to this and I thought I would not be able to share this information with anyone. Imam^{asws} further added, no one is able to comprehend this except our Shias. He who does not recognise the true essence of Salat would certainly deny our rights. O Saeed! Shall I narrate it to you from holy Quran? I replied, yes, please tell me, may Allah^{azwj}'s 'Salawat' be upon you^{asws}. Imam^{asws} recited the following Verse (29:45):

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ (29:45)

³⁰ Al-Qatara, vol. 4, pg. 430.

³¹ Al-Kafi, vol. 1, pg. 113, H355, Ch. 23, h. 7.

And then added, that the denial is Salat's status where as 'الفَحْشَاءُ وَالْمُنْكَرُ' refers to specific persons. And (وَلَذِكْرُ اللَّهِ أَكْبَرُ) refers to us^{asws}, the Ahl al-Bayt^{asws} and we^{asws} are (أَكْبَرُ) and the most exalted Ibada is the 'Zikr'.³²

In Tafseer-e-Safi, it is written that الفَحْشَاءُ وَالْمُنْكَرُ refers to the number 'One' and the number 'Two' as they were the symbol of filth and corruption. The real Salat is that which would liberate one from their friendship and association.

Amir-ul-momineen^{asws} says in the Sermon of 'Mairafat-e-Norania', the intrinsic means of 'وَأَقِمِ الصَّلَاةَ'³³ are submission to my^{asws} Wilayat. Thus, whoever adhered to our Wilayat has indeed established Salat but it is extremely difficult to achieve it.³⁴ In another sermon, Amir-ul-momineen^{asws} says: Only those have established 'Salat' who adhered to my Wilayat.³⁵

Amir-ul-momineen^{asws} says in sermon of 'Iftikharia': 'Anna Sahib-e-Salat' meaning Salat belongs to me.³⁶ There are numerous places where Masomeen^{asws} have said, we are the 'Salat', the 'Soam', the 'Hajj' of a momin, for example³⁷

عن زرارة عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله حافظوا على الصلوات و الصلوة الوسطى و قوموا لله قانتين (2:238) قال الصلاة رسول الله و أمير المؤمنين و فاطمة و الحسن و الحسين و الوسطى أمير المؤمنين « و قوموا لله قانتين » طائعين للأئمة»

Zara narrates from Imam Jafar-e-Sadiq^{asws}: 'The Salat which Allah^{asws} has asked you to safeguard is: Mohammed^{saww}, Ali^{asws}, Fatima^{asws}, Hassan^{asws} and Hussain^{asws}. Whereas the Salat-e-Wusta 'الوسطى' is Amir-ul Momineen^{asws}. And 'و قوموا لله قانتين' means obedient to the Imam-e-Masomeen^{asws}.³⁸

In another tradition, Imam^{asws} says³⁹:

³² Pg. 976, Maqbool Ahmed, Al-kafi, الكافي ج : 2 ص : 598

³³ وَأَقِمِ الصَّلَاةَ in Quran is at several places, i.e., 2:117, 9:18, 21:73, 24:37

³⁴ <http://www.hubeali.com/khutbat/The%20Sermon%20of%20Recognition%20of%20Noor.pdf>

³⁵ Hadith-e-Noorania, Bahrul Moarif, Nahjul Israr, vol. 1, pg, 88.

³⁶ <http://www.hubeali.com/khutbat/Sermon%20of%20Glorification.pdf>

³⁷ Sermon, Nahjul Israr, vol. 1, pg, 148.

³⁸ Tafseer-e-AIAaishe, vol. 1, pg. 128

³⁹ عنه البحار: 24 / 303 ح 14، والبرهان: 1 / 22 ح 9.

ويؤيد هذا ما رواه الشيخ أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال: قلت لابي عبد الله عليه السلام: أنتم الصلاة في كتاب الله عزوجل وأنتم الزكاة، وأنتم الصيام، وأنتم الحج؟ فقال: يا داود نحن الصلاة في كتاب الله عزوجل، ونحن الزكاة، ونحن الصيام، ونحن الحج، (ونحن الشهر الحرام)، ونحن البلد الحرام، ونحن كعبة الله ونحن قبلة الله، ونحن وجه الله، قال الله تعالى: (فأينما تولوا فثم وجه الله) ونحن الآيات، ونحن البيئات. وعدونا في كتاب الله عزوجل: الفحشاء والمنكر والبغي والخمر والميسر والانصاب والازلام والاصنام والاثان والجبت والطاغوت والميتة والدم ولحم الخنزير. يا داود إن الله خلقنا فأكرم خلقنا وفضلنا وجعلنا اماناء وحفظته وخزانه على ما في السموات و (ما في) الارض، وجعل لنا أصدقاء وأعداء، فسمانا في كتابه، وكنى عن أسمائنا بأحسن الاسماء وأحبها إليه تكنية عن العدو، وسمى أصدادنا وأعداءنا في كتابه، وكنى عن أسمائهم، وضرب لهم الامثال [في كتابه] في أبغض الاسماء إليه، وإلى عبادته المتقين.

O Dawood! We^{asws} are meant by the word 'Al-Salat', in the Book of Allah and We^{asws} are the 'Al-Zakaat' and We^{asws} are 'Al-Soam' and We^{asws} are 'Al-Hajj' and We^{asws} are the 'Shaher Al-Haram' (the Sacred City), We^{asws} are the 'Qabh tul Allah' and We^{asws} are the 'Qibla-tu-Allah' regarding this Allah^{azwj} Says:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِيعُ عَلِيمٍ (2:115)

And We^{asws} are His^{azwj} 'Aiyat' (Al-Verses) and We^{asws} are His^{azwj} 'Al-Bainat' (Statements). Our enemies in the Book of Allah^{azwj} have been called with the names of:

الفحشاء والمنكر والبغي والخمر والميسر والانصاب والازلام والاصنام والاثان والجبت والطاغوت والميتة والدم ولحم الخنزير

(Amir-ul-momineen says^{asws}) The indecency, the denial of Just, the evil and the oppression, the wine, the gambling and the idols and the supporters of the cruellest, the idols 'Jibt-Taqoot'⁴⁰ and the death and the swine (the names of the enemies of Ahl al-Bayt^{asws}).

O Dawood! Allah^{azwj} Created us^{asws} and blessed us^{asws} with the elevated status and then He^{azwj} was benevolent to our^{asws} manners and preferred us (over everything else) and made us^{asws} custodian of His^{azwj} treasures and all that which is in the skies and in the land, and He^{azwj} has named those who turned against us in His^{azwj} book, And He^{azwj} ascribed most elevated names to us^{asws} as 'nicknames' in the Book as well as gave 'nicknames' to our enemies in His^{azwj} Book, which are the most hateful names. The followers of our enemies were also called with hateful nicknames.

In another tradition, Imam Jafar-e-Sadiq^{asws} Says:

و يؤيد هذا ما رواه أيضا عن الفضل بن شاذان بإسناده عن أبي عبد الله ع أنه قال نحن أصل كل خير و من فروعنا كل بر و من البر التوحيد و الصلاة و الصيام و كظم الغيظ و العفو عن المسيء و رحمة الفقير و تعاهد الجار و الإقرار بالفضل لأهله و عدونا أصل كل شر و من فروعهم كل قبيح و فاحشة فمنهم الكذب و النميمة و البخل و القطيعة و أكل الربا و أكل مال اليتيم بغير حقه و تعدي الحدود التي أمر الله عز و جل و ركوب الفواحش ما ظهر منها و ما بطن من الزناء و السرقة و كل ما وافق ذلك من القبيح و كذب من قال إنه معنا و هو متعلق بفرع غيرنا

⁴⁰الكافي ج : 1 ص : 82429 - الْمُفْلِحُونَ
يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ وَالطَّاغُوتَ أَنْ يَعْبُدُوهَا وَالْجِبْتَ وَالطَّاغُوتَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَالْعِبَادَةُ طَاعَةٌ

It is narrated from Imam Abu Abd Allah^{asws}: We are the origin of each good, from us emanate all the branches of benevolence to bless what is on the earth. We are the 'Touched'⁴¹, the 'Salat', the 'Soam', the suppression of anger and the best forgiver of the offenders and the mercy for the poor and the neighbour and the recognition of the favour promised to His people. Whereas our enemies are the origin of all evils and from them stem the branches of all ugliness, the atrocity and the deceit and lying, the distortion of just, the stinginess and the arrogance, the devouring usury and the appropriation of the orphan's property without right and surpassing the established limits of Allah^{azwj}.

They are the ones who are always preparing to commit atrocities against just (to fulfil their dirty desires). They are the offspring of adultery and the evil and noting executed from them but the filth and evil and falsehood all what agreed with that from the ugly and lying. These are the ones who always hang out as an offshoot of our enemies.⁴²

Aza (Grief for Masomeen^{asws}) is an Ibadah:

الحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمَهْمُومِ لَنَا الْمُعْتَمِّ لِظُلْمِنَا تَسْبِيحٌ وَ هَمُّهُ لِأَمْرِنَا عِبَادَةٌ وَ كَيْفَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ

Al-Husayn ibn Muhammad an Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Muhammad ibn Sa'id ibn Ghazwan from Ali ibn al-Hakam from 'Umar ibn Aban from 'Isa ibn abu Mansur who has said the following:

'I heard abu 'Abd Allah^{asws} saying, 'A breath with a sigh of concern and sadness due to injustice done to us^{asws} is Tasbih⁴³ and one's concern about our^{asws} cause is worship, his **concealing our secret is Jihad.**'

"Muhammad ibn Sa'id told me to write it down with gold. I then did not write anything better than that."⁴⁴

Worship Allah and be Kind to the Spiritual Fathers:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَانًا..... (4:36)

Worship Allah without ascribing any partner to Him and be favourable to your parents.

قال حدثني جعفر بن محمد بن سعيد الأحمسي معنعنا عن جعفر [الصادق] ع في قوله [تعالى] وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالَ إِنْ رَسُولَ اللَّهِ ص وَ عَلِيَّ بْنِ أَبِي طَالِبٍ ع هُمَا الْوَالِدَانِ [الوالدين] وَ بِذِي الْقُرْبَى قَالَ الْحَسَنُ وَ الْحُسَيْنِ ع

⁴¹ Monotheism

⁴² Bihar-ul-Anwar, vol 24, pg. 303, chapter 66, hadith 15.

⁴³ Speaking of the glory of Allah

⁴⁴ Al-Kafi, vol. 2, H 2268, CH 94, h 16

Jafar bin Mohammed bin Saeed al-Hamsi Munaana narrated from Imam Jafar-e-Sadiq^{asws} that in the verse (4:36) 'Waladaen' (fathers) means Rasool Allah^{saww} and Ali^{asws}. And al-Hassan^{asws} and al-Hussain^{asws} are next of the kin. ⁴⁵

46 وقال موسى بن جعفر ع يعظم ثواب الصلاة على قدر تعظيم المصلي على أبويه الأفضلين محمد و علي ع

Imam Musa-e-Kazim^{asws} said: The reward of one's Salat's is proportional to one's respect and submission to both of his/her fathers 'Mohammed^{saww} and Ali^{asws}'. ⁴⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (2:153)

O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

In the sermon of 'Moarafat-e-Norania' Amir-ul-momineen^{asws} says: 'O Salmán! Allah^{azwj}, said: "Do not seek Allah^{azwj}'s help but through patience and Salat: It is indeed hard except for those who possess a humble spirit." "Patience" is Mohammed^{saww} and "Salat" is my^{asws} Wilayat. Thus, that is why Allah^{azwj} has declared that it is indeed hard ²⁰ to comprehend these attributes. In truth, my 'guardianship' is perplexing/confusing for all but for those who have a humble spirit. **Thus Allah^{azwj} made my Wilayat easier only for those who have 'humble spirits'.** ⁴⁸

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ (10:4)

Those who believed and made the virtuous with the justice

مقاتل بن مقاتل عن مرزم عن موسى بن جعفر ع في قوله تعالى وَ الَّذِينَ وَ الَّذِينَ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ طُورِ سَيْنِينَ قَالَ عَلِي بن أَبِي طَالِبٍ وَ هَذَا الْبَلَدِ الْأَمِينِ قَالَ مُحَمَّدٌ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالَ الْأَوَّلُ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ بِيغْضِهِ أَمِيرَ الْمُؤْمِنِينَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ عَلِي بن أَبِي طَالِبٍ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ يَا مُحَمَّدَ وَ لِيَاةِ عَلِي بن أَبِي طَالِبٍ

It is narrated from Imam Musa Bin Jaafar^{asws} that Allah^{azwj} in the Verse:

By the figs and the olive Means Al-Hassan^{asws} and Al-Hussain^{asws} and by Mount Sina Means Ali^{asws} bin Abi Talib^{asws} and by the secure city Means Mohammed^{saww}. We have created the human in the best of moulds then we returned him to the lowest status with his hatred of the Commander of the believers^{asws} except those who believed and submitted to the virtuous Ali^{asws} bin Abi Talib^{asws}, yet he^{la} still denies, O Mohamed^{saww}! Ali^{asws} bin Abi Talib^{asws}'s wilayat. ⁴⁹

⁴⁵ Tafseer-e-Furat, pg. 51. 104- 94- فرات

⁴⁶ Bihar, vol. 23, ch. 65, pg. 260

بحار الأنوار ج : 23 ص : 260

⁴⁷ Al-Qatara, vol. 3, pg. 31.

⁴⁸ <http://www.hubeali.com/khutbat/The%20Sermon%20of%20Recognition%20of%20Noor.pdf>

⁴⁹ المناقب ج : 3 ص : 394

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (10:9)

Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ فِي مَجَالِسِهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ سَهْلٍ بْنِ الْوَكِيلِ عَنْ ظَفَرِ بْنِ حُمْدُونَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ يَعْقُوبَ بْنِ مَيْمَنٍ التَّمَّارِ مَوْلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ إِنِّي وَجَدْتُ فِي كِتَابِ أَبِي أَنْ عَلِيًّا ع قَالَ لِأَبِي يَا مَيْمَنُ أَحَبُّ حَبِيبِ آلِ مُحَمَّدٍ وَ إِنْ كَانَ فَاسِقًا زَانِيًا وَ ابْغِضُ مُبْغِضَ آلِ مُحَمَّدٍ وَ إِنْ كَانَ صَوَامًا قَوَامًا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ثُمَّ انْقَضَتْ إِلَيَّ وَ قَالَ هُمْ وَ اللَّهُ أَنْتَ وَ شِيعَتُكَ وَ مِيعَادُكَ وَ مِيعَادُهُمُ الْحَوْضُ غَدًا غُرًّا مُحَجَّلِينَ مُنَوَّجِينَ فَقَالَ أَبُو جَعْفَرٍ ع هَكَذَا هُوَ عِنْدَنَا فِي كِتَابِ عَلِيِّ ع

In the explanation of the above verse, Imam Ali^{asws} narrated on behalf of Rasool Allah^{saww} that Prophet said: O Ali! (Those who believe and do good deeds) in the verse, is referred to You^{asws} and your Shias.⁵⁰

Recite Salawat upon Listening to the 'Ism'⁵¹ of Allah:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَقَالَ لِي مَا مَعْنَى قَوْلِهِ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قُلْتُ كَلِمًا ذَكَرَ اسْمَ رَبِّهِ قَامَ فَصَلَّى فَقَالَ لِي لَقَدْ كَفَّفَ اللَّهُ عَزَّ وَ جَلَّ هَذَا شَطَطًا فَقُلْتُ جُعِلَتْ فِدَاكَ فَكَيْفَ هُوَ فَقَالَ كَلِمًا ذَكَرَ اسْمَ رَبِّهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ

Ali bin Mohammed has narrated from Ahmad ibn al-Hussain, who from Ali ibn al-Rayyan, who from Ubayd Allah ibn Abd Allah al-Dehqan, who has said the following:

Once I was in the service of Imam abu al-Hassan^{asws} al-Reza^{asws} and he^{asws} asked me: 'What is the meaning of verse:

وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (87:15)

And he mentioned his Lord's Ism (Name) and offered his Salat (87-15).

I said: 'Whenever he remembered the 'Ism' of his Lord, he stood up and prayed.' Imam^{asws} said to me: 'If so, Allah^{azwj} had burdened him heavily, but this would be going beyond limits (of that which can be accomplished). I then said: 'May I be your ransom, how it is then? The Imam^{asws} replied: Whenever he remembered/recited the Ism (name) of Allah^{azwj}, he sent 'Salawat' on Mohammed^{saww} and Alay Mohammed^{asws}.⁵² The Masomeen^{asws} are the 'Ism' Allah^{azwj}.

قال فأخبرني عن صلاة فريضة تصلى بغير وضوء و عن صوم لا يحجز عن أكل و لا شرب قال أما الصلاة بغير وضوء فالصلاة على النبي و آلِهِ ص و أما الصوم فقول الله عز و جل إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

In a discussion with Imam Abu Jafar^{asws}, Taus Yamani asked Imam^{asws}: (Please) inform me about that Salat which one can offer without Wusu (Ablution) and about that Soam (Fast) in which food intake is not forbidden? Imam^{asws} replied:

⁵⁰ Ali fil Quran, 195 وسائل الشيعة ج : 16 ص : 183

⁵¹ Masomeen^{asws} are the Ism of Allah

⁵² Usool-e-Kafi, vol. 5, ch.20, h. 18 (U), al-Kafi, Vol. 2, H. 3164, Ch. 20, h. 18. (E) : الكافي ج : 2 ص : 495

The Salat which can be offered without Wusu is sending Salawat on Mohammed^{asww} and Alay Mohammed^{asws}. And the Fast in which food intake is not forbidden was the Fast of Silence, which Mary^{as} pledged to observe.^{53 & 54}

Refraining from Remembering 'لغير الله' 'Ghair Allah' in Salat:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (2:173)

He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

Anything carried out for '**Ghair Allah**' will not be accepted, however, with the exception of intoxicants which Allah^{azwj} says: 'I will Accept it as he has saved himself from destruction'.⁵⁵

ولم يكن سجودهم لأدم، إنما كان آدم قبلة لهم يسجدون نحوه لله عزوجل، وكان بذلك معظما مجلا له، ولا ينبغي لأحد أن يسجد (لأحد من دون) الله، ويخضع له كخضوعه لله، ويعظمه - بالسجود له - كتعظيمه لله، ولو أمرت أحدا أن يسجد - هكذا - لغير الله.

And they did not prostrate to Adam^{asws}, he^{as} was the direction for them in which they prostrated to Allah^{azwj} the Almighty, and there was a mark of reverence of his^{as} majesty. It does not befit anyone to prostrate to any one other than Allah^{azwj}, or to be sincere to him like being sincere to Allah^{azwj}, and to reverence to him by prostrating to him like revering to Allah^{azwj}.⁵⁶

قال الله عزوجل: (كذلك) - كما - تبرأ بعضهم من بعض (يريهم الله أعمالهم حسرات عليهم) وذلك أنهم عملوا في الدنيا لغير الله، فيرون أعمال غيرهم التي كانت لله قد عظم الله ثواب أهلها، ورأوا أعمال أنفسهم لا ثواب لها إذ كانت لغير الله، أو كانت على غير الوجه الذي أمر الله به. قال الله تعالى (وما هم بخارجين من النار) كان عذابهم سرمدا دائما، وكانت ذنوبهم كفرا، لا تلحقهم شفاعة نبي، ولا وصي، ولا خير من خيار شيعتهم.

Allah^{azwj} the Almighty Says: "**Thus**" As some of them renounce some of them "**will Allah show them their deeds to be intense regret to them**" (2:165-167) and that they had worked in the world for other than Allah^{azwj}. They will see that others who had worked for Allah^{azwj} have received great Rewards from Allah^{azwj}, and they will look at themselves and see that they do not have any Rewards with them as their efforts were for other than Allah^{azwj}, or they had carried out their deeds in a manner, other than the way Allah^{azwj} had Ordered them to perform.⁵⁷

⁵³ الاحتجاج ج : 2 ص : 329

⁵⁴ [Shakir 19:26] So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

⁵⁵ Manla Yazar ul Faqi, vol. 4, H. 5762-10

⁵⁶ Tafseer Imam Hassan Askari^{asws}, H. 265- ذكر فضل العلم.

⁵⁷ Ibid, H. 340

Masomeen^{asws} are Not 'Ghair Allah^{azwj}':

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (4:150) أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (4:151)

Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a middle course. Surely they are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

و في حديث آخر في تفسير هذا قال إن جاءك رجل و قال فيك ما ليس فيك من الخير و الثناء و العمل الصالح فلا تقبله منه و كذبه فقد ظلمك

و قوله إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ قَالَ هُمُ الَّذِينَ أَقْرَأُوا بِرَسُولِ اللَّهِ ص وَ أَنْكَرُوا أَمِيرَ الْمُؤْمِنِينَ ع وَ يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا.

In the interpretation of the above Verse, a hadith-e-Kudsi is quoted in Tafseer-e-Qumi that if a person comes to you^{saww} (O Prophet) and denies your good words and rejects the Divine Instructions and does not accept him^{asws} (Ali^{asws}) surely his lies have wronged him. And saying that those who disbelieve in Allah^{azwj} and His messengers^{asws}, and they want to make a distinction between Allah^{azwj} and His messengers^{asws} and say: We believe some and disbelieve in others. They acknowledged the Messenger of Allah^{saww} but denied the Amir-ul-momineen^{asws} (Commander of the faithful) and want to make a way in between (what has been revealed) those are the truly unbelievers.⁵⁸

فَجَعَلْتَهُمْ مَعَادِنَ لِكَلِمَاتِكَ وَ أَرْكَانًا لِتَوْحِيدِكَ وَ آيَاتِكَ وَ مَقَامَاتِكَ الَّتِي لَا تُعْطِيلُ لَهَا فِي كُلِّ مَكَانٍ يَعْرِفُكَ بِهَا مَنْ عَرَفَكَ لَا فَرْقَ بَيْنَكَ وَ بَيْنَهَا إِلَّا أَنَّهُمْ عِبَادُكَ وَ خَلْقُكَ فَتَفْهَمُ وَ رَفَعَهَا بِيَدِكَ بَدْوَهَا مِنْكَ وَ عَوَّضَهَا إِلَيْكَ أَعْضَادًا وَ أَسْهَادًا وَ مَنَاءً وَ أَرْوَادًا وَ حَفْظَةً

In a letter (Touqi Mubarak), Imam-e-Zaman^{ajfj}, says: 'O Allah^{azwj} there is no difference between You^{azwj} and Mohammed^{saww} and Aaly-Mohammed^{asws} except that You^{azwj} are their Creator and they^{asws} are the Creation. They^{asws} are the rulers on masses as nominated by You^{azwj}⁵⁹.

A superficial look at some holy verses of Quran, as per approach of those who thought that they have no need for ahadith and the Holy Quran is sufficient for their salvation, i.e., the followers of Abul-Wahab, would often quote the Verse of Sura-e-Alhamd:

'إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ' and emphasise '**Thee (alone) we worship; Thee (alone) we ask for help**', while conveniently rejecting all those Verses which allow for the help of intercessors (e.g., 5:35, 21:28, 2:255, 20:109). Similarly, a large number of Verses which have been revealed in the recognition and praise of Pious

⁵⁸ تفسير القمي ج : 1 ص : 157

⁵⁹ البلد الأمين 179 شهر رجب ... ص : إقبال الأعمال 646 also بحار الأنوار 95 392 باب 23- أعمال مطلق أيام شهر رجب 178

Family Tree, Ahl al-Bayt^{asws}, Prophet's progeny^{asws}, and in condemnation of some families and their lineage, are completely ignored by them.

In brief, Masomeen^{asws} have Instructed us to worship the Lord^{azwj} of the Universe and have demonstrated to us by worshiping their^{asws} Lord^{azwj}. In the ritual of the worship, i.e., Salat, the Words of Allah (as revealed in holy Verses) reminds us of the Ahl al-Bayt^{asws}, and their elevated status. For example, when we further recite Sura-e-Alhamd, اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ we are reminded of Ahl al-Bayt^{asws}:

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (15:41)

Rasool Allah^{saww} said: The meanings of the above Verse is: The path which leads to Ali^{asws} is the 'Sirat-e-Mustaqeem'.⁶⁰

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (3:51)

Surely, Allah is my Lord and your Lord, therefore serve Him; this is the right path.⁶¹

سلمان الفارسي رضي الله عنه قال بينما رسول الله ص.... ثم ذكر الله خطر أمير المؤمنين ع و عظم شأنه عنده تعالى فقال هذا صراطٌ مُسْتَقِيمٌ يعني أمير المؤمنين (ع) و قوله فاستمسك بالذي أوحى إِلَيْكَ عَلَيْكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Salman Farsi^{ra} (Salman-e-Mohammadi) narrates from Prophet^{saww}, as part of a long tradition, that the 'Sirat-e-Mustaqeem' (the Straight-Path) which Allah^{azwj} has Mentioned in the above Verse refers to Amir-ul-momineen^{asws}.⁶² Also, it is narrated by Ibne Abbas that the Prophet^{saww} said: O Ali, you^{asws} are the authentic Way to Allah^{azwj}, Sirat-e-Mustaqeem and you are the Yasoob-ul-Momaneen (Criteria to separate).⁶³

Worship and the Tauheed:

فَأَوْمٌ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (30:30)

Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know.⁶⁴

الحسن بن علي بن زكريا، عن الهيثم بن عبد الله الرماني، عن ، عن أبيه، عن جده محمد بن علي بن الحسين عليهم السلام في قوله: " فطرة الله التي فطر الناس عليها " قال: هو لا إله إلا الله، محمد رسول الله - صلى الله عليه وآله - علي أمير المؤمنين - عليه السلام - إلى ههنا التوحيد

⁶⁰ Tafseer-e-Furat, pg. 81.

⁶¹ Tafseer-e-Furat, pg. 81.

⁶² تفسير القمي ج : 2 ص : 286

⁶³ Ali-fil-Quran, pg. 69, quotes Showahid al-Tanzeal, vol. 1, pg. 85/58.

⁶⁴ Sur-e-Rome Ayath-30

Allah^{azwj} has created mankind on His^{azwj} nature. Imam Ali Reza^{asws} says: This is La-e-laha Ilallah Mohammed-ur-Rasool Allah^{saww} Ali Amir-ul-momineen^{asws} - And this is Tauheed!⁶⁵

Who Do we Worship in Salat:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ إِلَهَةٌ يَبْلُغُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَ فِي الْأَرْضِ إِلَهُ فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصُرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي مِنْ هَوْلَاءِ بَرَاءٍ وَ بَرِيٍّ اللَّهُ مِنْهُمْ مَا هَوْلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ قَالَ قُلْتُ وَ عِدْنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ فَقَالَ يَا سَدِيرُ سَمِعِي وَ بَصُرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنْ هَوْلَاءِ بَرَاءٍ وَ بَرِيٍّ اللَّهُ مِنْهُمْ وَ رَسُولُهُ مَا هَوْلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خُرَّانٌ عِلْمَ اللَّهِ نَحْنُ تَرَاجِمَةٌ أَمْرَ اللَّهِ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِطَاعَتِنَا وَ نَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ

Once Sadeer said to Imam Jafar-e-Sadiq^{asws}, that a certain group of people believes that you^{asws} (Aimmah^{asws}) are 'Allahiya' - worthy of worshiping, as they read to us from the Holy Quran: ***'It is He Who is Lord in heaven and Lord on earth; and He is full of Wisdom and Knowledge' (43:84)***. Imam^{asws} said: 'O Sadeer, my hearing, my sight, my skin, my flesh, my blood and my hair all disdain such people, and Allah^{azwj} also disdains them. They do not follow my^{asws} religion and the religion of my^{asws} ancestors^{asws}. I say by Allah^{azwj}, Allah^{azwj} will not Place me^{asws} with them on the Day of Resurrection. The only thing from Allah^{azwj} to them will be His^{azwj} Wrath. I (the narrator) then said: 'Among us there is a group of people who believe that you^{asws} are messengers and they read to us from the Holy Quran: ***'O messengers, eat of the good thing and do righteousness; surely I know the thing you do (23:51)***.

The Imam^{asws} said: O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair all disdain such people, and Allah^{azwj} and His Messenger^{saww} also disdain them. They do not follow my^{asws} religion and the religion of my^{asws} ancestors^{asws}. By Allah^{azwj}, Allah^{azwj} will not place me^{asws} with them on the Day of Judgment. The only thing from Allah^{azwj} toward them will be His^{azwj} Anger.

I (the narrator) then asked: What are you^{asws} then? The Imam^{asws} said: We^{asws} are the treasures of the knowledge of Allah^{azwj}. We^{asws} are the translators of the Commands of Allah^{azwj}. We are Infallible Ones^{asws}. Allah^{azwj} has Commanded people to obey us^{asws} and prohibited them from disobeying us^{asws}. We^{asws} are well advocated Divine Authority over all that is below the Heavens and above the Earth.⁶⁶

We also say in Ziarat-e-Imam^{asws}:

أنتم نورنا و أنتم جاهنا أوقات صلاتنا و عصمتنا بكم

⁶⁵ (Bihar V.3, P.277; Tafseer-E-Qummi V.2, P.154; Al-Manaqib V.3. P.101)

⁶⁶ Al-Kafi, vol. 1, H. 6, pg. 228. الكافي ج : 1 ص : 270

'You are the elevated Noor which is surrounding us when we offer Salat and through you is our salvation.'⁶⁷

Background to Salat Part II-Exoteric (Zahir) Salat

In Salat part I, we have made an attempt to introduce the esoteric (Batin) aspect of Salat. Ahadith dealing with issues related to performing Salat, its prerequisites, timings, what mistakes are allowed and what makes Salat invalid, are included in Salat Part II. However, some background to the importance of Salat part II, where its exoteric (Zahir) is given below:

Faith is Worthless unless One Acts upon what He Believes

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ هِشَامٍ عَنِ الْهَيْثَمِ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مَيْتَمُ التَّمِيمِيُّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَكَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَجَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَكَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ لَا إِيْمَانَ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَإِلَّا بِظَاهِرٍ

Al-Haitham Al-Tamimi says that Abu Abdullah^{asws} said: 'O Mithm Al-Tamimi! Those people who superficially believe but disbelieve from their hearts will not get any benefits (from their faith). However, those who believe from hearts but do not practice it will not get any benefit either. Therefore, one has no belief if it's only exoteric (Zahir) unless he also has it esoterically (Batin) and similarly one has no faith if its only esoteric (Batin) without having it exoterically executed (demonstrating it).⁶⁸

The Intention in Salat - the Niaya:

As mostly quoted in basic Salat books that one needs to recite before starting Salat a Niaya sentence, i.e., 'I offer salat of 'Fajr two Rakat' Qurbatin....' This prerequisite is not found the traditions of Masomeen^{asws}, rather a simple Niaya in one's own mind is considered sufficient; see for example the following traditions:

قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ إِن كُنْتَ قَدْ صَلَّىتَ الظُّهْرَ وَ قَدْ فَاتَتْكَ العِدَاةُ فَذَكَرْتَهَا فَصَلِّ العِدَاةَ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَ لَوْ بَعْدَ العَصْرِ وَ مَتَى مَا ذَكَرْتِ صَلَاةَ فَاتَتْكَ صَلَاتُهَا وَ قَالَ إِن نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ العَصْرَ فَذَكَرْتَهَا وَ أَنتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَغِكَ فَأَنُوها الأُولَى ثُمَّ صَلِّ العَصْرَ

Abu Ja'far^{asws} has said, 'If you forget to perform al-Zuhr until you perform al-Asr, then remember in the middle of Salat or after you complete a Salat consider it to be the first one (al-Zuhr which was missed) and then recite the al-Asr Salat.'⁶⁹

لا يلتفتن أحدكم في صلاته فإن العبد إذا التفت فيها قال الله له إلي عبيد خير لك ممن تلتفت إليه

⁶⁷ Bihar-ul-Anwar, vol. 91, pg. 38

⁶⁸ أنهم الصلاة و الزكاة و الحج - 302 24 بحار الأنوار

⁶⁹ See hadith in section 'The One who Goes to Sleep Before Offering Salat or Forgets'

(Amir-ul-momineen says^{asws}) Do not turn away your attention in Salat. Allah^{azwj} will Say to the servant who turns his attention away in Salat: 'Be with Me, My servant, I am certainly better for you than that which your are turning to'.⁷⁰

وأبما عبد التفت في صلاته، قال الله تعالى: يا عبدي إلى أين تقصد؟ ومن تطلب؟ أربا غيري تريد؟ أو رقبيا سواي تطلب؟ أو جوادا خلالي تبتغي؟ أنا أكرم الأكرمين وأجود الأجودين، وأفضل المعطين، اثيبك ثوابا لا يحصى قدره، فأقبل علي، فاني عليك مقبل، وملائكتي عليك مقبلون. فان أقبل زال عنه إثم ما كان منه، وإن التفت بعد أعاد الله - له - مقاتته، فان أقبل زال عنه اثم ما كان منه، وإن التفت الثالثة أعاد الله له مقاتته، فان أقبل على صلاته غفر - الله - له ماتقدم من ذنبه. وإن التفت رابعة أعرض الله عنه، وأعرضت الملائكة عنه، ويقول: وليت يا عبدي ما توليت.

And when the servant diverts his attention from the Salat, Allah^{azwj} Says to him: 'O My^{azwj} servant! Where is your purpose? And from Whom do you seek? Do you want another Lord^{azwj}? Or want a Protector other than Me^{azwj}? Or some other Forgiver? I^{azwj} am the Most Forgiving, and the Most Gracious, and the Best Giver. I^{azwj} will Give to you Rewards which are beyond your imagination, so pay attention towards Me^{azwj} and I^{azwj} will Give you My^{azwj} Attention, and the Angels will also turn their attention towards you'.

If he pays attention, then his sins that were committed due to negligence pass away from him, and if he diverts away again, then Allah^{azwj} Speaks to him again, and then his sins of negligence pass away from him again. When he turns away for the third time, Allah^{azwj} Speaks to him again, and Accepts his Salat from him, and Forgives his previous sins. When he diverts his attention away for the fourth time, Allah^{azwj} Turns away from him and the Angels turn away from him and Says: 'Due to your turning away, O servant of Mine^{azwj}, I^{azwj} have Turned away'.⁷¹

⁷⁰ <http://www.hubeali.com/khutbat/Sermon%20of%20Glorification.pdf>

⁷¹ Ibid, H. 320