

Disharmony among Shias

Table of Contents

Disharmony among Shias	1
Introduction:	4
‘Muqassir and Ghali’ need to ‘Catch-up’:	5
One must not be Judgemental:	5
‘What-if’ my relative is not on Wilayah:	7
Tolerance and Patience One Must Observe:	7
Never Narrow Down the Religion:	9
Allah^{-azwj} Does not Waste Recompense of good doers (Except a Nasabi):	10
Rewards depend on the level of intellect (Maurifat):	11
The Deeds of a Nasabi are Wasted:	12
A Momin’s good Deeds are not wasted (Even on behalf of others):	12
Allah^{-azwj}’s Forgiveness Comes before Punishment:	14
Don’t Burden Your Brethren:	14
Imam^{-asws} Disliked when a Momin was critical of other Momineen:	14
Levels of Eman:	17
Trial of a Momin - when a Momin is Jealous of him:	17
Higher Rewards - when a Momin Interacts under Hostile Conditions:	18
Observing Taqiyya is essential for a Momin:	18
Practice Hope and Independence from People (of any faith):	19
Maintain Goodly relationship with the Relatives	19
The Matter of Debate and its Types:	20
Which Type of Debate is Forbidden?	22
Tabligh (Preaching):	26
‘Eman’ cannot be acquired – It is a Gift from Allah^{-azwj}:	28

Advice Regarding those Engulfed by 'Fitna' (trial/temptation):.....	29
The Most Pious Momin:	29
Always be Kind and Merciful, Even to Those who Deserve Punishment:.....	29
Differing of people:	30
When present in the Enemies of Ahl Al-Bayt^{-asws}:.....	31
Kindness Demonstrated by Ahl Al-Bayt^{-asws}:.....	31
Mercy of Allah^{-azwj}:.....	33
Doubts/Suspicious Take Away Eman:	33
The Rights of a Non-Muslim (while in companionship):.....	34
Say to Others what You Like for Yourself:.....	35
Momin and Brotherhood:	35
The Rights of Muslims regarding Muslims:	35
Rights of a Momin regarding a Momin:	37
The Rights of a Companion:	41
What is Expected from Shias?.....	42
Reconciliation between People.....	44
Forgiving:.....	46
Will of Imam Ali^{-asws} Ibn Abi Talib^{-asws}:.....	47
Exclusivevity and Excessive Optimism:	50
How to 'Save' ourselves and our Children from the Influence of others:	50
Appendix: A Complete Practice Guide from 6th Imam^{-asws}:	52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

Disharmony among Shias

Introduction:

The era we are living in today, is no longer subject to local conditions, as we see, it is frequently influenced by global, social, political and religious' movements. The information technologies through social media networks have connected us where both 'constructive' and 'inappropriate' pieces of information are instantly conveyed at little or no cost. Hence, one has to be careful for his/her actions as its rewards or consequences are not only far-reaching but also recurring.

From twelve Imami Shia viewpoint, we seem to be more divided than ever before, as under the influence of media, we too often focus on the spreading of 'contagious' and 'controversial' information in the name of 'breaking news'. Sometimes, even without 'reading/watching' and adequately understanding the material but we swiftly forward it while trying to withdraw our responsibility by simply writing at the end of the message 'forwarded as received'.

This has increased our appetite for looking for 'extreme' and out of ordinary contents related to the behaviour of individuals and communities. We, therefore, have developed the habit of never remaining silent or ignoring the 'slips' and 'mistakes' of our fellow brethren and hastily establishing 'strong views' and condemning them. Sometimes even calling them the enemies of Ahl Al-Bayt^{-asws} and becoming certain that they will rot in Hell while completely forgetting that the door of Forgiveness is open for all - until the last breath. For example, Imam Mohammed Baqir^{-asws} says:

عَنِ الْبَاقِرِ ع [الْمُتَكَلِّمُونَ] ثَلَاثَةٌ سَالِمٌ وَغَانِمٌ وَشَاجِبٌ فَالسَّالِمُ الصَّامِتُ وَالْغَانِمُ الذَّاكِرُ لِلَّهِ وَالشَّاجِبُ الَّذِي يَلْفِظُ وَيَقَعُ فِي النَّاسِ.

Imam Baqir^{-asws} said: "The speakers are three – 'Saalim', and 'Ghanim', and 'Shajib'. So the 'Salim is the silent (thinker) one, and the 'Ghanim' is the (frequent) mentioner of Allah^{-azwj}, and the 'Shajib' is the one who utters (frequently) and cause (Disharmony) among the people'."¹

The Ahadith of Masomeen^{-asws}, as we will read, command us to seek forgiveness for those, who we think, have lagged behind or have gone ahead, as well as for ourselves. Instead, we, call them 'Muqassir' or some as 'Ghali' and that label stays on forever on that 'individual/group' without realising abundance of love and guidance always emanates from Ahl Al-Bayt^{-asws} and raises our spiritual levels, who gets what and

1 H.259, مشكاة الأنوار في غرر الأخبار، النص، ص: 54

when, we simply don't know. We all know a non-believer maybe blessed with guidance and a Momin maybe driven out (Allah-azwj Forbid) of the 'Wilayah' of Masomeen-asws.

We present, against this background, some Ahadith of Masomeen-asws:

'Muqassir and Ghali' need to 'Catch-up':

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: «نحن نمط الحجاز» فقلت: و ما نمط الحجاز؟ قال: «أوسط الأنماط، إن الله يقول: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا.

From Abu Baseer who said,

'I heard Abu Ja'far-asws saying: 'We-asws are the Standard of Hijaz'. So I said, 'And what is the Standard of Hijaz?' He-asws said: 'The Medium Standard. Allah-azwj is Saying: **We Made you (Imams) as the intermediary community [2:143]**'.

- ثم قال - إيلنا يرجع الغالي، و بنا يلحق المقصر»

Then Imam-asws said: 'The exaggerator (الغالي) needs to return back to us-asws and the derogator (المقصر) needs to catch-up with us-asws'.²

One must not be Judgemental:

Some Verses are presented from an extensive Hadith where Allah-azwj Says to Prophet Jesus (Isa-as):

يَا عِيسَى انظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمَذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِدًا وَ لَا تَرَعَبْ فِيهَا فَتَعَطَّبَ

(Allah-azwj Says to Prophet Jesus-as) O Isa-as! Look into your-as affairs with a consideration of a sinful servant, the erroneous one, but do not look into the affairs of the other with the position of the Lord-azwj. Become an ascetic (abstainer) therein and do not be allured with regards to it (your devotion), for you-as would be corrupted.³

يَا عِيسَى إِنَّكَ مَسْئُولٌ فَارْحَمِ الضَّعِيفَ كَرَحْمَتِي إِيَّاكَ وَ لَا تَقْهَرِ الْيَتِيمَ

(Allah-azwj Says to Prophet Jesus-as) O Isa-as! You-as will be questioned, so be merciful to the weak (ones) just like My-azwj Mercy towards you-as, and do not subdue the orphan (Shias during occultation are also referred to as orphans⁴).⁵

² تفسير العياشي 1: 63 / 111.

³ Al-Kafi, Vol. 8, hadith, 14551

⁴ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqaiq-ul-wasiat, pp. 245)

⁵ Al-Kafi, Vol. 8, hadith, 14551

يَا عِيسَى أَذَلَّ قَلْبِكَ بِالْخَشْيَةِ وَانظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْكَ وَ لَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ وَ اعْلَمْ أَنَّ رَأْسَ كُلِّ خَطِيئَةٍ وَ ذَنْبٍ هُوَ حُبُّ الدُّنْيَا فَلَا تُحِبُّهَا فَإِنِّي لَا أُحِبُّهَا

(Allah-azwj Says to Prophet Jesus-as) O Isa-as! Humble your-as heart by the reverence, and look to the one who is below you-as, and do not look to the one who is above you-as, and know that the head of every error and sin is the love of the world, so do not love it for I-azwj do not Love it.⁶

So, there is a time for all of us to catch-up, improve our spiritual levels prior to our departure and assist with kindness those who have lagged behind and expect, in return, help from those who are at an elevated status from us.

A Monin's today is always better than his yesterday, so we all need to get better day by day. We will improve our spiritual status, but we will never overcome 'imperfection' in our 'Eman/Deeds', no matter how hard we try our deeds will always be less than perfect and so will be our Eman (faith) and Maurifat (recognition).

Below is a beautiful supplication of Imam Musa Al-Kazim-asws.⁷

عَنْهُ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي أَكْثَرَ مِنْ أَنْ تَقُولَ - اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

It has been narrated from (the narrator of the previous Hadith), from Ibn Mahbub from al Fadl ibn Yunus who has said:

Imam Abu Al-Hassan-asws (7th Imam-asws) once said to me, 'Recite very frequently:

اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

O Lord-azwj, do not Place me among those whose Eman (belief) is temporary but do not take me out of shortcomings'

قَالَ قُلْتُ أَمَا الْمُعَارِينَ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

I (the narrator) asked, 'I know who the people of temporary belief are, but what are the meanings of the 'Do not take me out of 'التَّقْصِيرِ' shortcomings'?

قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تَرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكَانَ فِيهِ مَقْصَرًا عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مَقْصَرُونَ.

⁶ Al-Kafi, Vol. 8, hadith, 14551

⁷ 334 H. 544, الكافي (ط - الإسلامية)، ج8، ص:

The Imam^{-asws} replied: In every good deed you may perform, just for the sake of Allah^{-azwj}, you should feel within yourself as falling far short; all people in their deeds between them and Allah^{-azwj}, fall far short from (delivering) perfect (deeds).⁸

‘What-if’ my relative is not on Wilayah:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ صَفْوَانَ عَنِ الْجَهْمِ بْنِ حُمَيْدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) تَكُونُ لِي الْقَرَابَةُ عَلَيَّ غَيْرِ أَمْرِي أَلَهُمْ عَلَيَّ حَقٌّ قَالَ نَعَمْ حَقُّ الرَّحِمِ لَا يَقْطَعُهُ شَيْءٌ وَإِذَا كَانُوا عَلَيَّ أَمْرِكَ كَانَ لَهُمْ حَقَّانِ حَقُّ الرَّحِمِ وَحَقُّ الْإِسْلَامِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Safwan, from Al Jaham Bin Humeyd who said,

‘I said to Abu Abdullah^{-asws}, ‘There happen to be relatives for me being upon other than my matter (Al-Wilayah). Is there (any) right for them upon me?’

He^{-asws} said: ‘Yes, the right of ‘kinship’. Nothing can cut it off. And had they been upon your matter (Al-Wilayah), there would have been two rights for them – the right of the kinship and the right of Al-Islam’.⁹

Tolerance and Patience One Must Observe:

عَنِ الْكَاَظِمِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع أَخَذَ بِيَدِي جَدِّي ثُمَّ قَالَ يَا بَنِي أَفْعَلِ الْخَيْرَ إِلَى كُلِّ مَنْ طَلَبَهُ مِنْكَ فَإِنْ كَانَ أَهْلُهُ فَقَدْ أَصَبْتَ مَوْضِعَهُ وَإِنْ لَمْ يَكُنْ بِمَوْضِعِ كُنْتَ أَهْلَهُ وَإِنْ شَتَمَكَ رَجُلٌ عَنْ يَمِينِكَ ثُمَّ تَحَوَّلَ إِلَى يَسَارِكَ فَاعْتَدِرْ إِلَيْكَ فَاقْبَلْ مِنْهُ .

Imam Kazim^{-asws} quoted on the authority of his father^{-asws} on the authority of his grandfather^{-asws}: “Imam Zain Al-Abedeem^{-asws} took the hands of his son (being my^{-asws} grandfather^{-asws}) and said: O’ my son! Do whatever good deeds anyone asks you to do. If he is a good man, a good deed has been done. And if he is not, at least you have performed your duty. If a man swears at you, and then apologizes, accept his apologies.”¹⁰

⁸ H7, الكافي (ط - الإسلامية)، ج2، ص: 579

⁹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 30

¹⁰ H.. 321, مشكاة الأنوار في غرر الأخبار، النص، ص: 69

عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ: قَالَ أَخِي عَلْقَمَةُ لِأَبِي جَعْفَرٍ عَ إِنَّ أَبَا بَكْرٍ قَالَ يُقَاتِلُ النَّاسَ فِي عَلِيٍّ فَقَالَ عَ إِنِّي أَرَاكَ لَوْ سَمِعْتَ رَجُلًا سَبَّ عَلِيًّا فَاسْتَطَعْتَ أَنْ تَقْطَعَ أَنْفَهُ فَعَلْتَ فَقُلْتَ نَعَمْ قَالَ لِي لَأَتَّفَعُلُ فَإِنِّي أَسْمَعُ الرَّجُلَ يَسُبُّ عَلِيًّا جَدِّي فَأَتَوَارَى عَنْهُ فَإِذَا فَرَّغَ أَتَيْتَهُ فَصَافَحْتَهُ.

Abi Bakr al-Hazr said that his brother called 'Alghameh' told Imam Baqir^{asws}: "Abu Bakr used to say that the people fought with each other concerning the Blessed Ali^{asws}." Imam Baqir^{asws} told him: "I know your personality is such that if you hear someone swear at Imam Ali^{asws} you will chop-off his nose if you can, won't you?" He said: "Yes, I will."

Imam Baqir^{asws} said: "No. You should not do that. I heard someone swearing at my grandfather Ali^{asws}. I^{asws} hid myself from him until he finished swearing. Then I^{asws} went towards him and shook hands with him."¹¹

قَالَ الرَّضَا عَ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سَنَةٌ مِنْ رَبِّهِ وَ سَنَةٌ مِنْ نَبِيِّهِ وَ سَنَةٌ مِنْ وَلِيِّهِ فَالسَّنَةُ مِنْ رَبِّهِ كِتْمَانُ سِرِّهِ قَالَ اللَّهُ تَعَالَى عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ وَ أَمَّا السَّنَةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ بِمُدَارَاةِ النَّاسِ فَقَالَ - خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ وَ أَمَّا السَّنَةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبِئْسَاءِ وَ الضَّرَاءِ

Imam Ali Reza^{asws} said: "One cannot be a true believer unless he possesses the following three traits - one from his Lord^{azwj}, one from his Prophet^{saww} and one from his Imam^{asws}. The one from his Lord^{azwj} is guarding secrets as Allah^{azwj} the Almighty Said:

"He (alone) knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen." (72:25-26)

But the one from the Prophet^{saww} is kind treatment with people, as Allah^{azwj} has Commanded the Prophet^{saww} to Treat the people with kindness and patience and said:

"Hold to forgiveness; command what is right; but turn away from the ignorant." (7:199)

And the one from the Imams^{asws} is patience and perseverance during times of hardship and calamities."¹²

11 69 H. 322, مشكاة الأنوار في غرر الأخبار، النص، ص:

12 85 H. 406, مشكاة الأنوار في غرر الأخبار، النص، ص:

Never Narrow Down the Religion:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَعْلَى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مَتْنَى عَنْ إِسْمَاعِيلَ الْجَعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَلَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَيَّ أَنْفُسَهُمْ مِنْ جَهْلِهِمْ قُلْتُ جَعَلْتَ فِدَاكَ فَأَحَدْتُكَ بِدِينِي الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَآتَاكُمْ وَأَبْرَأُ مِنْ عَدُوِّكُمْ وَمَنْ رَكِبَ رِقَابَكُمْ وَتَأَمَّرَ عَلَيْكُمْ وَظَلَمَكُمْ حَقُّكُمْ

Ali Hussain Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Musna, from Ismail Al Ju'fy who said,

'I asked Abu Ja'far^{asws} about the Religion which there is no leeway for the servants to be ignorant of it. So he^{asws} said: 'The Religion is vast but the *'Kharijites'*¹³ narrowed it upon themselves due to their ignorance'. I said, 'May I be sacrificed for you^{asws}! Can I narrate to you^{asws} with my Religion which I am upon?' So he^{asws} said: 'Yes'. So I said, 'I testify that there is no Allah except for Allah^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and I acknowledge with whatever he^{saww} came with from the Presence of Allah^{azwj}, and I befriend you^{asws} and disavow from your^{asws} enemies and the ones who stay away from your^{asws} rights and are ordering upon you^{asws} and are oppressing you^{asws} of your^{asws} rights'.

فَقَالَ مَا جَهَلْتَ شَيْئًا هُوَ وَاللَّهِ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَأَوْلَادُكُمْ

So he^{asws} said: 'You are not ignorant of anything. It is, by Allah^{azwj}, that which we^{asws} are upon'. I said, 'So would anyone be safe if he does not recognise this matter (Al-Wilayah)?' So he^{asws} said: 'No, except for the *'المُسْتَضْعَفِينَ'* weak ones (of understanding'. I said, 'Who are they?' He^{asws} said: 'Your womenfolk and your children'.

ثُمَّ قَالَ أَرَأَيْتَ أُمَّ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَمَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ .

Then he^{asws} said: 'What is your^{asws} view of Umm Ayman^{ra}, for I^{asws} testify that she^{ra} is from the inhabitants of the Paradise, and she^{ra} did not recognise what you are upon'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ عَرَفَ اخْتِلَافَ النَّاسِ فَلَيْسَ بِمُسْتَضْعَفٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The one who recognises the differing of the people, so he is not a *'المُسْتَضْعَفِينَ'* (singular form - plural is *'المُسْتَضْعَفِينَ'*) weak one (of understanding)'.¹⁵

¹³ Those who rose against Amir-ul-Momineen after the battle of Saffeen.

¹⁴ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 6

¹⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 172 H 7

Allah-azwj Does not Waste Recompense of good doers (Except a Nasabi):

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعْ أَيُّهَا الَّذِي يَشَاءُ ۚ نَصِيبُ بِرَحْمَتِنَا مِنْ نَشَاءِ ۚ
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {12:56}

And like that We Enabled for Yusuf in the land. He could take control from these wherever he so desired. We Appoint by Our Mercy one We so Desire, and We do not waste a Recompense of the good doers [12:56]

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ۚ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۚ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۚ إِنَّهُ مِنْ يَتَقِ
وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {12:90}

They said: 'Are you indeed Yusuf?' He said: 'I am Yusuf and this is my brother (Benyamin). Allah has Conferred upon us. Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ
أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَذَكَرَ هَؤُلَاءِ عِنْدَهُ وَسُوءَ حَالِ الشَّيْعَةِ عِنْدَهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from Humran who said:

'(Imam) Abu Abdullah-asws said, when, those in his-asws presence, mention the bad condition of the Shias in his-asws presence:

فَكُنْ مُتَرَقِّباً وَاجْتَهِدْ لِبِرَاكِ اللَّهِ عَزَّ وَجَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَكُنْتَ فِيهِمْ عَجَلْتَ إِلَى رَحْمَةِ اللَّهِ وَ
إِنْ أُخْرَتْ ابْتَلَوْا وَكُنْتَ قَدْ خَرَجْتَ مِمَّا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَاعْلَمْ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَأَنَّ
رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ .

(Imam-asws said) So become expectant and spare no effort, for Allah-azwj to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah-azwj. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah-azwj Mighty and Majestic. **And know, that Allah-azwj does not Waste the Recompense of the good doers, and that the Mercy of Allah-azwj is very Near to those who do good**'.¹⁶ (An extract from a long Hadith)

¹⁶ Al-Kafi, V 8, H. 14455

Rewards depend on the level of intellect (Maurifat):

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فُلَانٌ مِنْ عِبَادَتِهِ وَدِينِهِ وَفَضْلِهِ فَقَالَ كَيْفَ عَقَلَهُ قُلْتُ لَا أَدْرِي فَقَالَ إِنَّ الثَّوَابَ عَلَى قَدْرِ الْعَقْلِ إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ كَانَ يَعْبُدُ اللَّهَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ خَضْرَاءَ نَضْرَةً كَثِيرَةً الشَّجَرِ ظَاهِرَةً الْمَاءِ وَإِنَّ مَلَكًا مِنَ الْمَلَائِكَةِ مَرَّ بِهِ فَقَالَ يَا رَبُّ أَرِنِي ثَوَابَ عَبْدِكَ هَذَا

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I said to Abu Abdullah^{-asws}, of so and so, and (about) his worship, and his Religion and his merits'. So he^{-asws} said: 'How is his intellect?' I said, 'I do not know'. So he^{-asws} said: 'The Rewards are (based) upon the measurement of the intellect. A man from the Children of Israel was worshipping Allah^{-azwj} in an island from the islands of the sea, (which was) green, scenic, there being a lot of trees, at the back of the water (lakes & rivers), and that an Angel from the Angels passed by him, so he said: 'O Lord^{-azwj}! Show me the Rewards of this servant of Yours^{-azwj}'.

فَرَاهُ اللَّهُ تَعَالَى ذَلِكَ فَاسْتَقَلَّهُ الْمَلَكُ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ اصْحَبْهُ فَاتَاهُ الْمَلَكُ فِي صُورَةِ إِنْسِيٍّ فَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا رَجُلٌ عَابِدٌ بَلَّغَنِي مَكَانَكَ وَعِبَادَتَكَ فِي هَذَا الْمَكَانِ فَأَتَيْتُكَ لِأَعْبُدَ اللَّهَ مَعَكَ

So Allah^{-azwj} the Exalted Showed him that, and the Angel considered it to be little. So Allah^{-azwj} the Exalted Revealed unto him, that he should accompany him (the worshipper). So the Angel went over to him in the image of a human being. So he (the man) said to him (the Angel), 'Who are you?' He said, 'I am a worshipping man. (News) of your position and your worship reached me in this place, so I came over to you in order to worship Allah^{-azwj} along with you'.

فَكَانَ مَعَهُ يَوْمَهُ ذَلِكَ فَلَمَّا أَصْبَحَ قَالَ لَهُ الْمَلَكُ إِنَّ مَكَانَكَ لَنَزَاهُ وَمَا يَصْلُحُ إِلَّا لِلْعِبَادَةِ فَقَالَ لَهُ الْعَابِدُ إِنَّ لِمَكَانِنَا هَذَا عَيْبًا فَقَالَ لَهُ وَمَا هُوَ قَالَ لَيْسَ لِرَبِّنَا بَهِيمَةٌ فَلَوْ كَانَ لَهُ حِمَارٌ رَعَيْنَاهُ فِي هَذَا الْمَوْضِعِ فَإِنَّ هَذَا الْحَشِيشَ يَضِيعُ فَقَالَ لَهُ ذَلِكَ الْمَلَكُ وَمَا لِرَبِّكَ حِمَارٌ فَقَالَ لَوْ كَانَ لَهُ حِمَارٌ مَا كَانَ يَضِيعُ مِثْلُ هَذَا الْحَشِيشِ

It was so that he was with him for that day of his. So when it was morning, the Angel said to him: 'Your place is scenic and it is not correct for anything except for the worship'. So the worshipper said to him, 'There is a fault with this place of ours'. So he said to him: 'And what is it?' He said, 'There is no animal of our Lord^{-azwj}. Had there been a donkey of His^{-azwj}, we would have grazed it in this place, for this pasture is being wasted'. So that Angel said to him: 'And there is no donkey for your Lord^{-azwj}?'. So he said, 'Had there been a donkey for Him^{-azwj}, He^{-azwj} would not have Wasted the plush pasture like this'.

فَأَوْحَى اللَّهُ إِلَيَّ الْمَلَكُ إِنَّمَا أُثْبِتُهُ عَلَى قَدْرِ عَقْلِهِ .

So Allah-azwj Revealed unto the Angel: "But rather, I-azwj am Rewarding him upon the measurement of his intellect"¹⁷.

The Deeds of a Nasabi are Wasted:

وَاللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بَعِينَ عَشْرًا أَبَدًا وَاللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَلَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَلَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَإِنْ تَعَبَدَ وَاجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصَلِّي نَارًا حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

(Imam-asws said) By Allah-azwj! Had you (Shias) all not been in the earth, an eye would have never ever see herbs. By Allah-azwj! Had you all not been in the earth, Allah-azwj would not have Favoured the people who oppose you nor would they have been in any goodness.

They (other than you) would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: "[88:3] **Toiling, Hostile one [88:4] Entering into burning fire**". So every Hostile One (Nasibi) who struggles, his deeds would be wasted.¹⁸

A Momin's good Deeds are not wasted (Even on behalf of others):

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَحُجُّ فَيَجْعَلُ حَجَّتَهُ وَعُمْرَتَهُ أَوْ بَعْضَ طَوَافِهِ لِبَعْضِ أَهْلِهِ وَهُوَ عَنْهُ غَائِبٌ بِلَدِّ آخَرَ قَالَ قُلْتُ فَيَنْقُصُ ذَلِكَ مِنْ أَجْرِهِ قَالَ لَا هِيَ لَهُ وَلَا صَاحِبِهِ وَلَا أَجْرٌ سِوَى ذَلِكَ بِمَا وَصَلَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim-asws (7th Imam-asws), said, 'I asked him-asws about the man who performs Hajj, so he makes his Hajj and his Umra, or part of his circumambulation for one of his family members, and he is absent from him in another city. I said, 'So would that effect a reduction from his Recompense?' He-asws said: 'No. It would be for him and for his companion; and for him would be a recompense besides that with what he has linked'.

قُلْتُ وَهُوَ مَيِّتٌ هَلْ يَدْخُلُ ذَلِكَ عَلَيْهِ قَالَ نَعَمْ حَتَّى يَكُونَ مَسْخُوطًا عَلَيْهِ فَيَغْفَرَ لَهُ أَوْ يَكُونَ مُضِيقًا عَلَيْهِ فَيُوسِعَ عَلَيْهِ قُلْتُ فَيَعْلَمُ هُوَ فِي مَكَانِهِ أَنْ عَمِلَ ذَلِكَ لِحَقِّهِ قَالَ نَعَمْ قُلْتُ وَإِنْ كَانَ نَاصِبًا يَنْفَعُهُ ذَلِكَ قَالَ نَعَمْ يَخْفَفُ عَنْهُ .

¹⁷ Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 8

¹⁸ Al-Kafi, V 8, H. 14708

I said, 'And he is deceased, would that enter upon him?' He^{-asws} said: 'Yes, to the extent that if he happens to be under Wrath, so it would be Forgiven for him, or if there happens to be a constriction upon him, so it would be Expanded upon him'.

I asked, 'So he, in his place, would know that, that deed was performed for his right?' He^{-asws} said: 'Yes'. I asked, 'And even if he was a *Nasibi* (Hostile one), that would benefit him?' He^{-asws} said: 'Yes. It (Punishment) would be Lightened from him'.¹⁹

(Clarification): One must not perform good deeds on behalf of a *Nasibi*, see the Ahadith below but the Hadith above says if one performed Hajj and included in the reward of Hajj a person who he did not know was a *Nasibi*, then that *Nasibi*'s punishment will be reduced.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيْحُجُّ الرَّجُلُ عَنِ النَّاصِبِ فَقَالَ لَا فَقُلْتُ فَإِنْ كَانَ أَبِي قَالَ فَإِنْ كَانَ أَبَاكَ فَنَعَمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih who said,

'I said to Abu Abdullah^{-asws}, 'Can the man perform Hajj on behalf of the *Nasibi* (Hostile one)?' So he^{-asws} said: 'No'. I said, 'Supposing it was my father?' He^{-asws} said: 'So if it was your father, then yes'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يَحُجُّ عَنِ النَّاصِبِ هَلْ عَلَيْهِ إِثْمٌ إِذَا حَجَّ عَنِ النَّاصِبِ وَ هَلْ يَنْفَعُ ذَلِكَ النَّاصِبَ أَمْ لَا فَكَتَبَ لَا يَحُجُّ عَنِ النَّاصِبِ وَلَا يَحُجُّ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'I wrote to him^{-asws}, 'The man performs Hajj on behalf of the *Nasibi* (Hostile one), would there be a sin upon him when he performs Hajj on behalf of the *Nasibi* (Hostile one), and would that be beneficial to the *Nasibi* (Hostile one) or not?' So he^{-asws} wrote: 'Do not perform Hajj on behalf of the *Nasibi* (Hostile one), nor perform Hajj with him'.²¹

العياشي: عن عثمان بن عيسى، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: «من أكثر قراءة سورة الرعد لم تصبه صاعقة أبدا، وإن كان ناصبيا، فإنه لا يكون أشر من الناصب، وإن كان مؤمنا أدخله الله الجنة بغير حساب، و يشفع في جميع من يعرف من أهل بيته و إخوانه من المؤمنين».

Al Ayyashi, from Usman Bin Isa, from Al Hussain Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'One who frequents in recitation of *Surah Al-Ra'ad* (Chapter 13), would not be hit by a thunderbolt, ever, and even if he were a *Nasibi* (Hostile one), for there cannot happen to be anyone more evil than the *Nasibi*. And if he (the recitor) was a *Momin*, Allah^{-azwj} would Enter him into the Paradise without

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 72 H 4

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 64 H 1

²¹ Al Kafi – V 4 – The Book of Hajj Ch 64 H 2

Reckoning, and he would (be allowed to) intercede regarding the entirety of the ones he recognises from his family and his brethren from the *Momineen*'.²²

Allah-azwj's Forgiveness Comes before Punishment:

ابن بابويه، قال: حدثنا أبو علي الحسين بن أحمد البيهقي بنيسابور، سنة اثنتين و خمسين و ثلاثمائة، قال: أخبرنا محمد بن يحيى الصولي، قال: حدثنا ابن ذكوان، قال: سمعت إبراهيم بن العباس يقول: كنا في مجلس الرضا (عليه السلام) فتذاكرنا الكبائر، و قول المعتزلة فيها: إنها لا تغفر، فقال الرضا (عليه السلام): «قال أبو عبد الله (عليه السلام): قد نزل القرآن بخلاف قول المعتزلة، قال الله جل جلاله: وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ».

Ibn Babuwayh said, 'Abu Ali Al Hussain Bin Ahmad Al Bayhaqi at Neshapour, in the year three hundred and fifty two, from Muhamma bin Yahya Al Souly, from Ibn Zakwaan who said,

'I heard Ibrahim bin Al-Abbas saying, 'We were in the gathering of Al-Reza^{asws}, and we mentioned the major sins, and the saying of the Mu'tazilites that these (major sins) are not Forgiven.

So Al-Reza^{asws} said: 'Abu Abdullah^{asws} said: 'The Quran has been Revealed against the words of the Mu'tazilites. Allah-azwj Says: **And surely your Lord is with Forgiveness to the people upon their injustices [13:6]**'.²³

Don't Burden Your Brethren:

عنه عن أحمد بن محمد بن علي بن الحكم عن عمر بن حنظلة عن أبي عبد الله (عليه السلام) قال يا عمر لا تحملوا على شيعتنا و ارفقوا بهم فإن الناس لا يحتملون ما تحملون.

From him, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Umar Bin Hanzala, who has reported the following:

Abu Abdullah^{asws} has said: 'O Umar, do not place a burden upon our^{asws} Shias, and be kind to them, for the people cannot bear what you can bear'.²⁴

Imam^{asws} Disliked when a Momin was critical of other Momineen:

أبو علي الأشعري عن محمد بن عبد الجبار و محمد بن يحيى عن أحمد بن محمد بن عيسى جميعاً عن ابن فضال عن الحسن بن الجهم عن أبي اليقظان عن يعقوب بن الضحاك عن رجل من أصحابنا سراج و كان خادماً لأبي عبد الله (عليه السلام)

²² تفسير العياشي 2: 202 / 1.

²³ التوحيد: 406 / 4.

²⁴ Al-Kafi, Vol. 8, H. 14970

السَّلامِ) قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلامِ) فِي حَاجَةٍ وَهُوَ بِالْحِيرَةِ أَنَا وَجَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَانْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا
مَغْتَمِينَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Fazzal, from Al Hassan Bin Al Jaham, from Abu Al Yaqteen, from Yaqoub Bin Al Zahhaq,

(It has been narrated) from a man from our companions, Sirraj, and he was a servant of Abu Abdullah^{-asws} who said, 'Abu Abdullah^{-asws} sent me regarding a need and he^{-asws} was at Al-Hira, I and a group of his^{-asws} slaves. So we went regarding it. Then we returned gloomy.

قَالَ وَكَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نَزُولًا فَجِئْتُ وَأَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ
السَّلامِ) قَدْ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتُكَ أَوْ قَالَ جِئْتُكَ فَاسْتَوَيْتُ جَالِسًا وَجَلَسَ عَلَيَّ صَدْرُ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتَهُ
فَحَمَدَ اللَّهُ

He said, 'And my bed was in Al-Ha'er which we had lodged in. So I went and I was in a (gloomy) state, so I threw myself (on the bed). So while I was like that and Abu Abdullah^{-asws} came in. So he^{-asws} said: 'I^{-asws} have come to you', or he^{-asws} said: 'We^{-asws} have come to you'. So I sat up straight, and he^{-asws} sat upon the middle of my bed. So he^{-asws} asked me about what he^{-asws} had sent me for, so I informed him^{-asws}. So he^{-asws} Praised Allah^{-azwj}.

ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّا نَبْرَأُ مِنْهُمْ إِنَّهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا وَلَا يَقُولُونَ مَا تَقُولُونَ تَبْرَعُونَ
مِنْهُمْ ق

Then there a mention of a group of people came up, so I said, 'May I be sacrificed for you^{-asws}! We disavow from them. They are not saying (believing) in what we are saying (believing in)'. So he^{-asws} said: '(If) they were befriending us^{-asws} and not saying what you are saying, you would be disassociating from them?'

قَالَ قُلْتُ نَعَمْ قَالَ فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَبْغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ قَالَ قُلْتُ لَا جَعَلْتُ فِدَاكَ قَالَ وَهُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ
عِنْدَنَا أَفْتَرَاهُ أَطْرَحْنَا قَالَ قُلْتُ لَا وَاللَّهِ جَعَلْتُ فِدَاكَ مَا نَفْعَلُ

I said, 'Yes'. He^{-asws} said: 'So since that which is with us^{-asws} is not what is with you, so it would be befitting for us^{-asws} what we^{-asws} disassociate from you?' I said, 'No, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'And since that which is with Allah^{-azwj} is what is not with us^{-asws}, so what is your view, should we^{-asws} give it up?' I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}! What should we do?'

قَالَ فَتَوَلَّوْهُمْ وَلَا تَبْرَعُوا مِنْهُمْ إِنْ مِنَ الْمُسْلِمِينَ مِنْ لَهُ سَهْمٌ وَمِنْهُمْ مِنْ لَهُ سَهْمَانٌ وَمِنْهُمْ مِنْ لَهُ ثَلَاثَةُ أَسْهُمٍ وَمِنْهُمْ مِنْ لَهُ
أَرْبَعَةُ أَسْهُمٍ وَمِنْهُمْ مِنْ لَهُ خَمْسَةُ أَسْهُمٍ وَمِنْهُمْ مِنْ لَهُ سِتَّةُ أَسْهُمٍ وَمِنْهُمْ مِنْ لَهُ سَبْعَةُ أَسْهُمٍ

He^{-asws} said: 'So befriend them and do not disassociate from them. From the Muslims, there is the one from him there is one portion, and from them is the one for whom there

are two portions, and from them is the one for whom there are three portions, and from them is the one for whom there are four portions, and from them is the one for whom there are five portions, and from them is the one for him there are six portions, and from them is the one for whom there are seven portions.

فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ وَلَا صَاحِبُ السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَلَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ وَلَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ وَلَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّيِّئَةِ وَلَا صَاحِبُ السَّيِّئَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ

So it is not befitting that the owner of the one portion be burdened with what is upon the owner of the two portions, nor the owner of the two portions by what is upon the owner of the three, nor the owner of the three by what is upon the owner of the four, nor the owner of the four by what is upon the owner of the five, nor the owner of the five by what is upon the owner of the six, nor the owner of the six by what is upon the owner of the seven. (an extract)²⁵

فَبِهَذَا جَاءَ مُحَمَّدٌ (صلى الله عليه وآله) أَدْوَا الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكُمْ عَلَيْهَا بَرًّا أَوْ فَاجِرًا فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَأْمُرُ بِأَدَاءِ الْخَيْطِ وَالْمَخِيطِ صَلُّوا عَشَائِرَكُمْ وَاشْهَدُوا جَنَائِزَهُمْ وَاعُدُّوا مَرْضَاهُمْ وَأَدُّوا حَقُوقَهُمْ فَإِنَّ الرَّجُلَ مِنْكُمْ إِذَا وَرَعَ فِي دِينِهِ وَصَدَقَ الْحَدِيثَ وَادَّى الْأَمَانَةَ وَحَسَنَ خَلْقَهُ مَعَ النَّاسِ قِيلَ هَذَا جَعْفَرِي فَيَسْرِنِي ذَلِكَ وَيَدْخُلُ عَلَيَّ مِنَ السُّرُورِ وَقِيلَ هَذَا أَدَبُ جَعْفَرٍ

(Imam^{-asws} says) It is by this that Muhammad^{-saww} came with – paying the entrustments to the ones who entrusted him^{-saww} upon it, be he a righteous or immoral. It was so that Rasool-Allah^{-saww} used to order with (even) the giving back of the thread and the needle.

(Imam^{-asws} says) Help your relatives and attend their funerals, and console their sick ones, and fulfil their rights, for the man from you, when he is devout in his Religion, and truthful in the narrations, and pays back the entrustments, and is of goodly mannerisms along with the people, it would be said: ‘This is a Ja’fary’, so that would cheer me^{-asws} up, and the happiness from it would enter upon me^{-asws}, and it would be said, **‘This is the education of Ja’far^{-asws}’**.

وَإِذَا كَانَ عَلَى غَيْرِ ذَلِكَ دَخَلَ عَلَيَّ بِلَاؤُهُ وَعَارُهُ وَقِيلَ هَذَا أَدَبُ جَعْفَرٍ فَوَاللَّهِ لِحَدِيثِي أَبِي (عليه السلام) أَنَّ الرَّجُلَ كَانَ يَكُونُ فِي الْقَبِيلَةِ مِنْ شَيْعَةِ عَلِيٍّ (عليه السلام) فَيَكُونُ زَيْنَهَا آدَاهُمْ لِلْأَمَانَةِ وَأَفْضَاهُمْ لِلْحَقُوقِ وَأَصْدَقَهُمْ لِلْحَدِيثِ إِلَيْهِ وَصَايَاهُمْ وَوَدَائِعَهُمْ تَسْأَلُ الْعَشِيرَةَ عَنْهُ فَتَقُولُ مِنْ مِثْلِ فُلَانٍ إِنَّهُ لَادَانَا لِلْأَمَانَةِ وَأَصْدَقَنَا لِلْحَدِيثِ .

And when he was upon other than that, its agony and its reproach would enter upon me^{-asws}, and it would be said, **‘This is the education of Ja’far^{-asws}’**.

By Allah^{-azwj!} My^{-asws} father^{-asws} narrated to me^{-asws} that there happened to be a man in the tribe from the Shias of Ali^{-asws}, so his quality was that he was the best of them in paying back entrustments, and the most fulfilling them of the rights, and the most

²⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 20 H 2

truthful of them of the narrations. It is to him that they (people) used to keep their bequests and their deposits. The clan was asked about him, so they said, 'Who can be like so and so? He is the best of us in paying back the entrustment and the most truthful of us for the narrations'.²⁶

Levels of Eman:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلٍ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَتَيْنِ وَ مِنْهُمْ عَلَى ثَلَاثٍ وَ مِنْهُمْ عَلَى أَرْبَعٍ وَ مِنْهُمْ عَلَى خَمْسٍ وَ مِنْهُمْ عَلَى سِتٍّ وَ مِنْهُمْ عَلَى سَبْعٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

'Abu Ja'far^{asws} said to me: 'The *Momins* are upon levels. From them are ones upon one, and from them are ones upon two, and from them are ones upon three, and from them are ones upon four, and from them are ones upon five, and from them are ones upon six, and from them are one upon seven.

فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثَنَيْنِ لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّنَيْنِ ثَلَاثًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقْوِ وَ عَلَى صَاحِبِ السِّتِّ سَبْعًا لَمْ يَقْوِ وَ عَلَى هَذِهِ الدَّرَجَاتِ .

So if you were to go and burden two upon the owner of the one he would not be strong enough (for it), and (burden) three upon the owner of the two he would not be strong enough (for it), and (burden) four upon the owner of the three he would not be strong enough (for it), and (burden) five upon the owner of the four he would not be strong enough (for it), and (burden) six upon the owner of the five he would not be strong enough (for it), and (burden) seven upon the owner of the six he would not be strong enough (for it). These are the levels'.²⁷

Trial of a Momin - when a Momin is Jealous of him:

وَ قَالَ عَ لَا يَنْفِكُ الْمُؤْمِنُ مِنْ خِصَالٍ أَرْبَعٍ مِنْ جَارٍ يُؤْذِيهِ وَ شَيْطَانٍ يَغْوِيهِ وَ مَنَافِقٍ يَقْفُو أَثْرَهُ وَ مُؤْمِنٍ يَحْسَدُهُ قَالَ سَمَاعَةُ قُلْتُ جَعَلْتُ فِدَاكَ مُؤْمِنٍ يَحْسَدُهُ قَالَ يَا سَمَاعَةُ أَمَا إِنَّهُ أَشْهَدُهُمْ [أَشْدَّهُمْ] عَلَيْهِ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ لِأَنَّهُ يَقُولُ الْقَوْلَ [فِيهِ] فَيَصْدُقُ عَلَيْهِ .

Imam Sadiq^{asws} said: "There are always four problems that a believer faces: (1) A neighbor to bother him; (2) A Satan to try to deviate him; (3) A hypocrite to always

²⁶ Al-Kafi V 2 – The Book Of Social Relationships CH 1 H 5

²⁷ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 22 H 3

follow him, and **(4) A jealous Momin (believer).**” The Imam^{-asws} was asked: “A jealous believer?” He replied: “A jealous believer is the worst problem a Momin is faced with.” He^{-asws} was asked how?

Imam Sadiq^{-asws} said: Because a jealous Momin will say bad things about him (fellow Momin), and others will believe him.²⁸

Higher Rewards - when a Momin Interacts under Hostile Conditions:

عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَ يَصْبِرُ عَلَىٰ أَذَاهُمْ - أَعْظَمُ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُهُمْ وَ لَا يَصْبِرُ عَلَىٰ أَذَاهُمْ.

Rasool Allah^{-saww} said: “The reward of a Momin (believer) who associates with the people and bears with their harassment is more than the one who does not participate in public gatherings and does not put up with their hassles.”²⁹

Observing Taqiyya is essential for a Momin:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمَكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اتَّقُوا عَلَىٰ دِينِكُمْ فَاحْجِبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعَلَّمَ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلْتَهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ أَنْكُمْ تَحِبُّونَا أَهْلَ الْبَيْتِ لَأَكَلُوكُمْ بِالسِّنِّتِهِمْ وَ لَنَحْلُوكُمْ فِي السَّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَىٰ وَ لَاتِنَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Jabir Al Makouf, from Abdullah Bin Abu Yafour,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Be fearful upon your Religion, and veil upon it (cover it up) with the dissimulation (*Taqiyya*), for there is no Eman for the one who has not ‘dissimulation’ (*Taqiyya*) for him. But rather, you all are among the people like the bees are among the birds. If the birds come to know what is in the interior of the bees, nothing would remain from it except that they would eat it up, and if the people come to know what is in your insides, that you are loving us^{-asws}, the People^{-asws} of the Household, they would eat you up with their tongues, and destroy you in private as well as public. May Allah^{-azwj} be Merciful upon a servant from you all who was upon our^{-asws} Wilayah’.³⁰

²⁸ H. 361, مشكاة الأنوار في غرر الأخبار، النص، ص: 78

²⁹ H. 1091, مشكاة الأنوار في غرر الأخبار، النص، ص: 192

³⁰ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 5

Practice Hope and Independence from People (of any faith):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ لِيَجْتَمَعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَالِاسْتِغْنَاءُ عَنْهُمْ فَيَكُونَ إِفْتِقَارُكَ إِلَيْهِمْ فِي لَيْلِنِ كَلَامِكَ وَحَسْنِ بَشْرِكَ وَيَكُونَ اسْتِغْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عَرْضِكَ وَبَقَاءِ عِزِّكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} was saying: ‘In your heart you must have both hope in people and independence from them. Your hope and need in people must be in the form of speaking to them softly and with delightful appearance. Your independence from them must be in the form of maintaining dignity and safety of your respect’.³¹

Maintain Goodly relationship with the Relatives

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا قَالَ فَقَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِصِلَتِهَا وَعَظَمَهَا أَلَا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}, Majestic is His^{-azwj} Mention **[4:1] and fear Allah, by Whom you are asking by Him and the kinship; surely Allah was Ever-Watchful over you.** So he^{-asws} said: ‘These are the relationships of the people. Allah^{-azwj} Mighty and Majestic Commanded with its goodly maintenance, and its magnification. Do you not see that He^{-azwj} Made it to be from Him^{-azwj}?’³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَيْدٍ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ حَافَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحْمُ وَالْأَمَانَةُ فَإِذَا مَرَّ الْوَصُولُ لِلرَّحْمِ الْمُؤَدِّي لِلْأَمَانَةِ نَفَذَ إِلَى الْجَنَّةِ وَإِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّحْمِ لَمْ يَنْفَعَهُ مَعَهُمَا عَمَلٌ وَتَكْفَأُ بِهِ الصِّرَاطُ فِي النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Hannan Bin Sadeyr, from his father,

(It has been narrated) from Abu Ja'far^{-asws} having said: ‘Abu Zarr^{-ra} said: ‘I^{-ra} heard Rasool-Allah^{-saww} saying: ‘On the two edges of the Bridge on the Day of Judgement would be the kinship and the entrustment. So when the maintainer of the relationships and the fulfiller of the entrustments passes by, would pass through to the Paradise,

³¹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 7

³² Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 1

and when the betrayer of the entrustment, the cutter of the relationships passes by, the deeds would not benefit him along with these two, and the Bridge would fling him into the Fire'.³³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (إِنَّ آلَ فُلَانٍ يَبِرُّ بَعْضُهُمْ بَعْضًا وَيَتَوَاصَلُونَ فَقَالَ إِذَا تَنَمَّى أَمْوَالُهُمْ وَيَنْمُونَ فَلَا يَزَالُونَ فِي ذَلِكَ حَتَّى يَتَقَاطَعُوا فَإِذَا فَعَلُوا ذَلِكَ انْقَشَعَتْ عَنْهُمْ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Suleyman Bin Hilal who said,

'I said to Abu Abdullah^{-asws} that the family of so and so, some of them are being righteous with the others and helping out. So he^{-asws} said: 'Then their wealth would develop and grow, and they would not cease to be in that until they cut-off (the kinship). So if they were to do that, it would vanish from them'.³⁴

وَعَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (إِنَّ لِي ابْنَ عَمٍّ أَصْلُهُ فَيَقْطَعُنِي وَأَصْلُهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعَهُ أَوْ تَأْذُنَ لِي قَطْعُهُ قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَقَطَعْتَكَ وَصَلَكُمَا اللَّهُ عَزَّ وَجَلَّ جَمِيعًا وَإِنْ قَطَعْتَهُ وَقَطَعْتَكَ قَطَعَكُمَا اللَّهُ .

From him, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{-asws}, 'There is a cousin of mine I maintain kinship with, but he cuts me off, and I maintain kinship with him but he cuts me off, to the extent that I have thought that if he were to cut me off (again), I will cut him off. Do you^{-asws} permit me to cut him off?' He^{-asws} said: 'When you maintain it to him and he cuts you off, Allah^{-azwj} Mighty and Majestic Maintains it with both of you together, and if you cut him off and he cuts you off, Allah^{-azwj} would Cut off both of you'.³⁵

The Matter of Debate and its Types:

الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ) : ع لَوْ سَكَتَ الْجَاهِلُ مَا اخْتَلَفَ النَّاسُ .

Imam Ali^{-asws} said, 'If the ignorant ones had kept silent, men would not have differed'.³⁶

وقال الصادق (عليه السلام) — وقد ذكرنا عنده الجدل في الدين، وأن رسول الله والائمة (عليهم السلام) قد نوا عنه — فقال الصادق (عليه السلام): لم ينه عنه مطلقا، ولكنه نهى عن الجدل بغير التي هي أحسن أما تسمعون الله عزوجل يقول: " ولا

³³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 11

³⁴ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 20

³⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 24

³⁶ Nahj al-Balagha, Sermon 113, Bihar al-Anwar, v. 78, p. 81, no. 75 (81: ص: 75، ج: 75، ط - بيروت).

تجادلوا أهل الكتاب إلا بالتي هي أحسن " وقوله تعالى: " ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن ".

فالجِدال بالتي هي أحسن قد قرنه العلماء بالدين، والجِدال بغير التي هي أحسن محرم حرمه الله تعالى على شيعتنا، وكيف يحرم الله الجِدال جملة وهو يقول: " وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانتهم قل هاتوا برهانكم ان كنتم صادقين "؟ فجعل علم الصدق والايان بالبرهان، وهل يؤتى بالبرهان إلا في الجِدال بالتي هي أحسن؟

Imam Al-Sadiq^{asws} said, when it was mentioned in front of him about debating in religion, and that the Messenger of Allah^{saww} and that the Imams^{asws} had forbidden it: (Imam^{asws} said) 'It does not mean perpetual prohibition, but it has been forbidden to debate with others unless it is in a good manner. Have you not heard Allah^{azwj} Says: **"And do not dispute with the followers of the Book except by what is best"** – (29:46) and the Words of the High **"Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner"** – (16:125)

Argue with them in a manner which is good, and that is what the scholars have been told, and a debate, which is not 'in good manners', is forbidden. Allah^{azwj} has Made it prohibited to our^{asws} Shiites.

And how can Allah^{azwj} have Prohibited all debates and He^{azwj} has Said: **'And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian'**. And Allah^{azwj} Said: **'These are their vain desires. Say: Bring your proof if you are truthful'**. True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?³⁷

32- رُوِيَ أَنَّ رَجُلًا قَالَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع اجلس حتى نتناظر في الدين فقال يا هذا أنا بصيرٌ بدينِي مكشوفٌ عليَّ هُدَايَ فَإِنْ كُنْتَ جَاهِلًا بِدِينِكَ فَادْهَبْ وَاطْلُبْهُ مَا لِي وَلِلْمَمَارَاةِ وَإِنَّ الشَّيْطَانَ لِيُوسِسُ لِلرَّجُلِ وَيُنَاجِيهِ وَيَقُولُ نَاطِرُ النَّاسِ فِي الدِّينِ كَيْلًا يَظُنُّونَا بِكَ الْعَجْزَ وَالْجَهْلَ ثُمَّ الْمَرَاءُ لَا يَخْلُو مِنْ أَرْبَعَةٍ أَوْجِهٍ إِمَّا أَنْ تَتَمَارَى أَنْتَ وَصَاحِبُكَ فِيمَا تَعْلَمَانِ فَقَدْ تَرَكْتُمَا بِذَلِكَ النَّصِيحَةَ وَطَلَبْتُمَا الْفُضِيحَةَ وَأَضَعْتُمَا ذَلِكَ الْعِلْمَ أَوْ تَجَهَّلْتُمَا فَأَظْهَرْتُمَا جَهْلًا وَخَاصَمْتُمَا جَهْلًا أَوْ تَعَلَّمْتُمْ أَنْتَ فَظَلَمْتَ صَاحِبُكَ بِطَلْبِكَ عَثْرَتَهُ أَوْ يَعْلَمُهُ صَاحِبُكَ فَتَرَكْتَ حَرَمَتَهُ وَ لَمْ تَنْزِلْهُ مِنْزِلَتَهُ وَ هَذَا كُلُّهُ مُحَالٌ فَمَنْ أَنْصَفَ وَ قَبِلَ الْحَقَّ وَ تَرَكَ الْمَمَارَاةَ فَقَدْ أَوْثَقَ إِيمَانَهُ وَ أَحْسَنَ صُحْبَةَ دِينِهِ وَ صَانَ عَقْلَهُ³⁸.

(It has been narrate) that Imam Hussain^{asws} replied to a man who said, 'Sit down so we can debate about religion' – (Imam Hussain^{asws} said) 'O you, I^{asws} am aware of my^{asws} religion, and my^{asws} path is clear for me^{asws}. So, if you are ignorant about your religion then go and seek it. What do I^{asws} have to do with disputation!

³⁷ Tafseer Imam Hassan Askari, h, 322

³⁸ (1) من قوله: ثم المرء إلى آخر ما نقل ليس من الرواية كما هو ظاهر. ط.

Indeed the devil tempts a person and calls him, saying, 'Debate with people regarding their religion so that they do not think of you as incapable and ignorant.'³⁹

Which Type of Debate is Forbidden?

فقيل: يابن رسول الله فما الجدال بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدال بغير التي هي أحسن، فإن تجادل مبطلا، فيورد عليك باطلا فلا تردده بحجة قد نصبها الله، ولكن تجحد قوله أو تجحد حقا يريد ذلك المبطل أن يعين به باطله، فتجحد ذلك الحق مخافة أن يكون له عليك فيه حجة، لأنك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغمر قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him^{-asws}: 'O son of Rasool Allah^{-saww}! Why should debate in a good manner be differentiated from one which is not in a goodly manner?'

The Imam^{-asws} said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments to you which are false, you instead of presenting those counter arguments which have been Established by Allah^{-azwj}, you, however, fight against his words, or fight against the truth in order to reject his falsehood. You fight against the 'truth' in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that (this type of argument) is prohibited for our^{-asws} Shiites for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and 'the weak one' does not have with him any proof against the falsehood. The weak become grieved at seeing a 'weak one' being destroyed at the hands of a wrongdoer.⁴⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا زِيَادُ إِيَّاكَ وَالْخُصُومَاتُ فَإِنَّهَا تُوْرثُ الشُّكَّ وَتَهْبِطُ الْعَمَلَ وَتُرْدِي صَاحِبَهَا وَعَسَى أَنْ يَتَكَلَّمَ بِالشَّيْءِ فَلَا يُغْفَرُ لَهُ إِنَّهُ كَانَ فِيْمَا مَضَى قَوْمٌ تَرَكَوْا عِلْمَ مَا وَكَلُّوْا بِهِ وَطَلَّبُوْا عِلْمَ مَا كَفُّوْهُ حَتَّى انْتَهَى كَلَامُهُمْ إِلَى اللَّهِ فَتَحِيْرُوا حَتَّى إِنْ كَانَ الرَّجُلُ لِيُدْعَى مِنْ بَيْنِ يَدَيْهِ فَيُجِيبُ مِنْ خَلْفِهِ وَيُدْعَى مِنْ خَلْفِهِ فَيُجِيبُ مِنْ بَيْنِ يَدَيْهِ وَفِي رِوَايَةٍ أُخْرَى حَتَّى تَاهَوْا فِي الْأَرْضِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abi Umayr from Muhammad ibn Humran from abi Ubaydah (Ziyad ibn 'Isa) al-Hadhdha who reports the following from Abu Jafar^{-asws}:

'O Ziyad, beware of debates; they create doubts, invalidate one's good deeds and turn one into a complete wreck. One may say a thing and perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge. Instead they sought a knowledge that was not required of them. They came to speak of Allah's Self and they became confused. Their extreme perplexity was such that if

³⁹ H. 32، بحار الأنوار (ط - بيروت)، ج 2، ص: 135

⁴⁰ Tafseer Imam Hassan Askari, h, 322

called from the front they would reply to the back and to the front if called from the back.

'In another Hadith it reads, 'They (confused people mentioned above) totally vanished in the land, the earth (due to confusion).'

⁴¹

VERSE 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best; surely your Lord is more Knowing with ones who stray from His Way, and He is more Knowing with ones Guided aright [16:125]

وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَأَنَّ رَسُولَ اللَّهِ وَ الْأَئِمَّةَ ع قَدْ نَهَوْا عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يَنْهَ عَنْهُ مُطْلَقًا، وَلَكِنَّهُ نَهَى عَنِ الْجِدَالِ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ - أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari^{-asws} said): 'And Al-Sadiq^{-asws} said, and there had been mentioned in his^{-asws} presence, the debating in the Religion, and that Rasool-Allah^{-saww} and the Imams^{-asws} had forbidden from it. So-Al Sadiq^{-asws} said: 'It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{-azwj} Mighty and Majestic Saying: ***And do not dispute with the people of the Book except by what is best [29:46]***? And the Words of the Exalted: ***Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]***.

فَالْجِدَالَ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالدِّينِ، وَ الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ مُحْرَمٌ حَرَّمَهُ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا، وَ كَيْفَ يُحْرَمُ اللَّهُ الْجِدَالَ جَمَلَةً وَ هُوَ يَقُولُ: «وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{-azwj} the Exalted Prohibited it upon our^{-asws} Shias. And how can Allah^{-azwj} Prohibit the debating as a

⁴¹ Al-Kafi, vol. 1, H 247, Ch. 8, h, 4

whole, and He^{-azwj} is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111].**

وَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ- قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَالْإِيمَانَ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ

And Allah^{-azwj} the Exalted Said: **These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111].** Thus, He^{-azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، وَ الَّتِي لَيْسَتْ بِأَحْسَنَ

So it was said, 'O son^{-asws} of Rasool-Allah^{-saww}! So what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ، فَإِنَّ تَجَادُلَ مُبْطِلًا، فَيُورِدُ عَلَيْكَ بَاطِلًا فَلَا تُرَدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجَحَّدُ قَوْلَهُ أَوْ تَجَحَّدُ حَقًّا- يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعِينَ بِهِ بَاطِلَهُ، فَتَجَحَّدُ ذَلِكَ الْحَقَّ- مَخَافَةَ أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخَلُّصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شَيْعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضَعْفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{-saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{-azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our^{-asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضَّعْفَاءُ فَتَغْمُ قُلُوبُهُمْ- لِمَا يَرُونَ مِنْ ضَعْفِ الْمُحَقِّ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيَّهُ أَنْ يُجَادَلَ بِهِ- مِنْ جَحْدِ الْبَعْثِ بَعْدَ الْمَوْتِ وَ إِحْيَاءِهِ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يَحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يَحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تَوَقَّدُونَ.

And as for the debate by that which is best, so it is what Allah-azwj the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His-azwj Reviving him. So Allah-azwj the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?'** [36:78] Say: **'He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it [36:80].'**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادَلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَهِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَفَيَعْجِزُ مِنْ ابْتِدَائِهِ لَمْ يَلَمْ مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلْ ابْتَدَأُوهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah-azwj Wanted from His-azwj Prophet-saww that he-saww debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah-azwj the Exalted Said: **'He Who Revived these the first time [36:79].** Would He-azwj be frustrated, the One-azwj who Initiated with it? There is none from the things if He-azwj Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيَّ إِذَا كَانَ قَدْ كَمَنَّ النَّارُ الْحَارَّةُ - فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He-azwj Said: **He Who Made fire for you from the green tree [36:80].** i.e., when it was that He-azwj had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He-azwj is Making you understand that He-azwj is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ - بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ أَيَّ إِذَا كَانَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَعْظَمَ وَأَبْعَدَ فِي أَوْهَامِكُمْ - وَقَدْرُكُمْ أَنْ تَقْدُرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ - وَالْأَصْعَبِ لَدَيْكُمْ وَلَمْ تَجُوزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ - مِنْ إِعَادَةِ الْبَالِي

Then He-azwj Said: **Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He-azwj would be Able upon it from Returning the decayed. So how are you accepting from Allah-azwj, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطَعَ عَذْرَ الْكَافِرِينَ وَإِزَالَهَ شُبُهَهُمْ.

So Al-Sadiq-asws said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَأَمَّا الْجِدَالُ بغيرِ النَّبِيِّ هِيَ أَحْسَنُ - فَإِنَّ تَجِدَّ حَقًّا لَا يُمْكِنُكَ - أَنْ تَفْرُقَ بَيْنَهُ وَبَيْنَ بَاطِلٍ مِنْ تَجَادُلِهِ، وَإِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجِدَّ الْحَقَّ، فَهَذَا هُوَ الْمَحْرَمُ لِأَنَّكَ مِثْلُهُ، جَدُّهُ هُوَ حَقًّا، وَجَدُّتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.⁴²

Tabligh (Preaching):

We all have an obligation to carry out 'Tabligh', but its first application is on one's self, then on his near ones, followed by those who are prepared to listen to him and are inclined towards Ahl al-Bayt^{asws}. However, without over-burdening them, information should be conveyed to them politely and as per their level of intellect and capabilities.

One should not invite 'others'⁴³ to Wilayat of Masomeen^{asws}, refrain from disclosing their^{asws} secrets to 'others' and leave it to the Wish of Allah^{azwj} and His^{azwj} Divine Imams^{asws} to guide that who is worthy of being saved from the punishment of the Hereafter. For collection of Ahadith on Tabligh, please read: [http://hubeali.com/articles/Tabligh%20\(Preaching\).pdf](http://hubeali.com/articles/Tabligh%20(Preaching).pdf)

In the context of current topic, we present three Ahadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا ثَابِتُ مَا لَكُمْ وَاللَّاسِ كَفُّوا عَنِ النَّاسِ وَلَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَاللَّهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هِدَاةَ مَا اسْتَطَاعُوا كَفُّوا عَنِ النَّاسِ وَلَا يَقُولُ أَحَدُكُمْ أَخِي وَابْنِ عَمِّي وَجَارِي فَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ طَيْبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْذِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from abu Isma'il Al- Sarraj from ibn Muskan from Thabit abu Sa'id who has said the following:

'Once Abu Abd Allah^{asws} said to me: **'O Thabit, what do you have to do with people? Leave the people alone and do not invite anyone to our Amr^{asws} (your belief).** By Allah^{azwj}, if the inhabitants of heaven and the inhabitants of earth would come together to mislead a servant whom Allah^{azwj} Wants to guide, they would not be able to do it.

⁴² Tafseer Imam Hassan Al Askari^{asws} – S 322

⁴³ Other than those who believe in the 'Wilayat of Masomeen^{asws}.

‘Eman’ cannot be acquired – It is a Gift from Allah^{-azwj}:

The Eman is a ‘gift’ and cannot be acquired by efforts of human beings, or passed on to others. So, one cannot be judgemental about the inner affairs of others but can certainly pray for them and treat them nicely so that they may wish to become a ‘momin’ or exemplify them and certainly should never upset and distance them by rude and critical attitude.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عَقْبَةَ عَنْ عَمْرِو بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَنَا ذَاتَ يَوْمٍ تَجِدُ الرَّجُلَ لَا يَخْطِئُ بِلَامٍ وَلَا وَأَوْ خَطِيئًا مُصْقَعًا وَ لَقَلْبَهُ أَشَدُّ ظِلْمَةً مِنَ اللَّيْلِ الْمُظْلَمِ وَ تَجِدُ الرَّجُلَ لَا يَسْتَطِيعُ يَعْبُرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ وَ قَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمَصْبَاحُ.

Mohammed Ibn Yahya has narrated from Ahmad Ibn Mohammed, from Ali Ibn Faddal from Ali Ibn Uqbah, who from Amr from Abu Abd Allah who reports:

One day the Imam^{-asws} said to us: You may find a man who does not make any mistakes of the size of letter ‘L’ or ‘W’ and he is an impressive speaker while his ‘Qalb’ (heart) is darker than the darkest night. You may also find a man who is not able to express what is in his ‘Qalb’ with his tongue while his heart shines like a lamp.⁴⁷

حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْأَسْبَهَانِيِّ عَنْ دُرَيْسِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سِتَّةُ أَشْيَاءَ لَيْسَ لِلْعِبَادِ فِيهَا صُنْعُ الْمَعْرِفَةِ وَالْجَهْلُ وَالرِّضَا وَالْغَضَبُ وَالنُّوْمُ وَالْيَقِظَةُ.

(The compiler of the book narrated) that his father - may Allah^{-azwj} be pleased with him - narrated that Ahmad ibn Idris quoted Muhammad ibn Ahmad, on the authority of Musa ibn Ja'far al-Baghdady, on the authority of Aba Abdullah Al-Isbahany, on the authority of Durost, on the authority of someone, on the authority of someone who quoted on the authority of Aba Abdullah As-Sadiq (MGB):

(Imam Al-Sadiq^{-asws} said): “The following six are out of your control: (1) **‘المعرفة’** recognition (Muarifat), (2) **‘الجهل’** ignorance, (3) **‘الرضا’** Approval (of Master^{-azwj}), (4) **‘الغضب’** anger (of Master^{-azwj}), (5) **‘النوم’** sleeping and (6) **‘اليقظة’** waking up.⁴⁸

وَ قَالَ صَفْوَانُ بْنُ يَحْيَى سَأَلْتُ الرَّضَا عَ عَنِ الْمَعْرِفَةِ هَلْ لِلْعِبَادِ فِيهَا صُنْعٌ - قَالَ عَ لَا قُلْتُ لَهُمْ فِيهَا أَجْرٌ قَالَ عَ نَعَمْ تَطَوَّلَ عَلَيْهِمُ بِالْمَعْرِفَةِ وَ تَطَوَّلَ عَلَيْهِمُ بِالصَّوَابِ

Safwan bin Yahya said: I asked Imam Al-Reza^{-asws} whether Muarifat is given to the servants out of efforts that they themselves exert?

47 H. 1. الكافي (ط - الإسلامية)، ج2، ص: 422

48 H. 13. الخصال / ج1 / 325 / ستة أشياء ليس للعباد فيها صنع ص : 325

Imam^{-asws} answered negatively. I also asked whether they will receive any reward due to their knowledge. The Imam^{-asws} answered: Allah^{-azwj} has Given them Muarifat out of His^{-azwj} Grace and will reward them for it out of His^{-azwj} Grace, too.⁴⁹

Advice Regarding those Engulfed by 'Fitna' (trial/temptation):

وَقَالَ ع مَا كُلُّ مَفْتُونٍ يُعَاتَبُ

Amir Al-Momineen^{-asws} said: Everyone (who falls) into mischief cannot be criticised.⁵⁰

The Most Pious Momin:

عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْسَكُ النَّاسَ نُسْكَاً أَنْصَحُهُمْ حُبّاً وَأَسْلَمُهُمْ قَلْباً لِجَمِيعِ الْمُسْلِمِينَ.

Imam Sadiq^{-asws} narrated that his noble grandfather^{-asws} quoted on the authority of Imam Ali^{-asws} who quoted on the authority of the Rasool Allah^{-asws} : "The most pious person is the one with the purest heart and the one who wishes best for all 'Muslameen' (the followers of Wilayah).⁵¹"

الإمام الصادق (عليه السلام) : ستة لا تكون في مؤمن : العسر ، والنكد ، والحسد ، واللحاجة ، والكذب ، والبغي .

Imam Al-Sadiq^{-asws} said, 'Six things should not be found in a Momin: (a feeling of) hardship, anxiety, jealousy, disputatiousness, dishonesty, and aggression.'⁵²

Always be Kind and Merciful, Even to Those who Deserve Punishment:

الطبرسي في (مكارم الأخلاق)، في موعظة رسول الله (صلى الله عليه وآله) لابن مسعود قال: قال له: «يا ابن مسعود: أنصف الناس من نفسك، و انصح الأمة و ارحمهم، فإذا كنت كذلك و غضب الله على أهل بلدة أنت فيها، و أراد أن يتزل عليهم العذاب، نظر إليك فرحمهم بك، يقول الله تعالى: و ما كان ربك ليهلك القرى بظلم و أهلها مُصلِحون».

Al Tabarsy in (the book) Makarim Al Akhlaq,

'In an advice of Rasool-Allah^{-saww} to Ibn Masoud, he^{-saww} said to him: 'O Ibn Masoud! Be fair to the people from yourself, and advise the community and be merciful to them. So when you would be like that and Allah^{-azwj} is Wrathful upon the inhabitants of a city

⁴⁹ تحف العقول ؛ النص ؛ ص 444

⁵⁰ H. 15 ، نهج البلاغة (للصبيحي صالح)، ص: 471

⁵¹ H. 1014 ، مشكاة الأنوار في غرر الأخبار، النص، ص: 181

⁵² H55. ، تحف العقول، النص، ص: 377

while you are in it, and He-azwj Intends to Send down the Punishment upon them, He-azwj would Consider you and be Merciful to them because of you. Allah-azwj Exalted is Saying: **'And it was not for your Lord to Destroy the towns due to (their) injustices while (some of) its inhabitants were reformers [11:117]'**.⁵³

A complete guide from Imam Jafar-e-Sadiq-asws for self cleansing of a Momin is included in a detailed Hadith in Appendix.

Differing of people:

People have differed and have different viewpoint, but one must not try to correct them but to avoid conflicts and making enemies.

ضَلَالَةٌ إِحْدَاهُمَا كَانَتْ إِلَّا دَعْوَتَانِ اِخْتَلَفَتْ مَا

(Amir-ul-Momineen-asws said) Where there are two differing claims then **one of them is a straying**.⁵⁴

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ {19}

And people were not (but) except for a single community (upon one belief), but they differed, and if a Word had not preceded from your Lord, it would have been decided between them regarding what they were differing in [10:19]

قال علي بن إبراهيم: كانت قريش تعبد الأصنام و يقولون: إنما نعبدهم ليقربونا إلى الله زلفى، فإننا لا نقدر على عبادة الله. فرد الله عليهم، فقال: قل لهم، يا محمد: أ تبتغون الله بما لا يعلم أي ليس يعلم، فوضع حرفا مكان حرف، أي ليس له شريك يعبد.

Ali Bin Ibrahim said,

'The Qureysh used to worship the idols and they were saying, 'But rather we are worshipping them to draw us closer to Allah in position, for we are not able upon worshipping Allah-azwj. So Allah-azwj Rebutted against them and He-azwj Said: "O Muhammad-saww! **'Are you informing Allah of what He does not know of [10:18]**, i.e., wasn't aware of? So He-azwj Placed a letter in place of a letter, i.e. there isn't for Him-azwj an associate who can be worshipped.

وقال: قوله: وما كان الناس إلا أمة واحدة أي على مذهب واحد فاختلَفُوا و لو لا كلمة سبقت من ربك لُقضي بينهم أي كان ذلك في علم الله السابق أن يَختلَفُوا، و بعث فيهم الأنبياء و الأئمة بعد الأنبياء، و لولا ذلك لهلكوا عند اختلافهم.

مكارم الأخلاق: 4 53

54 Nahj ul Balagah – Saying No. 182

And He^{-azwj} Said: **And people were not except for a single community** – i.e. upon one doctrine, **but they differed, and if a Word had not preceded from your Lord, it would have been decided between them [10:19]** – i.e., that was in the preceding Knowledge of Allah^{-azwj} that they would be differing, and He^{-azwj} Sent among them the Prophets^{-as} after the Prophets^{-as}, and had it not been for that, they would have perished during their differing”.⁵⁵

When present in the Enemies of Ahl Al-Bayt^{-asws}:

لا تجالسوا لنا عائبا و لا تمتدحوا بنا عند عدونا معلنين بإظهار حيننا فتدلوا أنفسكم عند سلطانكم

Do not stay in those gatherings where we are disrespected and similarly, do not praise us^{-asws} in front of our enemies by showing your love for us so that you are not humiliated in front of those who rule over you.⁵⁶

Kindness Demonstrated by Ahl Al-Bayt^{-asws}:

و عنه عن سلمة عن عبد الله بن أحمد عن بكر بن صالح عن عمرو بن هاشم عن بعض أصحابنا عن أحدهم ع قال إذا أتيت قبور الأئمة بالبقيع فقف عندهم و اجعل القبلة خلفك و القبر بين يديك ثم تقول

Hukaym ibn Dawud ibn Hukaym narrated to me from Salamah, from 'Abdillah ibn Ahmad, from Bakr ibn Salih, from 'Amr ibn Hisharn, from some of our companions, who said:

One of them (the infallible Imams^{-asws}) said: When you go to the Ziyarah of the graves of the Imams^{-asws} in Baqi', stand next to their^{-asws} graves facing them^{-asws}, with your back toward Qiblah and recite (below is a Verse from Ziyarah):

أشهد أنكم قد بلغتكم و نصحتكم و صبرتم في ذات الله و كذبتكم و أسىء إليكم فغفرتكم

I testify that you^{-asws} announced (the message of Allah^{-azwj}), you^{-asws} advised (the people), and you^{-asws} stayed patient in (the way of) Allah^{-azwj}.

تفسير القمي 1: 310 55

تحف العقول، النص، ص: 104 56

You^{-asws} were belied and insulted but you^{-asws} were (still) prepared to forgive.⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ أَحْمَرَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ جَمِيعاً عَنْ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَتْ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) حِينَ حَضَرَتْهُ الْوَفَاةُ فَأَغْمِي عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَ أَعْطُوا فُلَاناً كَذَا وَ كَذَا وَ فُلَاناً كَذَا وَ كَذَا فَقُلْتُ أ تُعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالشَّفْرَةِ فَقَالَ وَيْحَكَ أ مَا تَقْرئين الْقُرْآنَ قُلْتُ بَلَى قَالَ أ مَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad and Ali Bn Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed altogether,

(It has been narrated) from Salima, a slave girl of Abu Abdullah^{-asws} who said, 'I was in the presence of Abu Abdullah^{-asws} when death presented itself to him^{-asws}. So he^{-asws} fell unconscious, then woke up, said: 'Give seventy Dinars to Al-Hassan son of Ali^{-asws} Bin Al-Hussain^{-asws}, and he was Al-Aftas, and give so and so such and such, and to so and so such and such'. So I said, 'You^{-asws} want to give a man who attacked you^{-asws} with a blade?' So he^{-asws} said: 'Woe be unto you! Have you not read the Quran?' I said, 'Yes'. He^{-asws} said: 'Have you not hear the Words of Allah^{-azwj} Mighty and Majestic **[13:21] And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning**'.

قَالَ ابْنُ مَحْبُوبٍ فِي حَدِيثِهِ حَمَلَ عَلَيْكَ بِالشَّفْرَةِ يُرِيدُ أَنْ يَقْتُلَكَ فَقَالَ أ تُرِيدِينَ عَلَيَّ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةَ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَ طَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ الْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَجِمٌ .

Ibn Mahboub said in his Hadeeth – 'One who attacked you with a blade intending to kill you^{-asws}?' So he^{-asws} said: 'Are you wanting that I^{-asws} should happen to be from the ones about whom Allah^{-azwj} Blessed and High Said **[13:21] And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning**? Yes, O Salima! Allah^{-azwj} Created the Paradise and its perfume, and aromatised its aroma, and its aroma can be found (smelt) from a travel distance of two thousand years, and it would not be smelt by one disobedient to his parents (Aaq), and one who has cut-off relationships'.⁵⁸

⁵⁷ The Ziyarah of Imam Hassan^{asws} and other Imams^{asws} in Baqi) – From 'Kamil Al-Ziyarah', written by Ibn Qulawayh Al-Qummi in the 4th century.

⁵⁸ Al Kafi – V 7 – The Book of Bequests Ch 35 H 10

Mercy of Allah-azwj:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ عَطَسَ رَجُلٌ نَصْرَانِيٌّ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ الْقَوْمُ هَذَاكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُولُوا يَرْحَمُكَ اللَّهُ فَقَالُوا لَهُ إِنَّهُ نَصْرَانِيٌّ فَقَالَ لَأُيَهْدِيَهُ اللَّهُ حَتَّى يَرْحَمَهُ .

Abu Ali Al Ashary, from one of his companions, from Ibn Abu Najran, from one of our companions,

(It has been narrated) from Abu Abdullah-asws having said: 'A Christian man sneezed in the presence of Abu Abdullah-asws. So the people said to him, 'May Allah-azwj Guide you'. So Abu Abdullah-asws said: 'You should be saying, 'May Allah-azwj have Mercy on you''. So they said to him-asws, 'He is a Christian'.

So he-asws said: 'Allah-azwj will not Guide him until He-azwj has Mercy on him'.⁵⁹

Doubts/Suspicious Take Away Eman:

و فِي رِوَايَةِ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، فِي قَوْلِهِ: لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ. قَالَ: «هَؤُلَاءِ قَوْمٌ كَانُوا مُؤْمِنِينَ فَارْتَابُوا وَ شَكُّوا وَ نَافَقُوا بَعْدَ إِيمَانِهِمْ، وَ كَانُوا أَرْبَعَةَ نَفَرٍ. وَ قَوْلُهُ: إِنْ نَعَفُ عَنْ طَائِفَةٍ مِنْكُمْ

And in a report of Abu Al Jaroud,

'From Abu Ja'far-asws regarding His-azwj Words: **Do not make excuses. You have committed Kufr after your Eman [9:66]**. He-asws said: 'They were a group who used to be Momineen, but they were suspicious and they doubted, and they became hypocrites after their (having expressed) Eman, and they were four in number.

كَانَ أَحَدُ الْأَرْبَعَةِ مَخْشِي بِنِ حَمِيرٍ فَاعْتَرَفَ وَ تَابَ، وَ قَالَ: يَا رَسُولَ اللَّهِ، أَهْلَكَنِي اسْمِي. فَسَمَاهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آله) عَبْدَ اللَّهِ بِنَ عَبْدِ الرَّحْمَنِ، فَقَالَ: يَا رَبِّ، اجْعَلْنِي شَهِيدًا حَيْثُ لَا يَعْلَمُ أَحَدٌ أَيْنَ أَنَا. فَقَتَلَ يَوْمَ الْيَمَامَةِ، وَ لَمْ يَعْلَمْ أَحَدٌ أَيْنَ قَتَلَ فَهُوَ الَّذِي عَفَا اللَّهُ عَنْهُ».

And His-azwj Words: **If We Pardon a group from you [9:66]**. It so happened that one of the four was Mukhsy Bin Humeyr but he acknowledged and repented, and said, 'O Rasool-Allah-saww! My name (reputation) has destroyed me'. So, Rasool-Allah-saww named him as Abdullah bin Abdul Rahman, and he said, 'O Lord-azwj! Make me to be martyred where no one knows where I am!' He was killed on the day (battle of) Yamama, and no one knew where he was killed. Thus, he was one whom Allah-azwj Forgave'.⁶⁰

⁵⁹ Al-Kafi V 2 – The Book Of Social Relationships CH 15 H 18

⁶⁰ تفسير القمي 1: 300

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَحَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الرَّجُلَ لِيُحِبَّكُمْ
وَمَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيَدْخِلُهُ اللَّهُ الْجَنَّةَ بِحُبِّكُمْ وَإِنَّ الرَّجُلَ لِيُبْغِضَكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيَدْخِلُهُ اللَّهُ بِيْغْضِكُمْ النَّارَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and from Hafsa ibn al-Bakhtari who narrates the following from abu Abd Allah^{asws}:

'A person (not in the Wilayah of Ahl al-Bayt^{asws}) who loves you without knowing your belief, Allah^{azwj} will Admit him to paradise because he loves you. A person who hates you without knowing what your belief is, Allah^{azwj} will Through him into the fire for hating you.'⁶¹

The Rights of a Non-Muslim (while in companionship):

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَاحِبَ رَجُلًا
ذَمِيًّا فَقَالَ لَهُ الذَّمِّيُّ أَيْنَ تَرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ الْكُوفَةَ فَلَمَّا عَدَلَ الطَّرِيقَ بِالذَّمِّيِّ عَدَلَ مَعَهُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ الذَّمِّيُّ
أَلَسْتَ زَعَمْتَ أَنَّكَ تَرِيدُ الْكُوفَةَ فَقَالَ لَهُ بَلَى فَقَالَ لَهُ الذَّمِّيُّ فَقَدْ تَرَكْتَ الطَّرِيقَ فَقَالَ لَهُ قَدْ عَلِمْتَ قَالَ فَلَمْ عَدَلْتَ مَعِي وَقَدْ
عَلِمْتَ ذَلِكَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا مِنْ تَمَامِ حَسَنِ الصُّحْبَةِ أَنْ يُشِيعَ الرَّجُلُ صَاحِبَهُ هَنِيئَةً إِذَا فَارَقَهُ وَ كَذَلِكَ أَمَرْنَا نَبِيْنَا
ص فَقَالَ لَهُ الذَّمِّيُّ هَكَذَا قَالَ قَالَ نَعَمْ قَالَ الذَّمِّيُّ لَأَجْرَمَ أَنْمَا تَبِعَهُ مِنْ تَبِعَهُ لَأَفْعَالِهِ الْكَرِيمَةَ فَأَنَا أُشْهِدُكَ أَنِّي عَلَى دِينِكَ وَ رَجَعَ
الذَّمِّيُّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا عَرَفَهُ أَسْلَمَ

Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqah has narrated the following from abu 'Abd Allah^{asws}:

'Once, Amir-ul-Momineen^{asws}, accompanied a taxpaying non-Muslim. The taxpaying non-Muslim asked: 'Where you want to go, O servant of Allah^{azwj}?' Amir-ul-Momineen^{asws} said: 'I want to go to al-Kufah.' (when it came to the point when) The taxpayer's road changed. Amir-ul-Momineen^{asws}, kept on walking along with him. He asked, 'Did you not say that you wanted to go to al-Kufah?' Amir-ul-Momineen^{asws} said, 'Yes, that is true.' The non-Muslim taxpayer said, 'You have missed the road to al-Kufah.' The Imam^{asws} said: 'Yes, I know that.' The non-Muslim asked, 'Why are you then coming with me when you know the road?' Amir-ul-Momineen^{asws} said, 'This is to observe a part of the companionship rights, that is, escorting one gently on their departing each other. This is what our Holy Prophet^{saww} has instructed us with.' The non-Muslim asked: 'Has he^{saww} said that?' The Imam^{asws} said: 'Yes, that is what he has said.' The non-Muslim said: 'It is true that whoever followed him^{saww} did so because of his noble deeds. I testify that your religion is just. The non-Muslim came back along with Amir-ul-Momineen^{asws} and upon getting Ali^{asws}'s 'Maurifat' (attributes) he embraced Islam.'⁶²

⁶¹ Al-Kafi, Vol. 1, H 1874, Ch. 56, h 10

⁶² Al-Kafi, vol, 2, H. 3759, Ch. 26, h 5

Say to Others what You Like for Yourself:

عَنْ أَبِي نَجْرَانَ عَنْ أَبِي حَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ

It is narrated from him (narrator of the Hadith above) from ibn abu Najran from abu Jamilah al-Mufaddal ibn Salih from Jabir ibn Yazid who reports the following from abu Jafar^{-asws}:

Abu Jafar^{-asws} said: About the words of Allah^{-azwj}: '**Speak righteous words to people (2:83)** that it means say to people the best of that which you love to be said about yourself.'⁶³

Momin and Brotherhood:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَزَةَ بْنِ مُحَمَّدِ الطَّيَّارِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ قَالَ لَمْ تَتَوَخَّأُوا عَلَيَّ هَذَا الْأَمْرِ وَإِنَّمَا تَعَارَفْتُمْ عَلَيَّ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from Hamza ibn Mohammed al-Tayyar from his father who has reported the following from abu Jafar^{-asws}:

'You have not become brothers on the basis of this belief (of Shia Muslims) but you have recognised each other because of it.'⁶⁴

عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ عِثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ وَ سَمَاعَةَ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمْ تَتَوَخَّأُوا عَلَيَّ هَذَا الْأَمْرِ وَإِنَّمَا تَعَارَفْتُمْ عَلَيَّ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from ibn Muskan and Sama'a all reported the following from abu Abd Allah^{-asws}:

'You have not become brothers on the basis of this matter (our^{-asws} Walayah); it is only that you have recognised each other by means of Walayah.'⁶⁵

The Rights of Muslims regarding Muslims:

عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرِ الْهَجْرِيِّ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ قَالَ لَهُ سَبْعُ حَقُوقٍ وَاجِبَاتٍ مَا مِنْهُمْ حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ إِنْ ضَمِعَ مِنْهَا شَيْئًا خَرَجَ مِنْ وِلَايَةِ اللَّهِ وَ طَاعَتِهِ وَ لَمْ يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ قُلْتُ لَهُ جَعَلْتَ فِدَاكَ وَ مَا هِيَ قَالَ يَا مُعَلَّى إِنِّي عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تَضِيعَ وَ لَا تَحْفَظَ وَ تَعْلَمَ وَ

⁶³ Al-Kafi, vol, 2, H. 2025, Ch. 66, h 10

الكافي ج : 2 : ص : 165

⁶⁴ Al-Kafi, vol, 2, H. 2042, Ch. 70, h 1

⁶⁵ Al-Kafi, vol, 2, H. 2043, Ch. 70, h 2 الكافي ج : 2 : ص : 169

لَا تَعْمَلْ قَالَ قُلْتُ لَهُ لَا قُوَّةَ إِلَّا بِاللَّهِ قَالَ أَيْسَرُ حَقِّ مَنَهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ تَحْتَنِبَ سَخَطَهُ وَ تَتَّبِعَ مَرْضَاتَهُ وَ تَطِيعَ أَمْرَهُ وَ الْحَقُّ الثَّلَاثُ أَنْ تَعِينَهُ بِنَفْسِكَ وَ مَالِكَ وَ لِسَانِكَ وَ يَدِكَ وَ رِجْلِكَ وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَ دَلِيلَهُ وَ مَرَاتَهُ وَ الْحَقُّ الْخَامِسُ أَنْ لَا تُشَبِعَ وَ يَجُوعَ وَ لَا تَرَوَى وَ يَظْمَأُ وَ لَا تَلْبَسَ وَ يَعْرِى وَ الْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَيَغْسِلُ ثِيَابَهُ وَ يَصْنَعُ طَعَامَهُ وَ يَمَهِّدُ فِرَاشَهُ وَ الْحَقُّ السَّابِعُ أَنْ تَبْرُقَ قِسْمَهُ وَ تُحَيِّبَ دَعْوَتَهُ وَ تَعُودَ مَرِيضَهُ وَ تَشْهَدَ حَنَازَتَهُ وَ إِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تَبَادَرَهُ إِلَى قَضَائِهَا وَ لَا تَلْجِئَهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تَبَادَرَهُ مَبَادَرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلَتْ وَ لَائِيكَ وَ لَائِيَتَهُ وَ وَ لَائِيَتَهُ بَوْلَائِيَتِكَ

It is narrated from him (narrator of the Hadith above) from Ali ibn al-Hakam from 'Abd Allah ibn Bukayr al-Hajari from Mu'alla ibn Khunays who reported the following from abu Abd Allah^{-asws}:

'Once I asked the Imam: 'What are the rights of the Muslim on the Muslim?' The Imam^{-asws} said: 'He has seven categories of rights that are obligatory, each of which is compulsory. If he jeopardises a single one of them he is out of the domain of guardianship (our^{-asws} Walayah) of Allah^{-azwj} and obedience to Him^{-azwj}. There will be no share of Allah^{-azwj} (Mercy) for him.'

I then said: 'May Allah^{-azwj} keep my soul in service for your cause, what are these rights?' The Imam^{-asws} said: 'O Mu'alla, I am afraid you may jeopardise them and may not protect them. You learn them but do not act up on them.' I (the narrator) then said: 'There is no power without the power of Allah^{-azwj}.'

The Imam^{-asws} said: 'Of those rights the easiest to fulfil is:

1. To love for him what you love for yourself and dislike for him what you dislike for yourself.
2. The second right is to avoid (stirring) his anger, follow his wishes and obey his commands.
3. The third right is to support him with your soul, property, tongue, hands and legs.
4. The fourth right is to be his eyes, his guide and his mirror.
5. The fifth right is that you must not be satisfied with food while he is hungry, with drinks while he is thirsty, and that you dress up in good cloths while he does not have any clothes.
6. The sixth right is not to allow yourself to have a servant while your brother in belief does not have any servant. It then is necessary to send your servant to wash his clothes, prepare food and his bed for him.
7. The seventh right is to keep his share handsomely, accept his invitations, visit him when he is ill, attend his funeral and if he needs something, initiate to fulfil it and do not delay until he asks you for help. You must hurry quickly and when you do so you have connected your guardianship with his guardianship and vice versa.⁶⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا يَسْأَلُونَ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَشْيَاءَ وَأَمْرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلَيَّ أَخِيهِ فَسَأَلْتُهُ فَلَمْ يَجِبْنِي فَلَمَّا جِئْتُ لَأُودِعَهُ فَقُلْتُ سَأَلْتُكَ فَلَمْ تَجِبْنِي فَقَالَ إِنِّي أَخَافُ أَنْ تَكْفُرُوا إِنَّ مِنْ أَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَيَّ خَلْقَهُ ثَلَاثًا إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ

⁶⁶ Al-Kafi, vol, 2, H. 2045, Ch. 71, h 2

نَفْسَهُ إِلَّا بِمَا يَرْضَى لِنَفْسِهِ مِنْهُ وَمَوَاسَاةَ الْأَخِ فِي الْمَالِ وَ ذِكْرَ اللَّهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَكِنَّ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْهِ فَيَدْعُهُ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed ibn 'Isa from Ali ibn Sayf from his father, Sayf from 'Abd al-r Ala ibn. A'yun who has said the following:

'Once a certain individual of our people wrote to abu Abd Allah^{-asws} asking him about certain issues and they ordered me to ask the Imam^{-asws} about the rights of the Muslim on his Muslim brother and I asked the Imam^{-asws} but he did not answer me. When I went to say farewell to him^{-asws}, I said: 'I asked you^{-asws} that question but you^{-asws} did not answer me.'

The Imam^{-asws} said: 'I am afraid you may disregard them. Of the obligations most pressing that Allah^{-azwj} has Made obligatory upon His^{-azwj} creature are (at least) three things: A man's yielding to justice against his own soul so as not to accept for his brother (in belief) what he does not accept for his own self, to assist his brother with his property and speak of Allah^{-azwj} in all conditions. I do not mean here to just say, 'Glory belongs to Allah^{-azwj} and all praise belongs to Allah^{-azwj} (but as a matter of fact) truly speaking of and remembering Allah^{-azwj} is to stay away from whatever He^{-azwj} has Prohibited.'⁶⁷

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ الْمُسْلِمَ فَلْيَسْأَلْهُ عَنْ اسْمِهِ وَ اسْمِ أَبِيهِ وَ اسْمِ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّ مِنْ حَقِّهِ الْوَاجِبِ وَ صِدْقِ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةٌ حُمُقٌ

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who reports the following from abu Abd Allah^{-asws}:

Abu Abd Allah^{-asws} said: 'The Messenger of Allah^{-saww} has said: 'Whoever loves his Muslim brother should ask what his name, the name of his father, his tribe and family is. It is of necessary rights and truthful brotherhood (friendship) to ask such questions: otherwise, it is a foolish recognition.'⁶⁸

Rights of a Momin regarding a Momin:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ جَمِيلٍ عَنِ مُرَازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from al-Hassan ibn Mahbub from Jamil from Murazim who narrated the following from abu Abd Allah^{-asws}:

⁶⁷ Al-Kafi, vol, 2, H. 2046, Ch. 71, h 3

⁶⁸ Al-Kafi, vol, 2, H. 3764, Ch. 28, h 3

'Allah-azwj the best way to worship is to fulfil (protect) the rights of 'حَقَّ الْمُؤْمِنِ' the believer.'⁶⁹

وعن أبي عبد الله عليه السلام قال: والله ما عبد الله بشئ أفضل من أداء حق المؤمن، فقال: إن المؤمن أفضل حقا من الكعبة.

And from Abu Abdullah-asws having said: 'By Allah-azwj! Allah-azwj has not been worshipped by anything more superior than the fulfilment of the rights of the *Momin*. The *Momin* is superior in rights than the Kabah'.

وقال: إن المؤمن أخو المؤمن عينه ودليله، فلا يخونه، ولا يخذله، ومن حق المسلم على المسلم أن لا يشبع ويجوع أخوه، ولا يروى ويعطش أخوه، ولا يلبس ويعرى أخوه، وما أعظم حق المسلم على أخيه المسلم!

And he-asws said: 'The *Momin* is a brother of the *Momin*, being his eye, and his indicator, therefore do not betray him, nor abandon him. And from the rights of the Muslim upon the Muslim is that he is not satiated while his brother is hungry, nor is he quenched and his brother is thirsty, not is he clothed while his brother is bare, and how great are the rights of the Muslim upon his Muslim brother!'

وقال: أحبب لأخيك المسلم ما تحب لنفسك، وإذا احتجت فسله، وإذا سألك فأعطه، ولا تمله خيرا ولا يمله لك، كن له ظهيرا فإنه لك ظهير، إذا غاب فاحفظه في غيبته، وإن شهد زره وأجلله وأكرمه، فإنه منك وأنت منه، وإن كان عاتبا فلا تفارقه حتى تسلم سخيتمه، وإن أصابه خير فاحمد الله عزوجل، وإن ابتلي فأعطه، وتحمل عنه وأعنه.

And he-asws said: 'Love for your Muslim brother what you love for yourself, and when you are needy then ask him, and when he asks you then give it, and do not get fed up of being good to him nor should he get fed up with you. Become a backbone for him so he would be a backbone for you. When he is absent, protect him (his affairs) during his absence, and if he is present, visit him and respect him and honour him, for he is from you and you are from him. And if there was a quarrel, so do not separate until you remove his resentment; and if he attains a goodness, so praise Allah-azwj Mighty and Majestic, and if he is afflicted, then go to him and carry it on his behalf and assist him'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ قَالَ قُلْتُ لَأَبِي عَبْدِ اللَّهِ عَ مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمُوَدَّةَ لَهُ فِي صَدْرِهِ وَالْمُؤَاَسَاةَ لَهُ فِي مَالِهِ وَالْخَلْفَ لَهُ فِي أَهْلِهِ وَالنُّصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَإِنْ كَانَ نَافِلَةً فِي الْمُسْلِمِينَ وَكَانَ غَائِبًا أَخَذَ لَهُ بِنَصِيْبِهِ وَإِذَا مَاتَ الزِّيَارَةَ إِلَى قَبْرِهِ وَأَنْ لَا يَظْلَمَهُ وَأَنْ لَا يَغُشَّهُ وَأَنْ لَا يَخُونَهُ وَأَنْ لَا يَخْذَلَهُ وَأَنْ لَا يَكْذِبَهُ وَأَنْ لَا يَقُولَ لَهُ أَفٌّ وَإِذَا قَالَ لَهُ أَفٌّ فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَإِذَا قَالَ لَهُ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا وَإِذَا اتَّهَمَهُ انَّمَاتُ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمَاتُ الْمَلْحُ فِي الْمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu al-Mamun al-Harithi who has said the following:

⁶⁹ Al-Kafi, vol, 2, H. 2047, Ch. 71, h 4

⁷⁰ Kitab Al *Momin* – Ch 4 H 95

'Once I asked abu Abd Allah^{-asws}: 'What are the rights of the believer on the believer?' The Imam^{-asws} replied: 'Of the rights of the believer on the other believer is to have compassion for him in his heart, assist him with his property, protect his interests in his absence in the matters of his family and support him against those who do injustice to him. If a benefit is distributed among the Muslims in his absence his believing brother should secure his share thereof.

When he dies, he should visit his gravesite, must not do injustice to him, must not deceive him, must not violate his trust, must not betray him, must not call him a liar, must not say to him: '**Fie upon you.**' **If he says fie upon you then no guardianship (Walayah) relations will remain between them.** If he says: 'You are my enemy'; one of them becomes an unbeliever and if he accuses him, belief in his heart will melt as salt melts in water.'⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكَلَلِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَعَرَّضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الدَّهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَيَّ فَكَرِهْتُ أَنْ أَدْعَ أَبَا عَبْدِ اللَّهِ عَ وَأَذْهَبَ إِلَيْهِ فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا فَرَأَاهُ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا أَبَانَ إِيَّاكَ يُرِيدُ هَذَا قُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ قُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا قَالَ هُوَ عَلِيٌّ مِثْلُ مَا أَنْتَ عَلَيْهِ قُلْتُ نَعَمْ قَالَ فَادْهَبْ إِلَيْهِ قُلْتُ فَأَقْطَعُ الطَّوْافَ قَالَ نَعَمْ قُلْتُ وَإِنْ كَانَ طَوَافَ الْفَرِيضَةِ قَالَ نَعَمْ قَالَ فَذَهَبْتُ مَعَهُ ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدَ فَسَأَلْتُهُ فَقُلْتُ أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَقَالَ يَا أَبَانَ دَعَهُ لَا تَرُدَّهُ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ فَلَمْ أَرُدْ عَلَيْهِ فَقَالَ يَا أَبَانَ تَقَاسَمَهُ شَطْرَ مَالِكَ ثُمَّ نَظَرَ إِلَيَّ فَرَأَى مَا دَخَلَنِي فَقَالَ يَا أَبَانَ أَمَا تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ ذَكَرَ الْمُؤْتِرِينَ عَلَى أَنْفُسِهِمْ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ فَقَالَ أَمَا إِذَا أَنْتَ قَاسَمْتَهُ فَلَمْ تُؤْتِرْهُ بَعْدَ إِذَا أَنْتَ وَهُوَ سِوَاءُ إِنَّمَا تُؤْتِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ النِّصْفِ الْآخَرِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn abu 'Umayr from abu Ali Sahib al-Kalal from Aban ibn Taghlib who has said the following:

'Once I was performing Tawaf⁷² along with Abu Abd Allah^{-asws} when a man from our people came up asking me to go with him for a certain need and hinted to me for that purpose, but I did not like to leave Abu Abd Allah^{-asws} and go with him.

I was still performing Tawaf when he made a gesture for the same purpose and Abu Abd Allah^{-asws} saw him and said to me: 'O Aban, does he want you?' I said: 'Yes, he does so.'

The Imam^{-asws} asked: 'Who is he?' I said: 'He is a man from our people.' The Imam^{-asws} asked: 'Is he of the (same) belief that you are?' I said: 'Yes, he is.'

The Imam^{-asws} said: 'Then go to him.' I asked: 'Should I discontinue Tawaf?' The Imam^{-asws} said: 'Yes, do so.' I asked: 'Even if it is a compulsory Tawaf?' The Imam^{-asws} said: 'Yes, even if it is such.' I (the narrator) then went with him. Later, I went to meet the Imam^{-asws} and I said to him: 'Please tell me about the rights of the believer on the believer.'

⁷¹ Al-Kafi, vol, 2, H. 2050, Ch. 71, h 7

⁷² Circumambulating the Ka'ba

The Imam^{-asws} asked: 'O Aban, ignore it and do not repeat.' I said: 'Yes, may Allah keep my soul in service for your cause, but I still like to bring up the question. The Imam^{-asws} said: 'O Aban, are you ready to share with him parts of your property?' He then looked at me and found out what was going on in my mind and he asked: 'O Aban do you know what Allah^{-azwj} has said about the self-abnegating people?' I said, 'Yes, may Allah^{-azwj} keep my soul in service for your^{-asws} cause, I know about it.' The Imam^{-asws} said: 'If you share with him you have not practiced self-abnegation, but you both are equal. You give him preference only if you give him from the other half also.'⁷³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَمْرِ بْنِ أَبَانَ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ أَنَا وَابْنُ أَبِي يَعْفُورٍ وَعَبْدُ اللَّهِ بْنُ طَلْحَةَ فَقَالَ ابْتِدَاءً مِنْهُ يَا ابْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللَّهِ ص سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ وَ عَنْ يَمِينِ اللَّهِ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا هُنَّ جَعَلْتُمْ فِذَاكَ قَالَ يَحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يَحِبُّ لِأَعَزِّ أَهْلِهِ وَ يَكْرَهُ الْمَرْءَ الْمُسْلِمَ لِأَخِيهِ مَا يَكْرَهُ لِأَعَزِّ أَهْلِهِ وَ يَنَاصِحُهُ الْوَلَايَةَ فَبَكَى ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يَنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بِتِلْكَ الْمَنْزِلَةِ بَتَهُ هَمَّهُ فَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ وَ حَزَنَ لِحُزْنِهِ إِنْ هُوَ حَزَنَ وَ إِنْ كَانَ عِنْدَهُ مَا يَفْرَجُ عَنْهُ فَرَجَ عَنْهُ وَ إِلا دَعَا اللَّهَ لَهُ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ لَكُمْ وَ ثَلَاثٌ لَنَا أَنْ تَعْرِفُوا فَضْلَنَا وَ أَنْ تَطْتَنُوا عَقِبَنَا وَ أَنْ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلَ مِنْهُمْ وَ أَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ فَلَوْ أَنَّهُمْ يَرَاهُمْ مِنْ دُونِهِمْ لَمْ يَهْنُتْهُمْ الْعَيْشُ مِمَّا يَرُونَ مِنْ فَضْلِهِمْ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا لَهُمْ لَا يَرُونَ وَ هُمْ عَنْ يَمِينِ اللَّهِ فَقَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنَّهُمْ مَحْجُوبُونَ بِنُورِ اللَّهِ أَمَا بَلَّغْتَ الْحَدِيثَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنْ لِلَّهِ خَلْقًا عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيْ اللَّهِ وَ عَنْ يَمِينِ اللَّهِ وَ جُوهَهُمْ أَبْيَضُ مِنَ الثَّلْجِ وَ أَضْوَاءُ مِنَ الشَّمْسِ الضَّاحِيَةِ يَسْأَلُ السَّائِلُ مَا هُوَ لَاءِ فَيَقَالُ هُوَ لَاءِ الَّذِينَ تَحَابُّوا فِي حِلَالِ اللَّهِ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Fadalab ibn Ayyub from 'Amr ibn Aban from 'Isa ibn abu Mansur who has said the following:

'Once ibn abu Yaphur, Abd Allah ibn Talha and I were in the presence of abu Abd Allah^{-asws}, who on his own initiation said: 'O ibn abu Yaphur, the Messenger of Allah^{-saww} has said: 'There are six things that if found in a person, he will be before Allah^{-azwj} to the right of Allah (to the right of the Throne of Allah^{-azwj}).' Ibn Abu Yaphur then asked: 'What are those things, may Allah^{-azwj} keep my soul in service for your^{-asws} cause?'

The Imam^{-asws} said: 'A man must love for his Muslim brother what he loves for the most beloved person of his family and dislike for his Muslim brother what he dislikes for the most beloved person of his family and enlighten him in Walayah⁷⁴.' Ibn abu Yaphur then wept and asked: 'How does he enlighten about Walayah?' The Imam^{-asws} said: 'O ibn abu Yaphur, if he is of the same level (of belief), he should encourage him, show happiness in his happiness and express sadness if he is sad. If he has the means to facilitate him he should do so if not he should pray to Allah^{-azwj} for him.'

'The narrator has said that abu Abd Allah^{-asws} then said: 'Three things are for you and three things are for us. What is for us is that you must learn about our^{-asws} excellent merits, follow our^{-asws} footsteps and wait for our end results (Divine Kingdom) to take place. Whoever has these facts will be before Allah^{-azwj} and those below them will

⁷³ Al-Kafi, vol, 2, H. 2051, Ch. 71, h 8

الكافي ج : 2 ص : 172

⁷⁴ Submission to the Divine Authorities^{asws}

receive light from their light. On seeing those who will be to the right of Allah^{-azwj}, the ones below will not feel happy because of the enviable merits of the persons above.'

Ibn abu Yaphur then asked: 'How is it that they will not see when they are on the right of Allah^{-azwj}?' The Imam^{-asws} said: 'O Ibn Abu Yaphur, they are veiled with the Light of Allah^{-azwj}. Are you not aware of the Hadith that the Messenger of Allah^{-saww} said: 'Allah^{-azwj} has a creature on the right of the Throne before Allah^{-azwj} and on the right of Allah^{-azwj} their faces are whiter than snow and brighter than the Sun of the midday. Someone asks: 'Who are they?' It will be said: 'These are the ones who loved each other in the Glory of Allah^{-azwj}.'⁷⁵

The Rights of a Companion:

علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة قال سمعت أبا عبد الله ع يقول و سئل عن إيمان من يلزمنا حقه وأخوته كيف هو وبما يثبت وبما يبطل فقال إن الإيمان قد يتخذ على وجهين أما أحدهما فهو الذي يظهر لك من صاحبك فإذا ظهر لك منه مثل الذي تقول به أنت حقت ولأيته وأخوته إلا أن يجيء منه نقض للذي وصف من نفسه وأظهره لك فإن جاء منه ما تستدل به على نقض الذي أظهر لك خرج عندك مما وصف لك وأظهره وكان لما أظهر لك ناقضاً إلا أن يدعي أنه إنما عمل ذلك تقية ومع ذلك ينظر فيه فإن كان ليس مما يمكن أن تكون التقية في مثله لم يقبل منه ذلك لأن للتقية مواضع من أزالها عن مواضعها لم تستقم له وتفسير ما يتقى مثل أن يكون قوم سوء ظاهر حكمهم وفعلهم على غير حكم الحق وفعله فكل شيء يعمل المؤمن بينهم لمكان التقية مما لا يؤدي إلى الفساد في الدين فإنه جائز

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqah who has said the following:

'I heard abu Abd Allah^{-asws} saying, when he was asked about belief; and the rights of the believer, his brotherhood and how he is and by what means it is proved and is invalidated. The belief is of two aspects. One is that which is manifested to you from your companion. If he manifests like what you believe in, the Wilayah (submission to Masomeen^{-asws}) is established as well as his brotherhood unless he then manifests the opposite of what he had manifested before.

He then will be out of the rights that were established. That which he manifests later suspends his rights unless he then claims it to be for purposes of protection (Taqiyah). Despite this, it is to be seen, if it is of the cases where use of protective measures (Taqiyah) is applicable or not, if not then his claim is not accepted.

For use of protective measures there are specific instances. Whoever misuses them will not have the benefits thereby. Of such examples one is when there are evil people whose rulers and judgments are against the judgment and actions of truth. In such conditions, if the believer may use the protective measures to the limits that do not harm one's religion, such use is permissible.⁷⁶

⁷⁵ Al-Kafi, vol, 2, H. 2052, Ch. 71, h 9 173 : ص 2 : ج

⁷⁶ Al-Kafi, vol, 2, H. 2041, Ch. 69, h 1 168 : ص 2 : ج

What is Expected from Shias?

ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَنْبًا وَلَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ خَافَ اللَّهَ كَلَّ لِسَانُهُ

Then (Amir-ul-Momineen^{-asws}) said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool^{-saww} Allah^{-azwj} said: 'The one who fears Allah^{-azwj}, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عَلَيْهِ السَّلَامُ) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَلَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa^{-as} Bin Imran^{-as} was advising his^{-as} companions, when a man stood up, and tore his shirt. So Allah^{-azwj} Revealed unto him^{-as}: "O Musa^{-as}! Say to him, 'Do not tear your shirt, but open for Me^{-azwj} your heart"'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عَلَيْهِ السَّلَامُ) بِرَجُلٍ مِنْ أَصْحَابِهِ وَهُوَ سَاجِدٌ فَانصَرَفَ مِنْ حَاجَتِهِ وَهُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عَلَيْهِ السَّلَامُ) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتَهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أُحِبُّ.

Then said: 'Musa^{-as} Bin Imran^{-as} passed by a man from his^{-as} companion, and he was performing Sajdah. So after coming back from what he^{-as} had to do, (Musa^{-as}) saw him still in Sajdah. So Musa^{-as} said to him: 'If (the fulfilment) of your need was in my^{-as} hands, I^{-asws} would have fulfilled it for you'. So Allah^{-azwj} Revealed unto him^{-as}: "O Musa^{-as}! Even if he were to perform Sajdah until his neck breaks, I^{-azwj} will not Accept it until he turns away from what I^{-azwj} Abhor and towards what I^{-azwj} Love".⁷⁷

عَنْ عَنِ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَحَلَ رَجُلٌ فَسَلَّمَ فَسَأَلَهُ كَيْفَ مِنْ خَلْفَتِ مَنْ إِخْوَانِكَ قَالَ فَأَحْسَنَ الثَّنَاءِ وَزَكَّى وَأَطْرَى فَقَالَ لَهُ كَيْفَ عِبَادَةُ أَغْنِيائِهِمْ عَلَى فَقْرَائِهِمْ فَقَالَ قَلِيلَةٌ قَالَ وَكَيْفَ مُشَاهَدَةُ أَغْنِيائِهِمْ لِفَقْرَائِهِمْ قَالَ قَلِيلَةٌ قَالَ فَكَيْفَ صِلَةُ أَغْنِيائِهِمْ لِفَقْرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ فَقَالَ إِنَّكَ لَتَذَكُرُ أَخْلَاقًا قَلَّ مَا هِيَ فِيمَنْ عِنْدَنَا قَالَ فَقَالَ فَكَيْفَ تَزْعُمُ هَؤُلَاءِ أَنَّهُمْ شِيعَةٌ

It is narrated from him (narrator of the Hadith above) from Uthman ibn Isa from Mohammed ibn 'Ajlan who has said the following:

'Once, I was in the presence of Abu Abd Allah^{-asws} when a man came and offered the 'Salam'. The Imam^{-asws} asked: 'How are your brothers (in belief) whom you have left behind?' He praised, admired and extolled them. The Imam^{-asws} asked: 'Do their wealthy ones visit their poor ones?' He said: 'It is very rare!' The Imam^{-asws} asked: 'Do their rich ones reach out to the poor ones?' He replied: 'It is very rare.' 'The Imam^{-asws} asked: 'Do their rich ones maintain good relations with their poor ones financially?' He said: 'You are speaking of the moral behaviour that is practised very rarely in our

people.' The narrator has said that the Imam^{-asws} then asked: 'Why do you then think they are Shia (Muslims)?'⁷⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ عَ جَعَلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ عِنْدَنَا كَثِيرٌ فَقَالَ فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَتَوَاسُونَ فَقُلْتُ لَا فَقَالَ لَيْسَ هَؤُلَاءِ شَيْعَةَ الشَّيْعَةِ مَنْ يَفْعَلُ هَذَا

Abu Ali al-Ash'ari has narrated from Mohammed ibn Salim from Ahmad ibn al-adr from abu Isma'il who has said the following:

'Once I said to abu Jafar^{-asws} 'May Allah^{-azwj} keep my soul in service for your cause, there is a great number of Shia in our area. The Imam^{-asws} asked: 'Are their rich ones kind to their poor ones? Do their virtuous ones forgive their sinful ones? Do they assist each other financially?' I said, 'No, they do not do so.' The Imam^{-asws} said: 'They are not Shia. (Our) shia are those who do these things.'⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْعَلَاءِ بْنِ فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ كَانَ أَبُو جَعْفَرٍ ص يَقُولُ عَظُمُوا أَصْحَابَكُمْ وَ وَقَرُّوهُمْ وَ لَا يَتَّجِمُوا بَعْضُكُمْ بَعْضًا وَ لَا تَضَارُوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلَ كُونُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Sinan from al-r Ala' ibn Fudayl who has narrated the following from abu Abd Allah^{-asws}:

'Abu Jafar^{-asws} would say, 'Dignify your people, honour them and do not be aggressive toward each other, do not harm each other and do not be jealous of each other. You must never be miserly and always be sincere servants of Allah^{-azwj}.'⁸⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سَعِيدِ بْنِ الْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ عَ أَيُّجِيءُ أَحَدَكُمْ إِلَى أَخِيهِ فَيَدْخُلُ يَدُهُ فِي كَيْسِهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَدْفَعُهُ فَقُلْتُ مَا أَعْرَفُ ذَلِكَ فَيُنَا فَقَالَ أَبُو جَعْفَرٍ عَ فَلَا شَيْءَ إِذَا قُلْتَ فَالْهَلَاكُ إِذَا فَقَالَ إِنَّ الْقَوْمَ لَمْ يَعْطُوا أَحْلَامَهُمْ بَعْدَ

Abu Ali al-Ash'ari has narrated from Mohammed ibn 'Abd al-Jabbar from ibn Faddal from 'Amr ibn Aban from Sa'id ibn al-Hassan who has said the following:

'Abu Jafar^{-asws} once asked me: 'Do your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I replied: 'I am unaware of such things happen among us.' Abu Jafar^{-asws} then said: 'There is nothing then.' I said: 'It is destruction then?' The Imam^{-asws} said: 'The people have not yet received their power of reason.'⁸¹

⁷⁸ Al-Kafi, vol, 2, H. 2053, Ch. 71, h 10

⁷⁹ Al-Kafi, vol, 2, H. 2054, Ch. 71, h 11

⁸⁰ Al-Kafi, vol, 2, H. 2055, Ch. 71, h 12

⁸¹Al-Kafi, vol, 2, H. 2056, Ch. 71, h 13

ألا ففي هذا فارغبوا. إن للمؤمن في نفسه شغلا، و الناس منه في راحة، إذا جن عليه الليل فرش وجهه، و سجد لله بمكارم بدنه، يناجي الذي خلقه في فكاك رقبته، ألا فهكذا فكونوا».

(Amir-ul-Momineen said) Indeed! So with regard to this, you should be wishing for. Surely, the Momin is pre-occupied regarding his own self, and the people are at rest from it. When night comes upon him, he diverts his face and performs *Sajdah* to Allah^{-azwj} with the places of Sajdas of his body, whispering to the One^{-azwj} Who Created him, regarding emancipating his neck. Indeed! So it is like this, you should become” (an extract).⁸²

Reconciliation between People

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَدَقَةُ يُجِبُهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَ تَقَارَبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahowl who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A charity which Allah^{-azwj} Loves is reconciling between the people when their (relationship) is spoilt, and bringing them close when they are distant’.⁸³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ مُفَاضَّلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَافْتَدِهَا مِنْ مَالِي .

From him, from Ahmad Bin Muhammad, from Ibn Sinan, from Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘When you see a dispute between two from our^{-asws} Shia, so redeem it from my^{-asws} wealth’.⁸⁴

أَبْنُ سِنَانَ عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاجِّ قَالَ مَرَّ بِنَا الْمُفْضَلُ وَ أَنَا وَ خَتْنِي نَتَشَاجِرُ فِي مِيرَاثٍ فَوَقَّفَ عَلَيْنَا سَاعَةً ثُمَّ قَالَ لَنَا تَعَالَوْا إِلَى الْمَنْزِلِ فَاتَيْنَاهُ فَاصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دَرَاهِمٍ فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتَّى إِذَا اسْتَوْثِقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ قَالَ أَمَا إِنِّي لَيْسْتُ مِنْ مَالِي وَ لَكِنْ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أُصْلِحَ بَيْنَهُمَا وَ أَفْتَدِيهَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ (عليه السلام) .

Ibn Sinan, from Abu Haneefa Sabiq Al Hajj who said,

‘Al-Mufazzal passed by us and I and my brother in law were quarrelling regarding an inheritance. So he paused by us for a while, then said to us, ‘Come, let us go to the house. So we went with him and he reconciled between us with four hundred Dirhams.

⁸² تفسير العياشي 2: 50 / 213 .

⁸³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 1

⁸⁴ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 3

So he handed it over from himself until each one of us was confident from his companion. He said, 'But, it is from my wealth, but Abu Abdullah^{-asws} ordered me that whenever two men from our Shias dispute with regards to anything, that I should reconcile between them and redeem it from his^{-asws} wealth. Thus, this is from the wealth of Abu Abdullah^{-asws}'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُصْلِحُ لَيْسَ بِكَاذِبٍ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The reconciliation is not (supposed to be) with lies'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَبَيْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ كَلَامٌ حَتَّى وَقَعَتِ الضُّوْضَاءُ بَيْنَهُمْ وَاجْتَمَعَ النَّاسُ فَافْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَغَدَوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَهُوَ يَقُولُ يَا حَارِيَةَ قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'There occurred (heated) words between Abu Abdullah^{-asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning I went regarding the need, and there was Abu Abdullah^{-asws} at the door of Abdullah Bin Al-Hassan, and he^{-asws} was saying: 'O maid! Tell Abu Muhammad to come out'.

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ فَقَالَ إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ الْبَارِحَةَ فَأَقْلَقْتَنِي قَالَ وَمَا هِيَ

He (the narrator) said, 'So he came out as said, 'O Abu Abdullah^{-asws}, what made you^{-asws} come so early?' So he^{-asws} said: 'I^{-asws} recited a Verse from the Book of Allah^{-azwj} Mighty and Majestic yesterday so it worried me^{-asws}'. He said, 'And what is it?'

قَالَ قَوْلُ اللَّهِ جَلَّ وَعَزَّ ذَكَرَهُ الَّذِينَ يَصْلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ فَقَالَ صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ جَلَّ وَعَزَّ قَطُّ فَاعْتَقَا وَبَكَيَا .

He^{-asws} said 'The Words of Allah^{-azwj}, Majestic and Mighty is His^{-azwj} Mention: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**. So he said, 'You^{-asws} speak the truth. It is as if I never read this Verse from the Book of Allah^{-azwj} Majestic and Mighty at all'. So they both hugged and wept'.⁸⁷

⁸⁵ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 4

⁸⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 91 H 5

⁸⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 68 H 23

Forgiving:

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۖ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ
الْجَمِيلَ {85}

And We did not Create the skies and the earth and what is between them except with the Truth. And surely the Hour would come, therefore pardon with the beautiful pardoning [15:85]

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

Surely your Lord, He is the All-Knowing Creator [15:86]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني، قال: أخبرنا أحمد بن محمد بن سعيد الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قول الله عز و جل فَاصْفَحِ الصَّفْحَ الْجَمِيلَ، قال: «العفو من غير عتاب».

Ibn Babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **therefore pardon with the beautiful pardoning [15:85]**, he^{-asws} said: 'The excusing without reproach'.⁸⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزًّا فَتَعَاَفَوْا يُعْزِمَكُمُ اللَّهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Jahm Bin Al Hakam Al Madainy, from Ismail Bin Abu Ziyad Al Sakuny,

معاني الأخبار: 1 / 373 88

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is upon you with the pardoning, for the pardoning does not increase the servant (with anything) except for honour, therefore pardon, Allah^{-azwj} will Honour you'.⁸⁹

Will of Imam Ali^{-asws} Ibn Abi Talib^{-asws}:

ثُمَّ إِنِّي أُوصِيكَ يَا حَسَنُ وَجَمِيعَ أَهْلِ بَيْتِي وَوَلَدِي وَمَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ رَبِّكُمْ وَلَا تَمُوتَنَّ إِلَيَّ وَأَنْتُمْ مُسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا فإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَالصِّيَامِ وَأَنَّ الْمُبِيرَةَ الْحَالِقَةَ لِلدِّينِ فَسَادُ ذَاتِ الْبَيْنِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ انظُرُوا ذَوِي أَرْحَامِكُمْ فَصَلُّوهُمْ يَهَوِّنَ اللَّهُ عَلَيْكُمْ الْحِسَابَ

Then, I^{-asws} hereby bequeath to you^{-asws}, O Hassan^{-asws}, and the entirety of the people of my^{-asws} household, and my^{-asws} children, and to the one to whom reaches my^{-asws} letter, to fear Allah^{-azwj}, your Lord^{-azwj} **[3:102] and do not die unless you are Muslims [3:103] And hold fast by the Rope of Allah all together and be not disunited**, for I^{-asws} heard Rasool-Allah^{-saww} saying: 'Reconciling between the two is superior than the generality of the Prayers and the Fasts, and that the denouncer is destructive for the Religion, (creating) Disharmony between the two'; and there is no Strength except with Allah^{-azwj}, the Exalted, the Magnificent. Look into your ones with relationships, so maintain relationships with them, Allah^{-azwj} would Make the Reckoning easier upon you.

أَمَّا وَصِيَّتِي فَإِنَّ لَا تُشْرِكُوا بِاللَّهِ جَلَّ ثَنَاؤُهُ شَيْئًا وَمُحَمَّدًا (صلى الله عليه وآله) فَلَا تُضِيعُوا سُنَّتَهُ أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَخَلَاكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا حَمْلَ كُلِّ امْرِيٍّ مَجْهُودِهِ وَخَفَّفَ عَنِ الْجَهْلَةِ رَبَّ رَحِيمٍ وَإِمَامٍ عَلِيمٍ دِينَ قَوِيمٍ

As for my^{-asws} bequest, so it is that you shall not associate anything with Allah^{-azwj}, Majestic is His^{-azwj} Laudation. And Muhammad^{-saww}, so you must not waste his^{-saww} Sunnah.

Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{-azwj} is Merciful, and the Imam^{-asws} is the most knowledgeable, and the Religion is straight.⁹⁰⁹¹

On Self Purification:

⁸⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 5

⁹⁰ Al-Kafi – V 7 – H 12933 – The Book of Bequests Ch 35 H 7

⁹¹ Al-Kafi V 1 – The Book Of Divine Authority CH 66 H 7

مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الْحَسَنِ بْنِ بَزْزَازٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: أَلَا أُحَدِّثُكُمْ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ فَذَكَرَ لَهُ ثَلَاثَةَ أَشْيَاءَ الثَّلَاثُ مِنْهَا ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمَ عَلَى طَاعَةٍ أَوْ مَعْصِيَةٍ.

In Al-Mahasin it is narrated that Hassan al-Baz'zaz narrated that Imam Sadiq^{asws} said: "Do you want me to inform you about the hardest duties Allah^{azwj} has Made incumbent upon His^{azwj} servants?" He^{asws} then discussed three duties, the third of which was to always remember Allah^{azwj}, whether we are rushing to obey Him^{azwj}, or we are committing sins."⁹²

عَنْهُ ع قَالَ: مِنْ أَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ذِكْرُ اللَّهِ كَثِيرًا ثُمَّ قَالَ أَمَا لَا أَعْنِي سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَإِنْ كَانَ مِنْهُ وَلَكِنْ ذَكَرَ اللَّهُ عِنْدَ مَا أَحَلَّ وَحَرَّمَ فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا وَإِنْ كَانَ مَعْصِيَةً تَرَكَهَا.

Imam Sadiq^{asws} said: "Remembering Allah^{azwj} often is one of the most important acts that Allah^{azwj} has Made incumbent upon His^{azwj} servants." He then added: "Beware that by this I^{asws} do not mean just reciting the praises of Allah^{azwj} the Almighty. Rather I^{asws} mean remembering what Allah^{azwj} has Allowed, what He^{azwj} has forbidden, obeying Allah^{azwj} and abandoning sins."⁹³

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع جُمِعَ الْخَيْرُ فِي ثَلَاثِ خِصَالٍ فِي النَّظَرِ وَالسُّكُوتِ وَالْكَلامِ فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ - وَكُلُّ سُّكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ وَكُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لُغْوٌ - فَطُوبَى لِمَنْ كَانَ نَظَرُهُ عَبْرًا وَ سُّكُوتُهُ فِكْرًا وَ كَلَامُهُ ذِكْرًا وَ بَكَى عَلَى خَطِيئَتِهِ وَ آمَنَ النَّاسُ شَرَّهُ.

Amir-ul-Momineen^{asws} said: "All good characteristics are summarized in three acts: looking, silence and talking. Any looking that is without learning is a waste of time. Any silence that is without pondering is due to ignorance. And any talking that is not accompanied by remembrance of Allah is vain talk.

Then blessed be those who learn when they look; think when they are silent; remember Allah^{azwj} when they talk; are sorry for their wrong-doings; and the people are safe from their mischief."⁹⁴

وَ قَالَ مَا جَلَسَ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا نَادَى بِهِمْ مُنَادٌ مِنَ السَّمَاءِ قَوْمُوا فَقَدْ بَدَلْتُمْ سَيِّئَاتِكُمْ حَسَنَاتٍ وَ غُفِرَ لَكُمْ جَمِيعًا وَ مَا قَعَدَ عِدَّةٌ مِنْ أَهْلِ الْأَرْضِ يَذْكُرُونَ اللَّهَ - إِلَّا قَعَدَ مَعَهُمْ عِدَّةٌ مِنَ الْمَلَائِكَةِ

The Prophet^{saww} said: "There are no groups of people who start remembering Allah^{azwj} to whom a divine announcement as to their being forgiven is not issued. There are also no groups of people who start remembering Allah^{azwj} and some of the angels do not accompany them."⁹⁵

92 H. 257, مشكاة الأنوار في غرر الأخبار، النص، ص: 53

93 H.258, مشكاة الأنوار في غرر الأخبار، النص، ص: 54

94 H. 266, مشكاة الأنوار في غرر الأخبار، النص، ص: 55

95 H.269, مشكاة الأنوار في غرر الأخبار، النص، ص: 56

قَالَ جَابِرٌ قُلْتُ لِأَبِي جَعْفَرٍ عَ إِذَا قَوْمًا إِذَا ذُكِرُوا بِشَيْءٍ مِنَ الْقُرْآنِ أَوْ حَدَّثُوا بِهِ صَعِقَ أَحَدُهُمْ حَتَّى تَرَى أَنَّهُ لَوْ قَطَعْتَ يَدَاهُ وَرِجْلَاهُ لَمْ يَشْعُرْ بِذَلِكَ فَقَالَ سَبْحَانَ اللَّهِ ذَاكَ مِنَ الشَّيْطَانِ مَا أَمَرُوا بِهَذَا إِنَّمَا هُوَ اللَّيْنُ وَالرِّقَّةُ وَالذَّمْعَةُ وَالْوَجَلُ.

Jabir said that he once told Imam Baqir ^{-asws} : “There are some people who are such that whenever a part of the Quran is read for them or they are reminded of it, one of them becomes unconscious. He gets so unconscious that he will not even realize it if you cut off both his hands or legs.” The Imam ^{-asws} said: “Praise be to Allah. This is a Satanic act. They have not been instructed to do so. The Quran is only meant to cause fear of Allah, softening of the heart and weeping.”⁹⁶

وَمِنْ كِتَابِ مَجْمَعِ الْبَيَانِ فِي قَوْلِهِ عَزَّ وَجَلَّ - ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً الْآيَةَ - وَقَدْ وَرَدَ الْخَبَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا تَكْتُمُوا الْكَلَامَ بَعْدَ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بَعْدَ ذِكْرِ اللَّهِ تُقْسِي الْقَلْبَ وَإِنَّ أَعْيُنَ النَّاسِ مِنَ اللَّهِ الْقَاسِي الْقَلْبِ.

In Majma ul-Bayan it is narrated that the Prophet (S) was quoted as saying the following regarding the verse:

“Henceforth were your hearts hardened: they become like a rock and even worse in hardness.” (2:74)

“Do not keep on talking without remembering Allah. This will harden your hearts. And those whose hearts are hardened are the ones most distant from Allah.”⁹⁷

مِنْ كِتَابِ الزُّهْدِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ: إِذَا كَانَ الشِّتَاءُ نَادَى مُنَادٍ يَا أَهْلَ الْقُرْآنِ قَدْ طَالَ اللَّيْلُ لِمَلَاتِكُمْ وَقَصُرَ النَّهَارُ لِصِيَامِكُمْ فَإِنْ كُنْتُمْ لَا تَقْدِرُونَ عَلَى اللَّيْلِ أَنْ تُكَابِدُوهُ وَلَا عَلَى الْعَدُوِّ أَنْ [تُجَاهِدُوهُ] وَبَحَلْتُمْ بِالْمَالِ أَنْ تُنْفِقُوهُ فَأَكْتُمُوا ذِكْرَ اللَّهِ.

In Al-Zuhd it is narrated that Uthman ibn Abdullah has quoted the following on the authority of the Immaculate Imams ^{-asws} : “When the winter comes you are told that the nights have become longer so that you may pray, and the days have been shortened so that you may fast, and if you cannot stay awake at night and cannot fight with your enemies and do not feel good about giving charity, remember Allah more often.”⁹⁸

وَمِنْ كِتَابِ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا ابْتَلَى الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ مِنَ الْمَوَاسَاةِ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ وَالْإِنْصَافِ مِنْ نَفْسِهِ وَذِكْرِ اللَّهِ كَثِيرًا - ثُمَّ قَالَ أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَكِنْ أَذْكُرُهُ عِنْدَ مَا حَرَّمَ.

Imam Sadiq ^{-asws} said: “Nothing is a harder (divine) test for a believer than giving charity from what he has earned from Allah the Almighty, being just and frequently remembering Allah.” He then said: “I do not mean that you should often say praises of

96 H.273, مشکاة الأنوار في غرر الأخبار، النص، ص: 56

97 H.274, مشکاة الأنوار في غرر الأخبار، النص، ص: 56

98 H.275, مشکاة الأنوار في غرر الأخبار، النص، ص: 56

Allah, but remember Allah in what you do regarding what is allowed and what is forbidden."⁹⁹

Exclusivity and Excessive Optimism:

عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي رَجُلٌ مَشْهُورٌ وَإِنَّ أَنَسًا مِنْ أَصْحَابِنَا يَأْتُونِي وَيَغْشَوْنِي وَقَدْ اشتهرتُ بِهِمْ فَأَمْنَعُهُمْ أَنْ يَأْتُونِي وَأَخَافُ فَقَالَ يَا إِسْحَاقُ لَا تَمْنَعُهُمْ خُلُطَتِكَ فَإِنَّ ذَلِكَ لَنْ يَسْعَكَ فَجَهَدْتُ بِهِ أَنْ يَجْعَلَ لِي رِخْصَةً فِي خُلُطَتِهِمْ فَأَبَى عَلَيَّ.

Ishaq ibn Am'mar told Imam Sadiq^{-asws} : "I am a famous man, and our companions come to see me often. Should I prevent them from doing so?" Imam Sadiq^{-asws} replied: "No Ishaq. Do not withdraw your friendship, since you cannot do so." Ishaq said that he tried to persuade the Imam^{-asws} to let him not associate with them anymore, but the Imam^{-asws} did not grant him the permission to do so."¹⁰⁰

عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الْكُفْرِ أَنْ يُوَخِّيَ الرَّجُلَ عَلَى الدِّينِ فَيَحْفَظَ عَلَيْهِ عَثْرَاتِهِ وَيَحْصِي عَلَيْهِ زَلَّاتِهِ لِيَعْنِفَهُ يَوْمًا مَا.

Zurarah narrated that Imam Baqir^{-asws} said: "The closest thing to becoming an infidel is to remember your believing brother's faults with the intention of blaming him in the future."¹⁰¹

قَالَ النَّبِيُّ ص مَنْ قَالَ إِنِّي مِنْ خَيْرِ النَّاسِ فَهُوَ مِنْ شَرِّ النَّاسِ - وَمَنْ قَالَ إِنِّي فِي الْجَنَّةِ فَهُوَ فِي النَّارِ.

Rasool Allah^{-saww} said: "Whoever says he is the best of the people is the worst of them, and whoever says he is a resident of Heaven is a resident of Hell."¹⁰²

How to 'Save' ourselves and our Children from the Influence of others:

One may come to a conclusion that if we keep on mixing and socialising with Muslims and/or Shias who have differ from us in beliefs we may loose our faith or even worse our children will find it difficult to adhere to the true teachings of Ahl Al-Bayt^{-asws}.

In this context, two Ahadith are presented:

99 H.276, مشكاة الأنوار في غرر الأخبار، النص، ص: 57

100 H. 491, مشكاة الأنوار في غرر الأخبار، النص، ص: 103

101 H. 499, مشكاة الأنوار في غرر الأخبار، النص، ص: 105

102 مشكاة الأنوار في غرر الأخبار، النص، ص: 333

— قال : وقال أمير المؤمنين (عليه السلام) : من أخذ دينه من أفواه الرجال أزالته الرجال ، ومن أخذ دينه من الكتاب والسنة زالت الجبال ، ولم يزل ، قال : وهذا الخبر مروى عن الصادق (عليه السلام) ، عن أمير المؤمنين (عليه السلام) .

Amir-ul-Momineen^{-asws} said: 'One who takes his religion from the mouths of men will be falsified by the (other) men, but the one who takes his religion from the Book and the Sunnah, the mountains will retreat but not him'. And this News has been narrated from Al-Sadiq^{-asws}, from the Amir-ul-Momineen^{-asws}.¹⁰³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرْجئةُ

Imam Abu Abd Allah^{-asws} has said, 'You should hasten (take an initiative) to teach Hadith to your children before Al-Muljiah (name of a sect) takes control over their mind and belief.'¹⁰⁴

103 22 ص: 1، ج1، (ط - القديمة)، روضة الواعظين و بصيرة المتعظين (ط - القديمة)، ج1، ص: 22، Wasail ul Shia, H. 33403

104 48 ص: 6، ج: 5، الكافي، H. 5

Appendix: A Complete Practice Guide from 6th Imam-asws:

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلِينِي قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَالٍ عَنْ حَفْصِ الْمُؤَدِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ مُحَمَّدِ بْنِ سَنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَتَبَ بِهَذِهِ الرَّسَالَةِ إِلَى أَصْحَابِهِ وَأَمْرَهُمْ بِمَدَارَسَتِهَا وَالنَّظَرَ فِيهَا وَتَعَاهِدَهَا وَالْعَمَلَ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَّغُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn FaddAl-from Hafs al-Mu'Adhdhin from Abu Abdullah-asws as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah-asws, wrote this letter to his-asws companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

قَالَ وَحَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكِ الْكُوفِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّحَّافِ عَنْ إِسْمَاعِيلَ بْنِ مَخْلَدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَرَجَتْ هَذِهِ الرَّسَالَةُ مِنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى أَصْحَابِهِ

He said, 'Narrated to me A-Hassan Ibn Muhammad, from Ja'far Ibn Muhammad Ibn Malik al-Kufiy from al-Qasim Ibn Al-Rabi' Al-Sahhaf from 'Ismail Ibn Mukhallad Al-Sarraj from Abu Abd Allah-asws.

He said that, 'I brought out this letter of Abu Abdullah-asws to his-asws companions -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَاسْأَلُوا رَبَّكُمْ الْعَافِيَةَ وَعَلَيْكُمْ بِالذُّعَى وَالْوَقَارِ وَالسَّكِينَةِ وَعَلَيْكُمْ بِالْحَيَاءِ وَالتَّزَهُدِ عَمَّا تَنَزَّهُ عَنْهُ الصَّالِحُونَ قَبْلَكُمْ وَعَلَيْكُمْ بِمُجَامَلَةِ أَهْلِ الْبَاطِلِ تَحْمَلُوا الضَّيْمَ مِنْهُمْ وَإِيَّاكُمْ وَمِمَّا ظَنَنْتُمْ دِينُوا فِيكُمْ بَيْنَكُمْ وَإِنَّمَا جَالَسْتُمُوهُمْ وَخَالَطْتُمُوهُمْ وَنَازَعْتُمُوهُمْ الْكَلَامَ فَإِنَّهُ لَا بَدَ لَكُمْ مِنْ مَجَالَسَتِهِمْ وَمَخَالَطَتِهِمْ وَمِنَازَعَتِهِمْ بِالْكَلامِ بِالتَّقِيَّةِ الَّتِي أَمَرَكَمُ اللَّهُ أَنْ تَأْخُذُوا بِهَا فِيكُمْ وَبَيْنَهُمْ

'In the Name of Allah-azwj, the Beneficent, the Merciful. Having said that, I-asws ask your Lord-azwj to grant you all good health. It is for you all to have tenderness, dignity and tranquility, and it is for you to be bashful and keep yourselves clear, just as the righteous people before you have done. It is for you to be courteous with the people of falsehood. You will bear injustices from them, and beware of disputing with them in what is between you and them. When you sit with them, and are alone with them and argue your differences with them, there is no way out for you but to sit with them and be alone with them, and argue with them by the dissimulation which Allah-azwj has Ordered you for, that you should take to it regarding what is between you and them.

فَإِذَا ابْتَلَيْتُمْ بِذَلِكَ مِنْهُمْ فَإِنَّهُمْ سَيُؤَدُّونَكُمْ وَتَعْرِفُونَ فِي وَجْهِهِ الْمُنْكَرَ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى يَدْفَعُهُمْ عَنْكُمْ لَسَطُوا بِكُمْ وَ مَا فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ وَ الْبُغْضَاءِ أَكْثَرُ مِمَّا يَبْدُونَ لَكُمْ مَجَالَسِكُمْ وَ مَجَالَسَهُمْ وَاحِدَةٌ وَ أَرْوَاحِكُمْ وَ أَرْوَاحَهُمْ مُخْتَلِفَةٌ لَا تَأْتَلِفُ لَا تُحِبُّونَهُمْ أَبَدًا وَ لَا يُحِبُّونَكُمْ غَيْرَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَكُمْ بِالْحَقِّ وَ بَصُرَكُمْ وَ لَمْ يَجْعَلْهُمْ مِنْ أَهْلِهِ

So if you are tested with that from them, that they wish to harm you and you can recognise abhorrence in their faces, and if Allah-azwj, the High does not Dispel them away from you, they would rob you. And what is in their chests of enmity and hatred is much more than what they display to you. Your gatherings and their gatherings are one and the same, but your spirits and their spirits are different. You will not reconcile with them and you will never love them, ever, and they will never love you as well. Surely Allah-azwj the High has Honoured you all with the truth and Made you to visualise it, and did not Make them to be deserving of it.

فَتَجَامِلُونَهُمْ وَتَصْبِرُونَ عَلَيْهِمْ وَهُمْ لَا مُجَامَلَةَ لَهُمْ وَلَا صَبْرَ لَهُمْ عَلَى شَيْءٍ وَحِيلَهُمْ وَسَوَاسُ بَعْضِهِمْ إِلَى بَعْضٍ فَإِنَّ أَعْدَاءَ اللَّهِ
 إِنْ اسْتَطَاعُوا صَدُّوكُمْ عَنِ الْحَقِّ فَيَعْصِمُكُمْ اللَّهُ مِنْ ذَلِكَ فَاتَّقُوا اللَّهَ وَكُفُّوا أَلْسِنَتَكُمْ إِلَّا مِنْ خَيْرٍ وَإِيَّاكُمْ أَنْ تَزْلُقُوا أَلْسِنَتَكُمْ
 يَقُولُ الزُّورَ وَالبُهْتَانَ وَالبِائِثَ وَالعُدْوَانَ فَإِنَّكُمْ إِنْ كَفَفْتُمْ أَلْسِنَتَكُمْ عَمَّا يَكْرَهُهُ اللَّهُ مِمَّا نَهَاكُمْ عَنْهُ كَانَ خَيْرًا لَكُمْ عِنْدَ رَبِّكُمْ
 مِنْ أَنْ تَزْلُقُوا أَلْسِنَتَكُمْ بِهِ فَإِنَّ زَلَقَ اللِّسَانِ فِيمَا يَكْرَهُهُ اللَّهُ وَ مَا يَنْهَى عَنْهُ

Be courteous to them and be patient with them, for they have no courtesy to you nor do they have patience over anything, and some of them are obsessed with tricking the others, for the enemies of Allah-azwj have the ability to keep you from the truth. Allah-azwj Protects you from that, so fear Allah-azwj and hold back your tongues except from the good, and beware of letting your tongues to slip into speaking that which is false, and the slanderous, and the sinful, and the violation. So if you were to hold back your tongues from what is disliked by Allah-azwj, from what He-azwj has Forbidden you from, it would be better for you with your Lord-azwj than letting your tongues slip into what is disliked by Him-azwj and what He-azwj has Prohibited you from.

مَرَدَاً لِّلْعَبْدِ عِنْدَ اللَّهِ وَ مَقْتٌ مِنَ اللَّهِ وَ صَمٌّ وَ عَمَى وَ بَكْمٌ يَبْرُئُهُ اللَّهُ إِيَّاهُ يَوْمَ الْقِيَامَةِ فَتَصِيرُوا كَمَا قَالَ اللَّهُ صَمٌّ بِكُمْ عَمَى فَهَمَّ
 لَا يَرِجِعُونَ يَعْنِي لَّا يَنْطِقُونَ وَ لَا يُؤْذِنُ لَهُمْ فَيَعْتَدِرُونَ وَإِيَّاكُمْ وَ مَا نَهَاكُمْ اللَّهُ عَنْهُ أَنْ تَرْكَبُوهُ وَ عَلَيْكُمْ بِالصَّمْتِ إِلَّا فِيمَا يَنْفَعُكُمْ
 اللَّهُ بِهِ مِنْ أَمْرِ آخَرْتِكُمْ وَ يَأْجُرْكُمْ عَلَيْهِ

There is destruction for the servant, with Allah-azwj, and Repugnance from Allah-azwj, and there will be deafness, and blindness, and muteness which Allah-azwj will Make him to inherit on the Day of Judgement. So they will become just as Allah-azwj has said: **"[2:18] Deaf, dumb (and) blind, so they will not turn back"**, it means that they will not be speaking and will not have the Permission to present their excuses. And beware from what Allah-azwj has Prohibited you from doing, and it is for you to remain silent except with regards to what Allah-azwj has Benefited you by from the matters of your Hereafter and be Rewarded by Him-azwj.

وَ أَكْثَرُوا مِنَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّسْبِيحِ وَ الثَّنَاءِ عَلَى اللَّهِ وَ التَّضَرُّعِ إِلَيْهِ وَ الرَّغْبَةِ فِيمَا عِنْدَهُ مِنَ الْخَيْرِ الَّذِي لَّا يَقْدِرُ قَدْرَهُ وَ
 لَّا يَبْلُغُ كُنْهَهُ أَحَدٌ فَاشْغَلُوا أَلْسِنَتَكُمْ بِذَلِكَ عَمَّا نَهَى اللَّهُ عَنْهُ مِنْ أَقَاوِيلِ الْبَاطِلِ الَّتِي تَعْقِبُ أَهْلَهَا خُلُوداً فِي النَّارِ مِنْ مَاتَ عَلَيْهَا
 وَ لَمْ يَتَبَّ إِلَى اللَّهِ وَ لَمْ يَنْزِعْ عَنْهَا

And be frequent in Extolling His-azwj Holiness, and Glorification, and the Praising to Allah-azwj, and the desires for what is with Him-azwj from the Good which cannot be estimated, nor can anyone reach it (imagine), so occupy your tongues with that in order to avoid the false speech which would lead its owners to an eternity in the Fire

for the one who dies upon it and does not repent to Allah^{-azwj}, and does not keep away from it.

وَعَلَيْكُمْ بِالدُّعَاءِ فَإِنَّ الْمُسْلِمِينَ لَمْ يَدْرِكُوا نَجَاحَ الْحَوَائِجِ عِنْدَ رَبِّهِمْ بِأَفْضَلِ مِنَ الدُّعَاءِ وَالرَّغْبَةِ إِلَيْهِ وَالتَّضَرُّعِ إِلَى اللَّهِ وَالْمَسْأَلَةِ لَهُ فَارْغَبُوا فِيمَا رَغِبَكُمْ اللَّهُ فِيهِ وَأَجِيبُوا اللَّهَ إِلَى مَا دَعَاكُمْ إِلَيْهِ لِتَنْفَلِحُوا وَتَنْجُوا مِنْ عَذَابِ اللَّهِ

And it is for you to supplicate, for the Muslims cannot be successful in the fulfilment of their wishes with their Lord^{-azwj} by any means higher than supplication and desiring from Him^{-azwj}, and appealing to Allah^{-azwj}, and the asking from Him^{-azwj}. So be desirous in what you request to Allah^{-azwj} so that He^{-azwj} would Answer you to what you have supplicated to Him^{-azwj} in order to be successful and be saved from the Punishment of Allah^{-azwj}.

وَإِيَّاكُمْ أَنْ تَشْرَهَ أَنْفُسَكُمْ إِلَى شَيْءٍ مِمَّا حَرَّمَ اللَّهُ عَلَيْكُمْ فَإِنَّهُ مِنْ أَنْتَهَكِ مَا حَرَّمَ اللَّهُ عَلَيْهِ هَاهُنَا فِي الدُّنْيَا حَالَ اللَّهِ بَيْنَهُ وَبَيْنَ الْجَنَّةِ وَنَعِيمِهَا وَلَذَّتِهَا وَكَرَامَتِهَا الْقَائِمَةِ الدَّائِمَةِ لِأَهْلِ الْجَنَّةِ أَبَدَ الْأَبْدِينَ

And beware of being greedy for yourselves to something from what Allah^{-azwj} has Prohibited to you. For the one who violates what Allah^{-azwj} has Prohibited to him here in the world, Allah^{-azwj} would Place a block between him and the Paradise, and its Bounties, and its enjoyments, and its Prestige which will stand for all eternity for the inhabitants of the Paradise, for ever and ever.

وَاعْلَمُوا أَنَّهُ بَسَّ الْحِظُّ الْخَطِرُ لِمَنْ خَاطَرَ اللَّهَ بِتَرْكِ طَاعَةِ اللَّهِ وَرُكُوبِ مَعْصِيَتِهِ فَاخْتَارَ أَنْ يَنْتَهِكَ مَحَارِمَ اللَّهِ فِي لَذَاتِ دُنْيَا مُنْقَطِعَةٍ زَائِلَةٍ عَنْ أَهْلِهَا عَلَى خُلُودِ نَعِيمٍ فِي الْجَنَّةِ وَلَذَاتِهَا وَكَرَامَةِ أَهْلِهَا

And know that it is an evil misfortune for the one who takes the risk of endangering the obedience to Allah^{-azwj} the Blessed, and to be disobedient to Him^{-azwj}. So the choosing to violate what Allah^{-azwj} has Prohibited from the pleasures of the world would cut its people off from the eternal-Bliss in the Paradise, and its pleasures, and the prestige of its inhabitants.

وَيَلْ لَأُولَئِكَ مَا أَحْيَبَ حَظَّهُمْ وَأَخْسَرَ كَرْتَهُمْ وَأَسْوَأَ حَالَهُمْ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ اسْتَجِيرُوا اللَّهَ أَنْ يُجِيرَكُمْ فِي مَنَالِهِمْ أَبَدًا وَأَنْ يَتَلِيَكُمْ بِمَا ابْتَلَاهُمْ بِهِ وَلَا قُوَّةَ لَنَا وَلكُمْ إِلَّا بِهِ فَاتَّقُوا اللَّهَ أَيَّتُهَا الْعَصَابَةُ النَّاجِيَةُ إِنْ أَمَّ اللَّهُ لَكُمْ مَا أَعْطَاكُمْ بِهِ فَإِنَّهُ لَا يَتِمُّ الْأَمْرُ حَتَّى يَدْخَلَ عَلَيْكُمْ مِثْلَ الَّذِي دَخَلَ عَلَى الصَّالِحِينَ قَبْلَكُمْ وَحَتَّى تَبْتَلُوا فِي أَنْفُسِكُمْ وَأَمْوَالِكُمْ وَحَتَّى تَسْمَعُوا مِنْ أَعْدَائِ اللَّهِ أَدَى كَثِيرًا

Woe be unto those! What a frustration they will face when they lose, and evil would be their condition with their Lord^{-azwj} on the Day of Judgement. Seek Refuge with Allah^{-azwj} that He^{-azwj} would Protect you from being in a situation similar to theirs forever, and be in afflictions like their afflictions.

And there is no Might with us^{-asws} or with you except by Him^{-azwj}. So, fear Allah^{-azwj}, O group of saved people, that Allah^{-azwj} will Complete for you what He^{-azwj} has Granted you with, for the matter will not be complete until He^{-azwj} Makes you to enter into similar of what came upon the righteous ones before you, and until you face tribulation with

regards to yourselves and your wealth, and until you hear from the enemies of Allah-
azwj, a lot of painful words.

فَتَصَبَّرُوا وَتَعْرَكُوا بِجَنُوبِكُمْ وَحَتَّى يَسْتَذِلُّوكُمْ وَيَغْضُوبَكُمْ وَحَتَّى يَحْمِلُوا عَلَيْكُمْ الضَّيْمَ فَتَحْمَلُوا مِنْهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ
اللَّهِ وَالدَّارَ الْآخِرَةَ وَحَتَّى تَكْظُمُوا الْغَيْظَ الشَّدِيدَ فِي الْأَذَى فِي اللَّهِ عِزٌّ وَجَلَّ يَحْتَرِمُونَهُ إِلَيْكُمْ وَحَتَّى يَكْذِبُوكُمْ بِالْحَقِّ وَ
يَعَادُوكُمْ فِيهِ وَيَغْضُوبَكُمْ عَلَيْهِ

So, observe patience and take it in your stride, and even if they humiliate you, and hate you, and even if they burden you with injustices. So bear these from them, seeking by that the Face of Allah-azwj and the House of the Hereafter, and until you control your intense anger in the suffering for the sake of Allah-azwj Mighty and Majestic. They will incriminate you, and even belie you about the truth, and be inimical towards you with regards to it, and be hateful towards you.

فَتَصَبَّرُوا عَلَى ذَلِكَ مِنْهُمْ وَمُصَدِّقُ ذَلِكَ كُلِّهِ فِي كِتَابِ اللَّهِ الَّذِي أَنْزَلَهُ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) عَلَى نَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ) سَمِعْتُمْ قَوْلَ اللَّهِ عِزٌّ وَجَلَّ لِنَبِيِّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعِزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ثُمَّ
قَالَ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ

So, observe patience on that from them, and all that has been Ratified in the Book of Allah-azwj which Jibraeel-as Descended with upon your Prophet-saww, getting your Prophet-saww to hear the Words of Allah-azwj Mighty and Majestic: **“[46:35] Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).”** Then He-azwj Said: **“[35:4] And if they call you a liar, truly messengers before you were called liars”.**

فَصَبَّرُوا عَلَى مَا كَذَّبُوا وَأُذُوا فَقَدْ كَذَّبَ نَبِيُّ اللَّهِ وَالرُّسُلُ مِنْ قَبْلِهِ وَأُذُوا مَعَ التَّكْذِيبِ بِالْحَقِّ فَإِنْ سَرَّكُمْ أَمْرُ اللَّهِ فِيهِمْ الَّذِي
خَلَقَهُمْ لَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] مِنَ الْكُفْرِ الَّذِي سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يَخْلُقَهُمْ لَهُ فِي الْأَصْلِ وَمِنَ الَّذِينَ سَمَّاهُمُ اللَّهُ فِي
كِتَابِهِ فِي قَوْلِهِ وَجَعَلْنَا مِنْهُمْ أُمَّةً يُدْعُونَ إِلَى النَّارِ

So observe patience on what they lie about and hurt you with, for they had belied the Prophet-saww of Allah-azwj, and the Messengers-as from before him-saww, and hurt them along with the denial of the truth. And if you are happy with the Commands of Allah-azwj regarding them-asws whom Allah-azwj Created for Himself-zwj in the Beginning (beginning of the creation), from the infidelity which has preceded in the Knowledge of Allah-azwj that He-azwj Created them in the origin and the ones whom Allah-azwj has Named in His-azwj book in His-azwj Words: **“[28:41] And We made them Imams who call to the fire”.**

فَتَدَبَّرُوا هَذَا وَاعْقَلُوا وَلَا تَجْهَلُوا فَإِنَّهُ مَنْ يَجْهَلُ هَذَا وَأَشْبَاهَهُ مِمَّا افْتَرَضَ اللَّهُ عَلَيْهِ فِي كِتَابِهِ مِمَّا أَمَرَ اللَّهُ بِهِ وَنَهَى عَنْهُ تَرَكَ
دِينَ اللَّهِ وَرَكِبَ مَعَاصِيَهُ فَاسْتَوْجَبَ سَخَطَ اللَّهِ فَأَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

So, ponder over this and hold on to it, and do not be ignorant of it, for the one who is ignorant of this and the like of this which Allah-azwj has Made to be Obligatory in His-azwj Book from what Allah-azwj has Ordered for and Prohibited from, has disregarded

the Religion of Allah-azwj and became disobedient to Him-azwj. Therefore he has necessitated (upon himself) the Outrage of Allah-azwj, and Allah-azwj will Fling him into the Fire upon his face’.

وَقَالَ أَيُّهَا الْعَصَابَةُ الْمَرْحُومَةُ الْمَفْلُحَةُ إِنَّ اللَّهَ أْتَمَّ لَكُمْ مَا آتَاكُمْ مِنَ الْخَيْرِ وَاعْلَمُوا أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ وَلَا مِنْ أَمْرِهِ أَنْ يَأْخُذَ أَحَدٌ مِنْ خَلْقِ اللَّهِ فِي دِينِهِ بِهَوَىٰ وَلَا رَأْيٍ وَلَا مَقَائِسَ قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ وَجَعَلَ فِيهِ تَبْيَانًا كُلَّ شَيْءٍ وَجَعَلَ لِلْقُرْآنِ وَتَلْعَلُمِ الْقُرْآنِ أَهْلًا لَا يَسْعُ أَهْلُ عِلْمِ الْقُرْآنِ الَّذِينَ آتَاهُمُ اللَّهُ عِلْمَهُ أَنْ يَأْخُذُوا فِيهِ بِهَوَىٰ وَلَا رَأْيٍ وَلَا مَقَائِسَ أَغْنَاهُمُ اللَّهُ عَنْ ذَلِكَ بِمَا آتَاهُمْ مِنْ عِلْمِهِ وَخَصَّهُمْ بِهِ وَوَضَعَهُ عِنْدَهُمْ كِرَامَةً مِنَ اللَّهِ أَكْرَمَهُمْ بِهَا

And he-asws said: ‘O you group of Blessed ones, the victorious ones! Surely, Allah-azwj Completed for you what He-azwj Granted you all from the good, and know that it is not from the Knowledge of Allah-azwj, nor from His-azwj Commands that any one from the creatures of Allah-azwj, should take to opinions or analogies regarding his Religion. Allah-azwj Has Sent down the Quran and Made to be in it an explanation of all things, and Assigned for the Quran and the teaching of the Quran, its People-asws.

There is no leeway for the People-asws of knowledge of the Quran whom-asws Allah-azwj had Given to them of its Knowledge, that they-asws should take to desires, or opinions, or analogies with regards to it. Allah-azwj has Made them-asws to be needless from that by what He-azwj has Given them-asws from His-azwj Knowledge, and Specialised them-asws by it, and Placed in it Prestige from Allah-azwj to Honour them-asws by.

وَهُمْ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ هَذِهِ الْأُمَّةَ بِسُؤَالِهِمْ وَهُمْ الَّذِينَ مِنْ سَأَلِهِمْ وَقَدْ سَبَقَ فِي عِلْمِ اللَّهِ أَنْ يُصَدِّقَهُمْ وَيَتَّبِعَ أَثَرَهُمْ أَرشُدُوهُ وَأَعْطُوهُ مِنْ عِلْمِ الْقُرْآنِ مَا يَهْتَدِي بِهِ إِلَى اللَّهِ بِإِذْنِهِ وَإِلَى جَمِيعِ سَبِيلِ الْحَقِّ

And they-asws are the People-asws of the Remembrance (*Ahl Al-Zikr*) whom Allah-azwj has Ordered the people to ask them-asws, and they-asws are the ones-asws to be asked. And it has preceded in the Knowledge of Allah-azwj that they should ratify them-asws, and follow their-asws footsteps. He-azwj Guided them-asws, and Gave them-asws from the Knowledge of the Quran with which they-asws guide (others) to Allah-azwj by His-azwj Permission, and to all the ways of the truth.

وَهُمُ الَّذِينَ لَا يَرِغَبُ عَنْهُمْ وَعَنْ مَسْأَلَتِهِمْ وَعَنْ عِلْمِهِمُ الَّذِي أَكْرَمَهُمُ اللَّهُ بِهِ وَجَعَلَهُ عِنْدَهُمْ إِلَّا مَنْ سَبَقَ عَلَيْهِ فِي عِلْمِ اللَّهِ الشَّقَاءُ فِي أَصْلِ الْخَلْقِ تَحْتَ الْأُظْلَةِ

And they-asws are the ones-asws that He-azwj does not Want them to be released from, and from asking them-asws, and from being taught by them-asws which Allah-azwj has Honoured them-asws with and Made it to be with them-asws, except for the one who has preceded in the Knowledge of Allah-azwj, as being the miserable one in the origin of the creation underneath the shadow.

فَأُولَئِكَ الَّذِينَ يَرِغَبُونَ عَنْ سُؤَالِ أَهْلِ الذِّكْرِ وَالَّذِينَ آتَاهُمُ اللَّهُ عِلْمَ الْقُرْآنِ وَوَضَعَهُ عِنْدَهُمْ وَأَمَرَ بِسُؤَالِهِمْ وَأُولَئِكَ الَّذِينَ يَأْخُذُونَ بِأَهْوَائِهِمْ وَأَرَائِهِمْ وَمَقَائِسِهِمْ حَتَّى دَخَلَهُمُ الشَّيْطَانُ لِأَنَّهُمْ جَعَلُوا أَهْلَ الْإِيمَانِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ كَافِرِينَ وَجَعَلُوا

أَهْلَ الضَّلَالَةِ فِي عِلْمِ الْقُرْآنِ عِنْدَ اللَّهِ مُؤْمِنِينَ وَ حَتَّى جَعَلُوا مَا أَحَلَّ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَرَامًا وَ جَعَلُوا مَا حَرَّمَ اللَّهُ فِي كَثِيرٍ مِنَ الْأَمْرِ حَلَالًا

So these are the ones who turn away from asking the People^{-asws} of the Remembrance (Ahl Al-Zikr) and the ones^{-asws} to whom Allah^{-azwj} has Granted the Knowledge of the Quran and Placed it in their^{-asws} possession, and Ordered for asking them^{-asws}.

These are the ones who act on their desires, and their opinions, and their analogies to the extent that Satan^{-la} enters them¹⁰⁵, (as a result) they (try) to revert the believing people, in the Knowledge of the Quran with Allah^{-azwj}, as disbelievers, and try to make the misguided people, in the Knowledge of the Quran with Allah^{-azwj}, as believer, but to the extent that they declare what Allah^{-azwj} has Made Permissible, in many matters as being prohibited, and pronounce what Allah^{-azwj} has Prohibited, in many matters as being permissible.

فَذَلِكَ أَصْلُ ثَمَرَةِ أَهْوَائِهِمْ وَ قَدْ عَهَدَ إِلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَبْلَ مَوْتِهِ فَقَالُوا نَحْنُ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ يَسْعُنَا أَنْ نَأْخُذَ بِمَا اجْتَمَعَ عَلَيْهِ رَأْيُ النَّاسِ بَعْدَ مَا قَبِضَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ (صلى الله عليه وآله) وَ بَعْدَ عَهْدِهِ الَّذِي عَاهَدَهُ إِلَيْنَا وَ أَمَرْنَا بِهِ مُخَالَفًا لِلَّهِ وَ لِرَسُولِهِ (صلى الله عليه وآله)

So this is the origin of the fruit of their desires. And the Messenger^{-saww} of Allah^{-azwj} had taken an oath from them before his^{-saww} passing away. So they said, 'After Allah^{-azwj} Captures His^{-azwj} Messenger^{-saww}, we have the leeway of taking to the consensus of the opinions of the people. After Allah^{-azwj} Mighty and Majestic Captured His^{-azwj} Messenger^{-saww}, and after his^{-saww} oath which he^{-saww} took from us^{-asws}, and ordered us^{-asws} by, they opposed Allah^{-azwj} and His^{-azwj} Messenger^{-saww}.

فَمَا أَحَدٌ أَجْرًا عَلَى اللَّهِ وَ لَا أَبِينَ ضَلَالَةٍ مِمَّنْ أَحَدَ بِذَلِكَ وَ زَعَمَ أَنَّ ذَلِكَ يَسْعُهُ وَ اللَّهُ إِنْ لَمْ يَخْلُقْهُ أَنْ يُطِيعُوهُ وَ يَتَّبِعُوا أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ مَوْتِهِ هَلْ يَسْتَطِيعُ أَوْلِيَاكَ أَعْدَاءُ اللَّهِ أَنْ يَزْعُمُوا أَنَّ أَحَدًا مِمَّنْ أَسْلَمَ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَخَذَ بِقَوْلِهِ وَ رَأْيِهِ وَ مَقَائِيْسِهِ فَإِنْ قَالَ نَعَمْ فَقَدْ كَذَبَ عَلَى اللَّهِ وَ ضَلَّ ضَلَالًا بَعِيدًا وَ إِنْ قَالَ لَا لَمْ يَكُنْ لِأَحَدٍ أَنْ يَأْخُذَ بِرَأْيِهِ وَ هَوَاهُ وَ مَقَائِيْسِهِ فَقَدْ أَقْرَبَ بِالْحُجَّةِ عَلَى نَفْسِهِ وَ هُوَ مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ يُطَاعُ وَ يَتَّبَعُ أَمْرَهُ بَعْدَ قَبْضِ رَسُولِ اللَّهِ (صلى الله عليه وآله)

So what is more audacious to Allah^{-azwj}, nor any clear misguidance from the one who takes to that, and alleges that it gives him the leeway to do it? By Allah^{-azwj}, surely Allah^{-azwj} has Obligated His^{-azwj} creatures that they should obey Him^{-azwj}, and follow His^{-azwj} Commands during the lifetime of Muhammad^{-saww}, and after his^{-saww} passing away.

Can those enemies of Allah^{-azwj} who are alleging that anyone who became a Muslim with Muhammad^{-saww}, can take to his own words, and his own opinions, and his own analogies? But if he says, 'Yes, then, surely, he has lied to Allah^{-azwj} and has strayed a far straying, and if he says, 'No, it is not for anyone that he should take to his opinions, and his desires, and his analogies', so he has argued against himself, and

¹⁰⁵ To share in their wealth, bodies and children.

he is from the ones who allege that Allah-azwj has to be Obeyed, and His-azwj Orders to be followed after the passing away of the Messenger-saww of Allah-azwj.

وَقَدْ قَالَ اللَّهُ وَقَوْلُهُ الْحَقُّ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ يُطَاعُ وَيَتَّبِعُ أَمْرَهُ فِي حَيَاةِ مُحَمَّدٍ (صلى الله عليه وآله) وَ بَعْدَ قَبْضِ اللَّهِ مُحَمَّدًا (صلى الله عليه وآله) وَ كَمَا لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مَعَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهِوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيْسَهُ خِلَافًا لِأَمْرِ مُحَمَّدٍ (صلى الله عليه وآله) فَكَذَلِكَ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ بَعْدَ مُحَمَّدٍ (صلى الله عليه وآله) أَنْ يَأْخُذَ بِهِوَاهُ وَ لَا رَأْيَهُ وَ لَا مَقَابِيْسَهُ

Allah-azwj has said, and His-azwj words are true: **“[3:144] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”**, and that is something which they knew that Allah-azwj is to be obeyed and His-azwj Commands are to be followed during the lifetime of Muhammad-saww, and (as well as) after Allah-azwj had Made Muhammad-saww to pass away. And if it was not for anyone from the people who were with Muhammad-saww that they would take to their own desires, and their opinions, and their analogies in opposition to the orders of Muhammad-saww, so similarly it is not for anyone from the people after Muhammad-saww that they would take to their own desires, and their opinions, and their analogies’.

وَ قَالَ دَعُوا رَفَعَ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ تَفْتَحُ الصَّلَاةَ فَإِنَّ النَّاسَ قَدْ شَهَرُواكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he-asws said: ‘Leave the raising of your hands in the Prayer except for the one time when you open the Prayer, for the people have publicised you all by that¹⁰⁶, and Allah-azwj is the Helper, and there is no Might and there is no Power except by Allah-azwj’.

وَ قَالَ أَكْثَرُوا مِنْ أَنْ تَدْعُوا اللَّهَ فَإِنَّ اللَّهَ يُحِبُّ مَنْ عِبَادَهُ الْمُؤْمِنِينَ أَنْ يَدْعُوهُ وَ قَدْ وَعَدَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالسَّعَادَةِ وَ اللَّهُ مُصِيرٌ دَعَاءَ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ لَهُمْ عَمَلًا يَزِيدُهُمْ بِهِ فِي الْجَنَّةِ فَأَكْثَرُوا ذَكَرَ اللَّهَ مَا اسْتَطَعْتُمْ فِي كُلِّ سَاعَةٍ مِنْ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ فَإِنَّ اللَّهَ أَمَرَ بِكَثْرَةِ الذِّكْرِ لَهُ وَ اللَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ مِنَ الْمُؤْمِنِينَ وَ اعْلَمُوا أَنَّ اللَّهَ لَمْ يَذْكُرْ أَحَدًا مِنْ عِبَادِهِ الْمُؤْمِنِينَ إِلَّا ذَكَرَهُ بِخَيْرٍ

And he-asws said: ‘Supplicate frequently to Allah-azwj for Allah-azwj Loves the ones from the believing servants that they should supplicate to Him-azwj, and Allah-azwj has Promised the believing servants for the Answering, and Allah-azwj has Destined the supplications of the Believers, on the Day of Judgement, to increase their deeds by it in the Paradise. So, frequently remember Allah-azwj in accordance with your abilities in every hour of the hours of the night and the day, for Allah-azwj has Ordered for frequent Remembrance (Al-Zikr) to Him-azwj, and Allah-azwj Remembers the one who remembers

¹⁰⁶ To observe Taqueeya

Him-azwj from the Believers. And know, that Allah-azwj never Remembers anyone from His-azwj believing servant except Remembering him with Goodness.

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْجَاهِدُوا فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يَدْرِكُ شَيْءًا مِنْ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَاجْتَنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَبَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ فِي كِتَابِهِ وَقَوْلِهِ الْحَقُّ وَذُرُوا ظَاهِرَ الْيَأْتِمِ وَبَاطِنَهُ

So give Allah-azwj from yourselves, the struggle in obedience to Him-azwj, for Allah-azwj does not Accept anything from the good with Him-azwj except by obedience to Him-azwj, and the avoidance of His-azwj Prohibitions which Allah-azwj has Prohibited in the apparent of the Quran and in its hidden. Allah-azwj Blessed and High has Said in His-azwj Book, and His-azwj Words are True: **“[6:120] And abandon open and secret sin”**.

وَاعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ تَحْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَسُنَّتَهُ فَخُذُوا بِهَا وَلَا تَتَّبِعُوا أَهْوَاءَكُمْ وَأَرَآءَكُمْ فَتَضِلُّوا فَإِنَّ أَضْلَّ النَّاسِ عِنْدَ اللَّهِ مَنْ اتَّبَعَ هَوَاهُ وَرَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

And know that whatever Allah-azwj has Ordered you to avoid, so He-azwj has Prohibited it, and follow the footsteps of the Messenger-saww of Allah-azwj, and his-saww Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah-azwj is the one who follows his own desires and his opinion without (following the) Guidance from Allah-azwj.

وَاحْسِنُوا إِلَى أَنْفُسِكُمْ مَا اسْتَطَعْتُمْ فَإِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا وَجَامَلُوا النَّاسَ وَلَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ تَحْمِلُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَإِيَّاكُمْ وَسَبَّ أَعْدَاءَ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ فَيَسُبُوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ وَقَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ إِنَّهُ مِنْ سَبِّ أَوْلِيَاءِ اللَّهِ فَقَدْ انْتَهَكَ سَبَّ اللَّهِ وَمَنْ أَظْلَمُ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَلِأَوْلِيَاءِ اللَّهِ فَمَهْلًا مَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And do good for yourselves in accordance with your abilities, for if you do good, it would be for your own selves, and if you violate, it would be against your own selves. And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord-azwj. And beware of insulting the enemies of Allah-azwj when they are listening to you, for the enemies will insult Allah-azwj without awareness, and it is better that you should know the penalty of insulting Allah-azwj and what it is.

He who has insulted the friends of Allah-azwj is like he has insulted Allah-azwj. And the one who is the most unjust with Allah-azwj is the one who insults Allah-azwj and the friends of Allah-azwj, so don't do it, don't do it. Follow the Commands of Allah-azwj. There is no Might, and no Power except by Allah-azwj?

وَقَالَ أَيُّهَا الْعَصَابَةُ الْحَافِظُ اللَّهُ لَهُمْ أَمْرُهُمْ عَلَيْكُمْ بِآثَارِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَسُنَّتِهِ وَآثَارِ الْأَئِمَّةِ الْهُدَاةِ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ بَعْدِهِ وَسُنَّتِهِمْ فَإِنَّهُ مَنْ أَحَدَ بِذَلِكَ فَقَدْ اهْتَدَى وَمَنْ تَرَكَ ذَلِكَ وَرَغِبَ عَنْهُ ضَلَّ لِأَنَّهُمْ هُمُ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَوَلَايَتِهِمْ

And he^{-asws} said: 'O you group for whom Allah^{-azwj} has Protected for them their affairs! It is for you to follow the footsteps of the Messenger^{-saww} of Allah^{-azwj} and his^{-saww} Sunnah, and the footsteps of the Imams^{-asws} of Guidance from the People^{-asws} of the Household of the Messenger^{-saww} of Allah^{-azwj} from after him^{-saww} and their^{-asws} Sunnah. So the one who takes to that has been guided, and the one who avoided that and abandoned it, went astray, because they^{-asws} are the ones^{-asws} for whom Allah^{-azwj} Commanded (the people) to be obedient to, and for their^{-asws} Wilayah.

وَقَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُدَاوِمَةُ عَلَى الْعَمَلِ فِي اتِّبَاعِ الْأَثَارِ وَالسُّنَنِ وَإِنْ قَلَّ أَرْضَى اللَّهُ وَأَنْفَعُ عِنْدَهُ فِي الْعَاقِبَةِ مِنَ الْجَاهِدِ فِي الْبِدْعِ وَاتِّبَاعِ الْأَهْوَاءِ إِلَّا إِنْ اتَّبَعَ الْأَهْوَاءَ وَاتَّبَعَ الْبِدْعَ بِغَيْرِ هُدًى مِنَ اللَّهِ ضَلَّالٌ وَكُلُّ ضَلَالَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ فِي النَّارِ وَلَنْ يُنَالَ شَيْءٌ مِنَ الْخَيْرِ عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ وَالصَّبْرِ وَالرِّضَا لِأَنَّ الصَّبْرَ وَالرِّضَا مِنْ طَاعَةِ اللَّهِ

And our^{-asws} father^{-asws} the Messenger^{-saww} of Allah^{-azwj} has said: 'The continuation upon the deeds in the following of the footsteps and the Sunnah, even though they may be little, is more Pleasing to Allah^{-azwj} and beneficial with Him^{-azwj} in the Rewards, than the struggle in the 'Bittah' heresy, and the desires. Indeed, the following of the desires, and the following of the heresies (innovations) without Guidance from Allah^{-azwj} is misguidance, and every misguidance is heresy, and every heretic will be in the Fire. And nothing can be achieved from the good with Allah^{-azwj} except by being obedient to Him^{-azwj}, and the patience and being agreeable, because the patience and being agreeable is from the obedience to Allah^{-azwj}.

وَاعْلَمُوا أَنَّهُ لَنْ يُؤْمِنَ عَبْدٌ مِنْ عِبِيدِهِ حَتَّى يَرْضَى عَنِ اللَّهِ فِيمَا صَنَعَ اللَّهُ إِلَيْهِ وَصَنَعَ بِهِ عَلَى مَا أَحَبَّ وَكَرِهَ وَلَنْ يَصْنَعَ اللَّهُ بِمَنْ صَبَرَ وَرَضِيَ عَنِ اللَّهِ إِلَّا مَا هُوَ أَهْلُهُ وَهُوَ خَيْرٌ لَهُ مِمَّا أَحَبَّ وَكَرِهَ

And know, that a servant from the servants has not believed until he is happy with Allah^{-azwj} with regards to whatever Allah^{-azwj} has Done for him, and what he has done for Him^{-azwj} in accordance with what He^{-azwj} Likes and Dislikes. And Allah^{-azwj} does not Do with the one who is patient and happy with Allah^{-azwj} except that which he is deserving of, and that which is better for him, from what he likes or dislikes.

وَ عَلَيْكُمْ بِالْمُحَافَظَةِ عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى وَقَوْمُوا لِلَّهِ قَانِتِينَ كَمَا أَمَرَ اللَّهُ بِهِ الْمُؤْمِنِينَ فِي كِتَابِهِ مِنْ قَبْلِكُمْ

And it is for you to **“[2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah”**, just as Allah^{-azwj} has Commanded the Believers in His^{-azwj} Book which is in front of you.

وَإِيَّاكُمْ وَعَلَيْكُمْ بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ فَإِنَّهُ مِنْ حَقَرِهِمْ وَتَكَبَّرَ عَلَيْهِمْ فَقَدْ زَلَّ عَنْ دِينِ اللَّهِ وَاللَّهُ لَهُ حَاقِرٌ مَاقَتْ وَقَدْ قَالَ أَبُوْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمَرَنِي رَبِّي بِحُبِّ الْمَسَاكِينِ الْمُسْلِمِينَ مِنْهُمْ وَاعْلَمُوا أَنَّ مَنْ حَقَرَ أَحَدًا مِنَ الْمُسْلِمِينَ أَلْقَى اللَّهُ عَلَيْهِ الْمَقْتَ مِنْهُ وَالْمَحْقَرَةُ حَتَّى يَمُقْتَهُ النَّاسُ وَاللَّهُ لَهُ أَشَدُّ مَقْتًا

And beware, and it is for you to love the poor Muslims, for the one who considers them to be lowly due to his own arrogance, so he has slipped from the Religion of Allah^{-azwj}, and Allah^{-azwj} has for him (a situation of) lowliness and hate. And the Messenger^{-saww} of Allah^{-azwj} has said: 'My^{-saww} Lord^{-azwj} has Commanded me^{-saww} to love the poor

among the Muslims'. And know, that the one who belittles anyone from the Muslims will meet Allah^{-azwj} having Hatred towards him and lowliness from Him^{-azwj} to the extent that the people will hate him and Allah^{-azwj} will have intense Hatred towards him.

فَاتَّقُوا اللَّهَ فِي إِخْوَانِكُمُ الْمُسْلِمِينَ الْمَسَاكِينَ فَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا أَنْ تُحِبُّوهُمْ فَإِنَّ اللَّهَ أَمَرَ رَسُولَهُ (صلى الله عليه وآله) بِحُبِّهِمْ فَمَنْ لَمْ يُحِبَّ مِنْ أَمْرِ اللَّهِ بِحُبِّهِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ وَمَنْ عَصَى اللَّهَ وَرَسُولَهُ وَمَاتَ عَلَى ذَلِكَ مَاتَ وَهُوَ مِنَ الْغَاوِينَ

Fear Allah^{-azwj} with regards to your brothers who are poor Muslims, for they have a right over you that you should love them. Allah^{-azwj} Commanded His^{-azwj} Messenger^{-saww} to love them, so the one who does not love the one whom Allah^{-azwj} has Commanded to love, so he has disobeyed Allah^{-azwj} and His^{-azwj} Messenger^{-saww}, and the one who disobeys Allah^{-azwj} and His^{-azwj} Messenger^{-saww} and dies upon that, would have died whilst being from the misguided ones.

وَإِيَّاكُمْ وَالْعِظْمَةَ وَالْكَبِيرَ فَإِنَّ الْكَبِيرَ رِذَاءُ اللَّهِ عِزٌّ وَحُلٌّ فَمَنْ نَازَعَ اللَّهَ رِذَاءَهُ خَصَمَهُ اللَّهُ وَأَذَلَّهُ يَوْمَ الْقِيَامَةِ

And beware of (considering for yourself) greatness and arrogance, for the Arrogance is the Robe of Allah^{-azwj} Mighty and Majestic, so the one who disputed with Allah^{-azwj} for His^{-azwj} Robe, Allah^{-azwj} will Reduce him and Disgrace him on the Day of Judgement.

وَإِيَّاكُمْ أَنْ يَبْغِيَ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنَّهَا لَيْسَتْ مِنْ خِصَالِ الصَّالِحِينَ فَإِنَّهُ مَنْ بَغَى صِيرَ اللَّهُ بِغْيِهِ عَلَى نَفْسِهِ وَصَارَتْ نَصْرَةَ اللَّهِ لِمَنْ بَغَى عَلَيْهِ وَمَنْ نَصَرَهُ اللَّهُ غَلَبَ وَأَصَابَ الظُّفْرَ مِنَ اللَّهِ

And beware of injustices of some of you against the others, for it is not from the characteristics of the righteous. The one who is unjust, Allah^{-azwj} will Turn his injustice against his own self, and Make His^{-azwj} Help to be for the one who he was unjust to, and the one whom Allah^{-azwj} Helps will overcome and be of the group of winners from Allah^{-azwj}.

وَإِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

And beware of the envying of some of you against the others, for the disbelief is the origin of the envy.

وَإِيَّاكُمْ أَنْ تَعِينُوا عَلَى مُسْلِمٍ مَظْلُومٍ فَيَدْعُو اللَّهَ عَلَيْكُمْ وَيَسْتَجَابَ لَهُ فِيكُمْ فَإِنَّ أَبَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ إِنَّ دَعْوَةَ الْمُسْلِمِ الْمَظْلُومِ مُسْتَجَابَةٌ وَلَيَعْنُ بَعْضُكُمْ بَعْضًا فَإِنَّ أَبَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ إِنَّ مَعُونَةَ الْمُسْلِمِ خَيْرٌ وَأَعْظَمُ أَجْرًا مِنْ صِيَامِ شَهْرٍ وَاعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

And beware of helping against an oppressed Muslim, for he would supplicate to Allah^{-azwj} against you and He^{-azwj} would Answer him regarding you. Our^{-asws} forefather^{-saww} the Messenger^{-saww} of Allah^{-azwj} used to say that: 'The supplication of an oppressed Muslims gets Answered'. And help each other, for our^{-asws} forefather^{-saww}, the Messenger^{-saww} of Allah^{-azwj} used to say that: 'Helping a Muslim is better and greater in Reward than the Fasting for a month, and seclusion (Al-I'tikaaf) in the Masjid Al-Haraam (The Sacred Masjid).

وَإِيَّاكُمْ وَإِعْسَارَ أَحَدٍ مِنْ إِخْوَانِكُمُ الْمُسْلِمِينَ أَنْ تَعْسَرُوهُ بِالْشَيْءِ يَكُونُ لَكُمْ قَبْلَهُ وَهُوَ مُعْسِرٌ فَإِنَّا أَبَانَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَقُولُ لَيْسَ لِمُسْلِمٍ أَنْ يَعْسِرَ مُسْلِمًا وَمَنْ أَنْظَرَ مُعْسِرًا أَظْلَمَهُ اللَّهُ بِظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

And beware of creating difficulties for anyone from your Muslim brothers if he owes you anything from before and he is insolvent, for our^{-asws} forefather the Messenger^{-saww} of Allah^{-azwj} used to say: 'It is not for a Muslim to make difficulties for a Muslim, and the one who is considerate to the insolvent will be Shaded by Allah^{-azwj} by a shade on the Day in which there will no shade except for His^{-azwj} Shade'.

وَإِيَّاكُمْ أَيَّتُهَا الْعَصَابَةُ الْمَرْحُومَةُ الْمَفْضَلَةُ عَلَيَّ مِنْ سِوَاهَا وَحَسَّ حَقُوقَ اللَّهِ قَبْلَكُمْ يَوْمًا بَعْدَ يَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ فَإِنَّهُ مِنْ عَجَلٍ حَقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى التَّعْجِيلِ لَهُ إِلَى مُضَاعَفَةِ الْخَيْرِ فِي الْعَاجِلِ وَالْآجِلِ وَإِنَّهُ مِنْ أُنْحَرِ حَقُوقَ اللَّهِ قَبْلَهُ كَانَ اللَّهُ أَقْدَرَ عَلَى تَأْخِيرِ رِزْقِهِ وَمَنْ حَسَّ اللَّهُ رِزْقَهُ لَمْ يَقْدِرْ أَنْ يَرْزُقَ نَفْسَهُ فَادُّوا إِلَى اللَّهِ حَقَّ مَا رَزَقَكُمْ يَطِيبُ اللَّهُ لَكُمْ بِقِيَّتِهِ وَ يَنْجِزْ لَكُمْ مَا وَعَدَكُمْ مِنْ مُضَاعَفَتِهِ لَكُمْ الْأَضْعَافَ الْكَثِيرَةَ الَّتِي لَا يَعْلَمُ عِدْدُهَا وَ لَا كُنْهَ فَضْلِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

And beware, O group under the Mercy and preferred ones over the others, of withholding the Rights of Allah^{-azwj} before you, day after day and hour after hour, for the one who makes haste in (giving) the Rights of Allah^{-azwj} which are in front of him, then Allah^{-azwj} has the Power over the Hastening to him for the multiplication of the good, either immediately or later on. And the one who delays the Rights of Allah^{-azwj}, then Allah^{-azwj} has the Power over Delaying his sustenance, and the one from whom Allah^{-azwj} Withholds his sustenance, he would not have the ability to sustain himself. So give to Allah^{-azwj} the Right from what He^{-azwj} has Granted you so that He^{-azwj} would Purify for you the remainder of it, and Complete for you from the Multiplication for you, the excessive Multiplication, the count of which is not known to any but Him^{-azwj}, or its virtues, the Lord^{-azwj} of the Worlds'.

وَ قَالَ اتَّقُوا اللَّهَ أَيَّتُهَا الْعَصَابَةُ وَإِنِ اسْتَطَعْتُمْ أَنْ لَا يَكُونَ مِنْكُمْ مُحْرِجُ الْإِمَامِ فَإِنَّ مُحْرِجَ الْإِمَامِ هُوَ الَّذِي يَسْعَى بِأَهْلِ الصَّلَاحِ مِنْ أَتْبَاعِ الْإِمَامِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ لِحُرْمَتِهِ

And he^{-asws} said: 'Fear Allah^{-azwj}, O group, if you could, and dont be an embarrassment for the Imam^{-asws}, for the one who causes embarrassment for the Imam^{-asws}, he is the one who discredits the righteous people, the ones who follow the Imam^{-asws} of the Muslims for his^{-asws} virtues, the patient ones upon the payment of his^{-asws} rights, the ones who understand his^{-asws} sanctity.

وَ اعْلَمُوا أَنَّهُ مِنْ نَزَلِ بِذَلِكَ الْمَنْزِلِ عِنْدَ الْإِمَامِ فَهُوَ مُحْرِجُ الْإِمَامِ فَإِذَا فَعَلَ ذَلِكَ عِنْدَ الْإِمَامِ أَحْرَجَ الْإِمَامَ إِلَى أَنْ يَلْعَنَ أَهْلَ الصَّلَاحِ مِنْ أَتْبَاعِهِ الْمُسْلِمِينَ لِفَضْلِهِ الصَّابِرِينَ عَلَى أَدَاءِ حَقِّهِ الْعَارِفِينَ بِحُرْمَتِهِ فَإِذَا لَعَنَهُمْ لِإِحْرَاجِ أَعْدَاءِ اللَّهِ الْإِمَامِ صَارَتْ لَعْنَتُهُ رَحْمَةً مِنَ اللَّهِ عَلَيْهِمْ وَ صَارَتْ اللَّعْنَةُ مِنَ اللَّهِ وَ مِنَ الْمَلَائِكَةِ وَ رُسُلِهِ عَلَى أَوْلِيائِكَ وَ اعْلَمُوا أَيَّتُهَا الْعَصَابَةُ أَنَّ السَّنَةَ مِنَ اللَّهِ قَدْ جَرَتْ فِي الصَّالِحِينَ قَبْلُ

And know, that the one who descends to that level with (respect) the Imam^{-asws}, so he has embarrassed the Imam^{-asws} (by associating himself with him^{-asws}) He would do that by cursing the righteous people the ones who (strictly) follow him^{-asws} from the Muslims for their virtues, the patient ones upon the paying of his^{-asws} rights, the ones who have

recognised his^{-asws} sanctity, so his curse against (the pious ones) is for the enemies of Allah^{-azwj}, as the Imam^{-asws} converts that curse into Mercy from Allah^{-azwj} upon them (the pious ones), and turns the Curse from Allah^{-azwj} and from the Angels, and from His^{-azwj} Messenger^{-saww} upon them (the deniers). And know, O group, that the Sunnah from Allah^{-azwj} has flowed within the righteous ones before’.

وَقَالَ مَنْ سَرَهُ أَنْ يَلْقَى اللَّهَ وَهُوَ مُؤْمِنٌ حَقًّا حَقًّا فَلْيَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا وَلْيَبْرَأْ إِلَى اللَّهِ مِنْ عَدُوِّهِمْ وَيَسْلَمْ لِمَا أَنْتَهَى إِلَيْهِ مِنْ فَضْلِهِمْ لِأَنَّ فَضْلَهُمْ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا مِنْ دُونِ ذَلِكَ أَلَمْ تَسْمَعُوا مَا ذَكَرَ اللَّهُ مِنْ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ الْهُدَاةِ وَهُمْ الْمُؤْمِنُونَ قَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And he^{-asws} said: ‘The one who wishes to meet Allah^{-azwj} as a Believer, ‘Haqqan’ Haqqan’ (surely and truly), so he should befriend Allah^{-azwj}, and His^{-azwj} Messenger, and those who believed^{-asws}, and should distance himself from their^{-asws} enemies, and accept whatever that has ended up with him from their^{-asws} virtues, because their^{-asws} virtues cannot be comprehended by the ‘مَلَكٌ مُقَرَّبٌ’ Angels of Proximity, or ‘نَبِيٌّ مُرْسَلٌ’¹⁰⁷ the Messenger Prophets^{-as}, but some among them. Have you not heard what Allah^{-azwj} has Mentioned from the virtues of following the Imams^{-asws} of Guidance, and they are the Believers? He^{-azwj} Said: **“[4:69] And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!”**

فَهَذَا وَجْهٌ مِنْ وَجْهِ فَضْلِ أَتْبَاعِ الْأَئِمَّةِ فَكَيْفَ بِهِمْ وَفَضْلِهِمْ وَمَنْ سَرَهُ أَنْ يَتِمَّ اللَّهُ لَهُ إِيمَانُهُ حَتَّى يَكُونَ مُؤْمِنًا حَقًّا حَقًّا فَلْيَفِ لِلَّهِ بِشُرُوطِهِ الَّتِي اشْتَرَطَهَا عَلَى الْمُؤْمِنِينَ فَإِنَّهُ قَدْ اشْتَرَطَ مَعَ وِلَايَتِهِ وَوِلَايَةَ رَسُولِهِ وَوِلَايَةَ أُمَّةِ الْمُؤْمِنِينَ إِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَإِقْرَاضَ اللَّهِ قَرْضًا حَسَنًا وَاجْتِنَابَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

This is just one perspective from the perspectives of the virtues of following the Imams^{-asws}, so how can others (comprehend) them^{-asws} and their^{-asws} virtues? And the one who wishes that Allah^{-azwj} should Complete for him his faith and he becomes a devout and true Believer, he should fulfill to Allah^{-azwj} His^{-azwj} Conditions which He^{-azwj} has Placed upon the Believers. He^{-azwj} has Placed the conditions of His^{-azwj} Wilayah along with the Wilayah of His^{-azwj} Messenger^{-saww}, and the Wilayah of the Imams^{-asws} of the Believers. He should establish the Prayer, and give the Zakaat, and give to Allah^{-azwj} goodly loans (Karza e Hasana), and avoid the immoralities, both openly as well as discreetly.

فَلَمْ يَبْقَ شَيْءٌ مِمَّا فَسَّرَ مَا حَرَّمَ اللَّهُ إِلَّا وَقَدْ دَخَلَ فِي جُمْلَةِ قَوْلِهِ فَمَنْ دَانَ اللَّهُ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ مُخْلِصًا لِلَّهِ وَلَمْ يَرْخِصْ لِنَفْسِهِ فِي تَرْكِ شَيْءٍ مِنْ هَذَا فَهُوَ عِنْدَ اللَّهِ فِي حَزْبِهِ الْعَالِيينَ وَهُوَ مِنَ الْمُؤْمِنِينَ حَقًّا

There does not remain anything from the detail of what Allah^{-azwj} has Prohibited, except that it is included in its entirety in His^{-azwj} Statement. So the one who makes it to be his Religion in what is between himself and Allah^{-azwj}, being sincere to Allah^{-azwj}, and does

¹⁰⁷ The Higher status Prophet^{as} who were Awarded with the Divine Books

not authorise for himself to ignore anything from this, so he is, in the Sight of Allah-azwj, in His-azwj Triumphant Party, and he is from the true Believers.

وَأَيُّكُمْ وَالْإِصْرَارَ عَلَى شَيْءٍ مَّا حَرَّمَ اللَّهُ فِي ظَهْرِ الْقُرْآنِ وَبَطْنِهِ وَقَدْ قَالَ اللَّهُ تَعَالَى وَلَمْ يَصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ إِلَى هَاهُنَا رَوَايَةُ الْقَاسِمِ بْنِ رَبِيعٍ يَعْنِي الْمُؤْمِنِينَ قَبْلَكُمْ إِذَا نَسُوا شَيْئًا مِمَّا اشْتَرَطَ اللَّهُ فِي كِتَابِهِ عَرَفُوا أَنَّهُمْ قَدْ عَصَوْا اللَّهَ فِي تَرْكِهِمْ ذَلِكَ الشَّيْءَ فَاسْتَغْفَرُوا وَلَمْ يَعُودُوا إِلَى تَرْكِهِ فَذَلِكَ مَعْنَى قَوْلِ اللَّهِ وَلَمْ يَصِرُوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And beware of insisting upon something from what Allah-azwj has Prohibited in the Apparent of the Quran and its Hidden. And Allah-azwj the High has Said: “[3:135] and (who) do not knowingly persist in what they have done” (Up to this point it is the narration of Al-Qasim Bin Rabi’e). It means that the Believers before them, when they forgot something from what Conditions Allah-azwj had Placed upon them in His-azwj Book, would come to the realisation that they had disobeyed Allah-azwj in their avoidance of that thing. So they would seek Forgiveness and would not repeat it. So that is the meaning of the Statement of Allah-azwj: “[3:135] and (who) do not knowingly persist in what they have done”.

وَاعْلَمُوا أَنَّهُ إِنَّمَا أَمْرٌ وَنَهْيٌ لِيُطَاعَ فِيمَا أَمَرَ بِهِ وَلِيُنْتَهَى عَمَّا نَهَى عَنْهُ فَمَنْ اتَّبَعَ أَمْرَهُ فَقَدْ أَطَاعَهُ وَقَدْ أَدْرَكَ كُلَّ شَيْءٍ مِنَ الْخَيْرِ عِنْدَهُ وَمَنْ لَمْ يَنْتَهَ عَمَّا نَهَى اللَّهُ عَنْهُ فَقَدْ عَصَاهُ فَإِنَّ مَاتَ عَلَى مَعْصِيَتِهِ أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

And know that He-azwj has Commanded and Prohibited, so that there should be obedience in what He-azwj has Commanded for, and avoidance in what He-azwj has Prohibited from. So the one who has followed His-azwj Commands has obeyed Him-azwj, and has realised everything from the good, which is with Him-azwj, and the one who did not avoid what Allah-azwj has Prohibited from, so he has disobeyed Him-azwj. So if he were to die upon being disobedient to Him-azwj, Allah-azwj will Fling him upon his face in the Fire.

وَاعْلَمُوا أَنَّهُ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ مِنْ خَلْقِهِ مَلِكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا مِنْ دُونِ ذَلِكَ مِنْ خَلْقِهِ كُلِّهِمْ إِلَّا طَاعَتُهُمْ لَهُ فَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ إِنَّ سُرُوكُمْ أَنْ تَكُونُوا مُؤْمِنِينَ حَقًّا حَقًّا وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And know, that there is nothing else between Allah-azwj and anyone from His-azwj creatures, Angels of Proximity, or Messenger Prophets-as, or all others apart from that, except for their obedience to Him-azwj. So strive in being obedient to Allah-azwj, if you wish to become true Believers, truly, and there is not Strength except by Allah-azwj’.

وَقَالَ وَ عَلَيْكُمْ بِطَاعَةِ رَبِّكُمْ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ رَبُّكُمْ وَاعْلَمُوا أَنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَالتَّسْلِيمُ هُوَ الْإِسْلَامُ فَمَنْ سَلَّمَ فَقَدْ أَسْلَمَ وَمَنْ لَمْ يَسَلِّمْ فَلَا إِسْلَامَ لَهُ وَمَنْ سَرَهُ أَنْ يَبْلُغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ فَلْيَطِيعِ اللَّهَ فَإِنَّهُ مِنْ أَطَاعِ اللَّهَ فَقَدْ أَبْلَغَ إِلَى نَفْسِهِ فِي الْإِحْسَانِ

And he-asws said: ‘And it is for you to obey your Lord-azwj in accordance with your abilities, for Allah-azwj is your Lord-azwj. And know that the Islam is the submission, and the submission is the Islam. So the one who submits, so he has Islam, and the one who does not submit, there is no Islam to him. And the one wishes to do himself a

favour, so he should obey Allah-azwj, for the one who has obeyed Allah-azwj has indeed done himself a favour.

وَأَيُّكُمْ وَمَعَاصِي اللَّهِ أَنْ تَرْكَبُوهَا فَإِنَّهُ مِنْ أَنْتَهَكِ مَعَاصِي اللَّهِ فَرَكِبَهَا فَقَدْ أَبْلَغَ فِي الْإِسَاءَةِ إِلَى نَفْسِهِ وَ لَيْسَ بَيْنَ الْإِحْسَانِ وَالْإِسَاءَةِ مَنْزِلَةٌ فَلَأَهْلِ الْإِحْسَانِ عِنْدَ رَبِّهِمُ الْجَنَّةُ وَلِأَهْلِ الْإِسَاءَةِ عِنْدَ رَبِّهِمُ النَّارُ فَاعْمَلُوا بِطَاعَةِ اللَّهِ وَ اجْتَنِبُوا مَعَاصِيَهُ وَ اعْلَمُوا أَنَّهُ لَيْسَ يَغْنِي عَنْكُمْ مِنَ اللَّهِ أَحَدٌ مِنْ خَلْقِهِ شَيْئًا لَّا مَلِكٌ مُقَرَّبٌ وَ لَّا نَبِيٌّ مُرْسَلٌ وَ لَّا مِنْ دُونِ ذَلِكَ فَمَنْ سَرَهُ أَنْ تَنْفَعَهُ شَفَاعَةُ الشَّافِعِينَ عِنْدَ اللَّهِ فَلْيَطْلُبْ إِلَى اللَّهِ أَنْ يَرْضَى عَنْهُ

And beware of being disobedient to Allah-azwj if you were to do it. The one who violated by being disobedient to Allah-azwj, so he has disfavoured himself, and there is no station between favour and disfavour. For the ones who have done a favour in the Sight of their Lord-azwj, is Paradise, and for the ones who have violated in the Sight of their Lord-azwj, is the Fire. So, know that you have to be obedient to Allah-azwj and avoid being disobedient to Him-azwj. And know, that there is none who is needless of Allah-azwj from His-azwj creatures, neither the Angels of Proximity, nor the Messenger Prophets-as, nor anyone other than that. So the one who wishes that he should benefit from the intercession of the intercessors in the Presence of Allah-azwj, so he should seek to Please Allah-azwj.

وَ اعْلَمُوا أَنَّ أَحَدًا مِنْ خَلْقِ اللَّهِ لَمْ يُصَبِّ رِضًا لِلَّهِ إِلَّا بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ وَ طَاعَةِ وِلَاةِ أَمْرِهِ مِنْ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ مَعْصِيَتِهِمْ مِنْ مَعْصِيَةِ اللَّهِ وَ لَمْ يَنْكُرْ لَهُمْ فَضْلًا عَظِيمًا أَوْ صَغِيرًا وَ اعْلَمُوا أَنَّ الْمُنْكَرِينَ هُمُ الْمُكْذِبُونَ وَ أَنَّ الْمُكْذِبِينَ هُمُ الْمُنَافِقُونَ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِلْمُنَافِقِينَ وَ قَوْلُهُ الْحَقُّ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَنْ تَجِدَ لَهُمْ نَصِيرًا

And know that no one from the creatures of Allah-azwj can achieve the Pleasure of Allah-azwj except by being obedient to Him-azwj, and being obedient to His-azwj Messenger-saww, and being obedient to the Masters of the Command-asws (Wali Al-Amr asws) from the Progeny-asws of Muhammad-saww, and that the disobedience to them-asws is disobedient to Allah-azwj. And do not deny their-asws virtues, be they great or small. And know, that the deniers are the liars, they are the hypocrites, and that Allah-azwj Mighty and Majestic Said for the hypocrites, and His-azwj Words are true, that: **“[4:145] Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them”**.

وَ لَا يَفْرَقَنَّ أَحَدٌ مِنْكُمْ أَلْزَمَ اللَّهُ قَلْبَهُ طَاعَتَهُ وَ خَشِيَّتَهُ مِنْ أَحَدٍ مِنَ النَّاسِ مِمَّنْ أَخْرَجَهُ اللَّهُ مِنْ صِفَةِ الْحَقِّ وَ لَمْ يَجْعَلْهُ مِنْ أَهْلِهَا فَإِنَّ مَنْ لَمْ يَجْعَلِ اللَّهُ مِنْ أَهْلِ صِفَةِ الْحَقِّ فَأُولَئِكَ هُمُ شَيَاطِينُ الْإِنْسِ وَ الْجَنِّ وَ إِنَّ لَشَيَاطِينَ الْإِنْسِ حِيلَةً وَ مَكْرًا وَ خِدَائِعًا وَ سُوسَةً بَعْضُهُمْ إِلَى بَعْضٍ يُرِيدُونَ إِنْ اسْتَطَاعُوا أَنْ يَرُدُّوا أَهْلَ الْحَقِّ عَمَّا أَكْرَمَهُمُ اللَّهُ بِهِ مِنَ النَّظَرِ فِي دِينِ اللَّهِ الَّذِي لَمْ يَجْعَلِ اللَّهُ شَيَاطِينَ الْإِنْسِ مِنْ أَهْلِهِ إِرَادَةً أَنْ يَسْتَوِيَ أَعْدَاءُ اللَّهِ وَ أَهْلُ الْحَقِّ فِي الشُّكِّ وَ الْإِنْكَارِ وَ التَّكْذِيبِ فَيَكُونُونَ سَوَاءً كَمَا وَصَفَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنْ قَوْلِهِ وَ دُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ثُمَّ نَهَى اللَّهُ أَهْلَ النَّصْرِ بِالْحَقِّ أَنْ يَتَّخِذُوا مِنْ أَعْدَاءِ اللَّهِ وَ لِيَاءً وَ لَا نَصِيرًا

And let no one from among you, whom Allah-azwj has Necessitated upon his heart, obedience to Him-azwj and being humble to Him-azwj, should fear any one from the people from whom Allah-azwj has Removed the qualities of the truth and did not Make

him to be deserving of it. So the one whom Allah^{-azwj} has not Made to be deserving of the qualities of the truth, so these are the hypocrites, these are the Satans^{-la} among the Humans and the Jinn. And it is the Satans^{-la} among the Humans that trick, and plot, and deceive, and whisper (cast doubts) from some of them to the others, attempting to divert the people of the truth, whom Allah^{-azwj} has Honoured by Granting them the insight into the Religion of Allah^{-azwj}, and insight which Allah^{-azwj} has not Considered the Satans^{-la} among the Humans to be deserving of it, Intending thereby not to equalise the enemies of Allah^{-azwj} to the people of the truth, with regards to the doubt, and the denial, and the belying to end up being equal as Allah^{-azwj} the High has Described in His^{-azwj} Book: “[4:89] **They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike**”. Then Allah^{-azwj} prohibited the people of the truth that they should take the enemies of Allah^{-azwj} as guardians or as helpers.

فَلَا يَهُولُكُمْ وَلَا يَرْدُكُمْ عَنِ النَّصْرِ بِالْحَقِّ الَّذِي خَصَّكُمْ اللَّهُ بِهِ مِنْ حِيلَةِ شَيَاطِينِ الْإِنْسِ وَمَكْرِهِمْ مِنْ أُمُورِكُمْ تَدْفَعُونَ أَنْتُمْ السَّيِّئَةَ بِالنَّيِّبِ هِيَ أَحْسَنُ فِيمَا بَيْنَكُمْ وَبَيْنَهُمْ تَلْتَمِسُونَ بِذَلِكَ وَجْهَ رَبِّكُمْ بِطَاعَتِهِ وَهُمْ لَا خَيْرَ عِنْدَهُمْ لَا يَحِلُّ لَكُمْ أَنْ تَظْهَرُوا لَهُمْ عَلَى أَصُولِ دِينِ اللَّهِ فَإِنَّهُمْ إِنْ سَمِعُوا مِنْكُمْ فِيهِ شَيْئًا عَادُواكُمْ عَلَيْهِ وَرَفَعُوا عَلَيْكُمْ وَجْهَهُمْ عَلَيْكُمْ وَاسْتَقْبَلُواكُمْ بِمَا تَكْرَهُونَ

So do not let them scare you, and do not let them repulse you all from the consideration by the truth which Allah^{-azwj} has Specialised you with from the tricks of the Satans^{-la} from the Humans, and their plots in your affairs. You should repel the bad by that which is good in what is between you and them, seeking by that the Pleasure of your Lord^{-azwj} by being obedient to Him^{-azwj}. And they are such that there is no good with them.

It is not permissible for you to display to them the Principles of the Religion of Allah^{-azwj} (Usool Al-Deen¹⁰⁸) for they are such that they would hear something from you, be inimical against you, and raise (the issue) against you, and strive for destroying you, and place in front of you that which you dislike.

وَلَمْ يَكُنْ لَكُمْ النَّصْفَةُ مِنْهُمْ فِي دَوْلِ الْفَجَّارِ فَاعْرِفُوا مَنْزِلَتَكُمْ فِيمَا بَيْنَكُمْ وَبَيْنَ أَهْلِ الْبَاطِلِ فَإِنَّهُ لَا يَنْبَغِي لِأَهْلِ الْحَقِّ أَنْ يَنْزِلُوا أَنْفُسَهُمْ مَنْزِلَةَ أَهْلِ الْبَاطِلِ لِأَنَّ اللَّهَ لَمْ يَجْعَلْ أَهْلَ الْحَقِّ عِنْدَهُ بِمَنْزِلَةِ أَهْلِ الْبَاطِلِ أَلَمْ يَعْرِفُوا وَجْهَ قَوْلِ اللَّهِ فِي كِتَابِهِ إِذْ يَقُولُ أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفَجَّارِ أَكْرَمُوا أَنْفُسَهُمْ عَنْ أَهْلِ الْبَاطِلِ وَلَا تَجْعَلُوا اللَّهَ تَبَارَكَ وَتَعَالَى وَ لَهُ الْمَثَلُ الْأَعْلَى وَإِمَامَكُمْ وَ دِينَكُمْ الَّذِي تَدِينُونَ بِهِ عُرْضَةً لِأَهْلِ الْبَاطِلِ فَتَغْضِبُوا اللَّهَ عَلَيْكُمْ فَتَهْلِكُوا فَمَهْلًا مَهْلًا

And there is no remedy for you from them in the government of the corrupts. So understand your status in what is between you and the people of the falsehood, for it does not befit the people of the truth to descend to the level of the people of the falsehood. (This is due to the fact) that Allah^{-azwj} did not Make for the people of the falsehood who does not understand His^{-azwj} Perspective, the status which is with Him^{-azwj} for the people of the truth.

¹⁰⁸ Salat, Zakat, Soam, Hajj and Wilayat, see for example Al-Kafi Vol. 2 Pg. 18.

The Statement of Allah-azwj in His-azwj Book where He-azwj Said: **“[38:28] Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?”** He-azwj has Honoured yourselves rather than the people of the falsehood. And do not make Allah-azwj Blessed and High, and for Him-azwj is the Highest Example, and your Imams-asws, and the Religion which you have made it to be for yourselves, to be exposed (vulnerable) to the people of the falsehood. Allah-azwj would be Angered against you, so you will perish. So, do not do it, do not do it (strictly observe Taqueeya).

يَا أَهْلَ الصَّلَاحِ لَا تَتْرُكُوا أَمْرَ اللَّهِ وَأَمْرَ مَنْ أَمَرَكُمْ بِطَاعَتِهِ فَيُغَيِّرَ اللَّهُ مَا بَكُمْ مِنْ نِعْمَةٍ أَحَبُّوا فِي اللَّهِ مَنْ وَصَفَ صِفَتَكُمْ وَأَبْغَضُوا فِي اللَّهِ مَنْ خَالَفَكُمْ وَابْذَلُوا مَوَدَّتَكُمْ وَنَصِيحَتَكُمْ [لِمَنْ وَصَفَ صِفَتَكُمْ] وَلَا تَبْتَدِلُوهَا لِمَنْ رَغِبَ عَنْ صِفَتِكُمْ وَعَادَاكُمْ عَلَيْهَا وَبَغَى لَكُمْ الْعَوَائِلَ هَذَا أَدَبُ اللَّهِ فَخُذُوا بِهِ وَتَفْهَمُوهُ وَاعْقِلُوهُ وَلَا تَبْتَدِلُوهُ وَرَاءَ ظُهُورِكُمْ مَا وَافَقَ هُدَاكُمْ أَخَذْتُمْ بِهِ وَمَا وَافَقَ هَوَاكُمْ طَرَحْتُمُوهُ وَلَمْ تَأْخُذُوا بِهِ

O righteous people! Do not abandon the Commands of Allah-azwj, and the Command from your affairs for the obedience to Him-azwj, lest Allah-azwj Alters the Blessings for you. Love for the sake of Allah-azwj (the ones of similar qualities to yourselves), and hate for the Sake of Allah-azwj the ones who oppose you. And extend your cordiality and your advice to the ones who possess your qualities, and do not extend it to the ones who have abandoned your qualities, and are inimical towards you, and rebel against you, and wish for calamities to befall upon you. This is our-asws education which Allah-azwj Has Educated us-asws with. So take to it, and understand it and fetter it (to yourselves), and do not throw it behind your backs, whatever is compatible with your guidance and take to it, and whatever is along the lines of your own desires, discard it and do not follow it.

وَإِيَّاكُمْ وَالتَّجَبَّرَ عَلَى اللَّهِ وَاعْلَمُوا أَنَّ عَبْدًا لَمْ يَتَّبِعْ بِالتَّجَبُّرِ عَلَى اللَّهِ إِلَّا تَجَبَّرَ عَلَى دِينِ اللَّهِ فَاسْتَقِيمُوا لِلَّهِ وَلَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ أَجَارَنَا اللَّهُ وَإِيَّاكُمْ مِنَ التَّجَبُّرِ عَلَى اللَّهِ وَلَا قُوَّةَ لَنَا وَلكُمْ إِلَّا بِاللَّهِ

And beware of the arrogance against Allah-azwj, and know that a servant is not afflicted by the arrogance against Allah-azwj except that he is arrogant against the Religion of Allah-azwj. Be upright for the Sake of Allah-azwj and do not turn back upon your heels, for your will have turn back as losers. May Allah-azwj Protect us. And beware from the arrogance against Allah-azwj, and there is not strength for us-asws or for you except by Allah-azwj?

وَقَالَ (عَلَيْهِ السَّلَامُ) إِنَّ الْعَبْدَ إِذَا كَانَ خَلَقَهُ اللَّهُ فِي الْأَصْلِ أَصْلَ الْخَلْقِ مُؤْمِنًا لَمْ يَمُتْ حَتَّى يَكْرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَيَبَاعِدَهُ عَنْهُ وَمَنْ كَرَهُ اللَّهُ إِلَيْهِ الشَّرَّ وَبَاعِدَهُ عَنْهُ عَافَاهُ اللَّهُ مِنَ الْكِبْرِ أَنْ يَدْخُلَهُ وَالْجَبْرِيةَ فَلَانَتْ عَرِيكَتَهُ وَحَسَنَ خَلْقَهُ وَطَلَّقَ وَجْهَهُ وَصَارَ عَلَيْهِ وَقَارُ الْإِسْلَامِ وَسَكِينَتُهُ وَتَخَشَعَهُ وَوَرَعَ عَنْ مَحَارِمِ اللَّهِ وَاجْتَنَبَ مَسَاحِطَهُ وَرَزَقَهُ اللَّهُ مَوَدَّةَ النَّاسِ وَمَجَامِلَتَهُمْ وَتَرَكَ مَقَاطِعَةَ النَّاسِ وَالْخُصُومَاتِ وَلَمْ يَكُنْ مِنْهَا وَلَا مِنْ أَهْلِهَا فِي شَيْءٍ

And he-asws said: 'If Allah-azwj had Created a servant originally, in the original creation as a Believer, he will never die until Allah-azwj Makes him to detest the evil and he distances himself from it, and the one whom Allah-azwj has Made to detest the evil and

he distances himself from it, Allah-azwj will Cure him from the arrogance and the forcefulness which has entered into him. So his nature becomes soft, and his morals beautiful, and his face bright, and the reverence of Islam comes to him, and tranquility, and the humbleness, and he restrains himself from the Prohibitions of Allah-azwj and avoids His-azwj Harshness. And Allah-azwj Grants to him the sustenance of the cordiality of the people, and intermingling with them, and avoidance of the cutting off from the people, and the rivalries, and does not get involved with anything from it or the likes of it in anything.

وَإِنَّ الْعَبْدَ إِذَا كَانَ اللَّهُ خَلَقَهُ فِي الْأَصْلِ [أَصْلُ الْخَلْقِ] كَافِرًا لَمْ يَمْتَحِنْ حَتَّى يَحْبِبَ إِلَيْهِ الشَّرُّ وَيُقَرِّبَهُ مِنْهُ فَإِذَا حَبِبَ إِلَيْهِ الشَّرُّ وَقَرَّبَهُ مِنْهُ ابْتَلَى بِالْكِبَرِ وَالْجَبْرِ فَقَسَا قَلْبُهُ وَسَاءَ خَلْقُهُ وَغَلِظَ وَجْهُهُ وَظَهَرَ فَحْشُهُ وَقَلَّ حَيَاؤُهُ وَكَشَفَ اللَّهُ سِتْرَهُ وَرَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا وَرَكِبَ مَعْاصِيَ اللَّهِ وَأَبْغَضَ طَاعَتَهُ وَأَهْلَهَا فَبَعُدَ مَا بَيْنَ حَالِ الْمُؤْمِنِ وَحَالِ الْكَافِرِ سَلُوا اللَّهَ الْعَافِيَةَ وَاطْلُبُوهَا إِلَيْهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

However, if Allah-azwj had Created a servant originally, in the original creation as an infidel, he will never die until he loves the evil and goes near to it. So if the evil becomes beloved to him and he goes near to it, he gets involved in the infidelity, and the forcefulness. So his heart hardens, and his morals deteriorate, and his face darkens, his immorality gets displayed, and his shame becomes little, and Allah-azwj Uncovers his veil, and he rides upon the Prohibitions. So he never ceases from these tendencies and rides upon the disobedience to Allah-azwj, and hates to obey Him-azwj, and the obedient ones. So the condition of the Believers and the condition of the infidel are in contradiction. Ask Allah-azwj for health, and seek it from Him-azwj, and there is not Might nor Strength except by Allah-azwj.

صَبَرُوا النَّفْسَ عَلَى الْبَلَاءِ فِي الدُّنْيَا فَإِنَّ تَتَابَعِ الْبَلَاءِ فِيهَا وَالشَّدَّةَ فِي طَاعَةِ اللَّهِ وَوَلَايَتِهِ وَوَلَايَةَ مَنْ أَمَرَ بِوَلَايَتِهِ خَيْرٌ عَاقِبَةً عِنْدَ اللَّهِ فِي الْآخِرَةِ مِنْ مُلْكِ الدُّنْيَا وَإِنْ طَالَ تَتَابَعِ نَعِيمِهَا وَزَهْرَتِهَا وَغَضَارَةُ عَيْشِهَا فِي مَعْصِيَةِ اللَّهِ وَوَلَايَةِ مَنْ نَهَى اللَّهُ عَنْ وِلَايَتِهِ وَطَاعَتِهِ فَإِنَّ اللَّهَ أَمَرَ بِوَلَايَةِ الْأَئِمَّةِ الَّذِينَ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ فِي قَوْلِهِ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَهُمْ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَطَاعَتِهِمْ وَالَّذِينَ نَهَى اللَّهُ عَنْ وِلَايَتِهِمْ وَطَاعَتِهِمْ وَهُمْ أَئِمَّةُ الضَّلَالَةِ الَّذِينَ قَضَى اللَّهُ أَنْ يَكُونَ لَهُمْ دَوْلٌ فِي الدُّنْيَا عَلَى أَوْلِيَاءِ اللَّهِ الْأَئِمَّةِ مِنْ آلِ مُحَمَّدٍ يَعْمَلُونَ فِي دَوْلَتِهِمْ بِمَعْصِيَةِ اللَّهِ وَمَعْصِيَةِ رَسُولِهِ (صلى الله عليه وآله) لِيَحِقَّ عَلَيْهِمْ كَلِمَةُ الْعَذَابِ وَ لِيَتِمَّ أَنْ تَكُونُوا مَعَ نَبِيِّ اللَّهِ مُحَمَّدٍ (صلى الله عليه وآله) وَ الرَّسْلِ مِنْ قَبْلِهِ

Observe patience upon the afflictions in the world if you are followed by the afflictions, and intensify the obedience to Allah-azwj, and His-azwj Wilayah, and the Wilayah of the ones-asws He-azwj has Commanded for, it is the better result with Allah-azwj in the Hereafter, than the kingdom of the world, even though its bounties, and its flowers, and its affluence may be prolonged in the disobedience to Allah-azwj, and in the Wilayah of the one-asws whom Allah-azwj has Forbidden from being in his Wilayah, and in his obedience.

Allah-azwj has Commanded for the Wilayah of the Imams-asws whom Allah-azwj has Names in His-azwj Book in His-azwj Statement: **“[21:73] And We made them Imams who guided (people) by Our command”** and they-asws are the ones-asws for whom Allah-azwj has Commanded the Wilayah for, and to be in their-asws obedience. And the ones whom Allah-azwj has Forbidden to be in their wilayah, these are the imams of

misguidance, for whom Allah^{-azwj} has Decreed for them the governance in the world over the friends of Allah^{-azwj} and the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}.

They act in disobedience to Allah^{-azwj} in their governments, and in disobedience to His^{-azwj} Messenger^{-saww} so that the Words of the Punishment become reality against them, and that you can end up being with the Prophet^{-saww} of Allah^{-azwj} Muhammad^{-saww} and the Messengers^{-as} before him^{-saww}.

فَتَدَبَّرُوا مَا قَصَّ اللَّهُ عَلَيْكُمْ فِي كِتَابِهِ مِمَّا ابْتَلَىٰ بِهِ أَنْبِيََاءَهُ وَاتَّبَعَهُمُ الْمُؤْمِنِينَ ثُمَّ سَلُوا اللَّهَ أَنْ يُعْطِيَكُمْ الصَّبْرَ عَلَى الْبَلَاءِ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالشَّدَّةِ وَالرَّخَاءِ مِثْلَ الَّذِي أَعْطَاهُمْ

So ponder over what stories Allah^{-azwj} has Related to you in His^{-azwj} Book of the trials which the His^{-azwj} Prophets^{-as} were Tested by, and the Believers followed them^{-sa}. Then ask Allah^{-azwj} to Grant you patience upon the affliction in the thick and thin, and the difficulties, and the prosperity, similar to which was Given to them.

وَإِيَّاكُمْ وَمَاظَنَّةَ أَهْلِ الْبَاطِلِ وَعَلَيْكُمْ يَهْدِي الصَّالِحِينَ وَقَارِهِمْ وَسَكِينَتِهِمْ وَحَلْمِهِمْ وَتَخَشُّعِهِمْ وَوَرَعَهُمْ عَنْ مَحَارِمِ اللَّهِ وَصِدْقِهِمْ وَوَفَائِهِمْ وَاجْتِهَادِهِمْ لِلَّهِ فِي الْعَمَلِ بِطَاعَتِهِ فَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا ذَلِكَ لَمْ تَنْزِلُوا عِنْدَ رَبِّكُمْ مَنْزِلَةَ الصَّالِحِينَ قَبْلَكُمْ

And beware of debating with the people of the falsehood. And it is for you to follow the guidance of the righteous ones, and their dignified (manners), and their tranquility, and their forbearance, and their humbleness, and their distancing themselves from the Prohibitions of Allah^{-azwj}, and their truthfulness, and their loyalty, and their struggle for the Sake of Allah^{-azwj} in the deeds by being obedient to Him^{-azwj}. So if you were not to do that, then you will never rise to the status of the righteous ones from before you have with your Lord^{-azwj}.

وَاعْلَمُوا أَنَّ اللَّهَ إِذَا أَرَادَ بَعْدَ خَيْرٍ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ فَإِذَا أَعْطَاهُ ذَلِكَ أَنْطَقَ لِسَانَهُ بِالْحَقِّ وَعَقَدَ قَلْبَهُ عَلَيْهِ فَعَمِلَ بِهِ فَإِذَا جَمَعَ اللَّهُ لَهُ ذَلِكَ تَمَّ لَهُ إِسْلَامُهُ وَكَانَ عِنْدَ اللَّهِ إِنْ مَاتَ عَلَىٰ ذَلِكَ الْحَالِ مِنَ الْمُسْلِمِينَ حَقًّا

And know that if Allah^{-azwj} Intends good for a servant, He^{-azwj} opens his chest for the Islam. So He^{-azwj} Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it. So if Allah^{-azwj} Gathers that to him, He^{-azwj} Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

وَإِذَا لَمْ يَرِدِ اللَّهُ بَعْدَ خَيْرٍ وَكَلَهُ إِلَىٰ نَفْسِهِ وَكَانَ صَدْرُهُ ضَيِّقًا حَرَجًا فَإِنْ جَرَىٰ عَلَىٰ لِسَانِهِ حَقٌّ لَمْ يَعْقِدْ قَلْبَهُ عَلَيْهِ وَإِذَا لَمْ يَعْقِدْ قَلْبَهُ عَلَيْهِ لَمْ يُعْطِهِ اللَّهُ الْعَمَلَ بِهِ فَإِذَا اجْتَمَعَ ذَلِكَ عَلَيْهِ حَتَّىٰ يَمُوتَ وَهُوَ عَلَىٰ تِلْكَ الْحَالِ كَانَ عِنْدَ اللَّهِ مِنَ الْمُنَافِقِينَ وَصَارَ مَا جَرَىٰ عَلَىٰ لِسَانِهِ مِنَ الْحَقِّ الَّذِي لَمْ يُعْطِهِ اللَّهُ أَنْ يَعْقِدْ قَلْبَهُ عَلَيْهِ وَلَمْ يُعْطِهِ الْعَمَلَ بِهِ حِجَّةً عَلَيْهِ يَوْمَ الْقِيَامَةِ

And if Allah^{-azwj} does not Intend good for a servant, He^{-azwj} Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah^{-azwj} and acts in accordance with it. So if

that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah-azwj. And all that flowed upon his tongues from the truth which he did not follow Allah-azwj and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فَاتَّقُوا اللَّهَ وَ سَلُّوا أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَأَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْتَقِ بِالْحَقِّ حَتَّى يَتَوَفَّيْكُمْ وَأَنْتُمْ عَلَى ذَلِكَ وَأَنْ يَجْعَلَ
مِنْ قَلْبِكُمْ مَنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So fear Allah-azwj and ask Him-azwj that He-azwj should Open your chests for the Islam, and that He-azwj should Make your tongues to speak with the truth until you die whilst being upon that, and that He-azwj should Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is not Strength except by Allah-azwj, and Praise is due to Allah-azwj the Lord-azwj of the worlds.

وَمَنْ سَرَهُ أَنْ يَعْلَمَ أَنَّ اللَّهَ يُحِبُّهُ فَلْيَعْمَلْ بِطَاعَةِ اللَّهِ وَلْيَتَّبِعْنَا أَلَمْ يَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْ إِنْ
كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

And the one who wishes that he should know whether Allah-azwj Loves him, so he should act in obedience to Allah-azwj and follow us-asws. Have you not heard the Words of Allah-azwj Mighty and Majestic to His-azwj Prophet-saww: **“[3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”**

وَاللَّهُ لَا يُطِيعُ اللَّهَ عَبْدٌ أَبَدًا إِلَّا أَدْحَلَ اللَّهُ عَلَيْهِ فِي طَاعَتِهِ اتِّبَاعَنَا وَلَا وَاللَّهِ لَا يَتَّبِعُنَا عَبْدٌ أَبَدًا إِلَّا أَحَبَّهُ اللَّهُ وَلَا وَاللَّهِ لَا يَدْعُ
أَحَدٌ اتِّبَاعَنَا أَبَدًا إِلَّا أَبْغَضْنَا وَلَا وَاللَّهِ لَا يُبْغِضُنَا أَحَدٌ أَبَدًا إِلَّا عَصَى اللَّهَ وَمَنْ مَاتَ عَاصِيًا لِلَّهِ أَخْرَاهُ اللَّهُ وَأَكْبَهُ عَلَى وَجْهِهِ فِي
النَّارِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

By Allah-azwj, no servant will be in obedience to Allah-azwj ever until Allah-azwj Makes him to be included along with obedience to Him-azwj, obedience to us-asws. And, by Allah-azwj, no servant will be following us-asws ever until Allah-azwj Loves him. And, by Allah-azwj, no servant leaves following us-asws ever except that he hates us-asws. And, by Allah-azwj, no one ever hates us-asws except that he disobeys Allah-azwj. And the one who dies whilst being in disobedience to Allah-azwj, Allah-azwj will Disgrace him and Fling him upon his face in the Fire. And Praise is due to Allah-azwj, the Lord-azwj of the worlds'.¹⁰⁹

¹⁰⁹ Al-Kafi, Vol. 8, H. 14449