

'Disobedience'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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

Summary:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ حَقٌّ عَلَى اللَّهِ أَنْ لَا يُعْصَى فِي دَارٍ إِلَّا أَضْحَاهَا لِلشَّمْسِ حَتَّى تُطَهَّرَهَا .

Al Hassan Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Amro Bin Usman, from a man, from

Abu Al-Hassan^{-asws} has said: ‘It is a right upon Allah^{-azwj} that He^{-azwj} would not be disobeyed in a house except that He^{-azwj} Exposes it to the sun until it cleans it (by ruining it)’.¹

In a Hadith (to follow, Imam^{-asws} says) Thus, the Prophets^{-as} and the Scholars^{-asws} said after recognition that: ‘The love of the world is the head of all sins (disobedience), and the world is (two types of) world – a world of bare necessities and the condemned one’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدٍ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَتَّبِعِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُعْصَى اللَّهُ فِيهِ وَ لَا يَفْدُرُ عَلَى تَغْيِيرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Abdullah Bin Salih, from;

Abu Abdullah^{-asws} says: ‘It is not befitting for the *Momin* that he sits in a gathering wherein Allah^{-azwj} is being disobeyed, and he is not able upon altering it’.³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ قَعَدَ عِنْدَ سَبَابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ تَعَالَى .

Abu Ali Al Ashary, from Muhammad in Abdul Jabbark, from Safwan, from Abdul Rahman Bin Al Hajjaj, from;

¹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 18

² Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

³ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 1

Abu Abdullah^{-asws} says: ‘The one who sits in the presence of the insulters of the Guardians^{-asws} of Allah^{-azwj}, so he has disobeyed Allah^{-azwj} the Exalted’.⁴

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ أَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنِّي خَلَقْتُكَ وَ لَمْ تَكُ شَيْئاً وَ نَفَحْتُ فِيكَ مِنْ رُوحِي كِرَامَةً مِنِّي أَكْرَمْتُكَ بِهَا حِينَ أَوْجَبْتُ لَكَ الطَّاعَةَ عَلَى خَلْقِي جَمِيعاً فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ أَوْجَبْتُ ذَلِكَ فِي عَلِيٍّ وَ فِي نَسْلِهِ مِمَّنْ احْتَصَصْتُهُ مِنْهُمْ لِنَفْسِي .

Ahmad, from Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Allah^{-azwj} the Exalted Revealed unto Muhammad^{-saww}: “[19:9] **and indeed I Created you before, when you were nothing**, and I^{-azwj} Blew into you^{-saww} of My^{-azwj} Spirit, a Prestige from Me^{-azwj}. I^{-azwj} Honoured you^{-saww} with it when I^{-azwj} Obligated the obedience to you^{-saww} upon My^{-azwj} creatures altogether. So, the one who obeys you^{-saww}, so he has obeyed Me^{-azwj}, and the one who disobeys you^{-saww}, so he has disobeyed Me^{-azwj}; and I^{-azwj} Obligated that regarding Ali^{-asws} and regarding his^{-asws} offspring from the ones^{-asws} whom I^{-azwj} Chose from them for Myself^{-azwj}’.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنِ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ سُلَيْمَانَ الْجُعْفَرِيِّ عَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ إِذَا أُطِعْتُ رَضِيْتُ وَ إِذَا رَضِيْتُ بَارَكْتُ وَ لَيْسَ لِبِرْكِي نَهَائَةٌ وَ إِذَا عُصِيَتْ عُصِبْتُ وَ إِذَا عُصِبْتُ لَعَنْتُ وَ لَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَى .

Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja’fary,

(It has been narrated) from Al-Reza^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Revealed unto a Prophet^{-as} from His^{-azwj} Prophets^{-as}: “When I^{-azwj} am obeyed, I^{-azwj} am Pleased, and when I^{-azwj} am Pleased, I^{-azwj} Bless, and there is no upper limit to My^{-azwj} Blessings. And when I^{-azwj} am disobeyed, I^{-azwj} am Angered, and when I^{-azwj} am Angry, I^{-azwj} Curse, and My^{-azwj} Curse reaches the seven (generations) from the posterity”.⁶

Finally,

عيون أخبار الرضا عليه السلام جعفر بن نعيم الشاذلي عن أحمد بن إدريس عن إبراهيم بن هاشم عن إبراهيم بن محمد الحمماني قال سمعت الرضا ع يقول من أحب عاصياً فهو عاصٍ و من أحب مطيعاً فهو مطيع و من أعان ظالماً فهو ظالم و من خذل عادلاً فهو خاذل إنه ليس بين الله و بين أحد قرابة و لا ينال أحد ولاية الله إلا بالطاعة

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Ja’far Bin Nueym Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

⁴ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 14

⁵ Al-Kafi V 1 – The Book Of Divine Authority CH 111 H 4

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 26

‘I heard Al-Reza^{-asws} saying: ‘One who loves a disobedient one (to Allah^{-azwj}) so he (himself) is disobedient, and one who loves an obedient one (to Allah^{-azwj}), so he (himself) is obedient, and one who assist an oppressor, so he is an oppressor, and one who deserts a just one, so he himself is a deserter, and there isn’t any relationship between Allah^{-azwj} and anyone, nor can anyone attain the friendship of Allah^{-azwj} except with the (acts of) obedience.

وَلَقَدْ قَالَ رَسُولُ اللَّهِ ص لِيَنِّي عَبْدُ الْمُطَّلِبِ ائْتُونِي بِأَعْمَالِكُمْ لَا بِأَنْسَابِكُمْ وَ أَحْسَابِكُمْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ- فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ- وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ.

And Rasool-Allah^{-saww} had said to the clan of Abdul Muttalib^{-as}: ‘Come to me with your (good) deeds not with your lineages and your affiliations! Allah^{-azwj} Blessed and Exalted has Said: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, ones whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]***’⁷

⁷ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn^{-asws}, Ch 11 H 31

Introduction:

In this section, some Ahadith are presented to better understand, what is the disobedience.

Those which lead to Disobedience:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ الْمِنْقَرِيِّ عَنِ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ اللَّهِ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ مِنْ بُغْضِ الدُّنْيَا فَإِنَّ لِدُنْيَاكَ لَشُعْباً كَثِيراً وَ لِلْمَعَاصِي شُعْبٌ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{-azwj}?’ He^{-asws} said: ‘There is no deed, after the recognition of Allah^{-azwj} Mighty and Majestic and recognition of His^{-azwj} Rasool^{-saww} more superior than hatred of the world. There are many branches for that, and for the disobedience, there is one branch’.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبْرُ مَعْصِيَةٌ إِنْ لَيْسَ حِينَ أَبِي وَ اسْتَكْبَارٌ وَ كَانَ مِنَ الْكَافِرِينَ

So, the first of what Allah^{-azwj} was disobeyed with was the arrogance, being a disobedience of Iblees^{-la}, where he^{-la} refused (to prostrate) and was arrogant, and he^{-la} was from the disbelievers’.

ثُمَّ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ (عَلَيْهِمَا السَّلَام) حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

Then (it was) the greed, and it is the disobedience of Adam^{-as} and Hawwa^{-as} [7:19] **so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust**. So, they^{-as} both took what there was no need to it for them both. Thus, that entered into their^{-as} offspring up to the Day of Judgement, and that is that most of what the son of Adam^{-as} seeks is what there is no need to it for him.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَفَتَلَّهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ التَّرْوَةُ فَصِرَتْ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son^{-la} of Adam^{-as} where he^{-la} envied his^{-la} brother^{-as}, and he^{-la} killed him^{-as}. So there branched out from that, the love of women, and

the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَ الْأَنْبِيَاءُ وَالْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ حَاطِيَةٍ وَالدُّنْيَا دُنْيَاءُانِ دُنْيَا بِلَاغٍ وَ دُنْيَا مَلْعُونَةٌ .

Thus, the Prophets^{as} and the Scholars^{asws} said after recognition that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ أَوْلَ مَا عُصِيَ اللَّهُ عَزَّ وَجَلَّ بِهِ سِتُّ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ وَ حُبِّ النِّسَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Nuh Bin Shuayb, from Abdullah Al Dihqan, from Abdullah Bin Sinan, from;

Abu Abdullah^{asws} narrated that ‘Rasool-Allah^{saww} said: ‘The first of what Allah^{azwj} Mighty and Majestic was disobeyed with were six – love of the world, and love of the governing, and love of the food, and love of the sleep, and love of the rest, and love of the women’.⁹

Only that is good from the world which is performed for Allah^{azwj}

وَ بِهَذَا الْإِسْنَادِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي مُنَاجَاةِ مُوسَى (عليه السلام) يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُمْرٍ عَاقَبَتْ فِيهَا آدَمَ عِنْدَ حَاطِيَتِهِ وَ جَعَلَتْهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي

And by this chain, from Al Minqary, from Hafs Bin Giyas, from;

Abu Abdullah^{asws} has said: ‘In the Manifesto of Musa^{as} (it was): “O Musa^{as}! The world is a house of Punishment. Adam^{as} was Punished during his^{as} error, and I^{azwj} Made it to be Accursed. Accursed is whatever therein except for what there was in it (performed) for Me^{azwj}”.

يَا مُوسَى إِنَّ عِبَادِي الصَّالِحِينَ زَهَدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَآئِرِ الْخَلْقِ رَغَبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَمَهَا فَفَرَّتْ عَيْنَاهُ فِيهَا وَ لَمْ يُحْفَرْهَا أَحَدٌ إِلَّا أَنْتَفَعَ بِهَا .

O Musa^{as}! My^{azwj} righteous servant are being ascetic in the world in accordance to their knowledge, and the rest of the creatures are desiring with regards to it in accordance with

⁸ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

⁹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 3

their ignorance; and there is no one who magnifies it (the world) and his eyes would be delighted in it, and no one would belittle it except that he would benefit from it’.¹⁰

The reason for eternal punishment in Hell:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (إِنَّمَا خُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ خُلِدُوا فِيهَا أَنْ يَعْصُوا اللَّهَ أَبَدًا وَ إِنَّمَا خُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّاتِهِمْ كَانَتْ فِي الدُّنْيَا أَنْ لَوْ بَعُثُوا فِيهَا أَنْ يُطِيعُوا اللَّهَ أَبَدًا فَبِالنِّيَّاتِ خُلِدَ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ قَالَ عَلَى نِيَّتِهِ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ahmad Bin Yunus, from Abu Hashim who said,

‘Abu Abdullah^{-asws} said: ‘But rather, the inhabitants of the Fire would be in the Fire eternally because their intentions in world was such that if they had eternally been in it, they would have disobeyed Allah^{-azwj} forever; and rather the inhabitants of the Paradise would be in the Paradises eternally because their intentions in the world were such that if they had remained in it (eternally), they would have obeyed Allah^{-azwj} forever. Thus, the eternity is by the intentions of these ones and those ones’. Then he^{-asws} recited the Words of the Exalted [17:84] **Everyone acts according to his own disposition**. He^{-asws} said: ‘Upon his intention’.¹¹

Amir ul-Momineen^{-asws}’s advice on Obedience

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ قَالَ مَا سَمِعْتُ بِأَحَدٍ مِنَ النَّاسِ كَانَ أَزْهَدَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِلَّا مَا بَلَغَنِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza who said, ‘I have not heard of anyone who was more ascetic (pious) than Ali^{-asws} Bin Al-Husayn^{-asws} except for what has reached to me from Ali^{-asws} Bin Abu Talib^{-asws}’.

فَالْحَذَرَ الْحَذَرَ مِنْ قَبْلِ النَّدَامَةِ وَ الْحَسْرَةِ وَ الْقُدُومِ عَلَى اللَّهِ وَ الْوُفُوفِ بَيْنَ يَدَيْهِ وَ تَاللَّهِ مَا صَدَرَ قَوْمٌ قَطُّ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا إِلَى عَذَابِهِ وَ مَا آثَرَ قَوْمٌ قَطُّ الدُّنْيَا عَلَى الْآخِرَةِ إِلَّا سَاءَ مُنْقَلَبُهُمْ وَ سَاءَ مَصِيرُهُمْ وَ مَا الْعِلْمُ بِاللَّهِ وَ الْعَمَلُ إِلَّا الْفَانِ مُؤْتَلِفَانِ فَمَنْ عَرَفَ اللَّهَ

¹⁰ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 9

¹¹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 43 H 5

خَافَهُ وَ حَتَّىٰ الْخُوفِ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ إِنَّ أَرْبَابَ الْعِلْمِ وَ أَتْبَاعَهُمُ الَّذِينَ عَرَفُوا اللَّهَ فَعَمِلُوا لَهُ وَ رَغِبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ إِنَّمَا يُخَشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

So, beware of the danger before the remorse and the regret before proceeding to Allah^{-azwj} and the pausing in front of Him^{-azwj}, and no people ever went to Allah^{-azwj} after having disobeyed Him^{-azwj} except to His^{-azwj} Punishment, and no people preferred the world over the Hereafter at all except that evil was their return, and evil was their journey. The Knowledge, by Allah^{-azwj} and the deeds are nothing but two harmonious matters. So the one who recognises Allah^{-azwj} fears Him^{-azwj}, and the fear urges him to the deeds in obedience to Allah^{-azwj} and that the heads of the knowledge and those that follow them recognise Allah^{-azwj} so they work (do deeds) for Him^{-azwj} and desire towards Him^{-azwj}, and Allah^{-azwj} has Said: **“[35:28] Those truly fear Allah, among His Servants, who have knowledge”**.

فَلَا تَلْتَمِسُوا شَيْئاً مِمَّا فِي هَذِهِ الدُّنْيَا بِمَعْصِيَةِ اللَّهِ وَ اسْتَعْلُوا فِي هَذِهِ الدُّنْيَا بِطَاعَةِ اللَّهِ وَ اعْتَبِمُوا أَيَّامَهَا وَ اسْعَوْا لِمَا فِيهِ نَجَاتُكُمْ غَداً مِنْ عَذَابِ اللَّهِ فَإِنَّ ذَلِكَ أَقْلٌ لِلتَّبِعَةِ وَ أَذَى مِنَ الْعُذْرِ وَ أَرْجَى لِلنَّجَاةِ فَقَدِمُوا أَمْرَ اللَّهِ وَ طَاعَةَ مَنْ أَوْجَبَ اللَّهُ طَاعَتَهُ بَيْنَ يَدَيِ الْأُمُورِ كُلِّهَا وَ لَا تُقَدِّمُوا الْأُمُورَ الْوَارِدَةَ عَلَيْكُمْ مِنْ طَاعَةِ الطَّوَاعِيَتِ مِنْ زَهْرَةِ الدُّنْيَا بَيْنَ يَدَيِ اللَّهِ وَ طَاعَتِهِ وَ طَاعَةَ أُولِي الْأَمْرِ مِنْكُمْ

So do not seek anything from this world by being disobedient to Allah^{-azwj}, and preoccupy yourselves in this world by obedience to Allah^{-azwj}, and seize its days, in a way to ensure your salvation ‘Tomorrow’ from the Punishment of Allah^{-azwj}. That is the smallest consequence and the lowest form of excuse and the hope for the salvation. So give priority to the Commands of Allah^{-azwj} and the obedience to the one^{-asws} whose obedience Allah^{-azwj} has Made it to be more than obligatory in all the matters in front of you. Do not give priority to the commands, which come to you from being obedient to the tyrants about the attractions of this world as oppose to that of Allah^{-azwj} but rather submit to Him^{-azwj}, and to the Masters of the Command^{-asws} (UI Al-Amr) from among you.

وَ اعْلَمُوا أَنَّكُمْ عِبِيدُ اللَّهِ وَ نَحْنُ مَعَكُمْ يَوْمَئِذٍ عَلَيْكُمْ عَلَيْنَا وَ عَلَيْكُمْ سَيِّدٌ حَاكِمٌ غَداً وَ هُوَ مُوقِفُكُمْ وَ مُسَائِلُكُمْ فَأَعِدُّوا الْجَوَابَ قَبْلَ الْوُقُوفِ وَ الْمُسَائِلَةِ وَ الْعَرْضِ عَلَى رَبِّ الْعَالَمِينَ يَوْمَئِذٍ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

And know that you are all servants of Allah^{-azwj} and we^{-asws} are with you. There is a Ruler^{-azwj} Who will Rule over us^{-asws} and you tomorrow, who is the Chief of the rulers. And He^{-azwj} will Make you to pause and Question you, so prepare the answer before the pausing and the Questioning and presentation to the Lord^{-azwj} of the Worlds on the Day in which no soul shall speak except by His^{-azwj} Permission.

وَ اعْلَمُوا أَنَّ اللَّهَ لَا يُصَدِّقُ يَوْمَئِذٍ كَاذِباً وَ لَا يُكَذِّبُ صَادِقاً وَ لَا يَزِدُّ عُذْرَ مُسْتَحِقِّ وَ لَا يَعْدُرُ عَيْرَ مَعْدُورٍ لَهُ الْحُجَّةُ عَلَى خَلْقِهِ بِالرُّسُلِ وَ الْأَوْصِيَاءِ بَعْدَ الرُّسُلِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ اسْتَقْبِلُوا فِي إِصْلَاحِ أَنْفُسِكُمْ وَ طَاعَةِ اللَّهِ وَ طَاعَةِ مَنْ تَوَلَّوْنَهُ فِيهَا لَعَلَّ نَادِماً قَدْ نَدِمَ فِيمَا فَرَطَ بِالْأَمْسِ فِي جَنْبِ اللَّهِ وَ ضَيَّعَ مِنْ حُقُوقِ اللَّهِ وَ اسْتَعْفَرُوا اللَّهَ وَ تَوَبُّوا إِلَيْهِ فَإِنَّهُ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَةِ وَ يَعْلَمُ مَا تَفْعَلُونَ

And know that Allah^{-azwj}, on that Day, will neither Ratify a liar nor will He^{-azwj} Belie a truthful one, nor will He^{-azwj} Reject the excuse of a deserving one, nor Excuse the one who has no

justification, as He^{-azwj} has the Proof over His^{-azwj} creatures by the Messengers^{-as} and the successors^{-as} of the Messengers^{-as}. So fear Allah^{-azwj}, servants of Allah^{-azwj}, and welcome the correctors to yourselves, and the obedience to Allah^{-azwj} and the obedience to the ones^{-asws} whom Allah^{-azwj} has Made to be Guardians regarding it. Perhaps the remorseful ones may regret for having wasted their yesterday regarding the Side of Allah^{-azwj} (Junb Allah^{-azwj} i.e. Ali^{-asws}), and wasted the Rights of Allah^{-azwj}. And seek Forgiveness from Allah^{-azwj} and repent to Him^{-azwj} for He^{-azwj} Accepts the repentance, and Forgives the sins and Knows what you are doing.

وَإِيَّاكُمْ وَصُحْبَةَ الْعَاصِينَ وَ مَعُونَةَ الظَّالِمِينَ وَ مُجَاوَرَةَ الْفَاسِقِينَ اخذُوا فِتْنَتَهُمْ وَ تَبَاعَدُوا مِنْ سَاحَتِهِمْ وَ اعْلَمُوا أَنَّهُ مَنْ خَالَفَ
أَوْلِيَاءَ اللَّهِ وَ دَانَ بِعَبْرِ دِينِ اللَّهِ وَ اسْتَبَدَّ بِأَمْرِهِ دُونَ أَمْرِ وَلِيِّ اللَّهِ كَانَ فِي نَارٍ تَلْتَهَبُ تَأْكُلُ أَبْدَانًا قَدْ غَابَتْ عَنْهَا أَرْوَاحُهَا وَ غَلَبَتْ
عَلَيْهَا شِفْوَتُهَا فَهُمْ مَوْتَى لَا يَجِدُونَ حَرَّ النَّارِ وَ لَوْ كَانُوا أَحْيَاءَ لَوَجَدُوا مَضَضَ حَرِّ النَّارِ

And beware of the company of the disobedience ones, and the help of the unjust ones, and the compulsions of the mischievous ones. Be cautious of their strife and distance yourselves from their places. And know that the one who opposes the Guardians^{-asws} of Allah^{-azwj}, and makes it to be a Religion without the Religion of Allah^{-azwj}, and issues commands other than the commands of the Guardians^{-asws} of Allah^{-azwj} will be in the Inflamed Fire, which consumes the bodies from which its spirit is absent, and which have been overcome by its misfortune. (At present) they are dead, not feeling the heat of the Fire, and had they been alive they would have found their suffering in the heat of the Fire.

وَ اعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَ احْمَدُوا اللَّهَ عَلَى مَا هَدَانَكُمْ وَ اعْلَمُوا أَنَّكُمْ لَا تَخْرُجُونَ مِنْ قُدْرَةِ اللَّهِ إِلَى غَيْرِ قُدْرَتِهِ وَ سَبَرَى اللَّهُ عَمَلَكُمْ
وَ رَسُولُهُ ثُمَّ إِلَيْهِ تُحْشَرُونَ فَانْتَفِعُوا بِالْعِظَةِ وَ تَأَذَّبُوا بِآدَابِ الصَّالِحِينَ .

And take a lesson, O people of vision, and Praise Allah^{-azwj} for what He^{-azwj} has Guided you with, and know that you cannot escape from the Power of Allah^{-azwj} to another power. Allah^{-azwj} Sees your deeds, as well as His^{-azwj} Messenger, then to them will be your resurrection. So, benefit from the advice, and educate yourselves with the discipline of the righteous. (an extract).¹²

The most severe disobedience:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ مَا
عَصَى اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ أَشَدَّ مِنْ شُرْبِ الْخَمْرِ إِنَّ أَحَدَهُمْ لَيَدْعُ الصَّلَاةَ الْفَرِيضَةَ وَ يَتَّبِعُ عَلَى أُمَّهِ وَ أُخْتِهِ وَ ابْنَتِهِ وَ هُوَ لَا يَعْقِلُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaad, from his father, from one of the two (5th or 6th Imam-asws)

¹² Al-Kafi, Vol. 8, H. 14450

Imam^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has not been disobeyed by a thing more severe than drinking of the wine, as one of them (drinkers) would neglect the Prayer, and leap upon his mother, and his sister, and his daughter, and he has no intellect (for it)’.¹³

Allah^{-azwj} will Judgement some based on Obedience:

وَ بِهَذَا الْإِسْنَادِ قَالَ ثَلَاثَةٌ يُجْتَجُّ عَلَيْهِمُ الْأَبْكَمُ وَ الطِّفْلُ وَ مَنْ مَاتَ فِي الْفِتْرَةِ فَتُرْفَعُ لَهُمْ نَارٌ فَيُقَالُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ تَبَارَكَ وَ تَعَالَى هَذَا قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي .

And by this chain,

‘He^{-asws} said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet^{-as} and the next). So, a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This I^{-azwj} had Commanded you all, but you disobeyed Me^{-azwj}”’.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَمَّنْ مَاتَ فِي الْفِتْرَةِ وَ عَمَّنْ لَمْ يُدْرِكِ الْحِنْتَ وَ الْمَعْنُوهُ فَقَالَ يَجْتَجُّ اللَّهُ عَلَيْهِمْ يَرْفَعُ لَهُمْ نَارًا فَيَقُولُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ هَا أَنْتُمْ قَدْ أَمَرْتُكُمْ فَعَصَيْتُمُونِي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the one who died during the era (between one Prophet^{-as} and the next), and about the one who did not perform violations (sins) and the insane. So he^{-asws} said: ‘Allah^{-azwj} Argue against them. He^{-azwj} would Raise a fire and He^{-azwj} would be Saying to them: “Enter!” So the one who enters it, it would be a coolness upon him and a safety, and to the one refuses, He^{-azwj} would Say: “Behold you all! I^{-saww} had Commanded you, but you disobeyed Me^{-azwj}!”’.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَالَ فِي كِتَابِهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فَلَا يُوصَفُ بِقَدْرٍ إِلَّا كَانَ أَعْظَمَ مِنْ ذَلِكَ

Ali Bin Ibrahim, from his father, from Hammad, from Rabie, from Zurara, from;

‘I heard him^{-asws} saying - Abu Ja’far^{-asws}: ‘Allah^{-azwj} Mighty and Majestic cannot be described. And how can He^{-azwj} be described, and He^{-azwj} Says in His^{-azwj} Book [22:74] **They are not**

¹³ Al-Kafi – V 6 – The Book of Drinks Ch 16 H 7

¹⁴ Al-Kafi V 3 – The Book Of Funerals CH 92 H 7

¹⁵ Al-Kafi V 3 – The Book Of Funerals CH 92 H 6

estimating Allah with the estimation that is due to Him. Thus, He^{-asws} would not be estimated except that He^{-azwj} would be Greater than that.

وَإِنَّ النَّبِيَّ (صلى الله عليه وآله) لَا يُوصَفُ وَكَيْفَ يُوصَفُ عَبْدٌ احْتَجَبَ اللَّهُ عَزَّ وَجَلَّ بِسَبْعٍ وَجَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَمَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَمَنْ عَصَاهُ فَقَدْ عَصَانِي وَفَوَّضَ إِلَيْهِ

And the Prophet^{-sawww} cannot be described. How can one describe a servant whom Allah^{-azwj} Mighty and Majestic has Veiled by seven (veils), and Made obedience to him^{-sawww} in the earth like being obedient to Him^{-azwj} in the sky, so He^{-azwj} Said [59:7] **and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back**, and the one who obeys this one so he has obeyed Me^{-azwj}, and the one who disobeys him^{-sawww}, so he has disobeyed Me^{-azwj}, and Authorised him^{-sawww}.

وَإِنَّا لَا نُوصَفُ وَكَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرَّجْسَ وَهُوَ الشُّكُّ

And we^{-asws} cannot be described. And how can one describe a group of people whom Allah^{-azwj} has Kept the filth away from them^{-asws}, and is there (any) doubt (in it)?.

وَ الْمُؤْمِنُونَ لَا يُوصَفُونَ وَإِنَّ الْمُؤْمِنِينَ لَيَلْقَىٰ أَحَاهُ فَيَصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَتَخَاتُ عَنْ وُجُوهِمَا كَمَا يَتَخَاتُ الْوَرَقُ عَنِ الشَّجَرِ .

And a *Momin* cannot be described. And a *Momin* meets his brother and shakes his hand, so Allah^{-azwj} does not Cease looking at them both, and sins erode from their faces just as the leaves erode from the tree'.¹⁶

Disobedience led to killings:

يُونُسُ عَنِ ابْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ تَلَا هَذِهِ الْآيَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيَّ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ قَالَ وَ اللَّهُ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرَبُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنَّهُمْ سَمِعُوا أَحَادِيثَهُمْ فَأَدَّعَوْهَا فَأَخَذُوا عَلَيْهَا فُقُتِلُوا فَصَارَ قَتْلًا وَ اعْتِدَاءً وَ مَعْصِيَةً .

Yunus, from Ibn Sinan, from Is'haq Bin Ammar, from;

Abu Abdullah^{-asws} recited this Verse [2:61] **this was so because they disbelieved in the Signs of Allah and killed the Prophets unjustly; this was so because they disobeyed and exceeded the limits.** He^{-asws} said: 'They did not kill them^{-as} by their hands nor did they strike them^{-as} by their swords, but they heard their^{-as} Ahadith, for they publicised these, so they^{-as} were seized

¹⁶ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 78 H 16

upon it and they were killed. Thus, it came to be murder, and transgression, and a disobedience'.¹⁷

¹⁷ Al-Kafi V 2 – The Book of Belief and Disbelief CH 160 H 6