

'Fearing Allah'-azwj'

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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: Aja 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 وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Fearing Allah’-azwj

How to fear Allah^{-azwj}

يُونُسُ عَنْ سِنَانِ بْنِ طَرِيفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَخَافَ اللَّهَ تَبَارَكَ وَ تَعَالَى خَوْفًا كَأَنَّهُ مُشْرِفٌ عَلَى النَّارِ وَ يَرْجُوهُ رَجَاءً كَأَنَّهُ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عِنْدَ ظَنِّ عَبْدِهِ إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا.

Yunus, from Sinan Bin Tareyf who said:

I heard Abu Abdullah^{-asws} saying: ‘It is befitting for ‘لِلْمُؤْمِنِ’ (the Believer) that he should fear Allah^{-azwj} with such a fear as if he is overlooking upon the Fire, and hope with such a hope as if he is from the inhabitants of the Paradise’. Then said: ‘Allah^{-azwj} is with the expectation of His^{-azwj} servant. If he expects good, so it will be good, and if he expects evil, so it will be evil’.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ مَنْصُورٍ بْنِ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا كَانَ فِي وَصِيَّةِ لُقْمَانَ قَالَ كَانَ فِيهَا الْأَعَاجِيبُ وَ كَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ خَفِ اللَّهَ عَزَّ وَ جَلَّ خِيفَةً لَوْ جِئْتَهُ بِرِثَةِ الثَّقَلَيْنِ لَعَذَّبَكَ وَ ارْجُ اللَّهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَّقَلَيْنِ لَرَحِمَكَ

A number of our companions from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from Al Haris Bin Al Mugheira, or his father,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘What was in the bequest of Luqman^{-as}?’ He^{-asws} said: ‘Therein were marvels, and the most impressive of what was in it was that he^{-as} said to his^{-as} son: ‘Fear Allah^{-azwj} Mighty and Majestic with such a fear that even if you go to Him^{-azwj} with the righteous deeds of the Jinn and the human, (fearing) that He^{-azwj} would Punish you; and hope to Allah^{-azwj} with such a hope that if you were to go to Him^{-azwj} with the sins of the humans and the Jinn, (hoping) He^{-azwj} would be Merciful to you’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ أَبِي يَقُولُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلَّا [و] فِي قَلْبِهِ نُورَانِ نُورٌ خِيفَةٍ وَ نُورٌ رَجَاءٍ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وَزَنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا .

Then Abu Abdullah^{-asws} said: ‘My^{-asws} father^{-asws} was saying that there is none from a believing servant except in his heart would be two lights – a light of fear, and a light of hope. If this one

¹ Al-Kafi, Volume 8, Hadith 14910

was to be weighed it would not increase upon this, and if this one was to be weighed, it would no increase upon this' (they are equal in strength).²

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقُ خَفِ اللَّهَ كَأَنَّكَ تَرَاهُ وَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَّاطِرِينَ عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! Fear Allah^{-azwj} as if you can see Him^{-azwj} (through the eyes of Qalb)³ and if you are not seeing Him^{-azwj}, but He^{-saww} (surely) Sees you. So, if you were to think that He^{-azwj} cannot see you, then you would have (certainly) disbelieved; but if you believe that He^{-azwj} sees you and you disobey Him^{-azwj}, so you would have Made Him^{-azwj} to be from the most insignificant of the onlookers upon you'.⁴

How to Know that one fears Allah^{-azwj}?

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمَزَةَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ مِنَ الْعِبَادَةِ شِدَّةَ الْخَوْفِ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ ثَنَاهُ فَلَا تَخْشَوُا النَّاسَ وَ احْشَوْنَ اللَّهَ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Salih Bin Hamza, raising it, said,

'Abu Abdullah^{-asws} said: 'From the worship is the intense fear from Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} is Saying **[35:28] but rather it is those of His servants only who have knowledge who fear Allah**. And He^{-azwj}, Majestic is His^{-azwj} Praise, Said **[5:44] therefore fear not the people and fear Me**. And the Blessed and High Said **[65:2] and whoever is fearful of Allah, He will make for him an outlet**'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ حُبَّ الشَّرِّ وَ الذِّكْرَ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ .

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 1

³ Visions cannot see Him^{-azwj} - there are Ahadith you have two eyes in the face and two eyes in the Qalb. One can never see Him^{-azwj} through the facial eyes.

⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 2

He (the narrator) said, ‘And Abu Abdullah^{-asws} said: ‘Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah-azwj)’.⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَزَةَ بْنِ عَبْدِ اللَّهِ الْجَعْفَرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ عَرَفَ اللَّهَ خَافَ اللَّهَ وَ مَنْ خَافَ اللَّهَ سَحَتْ نَفْسُهُ عَنِ الدُّنْيَا .

A number of our companions, from Ahmad Bin Abdu Abdullah, from his father, from Hamza Bin Abdullah Bin Al Ja'fary, from Jameel Bin Darraj, from Abu Hamza who said,

‘Abu Abdullah^{-asws} said: ‘The one who recognises Allah^{-azwj} would fear Allah^{-azwj}, and the one who fears Allah^{-azwj}, would ignore his own soul in this world’.⁶

Fearing requires Intellect and Intellect requires Knowledge:

سَهْلُ بْنُ زِيَادٍ عَنْ دَاوُدَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثْمِيِّ عَنْ رَجُلٍ عَنْ جُوَيْرِيَةَ بْنِ مُسْهَرٍ قَالَ اسْتَدَدْتُ خَلْفَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ لِي يَا جُوَيْرِيَةُ إِنَّهُ لَمْ يَهْلِكْ هَؤُلَاءِ الْحَمَقَى إِلَّا بِخَفَقِ التَّعَالِ خَلْفَهُمْ مَا جَاءَ بِكَ فُلْتُ جِئْتُ أَسْأَلُكَ عَنْ ثَلَاثٍ عَنِ الشَّرَفِ وَ عَنِ الْمُرُوءَةِ وَ عَنِ الْعَقْلِ قَالَ أَمَّا الشَّرَفُ فَمَنْ شَرَّفَهُ السُّلْطَانُ شَرَّفَ وَ أَمَّا الْمُرُوءَةُ فَإِصْلَاحُ الْمَعِيشَةِ وَ أَمَّا الْعَقْلُ فَمَنْ اتَّقَى اللَّهَ عَقَلَ.

Sahl Bin Ziyad, from Dawood Bin Mahraan, from Ali Bin Ismail Al-Maysamy, from a man from Juweyriyya Bin Mus'har who said:

I hurried behind Amir-ul-Momineen^{-asws}, so he^{-asws} said to me: ‘O Juweyriyya! Those idiots were not destroyed except by the sound of the shoes behind them which followed them’. I said, ‘I came to ask you^{-asws} about three – about the nobility, and the chivalry, and the intellect’. He^{-asws} said: ‘As for the nobility, so the one whom ‘السُّلْطَانُ’ Allah^{-azwj} has Ennobled, is noble, and as for the chivalrous, so it is the righteous means for living, and as for the intellect, so the one who fears Allah^{-azwj} is the intellectual’.⁷

⁵ Al Kafi V 2 – The Book of Belief and Disbelief CH 33 H 7

⁶ Al Kafi V 2 – The Book of Belief and Disbelief CH 33 H 4

⁷ Al Kafi V 8, Hadith 14779

The People of Intellect and Understanding:

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ لِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَشَّرَ أَهْلَ الْعَقْلِ وَالْفَهْمِ فِي كِتَابِهِ فَقَالَ فَبَشِّرْ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَ أُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ

O Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

'Abu Al-Hassan Musa Bin Ja'far^{-asws} said to me: 'O Hisham! Allah^{-azwj} Blessed and High Gave glad tidings to the people of the intellect and the understanding in His^{-azwj} Book, so He^{-azwj} Said **[39:17] therefore give good news to My servants, [39:18] Those who listen intently to the Word, then follow the best of it; those are they whom Allah has Guided, and those it is who are the ones of understanding.**

يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَكْمَلَ لِلنَّاسِ الْحُجَجَ بِالْعُقُولِ وَ نَصَرَ النَّبِيِّينَ بِالْبَيِّنَاتِ وَ دَهَّمَهُمْ عَلَى رُؤُوسِهِمْ بِالْأَدِلَّةِ فَقَالَ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ الْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

O Hisham! Allah^{-azwj} Blessed and High Perfected the argument to the people by the intellects and Helped the Prophets^{-as} with the proclamations, and Pointed them^{-as} upon His^{-azwj} Lordship by the evidence, so He^{-azwj} Said **[2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful [2:164] Surely in the Creation of the skies and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits the people, and the water that Allah Sends down from the sky, then gives life with it to the earth after its death and Spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects.**

يَا هِشَامُ قَدْ جَعَلَ اللَّهُ ذَلِكَ دَلِيلًا عَلَى مَعْرِفَتِهِ بِأَنَّ لَهُمْ مُدَبِّرًا فَقَالَ وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

O Hisham! Allah^{-azwj} has Made that to be a pointer to His^{-azwj} recognition that it has been Regulated for them, so He^{-azwj} Said **[16:12] And He Made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His Command; surely there are signs in this for a people who using their intellects.**

وَقَالَ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلاً مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

And Said [40:67] **He it is Who Created you from dust, then from a seed, then from a clot, then Brought you forth as a child, then that you may become old, then that you may be old; and among you there are some who are caused to die before, and that you may reach an appointed term, and that perhaps you may be using your intellects.**

وَقَالَ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [45:5] **And (in) the variation of the night and the day, and (in) what Allah Sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds [2:164] and the clouds made subservient between the sky and the earth, there are signs for a people who are using their intellects.**

وَقَالَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

And Said [57:17] **Know that Allah Revives the earth after its death; We have made the Verses clear to you so that you may use your intellects.**

وَقَالَ وَجَنَّاتٍ مِنْ أَغْنَابٍ وَزُرُوعٍ وَنَخِيلٍ صِنْوَانٍ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نُقْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [13:4] **And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water, and We Prefer some over the other for eating; surely there are Signs in this for a people who use their intellects.**

وَقَالَ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْطِئُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

And Said [30:24] **And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds then Gives life therewith to the earth after its death; most surely there are Signs in this for a people who are using their intellects.**

وَقَالَ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِفْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ إِيَّاهُمْ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطْنٌ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

And Said [6:151] **Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We Provide for you and for them - and do not go near to immoralities, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has Forbidden except for the requirements of justice; this He has Enjoined you with that you may use your intellects.**

وَقَالَ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُوهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

And Said [30:28] **He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus, do We Make the Signs Decisive for a people who are using their intellects.**

يَا هِشَامُ ثُمَّ وَعَظَ أَهْلَ الْعَقْلِ وَرَغَّبَهُمْ فِي الْآخِرَةِ فَقَالَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهَوٌّ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

O Hisham! Then He^{-azwj} Advised the people of the intellects and Made them to be desirous for the Hereafter, so He^{-azwj} Said [6:32] **And this world's life is nothing but a play and an idle sport and certainly the abode of the Hereafter is better for those who fear; are you not using your intellects?**

يَا هِشَامُ ثُمَّ خَوَّفَ الَّذِينَ لَا يَعْقِلُونَ عِقَابَهُ فَقَالَ تَعَالَى ثُمَّ دَمَرْنَا الْآخِرِينَ. وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ. وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ.

O Hisham! Then He^{-azwj} Frightened those who are not using their intellects of His^{-azwj} Punishment, so the Exalted said [37:136] **Then We Destroyed the others [37:137] And you pass by them in the morning [37:138] And at night; Are you not using your intellects?**

وَقَالَ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ

And Said [29:34] **Surely, We will cause to descend upon the people of this town a Punishment from heaven, due to their disobedience [29:35] And certainly We have left from it a clear evidence for a people who are using their intellects.**

يَا هِشَامُ إِنَّ الْعَقْلَ مَعَ الْعِلْمِ فَقَالَ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

O Hisham! The intellect is with the knowledge, so He^{-azwj} Said [29:43] **And these examples, We Strike these for the people, and none understand them except for the learned.**

يَا هِشَامُ ثُمَّ دَمَّ الَّذِينَ لَا يَعْقِلُونَ فَقَالَ وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

O Hisham! Then He^{-azwj} Condemned those who are not using their intellects, so He^{-azwj} Said **[2:170] And when it is said to them, Follow what Allah has Revealed, they say: But! We follow what we found our fathers upon. What! Even though their fathers were not using their intellects on anything nor were they guided?**

وَ قَالَ وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمُّ بُكُمْ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

And Said **[2:171] And the example of those who disbelieve is as the example of the one (goat-herd) who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they are not using their intellects.**

وَ قَالَ وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ أَمَّا نَتُصَوِّفُ لِمِمْسِكِ الْبَصَرِ وَ لَوْ كَانُوا لَا يَعْقِلُونَ

And Said **[10:42] And among them are those who listen to you intently, but can you make the deaf to hear when they were not using their intellects?**

وَ قَالَ أَمْ حَسِبَ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

[25:44] Or do you reckon that most of them are hearing and using their intellects? They are nothing but like cattle; but they are straying farther off from the path.

وَ قَالَ لَا يُقَاتِلُونَكُمْ جَمِيعاً إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعاً وَ قُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

And Said **[59:14] They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who are not using their intellects.**

وَ قَالَ وَ تَتَّبِعُونَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

And Said **[2:44] Are you ordering the people to be good and neglecting your own souls while you read the Book; Are you not using your intellects?**

يَا هِشَامُ ثُمَّ دَمَّ اللَّهُ الْكَثْرَةَ فَقَالَ وَ إِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

O Hisham! Then Allah^{-azwj} Condemned the majority, so He^{-azwj} Said **[6:116] And if you obey the majority of those in the earth, they will lead you astray from Allah's Way.**

وَقَالَ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

And Said **[31:25] And if you ask them who Created the skies and the earth, they will be saying: Allah. Say: The Praise is due to Allah; But the majority of them are not knowing.**

وَقَالَ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

[29:63] And if you ask them Who is it that Sends down water from the clouds, then Gives Revives it after its death, they will certainly say, Allah. Say: All Praise is due to Allah. But the majority of them are not using their intellects.

يَا هِشَامُ ثُمَّ مَدَحَ الْقِلَّةَ فَقَالَ وَقَلِيلٌ مِنْ عِبَادِي الشَّاكِرُونَ وَقَالَ وَقَلِيلٌ مَا هُمْ

O Hisham! Then Allah^{-azwj} Complimented the minority, so He^{-azwj} Said **[34:13] And very few of My servants are the grateful ones.** And Said **[38:24] and very few are they.**

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

[40:28] And a believing man of Pharaoh's people who concealed his faith said: Will you slay a man because he says: My Lord is Allah.

وَقَالَ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

And Said **[11:40] and those who believe, and there did not believe with him but a few.**

وَقَالَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And Said **[6:37] but the majority of them are not knowing.**

وَقَالَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

And Said **[5:103] and the majority of them are not using their intellects.**

وَقَالَ وَأَكْثَرُهُمْ لَا يَشْعُرُونَ

And said: “The majority of them are not realising”.⁸

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ اسْتَحْكَمَتْ لِي فِيهِ حَصَلَةٌ مِنْ خِصَالِ الْحَيْرِ اخْتَمَلْتُهَا عَلَيْهَا وَ اغْتَفَرْتُ فَقَدْ مَا سِوَاهَا وَ لَا أُغْتَفِرُ فَقَدْ عَقِلَ وَ لَا دِينَ لِأَنَّ مُفَارَقَةَ الدِّينِ مُفَارَقَةُ الْأَمْنِ فَلَا يَتَهَنَأُ بِحَيَاةٍ مَعَ مُحَافَةٍ وَ فَقَدْ الْعَقْلُ فَقَدْ الْحَيَاةُ وَ لَا يُقَاسُ إِلَّا بِالْأَمْوَاتِ .

Muhammad Bin Yahya, raising it, said,

‘Amir Al-Momineen^{-asws} said: ‘The one who sides with me^{-asws} that in him there is a characteristic from the characteristics of the goodness, I^{-asws} shall be tolerant upon it and forgive whatever was lost besides it, and I^{-asws} shall neither forgive the loss of intellect nor Religion, because the separation of the Religion is separation of the security, as life is not pleasant along with fear; and the loss of the intellect is loss of the life, and there is no comparison except with the dead ones’.⁹

Whose Deeds Ratify his Words is the Knowledgeable:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُؤْنُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ يَعْني بِالْعُلَمَاءِ مَنْ صَدَّقَ فِعْلُهُ قَوْلُهُ وَ مَنْ لَمْ يُصَدِّقْ فِعْلُهُ قَوْلُهُ فَلَيْسَ بِعَالِمٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [35:28] **but rather the ones from His servants who fear Allah, are the scholars.** He^{-asws} said: ‘It Means by the ‘scholars’, the one whose deeds ratify his words, and the one whose deed does not ratify his words, so he is not with the knowledge’.¹⁰

⁸ This Verse does not exist in the current version of the Holy Quran.

⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 30

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 2

Three Types of Knowledgeable ones:

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ طَلَبُ الْعِلْمِ ثَلَاثَةٌ فَأَعْرِفُهُمْ بِأَعْيَانِهِمْ وَصِفَاتِهِمْ صِنْفٌ يَطْلُبُهُ الْجَاهِلُ وَ الْمِرَاءُ وَ صِنْفٌ يَطْلُبُهُ لِإِسْطِطَالَةٍ وَ الْخُتْلُ وَ صِنْفٌ يَطْلُبُهُ لِلْفِقْهِ وَ الْعَقْلِ

Ali Bin Ibrahim,

(It has been narrated) raising it to Abu Abdullah^{-asws} having said: 'The seekers of knowledge are three, so recognise them by their personalities and their description. There is a type who seeks it (to overcome) the ignorant (ones) and he disputes (with others), and there is a type who seeks it for the domination and the deception, and there is a type who seeks it for the understanding and the intelligence.

فَصَاحِبُ الْجَهْلِ وَ الْمِرَاءُ مُؤَذِّمٌ مُتَعَرِّضٌ لِلْمَقَالِ فِي أُنْدِيَةِ الرِّجَالِ يَتَذَكَّرُ الْعِلْمَ وَ صِفَةَ الْحِلْمِ قَدْ تَسَرَّبَلَ بِالْخُشُوعِ وَ تَخَلَّى مِنَ الْوَرَعِ قَدْ قُتِلَ اللَّهُ مِنْ هَذَا خَيْشُومُهُ وَ قُطِعَ مِنْهُ خَيْزُومُهُ

So, the one (seeking to overcome) the ignorant and to dispute (with others) is harmful, argumentative of the speech in the presence of the men by the discussion of the knowledge, and he would be described as forbearing by the one who has adorned with the humbleness, but he is devoid of the piety. May Allah^{-azwj} Hammer his nose (Condemn him) and cut off his heart and chest (Humiliate him).

وَ صَاحِبُ الْإِسْطِطَالَةِ وَ الْخُتْلُ ذُو خَبٍّ وَ مَلَقٍ يَسْتَطِيلُ عَلَى مِثْلِهِ مِنْ أَشْبَاهِهِ وَ يَتَوَاضَعُ لِلْأَعْيَاءِ مِنْ دُونِهِ فَهُوَ لِحُلُؤَائِهِمْ هَاضِمٌ وَ لِيَدِينِهِ حَاطِمٌ فَأَعْمَى اللَّهُ عَلَى هَذَا خُبْرَهُ وَ قُطِعَ مِنْ آثَارِ الْعُلَمَاءِ أَثَرُهُ

And the one seeking is for the domination and the deception is with the swindle and enticement. He would dominate upon the likes of him who resemble him, and he would be revering to the rich ones from besides him. Thus, he would be digesting their sweets and breaking down his Religion. May Allah^{-azwj} Blind upon this of his news and Cut off the traces of such scholars of his traces.

وَ صَاحِبُ الْفِقْهِ وَ الْعَقْلِ ذُو كَأَبَةٍ وَ حَزَنٍ وَ سَهَرٍ قَدْ تَحَنَّنَ فِي بُرْنُسِهِ وَ قَامَ اللَّيْلَ فِي جَنْدِسِهِ يَعْمَلُ وَ يَخْشَى وَجِلًا دَاعِيًا مُشْفِقًا مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ مُسْتَوْحِشًا مِنْ أَوْثَقِ إِخْوَانِهِ فَشَدَّ اللَّهُ مِنْ هَذَا أَرْكَانَهُ وَ أَعْطَاهُ يَوْمَ الْقِيَامَةِ أَمَانَهُ .

And the one (seeking it for) the understanding and 'العقل' the intelligence is with the heartaches, and the grief, and the vigils, and would have covered his head in his robe, and stands (to pray) the night (Salat) in his dark nights. He works hard, and he is fearful, apprehensive, supplicating, being compassionate, attentive upon his affairs, recognising the people of his time, scared of even the ones trustworthy of his brethren. So may Allah^{-azwj} Intensify His^{-azwj} Pillars from this one, and Give him security on the Day of Judgment'.

و حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ مُحَمَّدٍ أَبُو عَبْدِ اللَّهِ الْقُرَظِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّقَلِي بِقَرْوَيْنَ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) .

And it was narrated to me by Muhammad Bin Mahmoun Abu Abdullah Al Qazwiny, from a number of our companions, among them being Ja'far Bin Muhammad Al Sayqal, at Qazweek, from Ahmad Bin Isa, Al Alawy, from Abbad Bin Suheyb Al Basry, from Abu Abdullah^{-asws} 11

Fearful will never leave the Sunnah:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ إِسْكَافٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَدَلُوا عَنْ وَصِيَّتِهِ لَا يَتَحَوَّفُونَ أَنْ يَنْزَلَ بِهِمُ الْعَذَابُ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa'd Al Askaf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} said: 'What is the matter with a people who are changing the *Sunnah* of Rasool-Allah^{-saww} and are turning away from his^{-saww} bequest? Are they not fearing that the Punishment might descend upon them?'

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ

Then he^{-asws} recited the Verse [14:28] ***Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] into Hell?***

ثُمَّ قَالَ نَحْنُ النِّعْمَةُ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا يُفُوزُ مَنْ قَارَ يَوْمَ الْقِيَامَةِ .

Then he^{-asws} said: 'We^{-asws} are the Favour which Allah^{-azwj} has Favoured with upon His^{-azwj} servants, and with us^{-asws} will be the successful ones, who would succeed on the Day of Judgment'.¹²

¹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 5

¹² Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْقَاكَ إِلَّا فِي السِّنِينَ فَأَوْصِنِي بِشَيْءٍ آخِذٌ بِهِ قَالَ أُوصِيكَ بِتَقْوَى اللَّهِ وَ صِدْقِ الْحَدِيثِ وَ الْوَرَعِ وَ الْاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ مَعَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Al-Magra'a, from Zayd Al-Shahaam, from Amro Bin Saeed Bin Hilal who said:

'I said to Abu Abdullah^{-asws}, 'I hardly ever meet you^{-asws} after years, so advise me with something that I can take to it'. He^{-asws} said: 'I^{-asws} advise you to fear Allah^{-azwj}, and be truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijtihad for your affairs). And know that he who has not piety with him would not benefit from his hard work (in submission to Allah^{-azwj}).

وَ إِيَّاكَ أَنْ تُطْمَحْ نَفْسَكَ إِلَى مَنْ فَوْقَكَ وَ كَفَى بِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ (صلى الله عليه وآله) فَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَ لَا أَوْلَادُهُمْ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ وَ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا فَإِنْ خِفْتَ شَيْئًا مِنْ ذَلِكَ فَادْكُرْ عَيْشَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حُلْوَاهُ التَّمْرَ وَ وَقُودُهُ السَّعْفَ إِذَا وَجَدَهُ وَ إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابَكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخُلُقَ لَمْ يُضَاوُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمَحْ نَفْسَكَ' the craving desires of your 'Nafs'¹³ that (tempt you to have) which is with the one above you, hence restrain from that. Allah^{-azwj} Mighty and Majestic has Said to His^{-azwj} Messenger^{-saww}: **"[9:55] Let not then their property and their children excite your admiration"**, and Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Messenger^{-saww}: **"[20:131] And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world's life"**. So if you are scared of that, remember the example of the Rasool Allah^{-saww}, for his^{-saww} meal was of barley (bread) and sweetness of the dates, and his^{-saww} fire (for heat) was from twigs of the palm tree, if he^{-saww} found them. And if you are in hardship, remember the hardships of the Rasool Allah^{-saww}, for the creatures (people) have never been afflicted with the like of what he^{-saww} had been afflicted with, at all'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا كَانَ شَيْءٌ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ أَنْ يُظَلَّ حَائِفًا جَائِعًا فِي اللَّهِ عَزَّ وَ جَلَّ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham and someone else, who has narrated:

¹³ heart

¹⁴ Al-Kafi, V 8, Hadith 14637

Abu Abdullah^{-asws} said: ‘There was nothing more beloved to the Rasool Allah^{-saww} than to remain fearful and hungry for the Sake of Allah^{-azwj} Mighty and Majestic’.¹⁵

The Light of Eman Enables one to Fear Allah^{-azwj}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا جَابِرُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْخَلْقَ ثَلَاثَةَ أَصْنَافٍ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from Jabir Al-Ju'fy who said,

‘Abu Abdullah^{-asws} said: ‘O Jabir! Allah^{-azwj} Blessed and High Created the creatures (people) upon three types, and these are the Words of Allah^{-azwj} Mighty and Majestic [56:7] ***And you shall be three sorts. [56:8] So the companions of the right hand; what are the companions of the right hand! [56:9] And the companions of the left hand; what are the companions of the left hand! [56:10] And the foremost are the foremost, [56:11] These are the ones of proximity.***

فَالسَّابِقُونَ هُمُ الرُّسُلُ (عليهم السلام) وَخَاصَّةُ اللَّهِ مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَرْوَاحٍ أَيْدَهُمْ بِرُوحِ الْقُدُسِ فِيهِ عَزَفُوا الْأَشْيَاءَ وَ أَيْدَهُمْ بِرُوحِ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ عَزَّ وَجَلَّ وَ أَيْدَهُمْ بِرُوحِ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ أَيْدَهُمْ بِرُوحِ الشَّهْوَةِ فِيهِ اسْتَهْوُوا طَاعَةَ اللَّهِ عَزَّ وَجَلَّ وَ كَرِهُوا مَعْصِيَتَهُ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ

So, the ones of proximity, they^{-as} are the Rasools^{-as} of Allah^{-azwj} and the special ones of Allah^{-azwj} from His^{-azwj} creatures. Allah^{-azwj} Made five spirits to be inside them^{-asws}. He^{-azwj} Assisted them^{-as} with the Holy Spirit, and by it they^{-as} recognise the things, and Assisted them^{-as} with the spirit of Eman and by it they^{-as} fear Allah^{-azwj} Mighty and Majestic, and Assisted them^{-as} by the spirit of strength and by it they^{-as} are able upon the obedience of Allah^{-azwj}, and Assisted them^{-as} by the spirit of desire and by it they are desiring the obedience of Allah^{-azwj} Mighty and Majestic and are abhorring the disobedience. And He^{-azwj} Made to be within them^{-as} the spirit of progression by which the people are going and coming.

وَ جَعَلَ فِي الْمُؤْمِنِينَ وَأَصْحَابِ الْمَيْمَنَةِ رُوحَ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ جَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فِيهِ قَدَرُوا عَلَى طَاعَةِ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فِيهِ اسْتَهْوُوا طَاعَةَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي بِهِ يَذْهَبُ النَّاسُ وَ يَجِيئُونَ .

¹⁵ Al-Kafi, Volume 8, Hadith 14619

And He^{-azwj} Made to be within the Momineen and the companions of the right hand, the spirit of Eman and by it they are fearing Allah^{-azwj}, and Made to be within them the spirit of strength and by it they are enabled upon the obedience of Allah^{-azwj}, and Made to be within them the spirit of the desire and by it they are desiring the obedience of Allah^{-azwj}, and Made to be within them the spirit of progression by which the people are going and coming’.¹⁶

Amir ul-Momineen^{-asws} Advised Nubata to Fear Allah^{-azwj}.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ اِهَيْثَمِ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ تَعَالَى أَنْ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ فَقَالَ الْوَالِدَانِ اللَّذَانِ أَوْجَبَ اللَّهُ لُهُمَا الشُّكْرَ هُمَا اللَّذَانِ وَلَدَا الْعِلْمَ وَ وَرَثَا الْحُكْمَ وَ أَمَرَ النَّاسُ بِطَاعَتِهِمَا ثُمَّ قَالَ اللَّهُ إِلَيَّ الْمَصِيرُ فَصَصِيرُ الْعِبَادِ إِلَى اللَّهِ وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bastam Bin Murra, from Is’haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa’d Al Askaf,

(It has been narrated) from Al-Asbagh Bin Nubata who asked Amir Al-Momineen^{-asws} about the Words of the Exalted **[31:14] Be grateful to Me and to both your parents; to Me is the eventual journey.** So he^{-asws} said: ‘The two parents from whom Allah^{-azwj} Obligated the gratefulness, they are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah^{-azwj} Said **to Me is the eventual journey.** So the journey of the servants is to Allah^{-azwj}, and the pointers upon that are the two parents....

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّقُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ وَ سَخَطُهُمَا سَخَطُ اللَّهِ .

So he^{-asws} said: ‘To Allah^{-azwj}, then to us^{-asws}, therefore fear Allah^{-azwj} (and) do not disobey the two (spiritual) parents (Muhammad^{-saww} and Ali^{-asws}), for their^{-asws} pleasure is the Pleasure of Allah^{-azwj}, and their^{-asws} anger is the Anger of Allah^{-azwj}’. (An extract)¹⁷

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 55 H 1

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 79

No hope of Goodness without Fear of Allah'-azwj:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مَوْلَى لَبْنِي هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ فَلَا يُرَجَّ حَيْرُهُ مَنْ لَمْ يَسْتَحِ مِنَ الْعَيْبِ وَ يَخْشَ اللَّهَ بِالْعَيْبِ وَ يَزْعُو عِنْدَ الشَّيْبِ.

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from a slave of the Clan of Hashim^{as}, the following:

Abu Abdullah^{asws} has said: 'Three things, which if they are in someone, so there is no hope of goodness from him – The one who is never ashamed of the faults, and (never) fears Allah'-azwj for the Hidden, and (never becomes) pious during old age'.¹⁸

The Most Fearing one is the most beloved to Allah'-azwj:

يَا عِيسَى زَكْرِيَّا بِمَنْزِلَةِ أَبِيكَ وَ كَفِيلُ أُمِّكَ إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا رِزْقًا وَ نَظِيرَكَ يَحْيَى مِنْ خَلْقِي وَهَبْتُهُ لِأُمِّهِ بَعْدَ الْكَرِّ مِنْ غَيْرِ قُوَّةٍ بِمَا أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَ يَظْهَرَ فِيكَ قُدْرَتِي أَحَبُّكُمْ إِلَيَّ أَطُوعُكُمْ لِي وَ أَشَدُّكُمْ خَوْفًا مِنِّي

(Allah'-azwj Says in a long Hadith): O Isa^{as}! Zakariyya^{as} is at the status of your^{as} father, and is the guardian of your^{as} mother^{as}. When he^{as} came up to her^{as} in the Niche (Al-Mihraab) he^{as} found sustenance in her^{as} presence. And your^{as} counterpart Yahya^{as} (John) is from My^{azwj} creatures, and I^{azwj} Gifted him^{as} to his^{as} mother after the old age had set in, and she had no strength to her. I^{azwj} Intended by that to Display to her My^{azwj} Authority, and Display with regards to you^{as}, My^{azwj} Power. The most Beloved of you all, to Me^{azwj} is the one who is most obedient to Me^{azwj}, and the most intense in his fear from Me^{azwj} (An extract).¹⁹

يَا عِيسَى كُنْ رَاغِبًا رَاهِبًا وَ أَمِثْ قَلْبَكَ بِالْخَشْيَةِ

(Allah'-azwj Says in a long Hadith): O Isa^{as}! Be attentive, a Devotee, and prepare your^{as} heart to fear (Me^{azwj}).²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ فِي وَصِيَّةِ النَّبِيِّ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) أَنْ قَالَ يَا عَلِيُّ أَوْصِيكَ فِي نَفْسِكَ بِخَصَالٍ فَاحْفَظْهَا عَنِّي

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-No'man, from Muawiya Bin Ammar who said:

¹⁸ Al-Kafi V 8, Hadith 14719

¹⁹ Al-Kafi, Volume 8, Hadith 14551

²⁰ Al-Kafi, Volume 8, Hadith 14551

'I heard Abu Abdullah^{-asws} say: 'There was in the bequest of the Prophet^{-saww} to Ali^{-asws} that he^{-saww} said: 'O Ali^{-asws}, I^{-saww} hereby bequeath you^{-asws} with regards to yourself^{-asws} of qualities, so preserve them from me^{-saww}'.

ثُمَّ قَالَ اللَّهُمَّ أَعِنِّهِ أَمَّا الْأُولَىٰ فَالصِّدْقُ وَلَا تَخْرُجَنَّ مِنْ فَيْكِ كَذِبُهُ أَبَدًا وَالثَّانِيَةُ الْوَرَعُ وَلَا تَجْعَرْ عَلَىٰ خِيَانَةٍ أَبَدًا وَالثَّالِثَةُ الْخَوْفُ مِنَ اللَّهِ عَزَّ ذِكْرُهُ كَأَنَّكَ تَرَاهُ وَالرَّابِعَةُ كَثْرَةُ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ يُبْنَىٰ لَكَ بِكُلِّ دَمْعَةٍ أَلْفُ بَيْتٍ فِي الْجَنَّةِ وَالْخَامِسَةُ بِذَلِكَ مَالِكَ وَدَمَكَ دُونَ دِينِكَ وَالسَّادِسَةُ الْأَخْذُ بِسُنَّتِي فِي صَلَاتِي وَصَوْمِي وَصَدَقَتِي

Then he^{-saww} said: 'Our Allah^{-azwj}, Support him^{-asws}. As for the first one is to be truthful, and do not let lies to come out from you^{-asws} ever. And the second is the piety and do not let yourself^{-asws} be treacherous ever. And the third is the fear of Allah^{-azwj}, Mighty is His^{-azwj} Mention, as if you^{-asws} can actually see Him^{-azwj}. And the fourth is the excessive weeping for the fear of Allah^{-azwj}. There will be built for you^{-asws}, for every tear drop, a thousand houses in the Paradise. And the fifth is that your^{-asws} wealth and your^{-asws} blood is not for other than your^{-asws} Religion. And the sixth is to take to my^{-saww} Sunnah with regards to my^{-saww} Prayer, and my^{-saww} Fast, and my^{-saww} charity (An extract).²¹

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْكُوفِيِّ وَهُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْأَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يُوصِي أَصْحَابَهُ وَ يَقُولُ أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ تَقَةُ الْهَارِبِ اللَّاجِي

Ahmad Bin Muhammad Bin Ahmad All Kufy, and he is Al-A'smiy, from Abdul Wahid Bin Al-Sawwaf, from Muhammad Bin Ismail Al-Hamdany who has narrated the following:

Abu Al-Hassan Musa^{-asws} having said: 'Amir-ul-Momineen^{-asws} used to bequeath to his^{-asws} companions saying: 'I^{-asws} bequeath you to fear Allah^{-azwj} for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive. (An extract).²²

'Imam 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, in it Imam^{-asws} says:

فَاتَّقُوا اللَّهَ وَ سَلُّوهُ أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَأَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَقَّعَكُمْ وَأَنْتُمْ عَلَىٰ ذَلِكَ وَأَنْ يَجْعَلَ مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْحَمْدُ 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,

²¹ Al-Kafi, Volume 8, Hadith 14481

²² Al-Kafi, Volume 8, Hadith 14451

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 (An extract).²³

²³ Al-Kafi, Volume 8, Hadith 14449