

## **'Ghulu-Ghali (Fabrication) and Taqseer-Muqassir (Ignorance)'**

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Lord<sup>-azwj</sup> Sends an Infallible Imam<sup>-asws</sup> – People Refuse to Accept there could be a Lord<sup>-azwj</sup> other than the Imam<sup>-asws</sup> .....27

### **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<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

## 'Ghulu-Ghali (Fabrication) and Taqseer-Muqassir (Ignorance)'

### Summary:

This a very delicate and complex topic, the intention of writing is to prepare ourselves to stay clear of that which is abhorred and condemned by Allah<sup>-azwj</sup>, as taught by Masomeen<sup>-asws</sup>.

We briefly review those Ahadith where terms titled above are explained – i.e., Ghali is the one who fabricates/exaggerates and Ghulu is the fabrication. Muqassir is the one who falls short (Taqseer – deliberately or out of ignorance regarding recognition of Eman and/or Ahl Al-Bayt<sup>-asws</sup>) and Al-Tali is the one who receives good instructions (without exaggeration or reduction as found in Ahadith) and is rewarded for it.

Allah<sup>-azwj</sup> Says:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِنْ سَوَاءِ السَّبِيلِ {5:77}

**Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by- who misled many, and strayed (themselves) from the even way (5:77).**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ النَّبِيَّ ص كَانَ إِذَا بَعَثَ أَمِيرًا لَهُ عَلَى سَرِيَّةٍ أَمَرَهُ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فِي خَاصَّةٍ نَفْسِهِ ثُمَّ فِي أَصْحَابِهِ عَامَّةً ثُمَّ يَقُولُ

Ali ibn Ibrahim has narrated from Harun ibn Muslim Masadah ibn Sadaqah who has said the following:

Abu Abd Allah<sup>-asws</sup> has said that when Rasool Allah<sup>-saww</sup> appointed a commander for a small group of people to be dispatched for an armed expedition, he<sup>-saww</sup> commanded him to maintain piety before Allah<sup>-azwj</sup> in his own affairs, and then he<sup>-saww</sup> commanded him to maintain piety in the affairs of the people under his command. He<sup>-saww</sup> then said:

اعْزُ بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَ لَا تَغْدِرُوا وَ لَا تَغْلُوا ....

'Go forward in the name of Allah<sup>-azwj</sup>, in the way of Allah<sup>-azwj</sup>, fight in the way of Allah<sup>-azwj</sup>, neither betray nor be excessive.....'.<sup>1</sup>

There are so many Ahadith, however, without going into detail, we cite another example from a long Hadith:

ثُمَّ قَالَ نَحْنُ آلُ مُحَمَّدٍ النَّمَطُ الْأَوْسَطُ الَّذِي لَا يُدْرِكُنَا الْعَالِي وَ لَا يَسْفِقُنَا النَّالِي ....

(Imam Jafar e Sadiq<sup>-asws</sup> says in a long Hadith):

'We<sup>-asws</sup>, people of the family of the Prophet<sup>-saww</sup> are the median (pivotal) classification. Those who 'الْغَالِي' Al-Ghali (exaggerator) cannot catch-up with us<sup>-asws</sup> and those who follow 'النَّالِي' cannot go ahead of us<sup>-asws</sup> ....

And Imam<sup>-asws</sup> says:

ثُمَّ التَّفَتَ إِلَيْنَا فَقَالَ مَا تَوَهَّمْتُمْ مِنْ شَيْءٍ فَتَوَهَّمُوا اللَّهَ غَيْرَهُ

Then he<sup>-asws</sup> turned around towards us, and he<sup>-asws</sup> said: 'Whatever you are imagining from a thing, so imagine Allah<sup>-azwj</sup> to be other than it'.<sup>2</sup>

## Who are Al-Ghali and Al-Tali?

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا مَعْشَرَ الشَّيْعَةِ شَيْعَةُ آلِ مُحَمَّدٍ كُونُوا النُّمُوتَةَ الْوُسْطَى يَرْجِعُ إِلَيْكُمْ الْعَالِي وَ يَلْحَقُ بِكُمْ النَّالِي

فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَعْدٌ جُعِلْتُ فِدَاكَ مَا الْعَالِي قَالَ قَوْمٌ يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا فَلَيْسَ أُولَئِكَ مِنَّا وَ لَسْنَا مِنْهُمْ قَالَ فَمَا النَّالِي قَالَ الْمُرْتَادُ يُرِيدُ الْخَيْرَ يُبْلِغُهُ الْخَيْرَ يُؤَجِّرُ عَلَيْهِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللَّهُ مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ تَنَفَّعَهُ وَ لَا يَتُّنَا وَ مَنْ كَانَ مِنْكُمْ غَاصِباً لِلَّهِ لَمْ تَنَفَّعَهُ وَ لَا يَتُّنَا وَ يَحْكُمُ لَا تَعْتَرُوا وَ يَحْكُمُ لَا تَعْتَرُوا

Hamid ibn Ziyad has narrated from al-Hassan ibn Mohammed ibn Samaa, who from certain individuals of his people, who from Aban from Amr ibn Khalid who has narrated the following from Abu Jafar<sup>-asws</sup>:

'Abu Jafar<sup>-asws</sup> has said: "O the community of Shia, Shia of Mohammed<sup>-saww</sup>, be the central support so that both Al-Ghali and Al-Tali refer to you.

<sup>1</sup> Al-Kafi, Vol. 5, H. 8193.

<sup>2</sup> Al-Kafi, Vol. 1, H. 268. الكافي ج : 1 ص : 101

A man from Ansar<sup>3</sup> called Sa'd, said: 'May Allah<sup>-azwj</sup> keep my soul in service for your cause, what is the meaning of 'الغالي' Al-Ghali?

The Imam<sup>-asws</sup> said: 'They are the people who say (things) about us<sup>-asws</sup> which we<sup>-asws</sup> do not say about ourselves<sup>-asws</sup>. Thus, they are not of our<sup>-asws</sup> people and we<sup>-asws</sup> are not of their people'.

The man then asked, 'Who are the 'التالي' Al-Tali?

The Imam<sup>-asws</sup> said: 'They are those who search for good. They receive good instructions and are rewarded for it.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللَّهُ مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ تَنَفَّعَهُ وَ لَا يَتُّنَّا وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ لَمْ تَنَفَّعْهُ وَ لَا يَتُّنَّا وَ يُحْكَمْ لَا تَعْتَرُوا وَ يُحْكَمْ لَا تَعْتَرُوا .

Then he<sup>-asws</sup> turned to face us and he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! There is no freedom (from the Fire) with us<sup>-asws</sup> from Allah<sup>-azwj</sup>, nor is there between us<sup>-asws</sup> and Allah<sup>-azwj</sup> a relationship, nor is there an argument for us<sup>-asws</sup> against Allah<sup>-azwj</sup>, nor do we<sup>-asws</sup> get closer to Allah<sup>-azwj</sup> except by obedience.

So, the one from you who was obedient to Allah<sup>-azwj</sup>, our<sup>-asws</sup> Wilayah would benefit him, and the one from you who was disobedient to Allah<sup>-azwj</sup>, our<sup>-asws</sup> Wilayah would not benefit him. Woe be unto you! Do not be deceived. Woe be unto you! Do not be deceived'.<sup>4</sup>

## The Muqassir:

There are several Ahadith defining 'the muqassir' with slight variations, for example, in one lengthy Hadith, Jabir Bin Yazeed Al-Jufi asked Imam Mohammed Baqir<sup>-asws</sup> for advice.

قَالَ ع يَا جَابِرُ خَالِفْ ظَنَّاكَ وَ قَصِّرْ رَأْيَكَ أُولَئِكَ الْمُقَصِّرُونَ وَ لَيْسُوا لَكَ بِأَصْحَابٍ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ الْمُقَصِّرُ قَالَ الَّذِينَ فَصَّرُوا فِي مَعْرِفَةِ الْأَيْمَةِ وَ عَنِ مَعْرِفَةِ مَا فَرَضَ اللَّهُ عَلَيْهِمْ مِنْ أَمْرِهِ وَ رُوحِهِ

He<sup>-asws</sup> said: 'O Jabir! Oppose your guess (Qias – own interpretations) and shorten your view (Tafseer bil Raiy -giving your own opinions in religion). They (the Muqassir) are the reducers and aren't companions of yours'.

<sup>3</sup> Inhabitants of Madina.

<sup>4</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 6

I asked, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And who is 'المُقَصِّر' -the *Muqassir*' (the reducer)?' He<sup>-asws</sup> said: 'Those who are deficient in recognition of the Imams<sup>-asws</sup> and from recognising what Allah<sup>-azwj</sup> has Obligated upon them<sup>-asws</sup> from His<sup>-azwj</sup> Command and His<sup>-azwj</sup> Spirit'. (An extract)<sup>5</sup>

Amir ul-Momineen<sup>-asws</sup> says:

النُّمْرُقَةُ الْوُسْطَى يَرْجِعُ إِلَيْهِمُ الْعَالِي وَ يَنْتَهِي إِلَيْهِمُ الْمُقَصِّرُ

'The best of the community of Muhammad<sup>-saww</sup> are those who remain like a cushion in the middle as the 'Ghali' has to return to them<sup>-asws</sup> as well as the 'Muqassir' has to end up to them<sup>-asws</sup>'.<sup>6</sup>

So, how do we stay within those limits in which Masomeen<sup>-asws</sup> want us to be?

As per the advice of Imam Mohammed Baqir<sup>-asws</sup> to Jabir from a part of the above Hadith<sup>7</sup>:

He<sup>-asws</sup> said: 'O Jabir! Oppose your guess (*Qias* – own interpretations) and shorten your view (*Tafseer bil Raiy* -giving your own opinions in religion).

If we adhere to the above advice of Imam<sup>-asws</sup>, that means we will only quote the Ahadith will refrain from adding or reducing from the words of Masomeen<sup>-asws</sup>, which interpret the Holy Verses of Quran and explain all acts of worship and our social and religious responsibilities for the success of both worlds.

في اصول الكافي على بن محمد عن سهل بن زياد عن أحمد بن محمد بن محمد عن عمر بن عبد العزيز عن هشام بن سالم وحماد بن عثمان وغيره قالوا: سمعنا أبا عبد الله عليه السلام يقول: حديثي حديث أبي، وحديث أبي حديث جدى، وحديث جدى حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير – المؤمنين، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله، وحديث رسول الله صلى الله عليه وآله قول الله عز وجل.

In Usool Al-kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hamad Bin Usman, and someone else.

They said, 'We heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> Hadeeth is a Hadeeth of my<sup>-asws</sup> father<sup>-asws</sup>; and a Hadeeth of my<sup>-asws</sup> father<sup>-asws</sup> is a Hadeeth of my<sup>-asws</sup> grandfather<sup>-asws</sup>; and a Hadeeth of my<sup>-asws</sup> grandfather<sup>-asws</sup> is a Hadeeth of Al-Husayn<sup>-asws</sup>; and a Hadeeth of Al-Husayn<sup>-asws</sup> is a Hadeeth of Al-Hassan<sup>-asws</sup>; and a Hadeeth of Al-Hassan<sup>-asws</sup> is a Hadeeth of Amir ul-Momineen<sup>-asws</sup>; and a Hadeeth of Amir ul-Momineen<sup>-asws</sup> is a Hadeeth of Rasool-Allah<sup>-saww</sup>; and a Hadeeth of Rasool-Allah<sup>-saww</sup> are the Words of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>8</sup>

<sup>5</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2

<sup>6</sup> مستدرک الوسائل 6 466 16- باب جواز اقتداء المسافر بالحاضر وسائل الشيعة ج: 1 ص: 79

<sup>7</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2

<sup>8</sup> Tafseer Noor Al Saqalan – CH 53 H 15

الحسين بن عبيد الله عن أحمد بن محمد بن العطار عن أبيه عن أحمد بن محمد البرقي عن العباس بن معروف عن عبد الرحمان بن مسلم عن فضيل بن يسار قال: قال الصادق عليه السلام: احذروا على شبابكم الغلاة لا يفسدوهم فان الغلاة شر خلق الله، يصغرون عظمة الله ويدعون الربوبية لعباد الله، والله إن الغلاة لشر من اليهود والنصارى والمجوس والذين أشركوا، ثم قال عليه السلام: إلينا يرجع الغالي فلا نقبله، وبنا يلحق المقصر فنقبله، فقيل له: كيف ذلك يا ابن رسول الله؟ قال: الغالي قد اعتاد ترك الصلاة والزكاة والصيام والحج فلا يقدر على ترك عاداته وعلى الرجوع إلى طاعة الله عزوجل أبداً، وإن المقصر إذا عرف عمل وأطاع.

Al-Husayn Bin Ubeydullah from Ahmad Bin Muhammad Bin Al-Ataar from his father from Ahmad Bin Muhammad Al-Barqi from Al-Abbas Bin Marouf from Abdul Rahman Bin Muslim from Fuzayl Bin Yasaar who said:

Al-Sadiq<sup>asws</sup> said: 'Save your youth from the exaggerators who will corrupt them, for the exaggerators are the evillest of creatures of Allah<sup>azwj</sup>, belittling the Greatness of Allah<sup>azwj</sup> and call to the Lordship of the servants of Allah<sup>azwj</sup>. By Allah<sup>azwj</sup>, the exaggerators are more evil than the Jews and the Christians and the Magians and those who are Polytheists'. Then he<sup>asws</sup> said: 'If an exaggerator (Ghali) returns to us<sup>asws</sup> we<sup>asws</sup> will not accept him, and if a reducer (Muqassir) tries to come to us<sup>asws</sup> we<sup>asws</sup> accept him'.

It was said to him<sup>asws</sup>, 'How come, O son<sup>asws</sup> of the Messenger of Allah<sup>saww</sup>?' He<sup>asws</sup>: 'The exaggerator has the habit of avoiding Prayers and Zakaat and Fasts and Pilgrimage. He does not have the power to avoid his habit and return to the obedience of Allah<sup>azwj</sup> Mighty and Majestic, ever, but the reducer when he understands, he acts and obeys'.<sup>9</sup>

From the above Hadith, the Muqassir is that who considers all of his/her deeds are with flaws - *Taqseer*, e.g.,

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي أَكْثَرُ مِنْ أَنْ تَقُولَ - اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينِ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارِينُ فَقَدْ عَرَفْتُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ كُلُّ عَمَلٍ تَعْمَلُهُ تُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِي مَا يَبْتَغُونَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مُقَصِّرُونَ.

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<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) one said to me, 'Recite very frequently:

اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينِ وَلَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

O Lord<sup>azwj</sup>, do not Place me among those whose Eman (belief) is temporary and do not take me out of shortcomings'

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' (Taqseer) shortcomings?'

<sup>9</sup>650 H. 6 , الأماي (للطوسي)، النص، ص:



The Imam<sup>-asws</sup> replied: In every good deed you may perform, just for the sake of Allah<sup>-azwj</sup>, you should feel within yourself as falling far short; all people in their deeds between them and Allah<sup>-azwj</sup>, the Most Majestic, the Most Holy, fall far short from (delivering) perfect (deeds).<sup>10</sup>

We end summary with an extract from a Haidth of Imam Abu Abdullah<sup>-asws</sup>, in which it is reported that Imam<sup>-asws</sup> wrote a letter to his<sup>-asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with - in it Imam<sup>-asws</sup> says:

فَاتَّقُوا اللَّهَ وَ سَلُّوهُ أَنْ يَشْرَحَ صُدُورَكُمْ لِلْإِسْلَامِ وَأَنْ يَجْعَلَ أَلْسِنَتَكُمْ تَنْطِقُ بِالْحَقِّ حَتَّى يَتَوَفَّيَكُمْ وَأَنْتُمْ عَلَى ذَلِكَ وَأَنْ يَجْعَلَ مُنْقَلَبَكُمْ مُنْقَلَبَ الصَّالِحِينَ قَبْلَكُمْ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So, fear Allah<sup>-azwj</sup> and ask Him<sup>-azwj</sup> that He<sup>-azwj</sup> should Open your chests for the Islam, and that He<sup>-azwj</sup> should Make your tongues to speak with the truth until you die whilst being upon that, and that He<sup>-azwj</sup> 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<sup>-azwj</sup>, and Praise is due to Allah<sup>-azwj</sup> the Lord<sup>-azwj</sup> of the worlds (An extract).<sup>11</sup>

<sup>10</sup> H7, الكافي (ط - الإسلامية)، ج2، ص: 579

<sup>11</sup> Al-Kafi, Volume 8, Hadith 14449

## Introduction:

When people use their opinion and talk excessively, religious principles are impaired and made ambiguous. All religions were modified and altered by people as per their preferred choices and opinions far away from the Divine Laws, so Allah<sup>-azwj</sup> kept on Reinstating them by Sending Holy Prophets and Holy Books, until the time of our last Prophet<sup>-saww</sup>.

After the completion of the Divine Message of Islam, Muslims adhering to the same habits of previous nations, selected their own leader thereby disputed regarding the successor (Imam) Nominated by Allah<sup>-azwj</sup> and introduced by Rasool Allah<sup>-saww</sup>. Hence many sects were formed, which continues until today.

Prior to Rasool Allah<sup>-saww</sup>'s departure from the world, he<sup>-saww</sup> left behind the Holy Book and demonstrated all acts of worship through leaving his<sup>-saww</sup> Sunnah (traditions) – so Muslims contested regarding the purpose of a successor (an Imam<sup>-asws</sup>). As per several Ahadith, the purpose of an Imam<sup>-asws</sup> is to keep on guiding the Muslim Nation as they tend to drift away from the Just Path, and it is to omit from religion that which they add to the religion and to reinstate what they omitted from the religion – hence to protect the religion in its original form and guide and interpret the Quran and the Sunnah to Muslims and no-Muslims as per their queries and needs. For example:

حدثنا محمد بن عيسى عن ابن سنان وعلى بن النعمان عن عبد الله مسكان عن أبي بصير عن أبي عبد الله عليه السلام انه قال ان الله لم يدع الارض الا وفيها عالم يعلم الزيادة والنقصان في الارض فإذا زاد المؤمنون شيئاً ردهم وإذا نقصوا أكمله لهم فقال خذوه كاملاً ولولا ذلك لالتبس على المؤمنين امرهم ولم يفرقوا بين الحق والباطل

It has been narrated to us by Muhammad Bin Isa, from Ibn Sinan and Ali Bin Al-No'man, from Abdullah Muskaan, from Abu Baseer, who has said:

‘Abu Abdullah<sup>-asws</sup> has said: ‘Allah<sup>-azwj</sup> does not Leave the earth except there is in it a knowledgeable one<sup>-asws</sup> who knows (where are) the excesses and deficiencies in the Earth. If the believers exceed (Ghulu) in something, he<sup>-asws</sup> takes it away from them, and if they are deficient (taqseer – reduction) in something, he<sup>-asws</sup> completes it for them.

He<sup>-asws</sup> takes them to completion, and were it not for that, the affairs of the believers would become confusing for them and they would not be able to distinguish between the truth and the falsehood’.<sup>12</sup>

Additional Ahadith, on the purpose of an Imam<sup>-asws</sup> are cited elsewhere, please follow the link below:

[https://hubeali.com/articles/PurposeOfAnImam\\_asws.pdf](https://hubeali.com/articles/PurposeOfAnImam_asws.pdf)

<sup>12</sup> BASAAIR AL-DARAJAT FI FAZAIL ALAY MUHAMMAD<sup>-asws</sup>, Part Seven, Chapter 10, H. 1  
(باب في الاثمة انهم يعرفون الزيادة والنقصان في الارض من الحق والباطل)

## Ghulu is one of the four Pillars of Disbelief:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) قَالَ بُنِيَ الْكُفْرُ عَلَى أَرْبَعٍ دَعَائِمُ الْفُسْقِ وَالْعُلُوِّ وَالشَّكِّ وَالشُّبْهَةِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly, from

Amir ul-Momineen<sup>-asws</sup> said:

قَالَ بُنِيَ الْكُفْرُ عَلَى أَرْبَعٍ دَعَائِمُ الْفُسْقِ وَالْعُلُوِّ وَالشَّكِّ وَالشُّبْهَةِ

'The *Kufr* (disbelief) is built upon four pillars – 'الْفُسْقُ' the immorality, and 'الْعُلُو' (Ghulu) the exaggeration, and 'الشَّكِّ' the doubt, and 'الشُّبْهَةِ' the suspicion.

(Below we only quote the Ghulu part of the Hadith – hence an extract)

وَالْعُلُوُّ عَلَى أَرْبَعٍ شُعَبٍ عَلَى التَّعَمُّقِ بِالرَّأْيِ وَالتَّنَازُعِ فِيهِ وَالرَّيْبِ وَالشَّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُبْ إِلَى الْحَقِّ وَلَمْ يَزِدْ إِلَّا غُرَقًا فِي الْعَمَرَاتِ وَلَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَانْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرٍ مَرِيحٍ

And 'الْعُلُو' (Ghulu - the exaggeration) is upon four branches – upon the diving into the opinions, and the disputing in it (opinions), and the deviations (aberrations) and the disharmony (discord).

So, the one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions (of disbelief), and a *fitna* (strife) would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

وَمَنْ نَارَعَ فِي الرَّأْيِ وَخَاصَمَ شُهْرَ بِالْعَلَلِ مِنْ طُولِ اللَّحَاجِ وَمَنْ رَاغَ قُبْحَتْ عِنْدَهُ الْحَسَنَةُ وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَمَنْ شَاقَّ اعْوَرَّتْ عَلَيْهِ طُرُقُهُ وَاعْتَرَضَ عَلَيْهِ أَمْرُهُ فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ

And the one who disputes regarding the opinions and quarrels, would be exposed by the irrationalities (absurdities) from the prolonged stubbornness (obstinacy). So, the one who is disloyal (to the Book and Ahadith), the good deeds would seem terrible to him and the evil deeds would appear good to him. And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his way-out (to Belief) would be constricted upon him when he does not follow the way of the *Momineen*<sup>-asws</sup> ....(An extract).<sup>13</sup>

<sup>13</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 167 H 1

## The fearful ones will never leave the Sunnah:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ زَيْدِ الشَّحَامِ عَنْ عَمْرِو بْنِ سَعِيدٍ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَا أَكَادُ أَلْفَاكَ إِلَّا فِي السِّنِّينَ فَأَوْصِنِي بِشَيْءٍ آخُذُ 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<sup>-asws</sup> (Imam Sadiq<sup>-asws</sup>), 'I hardly ever meet you<sup>-asws</sup> after years, so advise me with something that I can take to it'.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> advise you to fear Allah<sup>-azwj</sup>, and be truthful in (narrating) the Hadeeth, and the piety, and strive hard (Ijtihad for your affairs). And know that he who does not have piety would not benefit from his hard work (in submission to Allah<sup>-azwj</sup>).

وَ إِيَّاكَ أَنْ تُطْمِخَ 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 وَفُودُهُ السَّعْفَ إِذَا وَجَدَهُ وَ إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَإِنَّ الْخُلُقَ لَمْ يُصَابُوا بِمِثْلِهِ (عليه السلام) قَطُّ.

And beware of 'تُطْمِخَ نَفْسَكَ' the craving desires of your 'Nafs'<sup>14</sup> that (tempt you to have) which is with the one above you, hence restrain from that. Allah<sup>-azwj</sup> Mighty and Majestic has Said to His<sup>-azwj</sup> Messenger<sup>-saww</sup>: "[9:55] **Let not then their property and their children excite your admiration**", and Allah<sup>-azwj</sup> Mighty and Majestic Said to His<sup>-azwj</sup> Messenger<sup>-saww</sup>: "[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<sup>-saww</sup>, for his<sup>-saww</sup> meal was of barley (bread) and sweetness of the dates, and his<sup>-saww</sup> fire (for heat) was from twigs of the palm tree, if he<sup>-saww</sup> found them. And if you are in hardship, remember the hardships of the Rasool Allah<sup>-saww</sup>, for the creatures (people) have never been afflicted with the like of what he<sup>-saww</sup> had been afflicted with, at all'.<sup>15</sup>

In another Hadith Amir ul-Momineen<sup>-asws</sup> says:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مُرَّةَ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنِ أَهْيَمَ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ الْإِسْكَافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَا بَالُ أَقْوَامٍ غَيَّرُوا سُنَّةَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَدَلُوا عَنْ وَصِيَّتِهِ لَا يَتَحَوَّفُونَ أَنْ يَنْزِلَ بِهِمُ الْعَذَابُ

<sup>14</sup> heart

<sup>15</sup> Al-Kafi, V 8, Hadith 14637

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 ul-Momineen<sup>-asws</sup> said: 'What is the matter with a people who are changing the Sunnah of Rasool-Allah<sup>-saww</sup> and are turning away from his<sup>-saww</sup> 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<sup>-asws</sup> 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<sup>-asws</sup> said: 'We<sup>-asws</sup> are the Favour which Allah<sup>-azwj</sup> has Favoured with upon His<sup>-azwj</sup> servants, and with us<sup>-asws</sup> will be the successful ones, who would succeed on the Day of Judgment'.<sup>16</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْكُوفِيِّ وَ هُوَ الْعَاصِمِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ الصَّوَّافِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْهَمْدَانِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يُوصِي أَصْحَابَهُ وَ يَقُولُ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهَا غِبْطَةُ الطَّالِبِ الرَّاجِي وَ نَفَقَةُ الْهَارِبِ اللَّاجِي

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

Abu Al-Hassan Musa<sup>-asws</sup> having said: 'Amir ul-Momineen<sup>-asws</sup> used to bequeath to his<sup>-asws</sup> companions saying: 'I<sup>-asws</sup> bequeath you to fear Allah<sup>-azwj</sup> for it is happiness for the truthful seeker, and a heavy shackle for the runaway fugitive. (An extract).<sup>17</sup>

## No hope of Goodness without Fear of Allah<sup>-azwj</sup>:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مَوْلَى لَبْنِي هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ فَلَا يُرْجَ خَيْرُهُ مَنْ لَمْ يَسْتَحِ مِنَ الْعَيْبِ وَ يَحْشَ اللَّهَ بِالْعَيْبِ وَ يَرْعُو عِنْدَ الشَّيْبِ.

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from a slave of the Clan of Hashim<sup>-as</sup>, the following:

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 27 H 1

<sup>17</sup> Al-Kafi, Volume 8, Hadith 14451

Abu Abdullah<sup>-asws</sup> 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<sup>-azwj</sup> for the Hidden (slip-ups), and (never becomes) pious during old age'.<sup>18</sup>

## How to Know that one fears Allah<sup>-azwj</sup>

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 وَجَلَّ يَقُولُ اللَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ وَ قَالَ جَلَّ ثَنَاهُ فَلَا تَحْشَوْا النَّاسَ وَ احْشَوْنِ 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<sup>-asws</sup> said: 'From the worship is the intense fear from Allah<sup>-azwj</sup> Mighty and Majestic. Allah<sup>-azwj</sup> is Saying [35:28] **but rather it is those of His servants only who have knowledge who fear Allah**. And He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> 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 الشَّرَفِ وَ الذِّكْرِ لَا يَكُونَانِ فِي قَلْبِ الْخَائِفِ الرَّاهِبِ .

He (the narrator) said, 'And Abu Abdullah<sup>-asws</sup> said: 'Love for fame and to be mentioned (popularity/dominance) will not exist in the heart of the one who is fearful (of Allah<sup>-azwj</sup>)'.<sup>19</sup>

## Fearing requires Intellect and Intellect requires Knowledge:

سَهْلُ بْنُ زِيَادٍ عَنْ دَاوُدَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَنِيِّ عَنْ رَجُلٍ عَنْ جُوَيْرِيَةَ بْنِ مُسْهِرٍ قَالَ اسْتَدَدْتُ خُلْفَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لِي يَا جُوَيْرِيَةُ إِنَّهُ لَمْ يَهْلِكْ هَؤُلَاءِ الْحَمَقَى إِلَّا بِحَقِّقِ التَّعَالِ حَلْفَهُمْ مَا جَاءَ بِكَ قُلْتُ جِئْتُ أَسْأَلُكَ عَنْ ثَلَاثٍ عَنْ الشَّرَفِ وَ عَنِ الْمُرُوءَةِ وَ عَنِ الْعَقْلِ قَالَ أَمَّا الشَّرَفُ فَمَنْ شَرَّفَهُ السُّلْطَانُ شَرَفَ وَ أَمَّا الْمُرُوءَةُ فِإِصْلَاحُ الْمَعِيشَةِ وَ أَمَّا الْعَقْلُ فَمَنْ أَتَقَى 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:

<sup>18</sup> Al-Kafi V 8, Hadith 14719

<sup>19</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

I hurried behind Amir ul-Momineen<sup>-asws</sup>, so he<sup>-asws</sup> said to me: 'O Juweyriyya! Those idiots were not destroyed except by the sound of the shoes behind them which followed them' (by becoming leaders). I said, 'I came to ask you<sup>-asws</sup> about three – about the nobility, and the chivalry, and the intellect'. He<sup>-asws</sup> said: 'As for the nobility, so the one whom 'السُّلْطَانُ' Allah<sup>-azwj</sup> 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<sup>-azwj</sup> is the intellectual'.<sup>20</sup>

In another Hadith:

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 فَبَشَّرَ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ 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<sup>-asws</sup> said to me: 'O Hisham! Allah<sup>-azwj</sup> Blessed and High Gave glad tidings to the people of the intellect and the understanding in His<sup>-azwj</sup> Book, so He<sup>-azwj</sup> 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 الْعَقْلَ مَعَ الْعِلْمِ فَقَالَ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

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

(Hadith continues)

## The Majority do not use Intellect:

وَقَالَ أَمْ تَحْسَبُ 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.**

وَقَالَ لَا يُفَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ 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**

<sup>20</sup> Al Kafi V 8, Hadith 14779

***their hearts are disunited; that is because they are a people who are not using their intellects.***

وَقَالَ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ لَا 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?***

(Hadith continues)

## The Majority is Condemned but Minority is Praised:

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

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

وَقَالَ وَ لَئِنْ 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 وَ لَئِنْ 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 الْقَلَّةَ فَقَالَ وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ وَقَالَ وَ قَلِيلٌ مَا هُمْ

O Hisham! Then Allah<sup>-azwj</sup> Complimented the minority, so He<sup>-azwj</sup> 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 وَ مَنْ آمَنَ وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

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



وَقَالَ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

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

وَقَالَ وَ أَكْثَرَهُمْ لَا يَعْقِلُونَ

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

وَقَالَ وَ أَكْثَرَهُمْ لَا يَشْعُرُونَ

And said: "The majority of them are not realizing".<sup>21</sup>

## The Pious Source of Knowledge

وَقَالَ ع تَمْسُونَ الرِّوَاضِعَ وَ تَدْعُونَ النَّهْرَ الْعَظِيمَ فَقِيلَ مَا تَعْنِي بِذَلِكَ

And he<sup>-asws</sup> (Imam<sup>-asws</sup>) said: 'You are licking from the puddle and are leaving the mighty river!' It was said, 'What do you<sup>-asws</sup> mean by that?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ عِلْمَهُ اللَّهُ مَا لَمْ يُعْلَمَهُمْ فَأَسَرَّ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to Rasool-Allah<sup>-saww</sup> (and) Taught the Prophets<sup>-as</sup> His<sup>-azwj</sup> Secrets and (in addition) Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> (Rasool-Allah<sup>-saww</sup>) what they<sup>-as</sup> did not know. He<sup>-saww</sup> divulged that, all of it to Amir ul-Momineen<sup>-asws</sup>'. I said, 'So Ali<sup>-asws</sup> happened to be more knowledgeable than some of the Prophets<sup>-as</sup>'.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عِلْمَ جَمِيعِ النَّبِيِّينَ وَ عِلْمَهُ [اللَّهُ] مَا لَمْ يُعْلَمَهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلِيٍّ ع فَتَقُولُ عَلَيَّ أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah<sup>-azwj</sup> Mighty and Majestic Opens the hearing of the ones He<sup>-azwj</sup> so Desires to. I<sup>-asws</sup> am saying that Rasool-Allah<sup>-saww</sup> contained the knowledge of entirety of the Prophets<sup>-as</sup> and Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> what they did not know, and he<sup>-saww</sup> made all of that to be with Ali<sup>-asws</sup>, and you are saying Ali<sup>-asws</sup> is more knowledgeable than some of the Prophets<sup>-as</sup>?

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعَهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

<sup>21</sup> This Verse does not exist in the current version of the Holy Quran.

Then he<sup>-asws</sup> recited Words of the Exalted: ***The one with whom was the knowledge from the Book [27:40]***, then separated between his<sup>-asws</sup> fingers and placed them upon his<sup>-asws</sup> chest, then said: 'By Allah<sup>-azwj</sup>, and with us<sup>-asws</sup> is knowledge of the Book, all of it!'<sup>22</sup>

## What is the Knowledge?

أحمد بن محمد بن خالد البرقي في ( المحاسن ) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر ( عليه السلام ) ، قال : سارعوا في طلب العلم ، فالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimir, from Jabir who says:

Abu Ja'far<sup>-asws</sup> said: 'Hasten in the seeking of knowledge. By the One<sup>-azwj</sup> in Whose<sup>-azwj</sup> Hand is my<sup>-asws</sup> soul, a single Hadith that you take from the truthful is better than this world and what it contains of the gold and silver'.<sup>23</sup>

## Masomeen<sup>-asws</sup>'s Advice Against Following Others:

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَخَذَ دِينَهُ مِنْ أَفْوَاهِ الرِّجَالِ أَرَأَيْتَهُ الرِّجَالُ وَ مَنْ أَخَذَ دِينَهُ مِنَ الْكِتَابِ وَ السُّنَّةِ زَالَتِ الْجِبَالُ وَ لَمْ يَبْقَ.

قَالَ وَ هَذَا الْحَبْرُ مَرْوِيُّ عَنْ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ رَوَاهُ الْكَلْبِيُّ مُرْسَلًا نَحْوَهُ<sup>24</sup>.

(The narrator) says that Amir ul-Momineen<sup>-asws</sup> said:

Whoever takes the religion from the talk/mouth of Al-Rijal (as mentioned by people) will lose it to Al-Rijal (other people, as in agreement to their talks) but if one takes the religion from the Book (Quran) and Sunnah (Ahadith), one will be so (firm) that mountains may move but he will not lose anything (from his beliefs/religion).

It is said this Hadith is from Al-Sadiq<sup>-asws</sup> who has narrated from Amir ul Momineen<sup>-asws</sup>, and it is from a continuous chain as (reported by) Al-Kulani.<sup>25</sup>

<sup>22</sup> Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 12

<sup>23</sup> Wasail ul Shia, H. 33313

<sup>24</sup> (5) - الكافي 1- 273- 5.

<sup>25</sup> وسائل الشيعة، ج27، ص: 132

Also in another Hadith:

روي عن أبي عبد الله عليه السلام: أنه قال: من دخل في هذا الدين بالرجال أخرجه منه الرجال كما أدخلوه فيه، ومن دخل فيه بالكتاب والسنة زالت الجبال قبل أن يزول

Imam Abu Abdullah<sup>-asws</sup> said: If someone takes up religion (of Muhammad<sup>-saww</sup> and Alay Muhammad<sup>-asws</sup>) from another person (Taqleed) then his religion remains infirm and is easily destroyed by others (preachers) but if he takes it from 'Quran and Sunnah', then mountains may tremble but not his faith.<sup>26</sup>

وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن مثنى ، عن زرارة قال : كنت عند أبي جعفر (عليه السلام) ، وعنده رجل من أهل الكوفة ، يسأله عن قول أمير المؤمنين ( عليه السلام ) : سلوني عما شئتم ، فلا تسألون عن شيء إلا أنبأتكم به ، فقال : إنه ليس أحد عنده ( علم إلا شيء ) خرج من عند أمير المؤمنين ( عليه السلام ) ، فليذهب الناس حيث شاؤوا ، فوالله ليس الأمر إلا من ههنا . وأشار بيده إلى بيته . .

And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Mathni, from Zarara who has narrated:

'I was with Abu Ja'far<sup>-asws</sup>, and with him<sup>-asws</sup> was a man from Kufa asking him<sup>-asws</sup> about the words of the Amir ul-Momineen<sup>-asws</sup>: 'Ask me<sup>-asws</sup> whatsoever you feel like. You will not ask me for anything, but that I<sup>-asws</sup> will give you the answer for it'.

Imam<sup>-asws</sup> replied: 'There is no one who has any knowledge but it has come from the Amir ul-Momineen<sup>-asws</sup>. The people can go wherever they want, by Allah<sup>-azwj</sup>, there is no (correct) affair except from here', - He<sup>-asws</sup> pointed towards his<sup>-asws</sup> own house'.<sup>27</sup>

## 'What if' a Matter is Doubtful to one?

وعن أبيه ، عن المفيد ، عن ابن قولويه ، عن محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن محمد بن عيسى البقطيني ، عن يونس ، عن عمرو بن شمر عن جابر ، عن أبي جعفر ( عليه السلام ) في وصية له لأصحابه ، قال : إذا اشتبه الأمر عليكم فقفوا عنده ، وردوه إلينا ، حتى نشرح لكم من ذلك ما شرح لنا ، فإذا كنتم كما أوصيناكم ، لم تعدوه إلى غيره ، فمات منكم ميت من قبل أن يخرج قائمنا كان شهيداً ، ومن أدرك قائمنا فقتل معه كان له أجر شهيدين ، ومن قتل بين يديه عدواً لنا كان له أجر عشرين شهيداً .

And from his father, from Al Mufeed, from Ibn Qulawayh, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from father, from Muhammad Bin Isa Al Yaqteeny, from Yunus, from Amro Bin Shimr from Jabir who says:

<sup>26</sup> Mustadrak ul Wasail, vol. 17, pp. 308

<sup>27</sup> Wasial ul Shia, H. 33223.

Abu Ja'far<sup>-asws</sup> in a will about his<sup>-asws</sup> companions, said: 'If a matter is unclear to you, pause in it and refer it back to us<sup>-asws</sup>, until we<sup>-asws</sup> explain to you about that which we<sup>-asws</sup> know. If you were to do as I<sup>-asws</sup> have willed to you, and do not take to others, and those of you who die before the advent of our<sup>-asws</sup> Rising One (Al-Qaaim)<sup>-asws</sup> will be like a martyr, and one who is present with our<sup>-asws</sup> Rising One<sup>-asws</sup> and dies for his<sup>-asws</sup> (cause) will have the Reward of two martyrs, and one who is killed by the enemy in front of him<sup>-asws</sup> will have the Reward of twenty martyrs'.<sup>28</sup>

## A Momin would never lie (upon Words of Masomeen<sup>-asws</sup>):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَا أَبَا النُّعْمَانِ لَا تَكْذِبْ عَلَيْنَا كَذِبَةً فَتُسَلَبَ الْحَيَفِيَّةَ وَ لَا تَطْلُبَنَّ أَنْ تَكُونَ رَأْسًا فَتَكُونَ ذَنْبًا وَ لَا تَسْتَأْكِلِ النَّاسَ بِنَا فَتَقْتَفِرَ فَإِنَّكَ مَوْفُوفٌ لَا مَحَالَةَ وَ مَسْئُولٌ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَ إِنْ كَذَبْتَ كَذَبْنَاكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar, from Abu Al Nu'man who said,

'Abu Ja'far<sup>-asws</sup> said: 'O Abu Al-Nu'man! Do not lie against us<sup>-asws</sup> (or) your true Religion would be Confiscated, and do not seek to become a leader for it would happen to be a sin, and do not devour (earn from) the people through us<sup>-asws</sup>, for you would be poor, for you would be Paused inevitably and Questioned. So, if you were truthful we<sup>-asws</sup> would ratify you, and if you lie, we<sup>-asws</sup> would belie you'.<sup>29</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصِّدْقُ عَلَيْنَا وَ أَلَّا يَكْذِبَ عَلَيْنَا .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> regarding the Words of Allah<sup>-azwj</sup> Blessed and High **[42:23] and whoever earns good, We Give him more of good therein.**

He<sup>-asws</sup> (Imam<sup>-asws</sup>) said: 'The earning, is the submission to us<sup>-asws</sup>, and the truthfulness upon us<sup>-asws</sup>, and that he would not be lying upon us<sup>-asws</sup>'.<sup>30</sup>

Also in another Hadith:

<sup>28</sup> Wasial ul Shia, H. 33511

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 1

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 95 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ الْكَذِبَةَ لَتُقَطَّرُ الصَّائِمُ قُلْتُ وَ أَتَيْنَا لَا يَكُونُ ذَلِكَ مِنْهُ قَالَ لَيْسَ حَيْثُ ذَهَبَتْ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ (صلوات الله عليهم) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The lie would break the Fast of the Fasting one'. I said, 'And which of us does not happen to have that from him?' He<sup>-asws</sup> said: 'It is not where you are going with it (Understanding it). But rather, that is the lie upon Allah<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> and upon the Imams<sup>-asws</sup>'<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرَكَ الْكَذِبَ هَزْلَهُ وَ جِدَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Urwa, from Abdul Hameed Al Ta'iy, from Al Asbagh Bin Nubata who said,

'Amir ul-Momineen<sup>-asws</sup> said: 'A servant cannot find the taste of the *Emān* until he leaves the lies, its vain ones and its serious ones'.<sup>32</sup>

## The Correct Knowledge is only in the Ahadith of Ahl Al-Bayt<sup>-asws</sup>:

وعنه عن أحمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مریم قال : قال أبو جعفر (عليه السلام) لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا ، فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

And from them, from Ahmad, from Al Washaa, from Tha'ibat Bin Maymoun, from Abu Maryam who said that Abu Ja'far<sup>-asws</sup> said the following to Salmat Bin Kaheel, and Al Hakam Bin Utayba:

Imam Abu Ja'far<sup>-asws</sup> said: 'Go to the East or go to the West, you will not find correct knowledge except that which has come out from us<sup>-asws</sup> (Ahadith) the People of the Household<sup>-asws</sup>'<sup>33</sup>

علي بن محمد الخزاز في كتاب (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد ، عن محمد بن أحمد الصفواني ، عن مروان بن محمد السنجاري ، عن أبي يحيى التميمي ، عن يحيى البكاء ، عن علي (عليه السلام)

<sup>31</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 9

<sup>32</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 139 H 11

<sup>33</sup> Wasail ul Shia, H. 33166.

قال : قال رسول الله ( صلى الله عليه وآله ) : ستفترق امتي على ثلاث وسبعين فرقة ، فرقة منها ناجية ، والباقي هالكون ، والناجون الذين يتمسكون بولايتكم ، ويقتبسون من علمكم ، ولا يعملون برأيهم ، فاولئك ما عليهم من سبيل . الحديث .

Ali Bin Muhammad Al Khazaaz in the book Al Kifaya regarding the number of the Imams<sup>-asws</sup>, narrates from Al Husayn Bin Muhammad Bin Sa'eed, from Muhammad Bin Ahmad Al Safwani, from Marwaan Bin Muhammad Al Sanjaari, from Abu Yahya Al Tamimi, from Yahya Al Baka' who has narrated the following from Ali<sup>-asws</sup>:

'The Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> community will be divided into seventy-three (73) sects, one of these sects will achieve salvation, and the rest of them will be destroyed, and the one which will achieve salvation is the one which will attach itself to your<sup>-asws</sup> Wilayah<sup>34</sup>, will take from your<sup>-asws</sup> knowledge, and will not act according to their opinions, those ones (the other 72) will not find a way'.<sup>35</sup>

## The Knowledge of Ahadith Should be Learned and Passed-on:

وفي ( عيون الأخبار ) و ( العلل ) بأسانيد تأتي عن الفضل بن شاذان ، عن الرضا ( عليه السلام ) . في حديث . قال : إنما امرؤ بالحج لعله الوفادة إلى الله عز وجل ، وطلب الزيادة ، والخروج من كل ما اقترف العبد . إلى أن قال : . مع ما فيه من التفقه ، ونقل أخبار الأئمة ( عليهم السلام ) إلى كل صقع وناحية ، كما قال الله عز وجل : ( فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون ) ، و ( ليشهدوا منافع لهم )

And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan, from Al Reza<sup>-asws</sup> – in a Hadith – said: 'Allah<sup>-azwj</sup> only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants' – until he<sup>-asws</sup> said: 'And let among them be those that ponder, and copy the Hadith of the Imams<sup>-asws</sup> to every corner of the world, as Allah<sup>-azwj</sup> Mighty and Majestic has Said ***'why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?' – 9:122 and 'That they may witness advantages for them' – 22:28.***<sup>36</sup>

محمد بن مكّي الشهيد في كتاب ( الأربعين ) عن السيد عميد الدين محمد بن عليّ بن الأعرج ، عن العلامة الحسن بن يوسف بن المطهر ، عن أبيه ، عن عز الدين محمد بن الحسن الحسيني ، عن أبي المكارم حمزة بن علي بن زهرة الحسيني ، عن الحسن بن طارق الحلبي ، عن السيد أبي الرضا الراوندي ، عن السكري ، عن سعيد بن أبي سعيد العيار ، عن أبي الحسن الحافظ ، عن علي بن

<sup>34</sup> Mastership

<sup>35</sup> Wasail ul Shia, H. 33180.

<sup>36</sup> Wasail ul Shia, H. 33310

محمد بن مهرويه ، عن داود ابن سليمان ، عن الرضا ، عن آبائه ( عليهم السلام ) ، عن النبي ( صلى الله عليه وآله ) ، قال : من حفظ على امتي أربعين حديثاً ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالماً .

Muhammad Bin Makky Al Shaheed in the book Al Arbaeen from Al Syed Umejd Al Deen Muhammad Bin Ali Bin Al-A'raj, from Al Alaamat Al Hassan Bin Yusuf Bin Al Mutahar, from his father, from Az Al Deen Muhammad Bin Al Hassan Al Husayni, from Abu Al Makraam Hamza Bin Ali Bin Zahra Al Husayni, from Al Hassan Bin Taariq Al Hilli, from Al Syed Abu Al Ridha Al Rawandy, from Al Sakry, from Saeed Bin Abu Saeed Al Ayaar, from Abu Al Hassan Al Hafiz, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Ibn Suleyman, from Al Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> from the Prophet<sup>-saww</sup> said:

Rasool-Allah<sup>-saww</sup> said: 'One from my<sup>-saww</sup> community who memorises forty-Ahadith and benefits others by these, Allah<sup>-azwj</sup> will Send him on the Day of Judgement as a knowledgeable man of understanding'.<sup>37</sup>

## **مَعْرِفَةٌ (Muarifat) Comes from Learning Ahadith:**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِعِيِّ قَالَ كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِدًا وَكَانَ مِنْ أَهْلِ أَهْلِ زَمَانِهِ وَكَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَاجْتِهَادِهِ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِكَلَامٍ صَعْبٍ يَعْظُهُ وَيَأْمُرُهُ بِالْمَعْرُوفِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ وَكَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَلَمْ تَزَلْ هَذِهِ حَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى ع وَهُوَ فِي الْمَسْجِدِ فَرَأَاهُ فَأَوْمَأَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبُّ إِلَيَّ مَا أَنْتَ فِيهِ وَأَسْرَنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلْتُ فِدَاكَ وَمَا الْمَعْرِفَةُ قَالَ أَذْهَبَ فَتَفَقَّهَ وَاطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ أَعْرَضَ عَلَيَّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبَ فَاعْرِفِ الْمَعْرِفَةَ وَكَانَ الرَّجُلُ مَعْنِيًا بِدِينِهِ فَلَمْ يَزَلْ يَرْتَصِدُّ أَبَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَخْتَجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فِدَاكَ عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمْرِ الْمُؤْمِنِينَ ع وَ مَا كَانَ بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ ع حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنَّ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَشَيْءٌ أَسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَأَشَارَ بِيَدِهِ إِلَى أَمٍّ غَيْلَانَ فَقُلْ لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَاللَّهِ تَحْتَ الْأَرْضِ خَدًّا حَتَّى وَقَفْتُ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعْتُ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَرِمَ الصَّمْتَ وَالْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ

Ali ibn Ibrahim has narrated from his father from Muhammad bin Muhammad ibn so and so al-Waqiti (a certain sect) who has said:

One of the sons of my uncle was called al-Hassan ibn Abd Allah. He was Zahid (restricted himself from worldly pleasures). He was the foremost in worship in his time. The Sultan would also observe cautions due to his devoutness and seriousness in matters of religion. He even

<sup>37</sup> Wasail ul Shia, H 33317

demanded the Sultan to respect and maintain the lawful and the unlawful rule with strictness. The Sultan exercised patience with him due to his virtuousness.

It continued as such every day until one day, Abu Al-Hassan, Musa<sup>-asws</sup> went to him while he was in the mosque and called him with a hand gesture. When he came near, the Imam<sup>-asws</sup> said, O Abu Ali, I<sup>-asws</sup> like your practice very much and it makes me happy. However, you do not have any مَعْرِفَة insight. You must seek مَعْرِفَة in depth understanding. He said, May Allah<sup>-azwj</sup> keep my soul in service for your cause, what is مَعْرِفَة in depth recognition?

He<sup>-asws</sup> said: Go and try to understand and learn Hadith, He then asked, from whom I must learn Hadith. The Imam<sup>-asws</sup> said, Learn from the teachers of religion in Medina. Then read them before me to verify.

The narrator has said that he then went, wrote (a few Hadith), came back and read them before him<sup>-asws</sup>. The Imam<sup>-asws</sup> deleted all of them and said to him, اذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ Go and learn how to understand. The man was very serious in his religion. He kept watching Abu Al-Hassan<sup>-asws</sup>, until one day he went out in search of a lost property and Abu Al-Hassan<sup>-asws</sup> met him on the way. He said, May Allah<sup>-azwj</sup> keep my soul in service for your<sup>-asws</sup> cause, I will hold you (responsible) before Allah<sup>-azwj</sup> unless you teach me how to have understanding.

The Imam<sup>-asws</sup> explained to him about Amir ul-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> and what had happened after the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>. He<sup>-asws</sup> also explained to him about the two men and he agreed. Then he asked, Who was the Leader with Divine Authority after Amir ul-Momineen<sup>-asws</sup> Ali<sup>-asws</sup>? He<sup>-asws</sup> said, Al-Hassan<sup>-asws</sup>, was the Leader with Divine Authority, then al-Hussain<sup>-asws</sup>. He<sup>-asws</sup> mentioned, Aimmah<sup>-asws</sup> one after the other up to his<sup>-asws</sup> own self and remained silent.

The narrator has said that the man then asked, May Allah<sup>-azwj</sup> keep my soul in service for your<sup>-asws</sup> cause, who is the Leader with Divine Authority today? The Imam<sup>-asws</sup> asked, Were I<sup>-asws</sup> to tell, would you then accept? He said, May Allah<sup>-azwj</sup> keep my soul in service for your<sup>-asws</sup> cause, yes, I would accept.

He<sup>-asws</sup> said, I<sup>-asws</sup> am the one (Leader with Divine Authority). He then asked, is there any evidence I can use as proof? The Imam<sup>-asws</sup> said, Go to that tree. He<sup>-asws</sup> pointed out with his hand to Umm Ghaylan and say to it, Musa<sup>-asws</sup> ibn Jafar<sup>-asws</sup> says, Come to me. He has said, I then went to the tree and saw it, by Allah<sup>-azwj</sup>, cutting the earth a real cut until it stood before him. Then he made a gesture and it returned.

The narrator said that he then acknowledged his<sup>-asws</sup> Imamat. He remained silent and devoted himself in worship and no one thereafter saw him speak.<sup>38</sup>



## The Key to Paradise is in the Ahadith (Books):

وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابنا ، عن أبي سعيد الخيبري ، عن المفضل بن عمر ، قال : قال لي أبو عبدالله ( عليه السلام ) : اكتب ، وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فإنه يأتي على الناس زمان هرج ، لا يأنسون فيه إلا بكتبهم .

And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqi, from one of our companions, from Abu Sa'eed Al Khaybari, from Al Mufazzal Bin Umar who said:

'Abu Abdullah<sup>-asws</sup> said to me: 'Write, and spread your knowledge within your brothers. When you (are about to) die, leave your books as inheritance for your children, for there will come upon the people a time of disorder, they will not find relief in it except by their books'.<sup>39</sup>

## One of the Solutions to Salvation:

و رُوِيَ أَنَّ تَحْرِيمَهَا التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ وَ اِنْوَ عِنْدَ افْتِتَاحِ الصَّلَاةِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرُ رَسُولِ اللَّهِ وَ اجْعَلْ وَاحِدًا مِنَ الْأَيْمَةِ نُصَبَ عَيْنَيْكَ

And it is reported that its sacredness is the (exclamation of) the Takbeer, and its (extollation of) Oneness is the Salaam, and intent at the beginning of the Salat is Mention of Allah<sup>-azwj</sup> Mighty and Majestic, and mention of Rasool-Allah<sup>-saww</sup>, and make one of the Imams<sup>-asws</sup> set up (installed) in your eyes'.<sup>40</sup>

عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ يَا أَبَا ذَرٍّ أ تُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ قُلْتُ نَعَمْ فِدَاكَ أَبِي قَالَ فَاقْصِرْ مِنَ الْأَمَلِ وَ اجْعَلِ الْمَوْتَ نُصَبَ عَيْنَيْكَ

From Rasool-Allah<sup>-saww</sup> having said: 'O Abu Zarr<sup>-ra</sup>! Would you<sup>-ra</sup> Love to enter the Paradise?' I<sup>-ra</sup> said, 'Yes, may my<sup>-ra</sup> father be sacrificed for you<sup>-saww</sup>!' He<sup>-saww</sup> said: 'Then shorten from the hopes, and make the death installed in your eyes' (so you become righteous).<sup>41</sup>

Also, Amir ul-Momineen<sup>-asws</sup> says

من أحبنا فليعمل بعملنا و يستعن بالورع فإنه أفضل ما يستعان به في الدنيا و الآخرة

He who loves us<sup>-asws</sup> should imitate our<sup>-asws</sup> acts and seek the help of piety. Surely, this is the best way to be successful, in this world as well as in the Hereafter.<sup>42</sup>

<sup>39</sup> Wasail ul Shia, H. 33263.

<sup>40</sup> بحار الأنوار 81 206 باب 15- وصف الصلاة من فاتحتها إلى خ

<sup>41</sup> مستدرک الوسائل 8 463 93- باب استحباب الحياء ..... ص : 1

<sup>42</sup> الخصال ج : 2 ص : 611

Finally, a detailed Hadith is included in the Appendix where a very logical explanation from Imam Ali Al-Reza<sup>-asws</sup> on the denial of people about the status of an Imam<sup>-asws</sup> is given. Additional Ahadith on this topic can be found in Bihar ul Anwar Vol. 25

[https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar\\_V25.pdf](https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar_V25.pdf)

## APPENDIX I

### Lord<sup>-azwj</sup> Sends an Infallible Imam<sup>-asws</sup> – People Refuse to Accept there could be a Lord<sup>-azwj</sup> other than the Imam<sup>-asws</sup>

الإحتجاج م، تفسير الإمام عليه السلام في قوله تعالى غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَرَ اللَّهُ عَزَّ وَ جَلَّ عِبَادَهُ أَنْ يَسْأَلُوهُ طَرِيقَ الْمُنْعَمِ عَلَيْهِمْ وَ هُمُ النَّبِيُّونَ وَ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ أَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الْمَغْضُوبِ عَلَيْهِمْ وَ هُمُ الْيَهُودُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ هَلْ أَنْبِئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ

(The books) 'Al-Ihtijaj' (and) 'Tafseer of the Imam<sup>-asws</sup> – Regarding Words of the Exalted: **other than of those You are Wrathful upon nor of the straying ones [1:7]** - Amir ul-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Commanded His<sup>-azwj</sup> servants that they should ask Him<sup>-azwj</sup> for the path of the ones whom He<sup>-azwj</sup> has Bestowed Bounties upon, and they are the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him<sup>-azwj</sup> from the path of those whom He<sup>-azwj</sup> is Wrathful upon, and they are the Jews, those whom Allah<sup>-azwj</sup> the Exalted Said regarding them: **Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60]**.

وَ أَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الضَّالِّينَ وَ هُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ هُمُ النَّصَارَى

And that they should be seeking Refuge with Him<sup>-azwj</sup> from the path of the straying ones, and they are those Allah<sup>-azwj</sup> the Exalted Said regarding them: **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]** – and they are the Christians'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَغْضُوبٌ عَلَيْهِ وَ ضَالٌّ عَنْ سَبِيلِ اللَّهِ

Then Amir ul-Momineen<sup>-asws</sup> said: 'Everyone who commits *Kufr* with Allah<sup>-azwj</sup>, so he is the one (Allah<sup>-azwj</sup> is) Wrathful upon, and he has strayed from the Way of Allah<sup>-azwj</sup>'.

وَ قَالَ الرِّضَا ع كَذَلِكَ وَ زَادَ فِيهِ فَقَالَ وَ مَنْ جَاوَزَ بِأَمْرِ الْمُؤْمِنِينَ ع الْعُبُودِيَّةَ فَهُوَ مِنَ الْمَغْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ

And Al-Reza<sup>-asws</sup> said similar to that, and added in it, so he<sup>-asws</sup> said: 'The one who exceeds with Amir ul-Momineen<sup>-asws</sup> (with more than) servitude (to Allah<sup>-azwj</sup>), so he is from the ones upon whom is the Wrath, and from the straying ones'.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَتَجَاوَزُوا بِنَا الْعُبُودِيَّةَ ثُمَّ قُولُوا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا وَ إِنَّا كُمْ وَ الْعُلُوَّ كَعُلُوِّ النَّصَارَى فَإِنِّي بَرِيءٌ مِنَ الْعَالِينَ

And Amir ul-Momineen<sup>-asws</sup> said: 'Do not exceed with us<sup>-asws</sup> (any more than) the servitude (to Allah<sup>-azwj</sup>), then you can be saying whatever you so desire to, and you will never be reaching (our description). And beware of the exaggeration like the exaggeration of the Christians, for I<sup>-asws</sup> am disavowed from the exaggerators'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ صِفْ لَنَا رَبَّكَ فَإِنَّ مِنْ قَبْلِنَا قَدْ احْتَلَفُوا عَلَيْنَا فَقَالَ الرِّضَا ع إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ فَإِنَّهُ لَا يَزَالُ الدَّهْرَ فِي الْإِلْتِنَاسِ مَائِلًا عَنِ الْمُنْهَاجِ طَاعِنًا فِي الْإِعْوَاجِ ضَالًّا عَنِ السَّبِيلِ قَائِلًا غَيْرَ الْجَمِيلِ

He<sup>-asws</sup> said: 'So a man stood up to him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Describe your<sup>-asws</sup> Lord<sup>-azwj</sup> to us, for the ones before (among) us are differing upon us'. So Al-Reza<sup>-asws</sup> said: 'It is so that the one who describes his Lord<sup>-azwj</sup> with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Divine Manifesto, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful'.

ثُمَّ قَالَ أَعْرِفْهُ بِمَا عَرَفَ بِهِ نَفْسُهُ أَعْرِفْهُ مِنْ غَيْرِ رُؤْيَةٍ وَ أَصِفْهُ بِمَا وَصَفَ بِهِ نَفْسُهُ أَصِفْهُ مِنْ غَيْرِ صُورَةٍ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بِغَيْرِ تَشْبِيهِ وَ مُتَدَانٍ فِي بُعْدِهِ بِلَا نَظِيرٍ

Then he<sup>-asws</sup> said: 'Recognise Him<sup>-azwj</sup> with what He<sup>-azwj</sup> has Introduced Himself<sup>-azwj</sup> as. Recognise Him<sup>-azwj</sup> from other than sighting, and describe Him<sup>-azwj</sup> with what He<sup>-azwj</sup> Described Himself<sup>-azwj</sup> with, (but) from without an image. He<sup>-azwj</sup> cannot be grasped by the sensory perception, and cannot be compared with the people. He<sup>-azwj</sup> is known by the remote signs without resembling Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is close by in His<sup>-azwj</sup> remoteness without an equal (Who can be far but near at the same time).

لَا يُتَوَهَّمُ دُمُومَتُهُ وَ لَا يُمْتَلُ بِخَلْقِيَّتِهِ وَ لَا يُجُوزُ فِي قَضِيَّتِهِ الْخَلْقُ إِلَى مَا عَلِمَ مِنْهُمْ مُتَقَادُونَ وَ عَلَى مَا سَطَرَ فِي الْمَكْنُونِ مِنْ كِتَابِهِ مَاضُونَ لَا يَعْمَلُونَ بِخِلَافِ مَا عَلِمَ مِنْهُمْ وَ لَا غَيْرَهُ يُرِيدُونَ

Neither can His<sup>-azwj</sup> eternality be visualised, nor can He<sup>-azwj</sup> be resembled with His<sup>-azwj</sup> creatures, nor is He<sup>-azwj</sup> unjust in His<sup>-azwj</sup> Judging the creatures to what He<sup>-azwj</sup> Knows from them of their submissions, and upon what He<sup>-azwj</sup> Veils in the hidden of His<sup>-azwj</sup> past Books, they are not doing any differently to what He<sup>-azwj</sup> (already) Knew from them, nor are they intending other than Him<sup>-azwj</sup>.

فَهُوَ قَرِيبٌ غَيْرٌ مُلْتَرِقٍ وَ بَعِيدٌ غَيْرٌ مُتَقَصِّصٍ يُحَقِّقُ وَ لَا يُمْتَلُ وَ يُوحِدُ وَ لَا يُبْعَضُ يُعْرِفُ بِالْآيَاتِ وَ يُثَبِّتُ بِالْعَلَامَاتِ وَ لَا إِلَهَ غَيْرُهُ  
الْكَبِيرُ الْمُتَعَالِ

Thus, He<sup>-azwj</sup> is close by without being attached, and remote without being detached. He<sup>-azwj</sup> is real and (but) cannot be resembled. He<sup>-azwj</sup> is the One but without being of several (subdivided parts). He<sup>-azwj</sup> is known by the Signs and is affirmed by the marks. So there is no god apart from Him<sup>-azwj</sup>, the Greatest, the Loftiest'.

فَقَالَ الرَّجُلُ يَا أَبِي أَنْتَ وَأُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ مَعِيَ مَنْ يَنْتَحِلُ مُوَالَاتِكُمْ وَ يَزْعُمُ أَنَّ هَذِهِ كُلُّهَا صِفَاتُ عَلِيِّ عَ وَ أَنَّهُ هُوَ اللَّهُ رَبُّ الْعَالَمِينَ

So the man said, 'May my father and my mother (be sacrificed for) you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is one with me who is pretending your<sup>-asws</sup> *Wilayah* and is claiming that these, all of these are descriptions of Ali<sup>-asws</sup>, and that he<sup>-asws</sup> is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.

قَالَ فَلَمَّا سَمِعَهَا الرِّضَا عَ ارْتَعَدَتْ فَرَائِضُهُ وَ تَصَبَّبَ عَرَقًا وَ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يَقُولُ الظَّالِمُونَ وَ الْكَافِرُونَ غُلُوًّا كَبِيرًا

He (Imam Hassan Al-Askari<sup>-asws</sup>) said: 'So when Al-Reza<sup>-asws</sup> heard it, his<sup>-asws</sup> limbs trembled and his<sup>-asws</sup> veins sweated, and he<sup>-asws</sup> said: 'Glorious is Allah<sup>-azwj</sup>! Glorious is Allah<sup>-azwj</sup> from what the unjust ones and the *Kafirs* are saying, Loftier, Exalted!'

أَوْ لَيْسَ كَانَ عَلِيٌّ عَ أَكْمَلًا فِي الْأَكْلِينَ وَ شَارِبًا فِي الشَّارِبِينَ وَ نَاكِحًا فِي النَّكَاحِينَ وَ مُخْدِثًا فِي الْمُخْدِثِينَ وَ كَانَ مَعَ ذَلِكَ مُصَلِّيًا خَاضِعًا بَيْنَ يَدَيِ اللَّهِ ذَلِيلًا وَ إِلَيْهِ أَوَاهًا مُنِيبًا

Or wasn't Ali<sup>-asws</sup> eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he<sup>-asws</sup> was praying *Salat*, humbly, submissively in front of Allah<sup>-azwj</sup> Mighty and Majestic, abjectly, and to Him<sup>-azwj</sup> he<sup>-asws</sup> was supplicating frequently, penitently.

أَفَمَنْ كَانَ هَذِهِ صِفَتُهُ يَكُونُ إِيَّاهَا فَإِنْ كَانَ هَذَا إِيَّاهَا فَلَيْسَ مِنْكُمْ أَحَدٌ إِلَّا وَ هُوَ إِلَهٌ لِمُشَارَكَتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ الدَّالَّاتِ عَلَى حَدَثِ كُلِّ مَوْصُوفٍ بِهِ

Is the one who was upon these characteristics happen to be God?' So if this one is a god, then there wouldn't be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these'.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُمْ يَزْعُمُونَ أَنَّ عَلِيًّا لَمَّا أَظْهَرَ مِنْ نَفْسِهِ الْمُعْجَزَاتِ الَّتِي لَا يَقْدِرُ عَلَيْهَا غَيْرُ اللَّهِ دَلَّ عَلَى أَنَّهُ إِلَهٌ وَ لَمَّا ظَهَرَ لَهُمْ بِصِفَاتِ الْمُخْدِثِينَ الْعَاجِزِينَ لَبَسَ ذَلِكَ عَلَيْهِمْ وَ امْتَحَنَهُمْ لِيَعْرِفُوهُ وَ لِيَكُونَ إِيْمَانُهُمْ بِهِ اخْتِيَارًا مِنْ أَنْفُسِهِمْ

So, the man said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! They are claiming that Ali<sup>-asws</sup>, when he<sup>-asws</sup> manifested the miracles from himself<sup>-asws</sup> – which none is able upon apart from Allah<sup>-azwj</sup> the Exalted –so he<sup>-asws</sup> is god, and when he<sup>-asws</sup> appeared to them with the characteristics of the one who can create (make people born again), the frustrated ones (normal people), he<sup>-asws</sup> clothed (himself<sup>-asws</sup> with that upon them, and tested them in order for them to recognise him<sup>-asws</sup> (as being god), and for their *Eman* in him<sup>-asws</sup> (as being god) be a matter of choice from their own selves'.

فَقَالَ الرِّضَا عَ أَوَّلُ مَا هَاهُنَا أَنَّهُمْ لَا يَنْفَصِلُونَ مِنْ قُلُوبِ هَذَا عَلَيْهِمْ

Al-Reza<sup>-asws</sup> said: 'The first of what is over here – they are not distancing from the ones, this (argument) can be turned over upon them'.

فَقَالَ لَمَّا ظَهَرَ مِنْهُ الْفَقْرُ وَالْفَاقَةُ دَلٌّ عَلَى أَنَّ مَنْ هَذِهِ صِفَاتُهُ وَ شَارَكَهُ فِيهَا الضُّعْفَاءُ الْمُحْتَاجُونَ لَا تَكُونُ الْمُعْجَزَاتُ فِعْلُهُ

So he<sup>-asws</sup> said: 'When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his associates in it are the weak ones (of understanding), the needy ones – the miracles did not happen to be his<sup>-asws</sup> deeds (but from Allah<sup>-azwj</sup>).

فَعَلِمَ بِهَذَا أَنَّ الَّذِي ظَهَرَ مِنْهُ مِنَ الْمُعْجَزَاتِ إِنَّمَا كَانَتْ فِعْلُ الْقَادِرِ الَّذِي لَا يُشْبِهُ الْمَخْلُوقِينَ لَا فِعْلُ الْمُحَدَّثِ الْمُحْتَاجِ الْمُشَارِكِ لِلضُّعْفَاءِ فِي صِفَاتِ الضَّعْفِ

Therefore, knew by this that those which were manifest from him<sup>-asws</sup>, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His<sup>-azwj</sup> creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak'.

ثُمَّ قَالَ الرِّضَا ع إِنَّ هَؤُلَاءِ الضَّالَّالِ الْكَفَرَةَ مَا أَتُوا إِلَّا مِنْ قِبَلِ جَهْلِهِمْ بِمِقْدَارِ أَنْفُسِهِمْ حَتَّى اسْتَدَّ إِعْجَابُهُمْ بِهَا وَ كَثُرَ تَعْظِيمُهُمْ لِمَا يَكُونُ مِنْهَا فَاسْتَبَدُّوا بِآرَائِهِمُ الْفَاسِدَةِ وَ اقْتَصَرُوا عَلَى عُقُولِهِمُ الْمَسْلُوكِ بِهَا غَيْرَ سَبِيلِ الْوَاجِبِ حَتَّى اسْتَضَعُّوا قَدْرَ اللَّهِ وَ اخْتَفَرُوا أَمْرَهُ وَ تَهَاوَنُوا بِعَظِيمِ شَأْنِهِ

Then Al-Reza<sup>-asws</sup> said: 'They are the straying *Kafirs*. They do not give (opinions) except from their ignorance by a measurement of their own selves, until their fascination intensifies with it, and their reverence (from the people) becomes a lot, due to what happens from it. So they dominate with their corrupt opinions, and they are deficient upon their intellect, travelling with it in other than the Obligatory way, until they belittle the Power of Allah<sup>-azwj</sup>, and despise His<sup>-azwj</sup> Commands, and misjudge His<sup>-azwj</sup> Magnificent Glory.

إِذْ لَمْ يَعْلَمُوا أَنَّهُ الْقَادِرُ بِنَفْسِهِ الْعَنَى بِدَاتِهِ الَّتِي لَيْسَتْ قُدْرَتُهُ مُسْتَعَارَةً وَ لَا غِنَاهُ مُسْتَفَاداً وَ الَّذِي مَنْ شَاءَ أَفْقَرَهُ وَ مَنْ شَاءَ أَغْنَاهُ وَ مَنْ شَاءَ أَعَجَزَهُ بَعْدَ الْقُدْرَةِ وَ أَفْقَرَهُ بَعْدَ الْغِنَى

When he is not knowing that He<sup>-azwj</sup> the Powerful by His<sup>-azwj</sup> Own Self, the Rich by His<sup>-azwj</sup> own Self which His<sup>-azwj</sup> Power isn't a pseudonym (false name), nor is His<sup>-azwj</sup> Richness an enrichment, which if one so desires, impoverishes him, and if one so desires, enriches him, and one so desires, frustrates him after the power, and the poverty after the richness.

فَنَظَرُوا إِلَى عَبْدٍ قَدْ احْتَصَّهَ اللَّهُ بِقُدْرَتِهِ لِيُبَيِّنَ بِهَا فَضْلَهُ عِنْدَهُ وَ آثَرَهُ بِكَرَامَتِهِ لِيُوجِبَ بِهَا حُبَّتَهُ عَلَى خَلْقِهِ وَ لِيَجْعَلَ مَا آتَاهُ مِنْ ذَلِكَ ثَوَاباً عَلَى طَاعَتِهِ وَ بَاعِثاً عَلَى اتِّبَاعِ أَمْرِهِ وَ مُؤْمِناً عِبَادَتَهُ الْمُكَلِّفِينَ مِنْ غَلَطٍ مَنْ نَصَبَهُ عَلَيْهِمْ حُجَّةً وَ لَهُمْ قُدْوَةٌ

So they looked at a servant whom Allah<sup>-azwj</sup> had Specialised with His<sup>-azwj</sup> Power in order to manifest by it, his<sup>-asws</sup> merit in His<sup>-azwj</sup> Presence, and Preferred him<sup>-asws</sup> by His<sup>-azwj</sup> prestige in order to Obligate by it His<sup>-azwj</sup> Divine Authority upon His<sup>-azwj</sup> creatures, and in order to Make

whatever He<sup>-azwj</sup> Gave him<sup>-asws</sup> from that as a Reward upon his<sup>-asws</sup> (acts of) obedience, and a motive of following his<sup>-asws</sup> orders. And a *Momin* worships Him<sup>-azwj</sup> as the one (Momin) being saved from mistaking the one who is appointed upon them as a Divine Authority, and for them he<sup>-asws</sup> would be a (role) model.

وَكَانُوا كَطَّلَابٍ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا يَنْتَجِعُونَ فَضْلَهُ وَ يَأْمُلُونَ نَائِلَهُ وَ يَرْجُونَ التَّفَضُّلَ بِظِلِّهِ وَ الْإِنْتِعَاشَ بِمَعْرِفِهِ وَ الْإِنْقِلَابَ إِلَى أَهْلِهِمْ بِجَزِيلِ عَطَائِهِ الَّذِي يُعِينُهُمْ عَلَى كُلِّ الدُّنْيَا وَ يُنْقِذُهُمْ مِنَ التَّعَرُّضِ لِلدِّينِ الْمَكَاسِبِ وَ خَسِيسِ الْمَطَالِبِ

Thus, they were (posing) like seekers to king from the kings of the world, so that it would be yielding his grace, hoping to attain it, and they are wishing for the worldly gains in his shade, and living famously, and the revolving around his family members (to gain) a lot of his gifts, which might make them needless from the dogs of the world, to save them from being exposed by being with the gains, and villainous demands.

فَبَيْنَا هُمْ يَسْأَلُونَ عَنْ طَرِيقِ الْمَلِكِ لِيَتَرَصَّدُوهُ وَ قَدْ وَجَّهُوا الرَّغْبَةَ نَحْوَهُ وَ تَعَلَّقَتْ قُلُوبُهُمْ بِرُؤْيَاهُ إِذْ قِيلَ سَيَطْلُعُ عَلَيْكُمْ فِي جُيُوشِهِ وَ مَوَاقِيهِ وَ حَيْلِهِ فَإِذَا رَأَيْتُمُوهُ فَأَعْطُوهُ مِنَ التَّعْظِيمِ حَقَّهُ وَ مِنَ الْإِقْرَارِ بِالْمَمْلَكَةِ وَاجِبَهُ

So, while they are asking around about the path to be taken by the king in order to observe him, and having directed their desires towards him, and interested their hearts in seeing him – when it is said, ‘He would be emerging upon you among his army, and his convoy, and his cavalry, and his infantry. So when you do see him, give him from the reverence as he deserves it, and from the acknowledgement with the kingdom which obligates it.

وَ إِذَا كُنْتُمْ أَنْ تُسَمُّوا بِاسْمِهِ غَيْرَهُ وَ تُعْظِمُوا سِوَاهُ كَتَعْظِيمِهِ فَتَكُونُوا قَدْ بَخَسْتُمْ الْمَلِكَ حَقَّهُ وَ أَزْرَيْتُمْ عَلَيْهِ وَ اسْتَحَقَقْتُمْ بِذَلِكَ مِنْهُ عَظِيمَ عُقُوبَتِهِ فَقَالُوا نَحْنُ كَذَلِكَ فَاعِلُونَ جُهْدَنَا وَ طَاقَتَنَا

And beware of naming anyone else by his name, or revering anyone besides him like revering him, for you would have understated the king of his rights, and it would be a contempt upon him, and due to that you would (end up) deserving from him the grievous of his punishments’. So they said, ‘We will be doing like that with our striving and our strength (when we do see the king)’.

فَمَا لَبِثُوا أَنْ طَلَعَ عَلَيْهِمْ بَعْضُ عِبِيدِ الْمَلِكِ فِي حَيْلٍ قَدْ ضَمَّهَا إِلَيْهِ سَيِّدُهُ وَ رَجُلٍ قَدْ جَعَلَهُمْ فِي جُمْلَتِهِ وَ أَمْوَالٍ قَدْ حَبَاهُ بِهَا فَنَظَرُوا هَؤُلَاءِ وَ هُمْ لِلْمَلِكِ طَالِبُونَ وَ اسْتَكْبَرُوا مَا رَأَوْهُ بِهَذَا الْعَبْدِ مِنْ نِعَمِ سَيِّدِهِ وَ رَفَعُوهُ عَنْ أَنْ يَكُونَ مَنْ هُوَ الْمُنْعَمُ عَلَيْهِ بِمَا وَجَدُوا مَعَهُ عَبْدًا

So it was not long before one of his (king’s) servants emerged upon them, among a cavalry which had been annexed for him, as its chief, and infantry men which had been made to be for him as his entourage, and wealth which he (the king) had gifted him with. So they (people) looked at him, and they were seeking the king, so they deemed it as a lot, what they saw to be with this servant, from the bounties of its chief, and they raised him (in their eyes) from that he (actually) happened to be the one who had been bestowed bounties upon with what they found to be with him, a servant.

فَأَقْبَلُوا يُحْيِيُونَهُ نَحْيَةَ الْمَلِكِ وَ يُسَمُّونَهُ بِاسْمِهِ وَ يَخْجُدُونَ أَنْ يَكُونَ فَوْقَهُ مَلِكٌ أَوْ لَهُ مَالِكٌ فَأَقْبَلَ عَلَيْهِمُ الْعَبْدُ الْمُنْعَمُ عَلَيْهِ وَ سَائِرُ جُنُودِهِ بِالزَّجْرِ وَ النَّهْيِ عَنْ ذَلِكَ وَ الْبَرَاءَةِ مِمَّا يُسَمُّونَهُ بِهِ

So they faced towards him and welcomed him with the welcoming of the king and they named him with his name, and they were rejecting that there would happen to be a king above him, or a king for him. So the servant who had been bestowed bounties upon, faced them, and (so did) the rest of his army, with the rebuke and the forbidding from that, and the disavowing from what they were naming him (the servant) with.

وَ يُخْبِرُونَهُمْ بِأَنَّ الْمَلِكَ هُوَ الَّذِي أَنْعَمَ عَلَيْهِ بِهَذَا وَ اخْتَصَّهُ بِهِ وَ أَنَّ قَوْلَكُمْ مَا تَقُولُونَ يُوجِبُ عَلَيْكُمْ سَخَطَ الْمَلِكِ وَ عَذَابَهُ وَ يُفَيْتُكُمْ كُلَّ مَا أَمَلْتُمُوهُ مِنْ جَهَنَّمَ وَ أَقْبَلَ هَؤُلَاءِ الْقَوْمُ يُكَذِّبُونَهُمْ وَ يَرُدُّونَ عَلَيْهِمْ قَوْلَهُمْ

And they informed them that it is the king, he is the one who bestowed these bounties upon him, and specialised him with it, and that your words with what you are saying – it would obligate the anger of the king upon you and his punishment, and you would lose everything you had done from its aspect. And these people turned around belying them and rejecting their words upon them.

فَمَا زَالَ كَذَلِكَ حَتَّى غَضِبَ عَلَيْهِمُ الْمَلِكُ لِمَا وَجَدَ هَؤُلَاءِ قَدْ سَاوَوْا بِهِ عَبْدَهُ وَ أَزْرَوْا عَلَيْهِ فِي مَمْلَكَتِهِ وَ بَخَسُوهُ حَقَّ تَعْظِيمِهِ فَحَشَرَهُمْ أَجْمَعِينَ إِلَى حَبْسِهِ وَ وَكَّلَ بِهِمْ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ

But, they did not cease to be like that until the king was angered upon them due to what they had named his servant with (that he was the king), and attired his kingdom upon him, and they lowered him (the king) of his right of reverence. So he ushered all of them to his prison and allocated with them one who would punish them with the most evil of punishments.

فَكَذَلِكَ هَؤُلَاءِ وَجَدُوا أَمِيرَ الْمُؤْمِنِينَ عَبْدًا أَكْرَمَهُ اللَّهُ لِيُبَيِّنَ فَضْلَهُ وَ يُقِيمَ حُجَّتَهُ فَصَعُرَ عِنْدَهُمْ خَالِفُهُمْ أَنْ يَكُونَ جَعَلَ عَلَيْهِ لَهُ عَبْدًا وَ أَكْذَبُوا عَلَيْهِ عَنْ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ لَهُ رَبًّا

So, similar to that are they who are finding Amir ul-Momineen<sup>-asws</sup> (as being god) – a servant whom Allah<sup>-azwj</sup> Honoured with in order to Manifest His<sup>-azwj</sup> Grace, and Establish His<sup>-azwj</sup> Proof – but their Creator was small in their presence that He<sup>-azwj</sup> would Make Ali<sup>-asws</sup> to be a servant of His<sup>-azwj</sup>, and (instead) they enlarged/referred to Ali<sup>-asws</sup> to be greater than that Allah<sup>-azwj</sup> Mighty and Majestic would happen to be a Lord<sup>-azwj</sup> for him<sup>-asws</sup>.

فَسَمَّوْهُ بِغَيْرِ اسْمِهِ فَهَنَاهُمْ هُوَ وَ أَتْبَاعُهُ مِنْ أَهْلِ مِلَّتِهِ وَ شِيعَتِهِ وَ قَالُوا لَهُمْ يَا هَؤُلَاءِ إِنَّ عَلِيًّا وَ وَلَدَهُ عِبَادُ مُكْرَمُونَ مَخْلُوقُونَ مُدَبَّرُونَ لَا يَفْهَمُونَ إِلَّا عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ

So they named him<sup>-asws</sup> with other than his<sup>-asws</sup> name, but he<sup>-asws</sup> forbade them and (so did) his<sup>-asws</sup> followers from the people of his<sup>-asws</sup> nation (Religion), and his<sup>-asws</sup> Shias, and they said to them, 'O you all! Ali<sup>-asws</sup> and his<sup>-asws</sup> sons<sup>-asws</sup> are honourable servants, created beings, Masterminded (Perfectly Created). They are not able upon anything except what Allah<sup>-azwj</sup> the Lord<sup>-azwj</sup> of the Worlds, Enables them<sup>-asws</sup> upon it.



وَلَا يَمْلِكُونَ إِلَّا مَا مَلَكَهُمْ لَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا وَلَا قَبْضًا وَلَا بَسْطًا وَلَا حَرَكََةً وَلَا سُكُونًا إِلَّا مَا أَقْدَرَهُمْ عَلَيْهِ  
وَلَا طَوْقَهُمْ وَلَا رَهْمٌ وَلَا خَالِقُهُمْ يَجِلُّ عَنْ صِفَاتِ الْمُحْدَثِينَ وَيَتَعَالَى عَنْ نُعُوتِ الْمَحْدُودِينَ فَإِنَّ مَنْ اتَّخَذَهُمْ أَوْ وَاحِدًا مِنْهُمْ أَرْبَابًا  
مِنْ دُونِ اللَّهِ فَهُوَ مِنَ الْكَافِرِينَ وَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And they<sup>-asws</sup> are not controlling anything except what Allah<sup>-azwj</sup> (Caused them<sup>-asws</sup> to) control. They are neither controlling death, nor life, nor growth, nor capture (of a soul), nor extending, nor movement, nor stillness – except what Allah<sup>-azwj</sup> Enabled them<sup>-asws</sup> upon it and Honoured them<sup>-asws</sup> (with), and that their<sup>-asws</sup> Lord<sup>-azwj</sup> and their<sup>-asws</sup> Creator is more Majestic from having the characteristics of the ones coming into being, and more Exalted than having the attributes of the limited ones. And that the one who take them<sup>-asws</sup> – or one of them<sup>-asws</sup> as Lord<sup>-azwj</sup> besides Allah<sup>-azwj</sup>, so he is from the *Kafirs* and he has strayed from the correct Way’.

فَأَبَى الْقَوْمُ إِلَّا جَمَاحًا وَامْتَدُّوا فِي طُغْيَانِهِمْ يَعْصَمُونَ فَبَطَلَتْ أَمَانِيُّهُمْ وَخَابَتْ مَطَالِيئُهُمْ وَبَقُوا فِي الْعَذَابِ الْأَلِيمِ.

However, the people refused except (to be upon their) whims, and they stretched in their obstinacy, (wandering) blindly. Thus, their *Eman* was invalidated and their hopes were dashed, and they would be remaining in the painful Punishment’’.<sup>43</sup>

<sup>43</sup> Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 20